



Social Studies Teachers' Conceptualizations and Practices of Democracy in Upper Classes in Primary Schools in Botswana

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Abstract

The purpose of this study was to interrogate the social studies teachers' conceptualizations and practices on democracy in upper classes in primary schools in Botswana. The study was undertaken in upper classes in six primary schools in Botswana for a period of three months. The theoretical underpinnings of my study are based on what Asante (2010) refers to as Afrocentricity, which basically focuses on relocating the African people historically, socially, economically, politically and philosophically in an effort to decolonize their minds. For its methodology, the study was qualitative in nature and used the naturalistic inquiry paradigm. Data were collected through interviews, participant observations and focus group discussions. Data were analyzed using the constant comparative technique. The findings of the study revealed that even though teachers conceptualize democracy from a liberal point of view, they seem to be moving the center as they also take into account the contextual and socio-cultural factors. The conclusion drawn from this study is that teachers have a deep understanding of democracy, however, lack pedagogical content knowledge of democracy. The study recommends that teachers be constantly in-serviced on how to develop practical skills when teaching topical issues like democracy as they contribute directly towards they type of citizens they produce.

Keywords: Primary Education, Social Studies, Democracy, Afrocentricity, Naturalistic Inquiry, Pedagogy, Teachers' Conceptualizations.

INTRODUCTION

The role of democracy in the teaching of social studies in primary schools in Botswana or any other democratic nation emerging or prime is an undisputed phenomenon. Social studies as a subject within the primary school curriculum has been charged with a mammoth task of educating citizens in a democracy. The task of social studies in insuring that the democratic project becomes viable and vibrant within the school is arguably the most important one if the aim is to develop highly critical and participatory citizens. The most important question then is "What is democracy understood to mean?" Democracy is a highly contested concept of which some scholars even suggest that it is meaningless to define (Adeyemi, 2006; Mautle, 2000) since it does not have one true meaning (Crick, 1989). From a general perspective, Crick (1989) articulates the meaning and usage of the concept democracy, that, democracy can be traced to the Ancient Greeks through the works of Plato's attack on democracy and Aristotle's highly qualified defense of democracy. In simple terms, drawing from the earliest definitions democracy:

Is simply *demos* (the mob, the many) and *kracia* (rule). Plato attacked democracy as being the rule of many, the poor and the ignorant over –what should be, he thought–the rule of the few as the wise and the disinterested. His fundamental distinction was between knowledge and opinion: democracy is thus the rule of mere opinion (Crick, 1989, 15).

This definition lays a foundation for the definition of democracy as used in various places and contexts. In Botswana democracy is defined in relation to giving people a voice and opportunity to participate in the affairs of their lives. It is stated that “democracy involves giving each mature person a voice in the running of affairs and the chance to participate, directly or through representatives, in decisions affecting his life”(Education for Kagisano, 1977, p. 25).

Democracy can also be defined as a system of government that represents the people and responds to their needs and expectations, and that would essentially be undergirded by a transparent process of public responsibility and accountability (Abdi, 2008). Chief Linchwe (1989) of the Bakgatla ba ga Kgafela (ethnic group) in Botswana provides an interesting definition of democracy. In defining democracy, he asserts that democracy is a relative term and can be defined in several ways, that:

It is not a matter of theory but a way of life. It is the latter that makes a difference for the average citizen for it involves a modus of vivendi or an arrangement for the peaceful coexistence of people in a society. It entails a covenant between the ruled and the rulers to create within the community mutual respect for all citizens and a collective responsibility for everybody’s political and material survival (Chief Linchwe, 1989, p. 99).

The definition outlined above provides a deeper understanding of democracy in Botswana as it emphasizes collective responsibility, peaceful coexistence, survival of citizens and sees it as a way of life as opposed to the liberal definitions that revolve around participation and voice. Nnoli (1989) in trying to define democracy sees it in terms of elections and that the equality of the individual to vote goes hand in hand with freedom of speech and association as well as fairness with the electoral mission.

However, Chachange (2001) is very critical about the conceptualization of democracy as elections in Africa of which Botswana is part, that these forms of politics have sown more seeds of discord since they defend the politics of exclusion and inclusion, privileges and denials. The contention is that the winning and losing of votes is based on mobilization, and that this mobilization includes other forms of identities, imagined or real and as a result the winner ends up excluding the very people who voted him to power. Given all these definitions, one is inclined to support Crick (1989) that democracy is not meaningless but rather means different things to different people. These definitions provide a lens through which democracy within the Botswana context can be viewed and reinforce the notion that it means different things to different people.

Democracy and Education in Botswana

The implementation of democracy in education has implications for the stakeholders, teachers and the curriculum (Education for Kagisano, 1977). It is believed that all the stakeholders such as the community, parents, professional workers in education and students must have a direct voice through school committees like the Parents Teachers Associations (PTA). Teachers and other educational professionals must play an active role in the decision making process involving schools (Education for Kagisano, 1977). This means that they have