

An analysis of Heritage sites to promote lifelong learning in Botswana

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Abstract: *The sustainable use of heritage sites that people identify and interact with socially to promote lifelong learning through teaching, research and service has continued to reach out to the business communities, parastatals, and organisations of the civil society in promoting tangible and intangible expressions for the creation of a stable social environment. This is a social environment free and uninterrupted economic activity can take place. The Ministry of Labour and Home Affairs formulated a National Policy on Culture, which was adopted in 2001. The policy serves as a framework for the implementation of the different culture sectors in Botswana. Using qualitative methodology case study for the development and implementation of the National Plan of Action on Culture, (2008) this paper argues that there is a need to promote an appreciation of heritage sites as part of the agenda of lifelong learning, and identity formation from early childhood to adulthood*

Heritage is part of the agenda of lifelong learning, and 24 national culture sectors identified for national identity, unity and pride. The finalisation of the National Policy on culture culminated in an action plan for the development, preservation and promotion of all the 24 culture sectors including heritage. The authors argue that there is a need for political will, advocacy programmes and activities that promote Botswana's cultural heritage. The authors illuminated the positive aspects of promoting cultural heritage, major challenges and setbacks. A major conclusion drawn from the case study of the National Action Plan for Culture in Botswana is that some work in ongoing to develop, preserve and promote heritage sites to ultimately promote lifelong learning. A lot still needs to be done to takeover and resuscitate the neglected heritage sites for sustainable use and lifelong learning and identity formation of heritage for the present and future generations.

Background

The overall **theme** of this paper is the link between promoting heritage sites and lifelong learning for human social interaction in regional development needs – with specific reference to preservation of Botswana's rich heritage which is culturally social and educational. A key **challenge** for resuscitating heritage is how to match global demands for lifelong learning and lifelong education (and learning) as a commodity for knowledge production whilst preserving indigenous qualities of pedagogy, identity and relevance to regional and local developmental human needs. If heritage sites are left to extinction, there will not be any traces of them to sustain their existence for present and future generations who are lifelong learners of, amongst others, heritage sites. This challenge must overcome **two issues**: the historical experience of colonialism and its impact on Botswana's cultural heritage, and the implications of international curriculum and research transfer from those highly industrialized countries that are now engaging, with economically poor countries in the process of crumbling indigenous cultures, what counts as knowledge, and knowledge commoditisation.

The Government of Botswana has long realised that the preservation, development and promotion of the nation's culture including heritage is a prerequisite for the creation of a stable social environment in which free and uninterrupted economic activity can take place. The Ministry realised that it needs a National Action Plan on Culture through which the policy objectives can be translated into concrete programme activities for effective implementation.

Since January 2008, a lot of mobilisation work has been done by the Department of Culture and Youth, with input from authors as consultants, to ensure that all the 24 culture sectors are developed, preserved and nurtured for present and future generations with facilities to promote implementation in an effective, efficient and coordinated manner. The University has engaged in the promotion of heritage and lifelong learning in various ways as articulated. This is not to suggest that heritage sites were non-existent before the action plans were drawn. The step to officially draft the action plan was to ensure that each culture sector was officially developed, preserved and promoted for tourist and indigenous use and attraction of present and future generations.

Introduction

This paper provides an analysis of the importance of preserving heritage sites based on the work started in 2004 through the guidance of UNESCO Harare office. The initial team of experts and the team that finalised the National Action Plan on Culture appreciated the fact that a comprehensive and detailed plan that embraces all aspects of the National Policy on Culture was required. Equally appreciated was the fact that a National Action Plan on Culture should be anchored on aspirations reflected in the various policy documents where culture stands out not only as a cross cutting issue but also as a sector that signifies, defines and embraces the national principles of democracy, development, self reliance, unity, *botho* (well rounded character), and nationhood as highlighted by the Botswana National Development Plan, 9: 2003-2009.

The team of experts concluded that the process of producing a National Action Plan on Culture for Botswana was not only a multi-sectoral activity but also a painstakingly exacting exercise where every cultural activity should be recognised. In this regard, the document with comprehensive details including sectors; sub sectors, and activity areas will become a National Index on Culture in Botswana. Due to time constraints and in view of the need to produce a comprehensive and an all-encompassing National Action Plan on Culture, the experts concentrated on compiling details of some models and sample frameworks of National Plans of Action. This was based on the understanding that a comprehensive exercise of producing a National Action Plan on Culture that involves representatives of all key stakeholders will be embarked upon. Such a plan will contain activities that are to be properly documented and time framed. It was also envisaged that the information and the sample plans of action would facilitate the identification of priority areas and subsequent development of all action-plans for the areas highlighted in consultation with the relevant stakeholders. This process would be given priority and coordinated by the Department of Culture and Youth and the Botswana National Cultural Board. Once completed this Comprehensive National Action Plan on Culture would effectively and efficiently guide the planning and implementation of the Arts

and Culture sector in Botswana (Department of Culture and Youth, Vol. 1, 2008).

Advocacy statements have also been made for the need to promote the sustainable use of heritage sites as part of the agenda of lifelong learning. Through teaching, research and service, different universities have continued to reach out to the business communities, parastatals, and organisations of the civil society in promoting tangible and intangible expressions for the creation of a stable social environment in which free and uninterrupted economic activity can take place. The main argument of this paper is that there is a need to do more and sensitise communities globally, to resuscitate heritage sites where they are not well taken care of, so that they can be preserved for present and future generations. Heritage sites attract tourists who are sources of external revenue.

The rationale for resuscitating heritage

Heritage as an aspect of culture includes cultural and natural sub-sectors. Culture is a total way of life that is important to resuscitate for the following reasons:-

- Culture serves as a total way of life, a form of identity in qualitative and quantitative attributes.
- Culture provides micro level-lived experiences, in-spite of individual, community, regional and national differences.
- Culture provides macro level means and the need for identification of national components, (24 sectors in Botswana), for their development, preservation and promotion for subsistence and commercial purposes.

Culture can be lived, expressed, and has got static and dynamic elements that need to be preserved for identity and lifelong learning.

Identity

Lifelong psycho-socio-cultural formations that come with early childhood and socialisation, lifelong experiences all the way to adulthood.

incorporated, supported and identified for implementation.

The over arching dimension of culture in national development is appreciated in Vision 2016 that advocates for Botswana to:

Nurture and develop creative elements within its society. The vision also espouses that economic growth in Botswana will come from diverse sources that generate jobs for ordinary Botswana (Presidential Task Group On a Long Term Vision for Botswana, 1997).

A National Action Plan on Culture should also be seen as encompassing the envisaged measures that will increase the participation of poorer households in productive and income generating activities. The meeting of experts was followed by a detailed compilation of the various cultural sectors, sub-sectors, disciplines and/or activity areas. This process demanded a comprehensive benchmarking of culture situations in other parts of the world especially Southern Africa.

The existence of a National Policy on Culture and a comprehensive National Action Plan on Culture are crucial in lifelong learning from the cradle to the grave. This would include a constant review of the National Policy on Culture, the National Action Plan on Culture and relevant legislation to ensure that heritage is illuminated as a significant agenda item for development, nurturing, promotion and preservation for national identity, pride and unity.

Conceptual Framework

This paper adapted the combined conceptual framework of lifelong learning, identity formation, learning as situational and discourse analysis.

Lifelong Learning

Multidimensional perspectives for learning theory as an external (environmental) and internal (psychological) process demonstrate there is a cognitive, emotional and social dimension to acquisition and understanding of learning. Emotional learning, for instance, arises out of interaction with the environment Illeris (2003).

Heritage can be classified as cultural and natural sites that are not only observable but of historical significance in any society. The long-term goal of cultural development is to inculcate in the people, an appreciation of and respect for their own culture and natural heritage, in order to reinforce diversity and enhance a sense of national identity, unity and pride. This is crucial since a nation represents unique diverse cultures and irreplaceable treasure of values, traditions and forms of expression. Culture, including natural heritage, must assume an important role in education, politics, socio-economic development, science and technology, and above all must embrace the interests of all stakeholders.

A lot of work has already been done to kick-start the process of taking over heritage in Botswana for promotion by public and Government of Botswana entities. The National Policy on Culture has defined parameters within which cultural development should take place at national level and it has also provided a framework for promoting cohesion and a spirit of tolerance and co-existence of different ethnic cultures in Botswana. It is important that all cultures are recognised and given room to grow. To do this, there is need to promote all aspects of culture such as heritage, arts, music, drama, theatre, literature and languages, traditional medicine, religious habits and beliefs. It is the promotion of these aspects that has necessitated the need for the development of a National Action Plan, a framework within which all sectors are

Whilst a number of theories offer variations on different Illeris' ideas (Jarvis, 1994; Merriam SB, 1993), his multi-dimensional approach provides an explanation for the different ways in which learning occurs between people and their social contacts, with implications for identity formation.

Lifelong learning and identity formation

Brown (2005) highlights that culture is a form of identities that go through phases and are developed over time as a result of sustained conditions, creating complex learning and psychological needs that have to be addressed in education programmes. Brown explored how people's egos are integrated into the: 'self image that a person constructs as a result of the internal self perceptions with the perception of self as part of a social environment' (pp. 393-4). Living as part of a certain culture shapes belief systems resulting in context specific interpretations of physical and psychological consequences of cultural assimilation.

Lifelong learning as situational

There are several diverse approaches based upon four premises. Learning is grounded in the actions of everyday situations; knowledge is acquired situationally and only transfers to similar contexts; learning is a result of a social process encouraging ways of thinking, perceiving, problem solving and interacting; learning exists in complex social environments made up of actors, actions and situations. Fenwick (2001) complements this approach with a social learning perspective identified as situated learning. In this process learners actively make links between experience, reflection and knowing (working knowledge). This kind of context based understanding of learning has relevance to how people, who are situated in cultural and heritage contexts, interpret the world around them. It also allows analysis of how discourses and power relations contribute to the formation of gender subjectivities (perceptions of self in relation to others) which potentially contribute to cultural identities.

Lifelong learning and discourse

A more dynamic approach to lifelong learning theory is to combine it with discourse analysis. The concept of discourse represents the beliefs, attitudes, values, languages and behaviours in societies. Such discourses are held in place by a

complex network of power relations, which are always vulnerable to resistance and change. The tensions that govern these power relations are explained primarily by using Foucault's rendering of power, discourse and knowledge. People's positions within power relationships are multiple, of course. But the way societies operate often militates against the success of individual efforts to resist the dominant views in close proximity to them. Certain behaviours, through dominant discourses, are learned so that they become entirely predictable and unquestioned in their own social environment (Fairclough, 1989; Foucault, 1980). For people who believe in learning more through understanding the importance of heritage sites, discourse cannot be overemphasized.

Southern and northern Perspectives on lifelong learning

Lifelong learning – north and south perspectives.

The North

In Europe, the notion of lifelong learning has metamorphosed, primarily since the 1960s, from concepts such as recurrent education, 'education permanente', adult education, and continuing education. The council of Europe, through the Faure Report 'Learning to Be' in 1972 gave legitimacy to the current discourse of lifelong learning in identifying education as a lifelong process.

The declared intention for lifelong and recurrent education emanated from an increasing awareness of the fact that people are situated in rapidly changing world, where knowledge and skills need constantly updating. The impetus for individual nations to embrace lifelong, rather than initial, education was recognition of the need to ensure economic competitiveness in an increasingly more complex and globalised world (Sheehan 2001). The argument was based on an assumed link between educational attainment and economic growth (OECD 2004). Furthermore, it was argued that the higher the level of education of the citizenry, the more the best people were likely to be placed in the best jobs and therefore pioneers of economic growth through faster ways of production of goods and services.

Bagnall (2000) shows how education is now constructed as a commodified private good, for which individuals should pay' and manifested primarily as an economically determined skills agenda in order to deflect attention away from the empowerment goals of critical educationists.

In spite of this nod towards broader social perspectives, equal opportunities in lifelong learning terms are interpreted throughout most of the Western world as vocational skills education. In Tight's (1998) words: 'something unavoidable ... a new form of work in its own right' (p.262). The trend is towards individualism with an emphasis on its value for human, rather than social capital. The assumption is that adults will update the skills and knowledge they learned at school as and when necessary according to the demands of the labour market.

The South

In countries in the so called South, such as Africa, South Asia and Latin America there are two arguments for a broader and more holistic view of lifelong learning than the dominant human capital model. The first stems from the social and cultural values embedded in societies where collective learning is valued more than individual learning. Whilst all societies have their own specific contexts, Avoseh (2001) argues on behalf of African nations, that indigenous populations have always had a well established tradition for lifelong learning. This system privileges the collective, community and spiritual over the economic, with a focus on social, rather than human capital. It is embedded in tribal norms, knowledge, skills and values that are passed on from generation to generation at designated stages in the life course. Nevertheless the social focus of African lifelong learning still influences current thinking. The second consideration is situated in the present day reality context of inequitable access to basic, primary education. For many people – especially girls and women – access to education at all can be non-existent, spasmodic or inadequately resourced. Lifelong learning in adulthood is not necessarily an updating addition to initial education. For some adults it may be either a first time experience of formal education or simply life experience itself.

Countries in the 'South' therefore advocate for a different focus on lifelong learning which

privileges citizenship values over individualised wealth creation and recognises the national contexts for schooling. Aitcheson (2003) explicitly elaborates on Southern Africa's priorities for a lifelong learning policy. This embraces the particular context for populations that do not receive a guaranteed primary education and acknowledges the need for all people to have continuous education in a way that enables them to be active participants in all levels (formal, non-formal, and informal)

of society. Aitcheson argues that Southern Africa needs lifelong education and training but lacks the foundations for lifelong learning because of high levels of illiteracy and innumeracy. He asks that the understanding of literacy and basic education needs is not isolated from the broader vision of a knowledgeable and skilled citizenry.

There are two observations to make about this text. On the one hand, the first goal of lifelong learning is democratic citizenship, rather than vocational skills. On the other hand lifelong learning is seen as a connecting, rather than individualistic activity. Applied to Botswana, lifelong learning historically was transmitted from generation to generation through oral traditions and modelling socially acceptable behaviours.

Discourse analysis has the potential to show- case how the repression of individual agency may hinder people from promoting their own cultural heritage, challenging oppressive practices, systems and structures thus putting them in a hegemonic position of acceptance. The ability to change discourses relies on people's understanding of how they are set up in the first place and how they function on a daily basis.

The relevance of the above combined framework lies in its explanatory power in promoting cultural heritage. Lifelong learning agenda is that cultural heritage is not only learned, lived, but inherited across the lifespan. Cultural heritage resuscitation is a form of identity formation from early childhood to adulthood within the context of every day situations. Discourse analysis alludes to the fact that there are some factors, including the footprints of colonialism, that hinder people from actively promoting their own culture. This is

particularly evident amongst the youth, who lack a holistic appreciation of own culture including heritage sites.

Methodology

The process of producing the action plan lasted one year from January 2007 to March 2008.

The authors served in the finalisation of the National Action Plan on Culture for Botswana in March 2008. There were four major methods of qualitative data collection:

- o Desk Study: The authors reviewed existing documents on Botswana's culture, expert meetings that had taken place earlier, and policy documents such as the National Policy on Culture, The National Youth Policy, The national Vision 2016, and the latest National Development Plan.
- o Call for written submissions: Since it was not easy to reach everyone in the country, the authors through the then Minister of Youth and Culture called for written submissions for Botswana who could not attend the stakeholders workshops.
- o Four workshops of 2 weeks with representatives of all the 24 culture sector stakeholders: The workshops served as focus group discussions to contribute to the action plan by stating the goals for each sector, the sub-sectors, activities, stakeholders, indicators of success and time frames within which all programmes and activities had to be achieved.
- o One on one key Informant Interviews: The authors selected senior Government officials, representatives from the NGO sector and international development partners to support the drafting of the national action Plan on culture by responding to selected policy based questions on the development, preservation and promotion of the 24 culture sectors.

Altogether, cohorts of 40 stakeholders (160 stakeholders nationwide) attended each of the 4 workshops to deliberate on the action plan which covered all the 24 culture sectors.

Overall, the methods of data collection as articulated above gave all Botswana, regardless of their geographical location, an opportunity to respond to the national call of contributing to the National Action Plan on Culture. Workshops featured working groups on all the 24 culture sectors.

Findings of the qualitative study

Typologies of heritage sites in Botswana

Some efforts have been made and work is going on in small scales to gradually take over some of the heritage sites and preserve them for past legacy, present and future generations. Not all of them are adequately and jealously guarded, hence the gist of this paper is that as many as possible should be taken over for development and preservation.

National Parks

There are a number of heritage sites located in Botswana. These are national parks, (Chobe and Moremi) game reserves, hills, rock paintings, protected areas with wildlife and other sites of historical significance.

National parks include the following:-

- Chobe National Park
- Kgalagadi Transfrontier National Park
- Makgadikgadi Pans National Park
- Nxai Pan National Park

Rocks paintings

Tsodilo hills located in north-western Botswana was inscribed in 2001 due to its unique religious and spiritual significance to local peoples, as well as its unique record of human settlement over many millennia. It contains over 4,500 rock paintings in an area of approximately 10 km² within the Kalahari Desert.

There are four chief hills. The highest is 1400 metres. This is the highest point in Botswana. The four hills are commonly described as the "Male", this is the highest, the "Female", "Child" and an un-named knoll.

There is a managed campsite between the two largest hills, with showers and toilets. It is near the

most famous of the San paintings at the site, the Laurens van der Post Panel. The hills can be reached via a good graded dirt road and are about 40 km from Shakawe. Also by the campsite is a small museum. There is also an airstrip.

According to UNESCO, there are over 4500 rock art paintings in the Tsodilo Hills. Most of the San rock paintings are found on the "Female" hill, the most famous being the "Whale" painting, "Two Rhinos" and the "Lion" on the Eastern face of the "Father". Some of the paintings have been dated to be as early as 24,000 years before present. There are numerous paintings, but relatively few on the outlying hills. Indeed there are so many

paintings in obscure places that it is very unlikely they have all been discovered or documented.

There are recently installed trails and signs, but the paintings are difficult to find without a knowledgeable guide. In fact, visitors are obliged to take one of the local guides. This provides money to the local economy and helps protect the site.

The massive amount of rock art testifies to its significance to the human family. Therefore, UNESCO has established the Tsodilo hills as a World Cultural Heritage site.

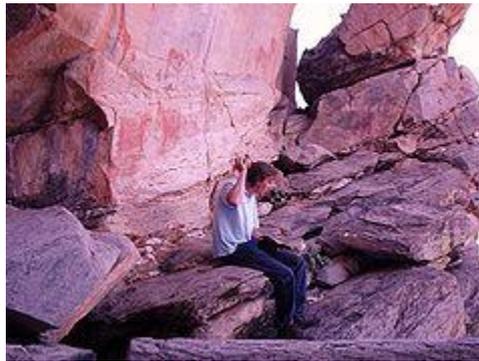
Figure 1: Map of Botswana with selected heritage sites marked in blue.





Tsodilo Hills in Northwestern Botswana.

Figure 2: Tsodilo hills: Laurens van der Post panel, 2006.



As indicated above, there is a rich cultural heritage to learn from Tsodilo hills and other site of historical significance.

Cultural Significance of heritage sites

These hills are of great cultural and spiritual significance to the San peoples of the Kalahari. They believe the hills are a resting place for the spirits of the deceased and that these spirits will cause misfortune and bad luck if anyone hunts or causes death near the hills. The San people believe these hills to be the site of first Creation. Factually, the San people painted more than 4500 rock paintings against the magnificent stone faces of the Tsodilo Hills, making it one of the most historically significant art sites in the world. The San did most of the paintings, although there are a few by Bantu-speakers whose style differs to that of the San. The exact age of the paintings is not known although some are thought to be more than 20,000 years old. The hills contain 500 individual sites representing thousands of years of human habitation. .

The hills are referred to by human attributes - male, female, child and the male's first wife. The second tallest hill is referred to as the female. The

San people believe that the caves and caverns of this hill, the "Female" hill, are the resting places of the deceased and various gods who rule the world from here. The people of Hambukushu believe that their god, Nyambe, originally lowered their tribe and livestock to earth on the female hill. Their supporting evidence are hoof-prints clearly etched into a rock, high on the hill. (The word *Tsodilo* is derived from the Hambukushu word 'sorile' which means sheer.) In the northwest part of the female hill, some distance up from ground level is an old mine that has filled with water. This water is considered to be holy water and confers good luck on those that wash their faces with it. The most sacred place is near the top of the "Male" hill, the biggest rock, where it is said that the First Spirit knelt and prayed after creating the world. The San believe that you may still see the impression of the First Spirits' knees in the rock. The smallest hill is the 'child'. Finally, according to legend, the fourth hill was the male hill's first wife, whom he left for a younger woman, and who now prowls in the background.

Alleged as site of earliest known ritual

Ruins of old buildings with histories of migrated populations are very interesting to trace and

understand for historical legacy and lifelong learning. In 2006 the site known as Rhino Cave became prominent in the media when Sheila Coulson of the University of Oslo stated that 70,000-year-old artifacts and a rock resembling a python's head representing the first known human rituals had been discovered. She also backed her interpretation of the site as a place of ritual based on other animals portrayed: "In the cave, we find only the San people's three most important animals: the python, the elephant, and the giraffe. Since then some of the archaeologists involved in the original investigations of the site in 1995 and 1996 have challenged these interpretations. They point out that the indentations (known by archaeologists as cupules) described by Coulson do not necessarily all date to the same period and that "many of the depressions are very fresh while others are covered by a heavy patina." Other sites nearby (over 20) also have depressions and do not represent animals.

Discussing the painting, the archaeologists say that the painting described as an elephant is actually a rhino, that the red painting of a giraffe is no older than 400 AD and that the white painting of the rhino is more recent, and that experts in rock art believe the red and white paintings are by different groups. They refer to Coulson's interpretation as a projection of modern beliefs on to the past and call Coulson's interpretation a composite story that is "flatout misleading". They respond to Coulson's statement that these are the only paintings in the cave by saying that she has ignored red geometric paintings found on the cave wall.

Protected areas include the following:-

- Central Kalahari Game Reserve
- Khutse Game Reserve
- Linyanti Swamp
- Mashatu Game Reserve
- Mokolodi Nature Reserve
- Moremi Wildlife Reserve
- Okavango Delta

- Savuti Channel and Savute Marsh
- Kgalagadi Transfrontier Park

- Nxai Pan National Park

Suggested Modalities for Resuscitating Heritage

Public Will

Able communities in Botswana must be enlightened on the importance of taking over heritage sites and preserving them. There are blessed business people, local communities with the means to lead the process of rescistating heritage sites and making them presentable to attract tourism and other stakeholders. The business community, historians who can do research and produce documentary on the historical significance of sites in each district can take the process to greater heights.

Three important lessons to learn from are the statues and documentaries on Bangwato royalty, Bagwaketse and Bakwena. There is a rich heritage site in Serowe that depicts the history of the tribe. Bangwaketse of Botswana worked on and ultimately selected a site at which they unveiled a statue of the great King Bathoen in 2011. Bakwena have, since two years ago also started working on a monument Park in honour of Kgosi Sechele 1 who is historically recognised, amongst others, as one of the great chiefs of Botswana who went to London to ask for British Protection. The Monument Park Committee that one of the authors serve in has plans, programmes and activities work towards the process of unveiling a statue as part of the first phase of the Kgosi Sechele 1 Monument Park in 2013. Manyana Village Development Committee is party to the taking over of Manyana waterfalls in the South Eastern part of the village. The area was taken over by the National Museum and Art Gallery and the public is party to the daily management of the waterfalls and serve to guide tourists from outside the area. These are four successful examples of what is achievable where there is public will not only to depict royalty but other important heritage sites within the country.

Political Will

As a nation, Botswana must accent to all conventions, agreements and treaties on the protection of cultural heritage. This means that there is a need to not only sign international treaties but implement provisions of convection, agreement and treaties on cultural heritage

Lifelong learning takes place within and out of school. Globally, in both developed and developing countries, not everyone is patriotic about promoting indigenous heritage. There must be a task force comprising people who are passionate about heritage. For instance, African Heritage Professionals need to meet for the establishment of a specific strategy of integration with the Conventions of 1972 and 2003. This is very important for promoting heritage beyond the four walls of the classroom.

For formal schools, there is a need to infuse heritage by developing curriculum materials on cultural heritage. This would inspire an early knowledge of archaeology and substantive pursuit of cultural heritage. Research on existing heritage can also be developed to ensure development and progress of Botswana's cultural heritage.

Advocacy Programmes and activities

Activities suggested by the stakeholders included the following:-

- Engagement in inter tribal cultural competitions and 'initiation' schools. For example, *bogwera* and *bojale* should be promoted and revived. Within Botswana there are very few ethnic groups like Bakgatla, that practise initiation. It is important that the role of *bojale*, *bogwera* and rituals involved should be understood for lifelong learning rather than privatised by those who have gone through the rituals.
- Holding workshops, seminars, kgotla meeting in order to sensitize the community about the importance of preserving culture and heritage sites in Botswana. It should also be clarified which areas and sites are lagging behind in development of heritage sites and ideas sold not only to Government entities but communities in which the sites are located should be given preference in taking over the sites for community development.
- Publicise and integrate priorities into a community-wide plan. This could be done by promoting research on heritage

conservation, development and sustainable use of cultural and natural resources.

- Raising awareness and knowledge of the rich cultural and natural heritage of Botswana, especially from early childhood. A database on all cultural and natural tangible and intangible heritage is overdue.
- Promotion of collaboration is crucial to pool together resources for the promotion of heritage. This must be forged between the between public and private Institutions at national and international levels, for the development and maintenance of heritage sites. Promoters must produce pamphlets and publicity materials on the heritage sites in Botswana and disseminate these nationally and internationally

There were some positive and negative aspects identified as crucial to note in resuscitating Botswana's heritage

Positive aspects:

- Both cultural identity and heritage were perceived as inevitable processes that populated the same world.
- Need to identify when to situate heritage and culture within the global context, and when to display cultural and heritage identity at national level.
- Cultural identity and resuscitation of heritage were said to be crucial for ensuring development, preservation and promotion of the 24 culture sectors in Botswana.

Negative aspects/setbacks/challenges

- Unequal terms of trade between the north and south. Terms and conditions of International trade affect all aspects of life including culture and heritage.
- Skewed economic terms which usually favor the north against the south. In cases where it is expensive to take over and maintain heritage sites, the rich are better placed to compete for sites than the poor.

- Crumbling of the nation state (Zimbabwe in Southern Africa for instance). Where the nation state is not stable and peaceful, any move to include foreigners and exchange of trade and other ideas are looked upon with a lot of suspicion.
- Possible negative effects and at worst death of the dominated culture. Developing countries like Botswana need role models to spearhead the process of resuscitating cultural heritage.
- Lack of national identity and sovereignty of nation states in the south creates PHD (Pull him/her Down) syndrome which works against individual, public and collective efforts.
- Lack of social justice where there are too many discrepancies between global and nation states.

Conclusions

The Government of Botswana has taken a step in the right direction towards developing, preserving and promoting all the 24 culture sectors identified in 2004. Heritage is one of the 24 culture sectors in Botswana. A policy framework and an action are in place for actual implementation by well defined dates. Botswana has what it takes to actively resuscitate the rich cultural heritage that the country possesses. International lifelong learning, and where relevant, education in and out of school can help produce global citizens depending on the cultural context, market demands and incentives associated with heritage preservation. Cultural assimilation, incentives such as market demands, political stability, income levels and job opportunities, citizenship can give an opportunity for resuscitating heritage as part of the process of lifelong learning across life spectrum. If cultural heritage sites are developed, preserved and promoted, this can lead to sustainable use of natural resources globally, regionally and nationally.

Recommendations

- Cognizant of the fact that heritage and culture do not exist in a vacuum, cultural exchange programmes must be established to give an opportunity to benchmark with promotion of

heritage sites in other countries as part of the process of lifelong learning.

- There is a need for networking through healthy partnerships to learn from each other how to preserve heritage sites for economic gain and as a major component of lifelong learning for different societal generations.

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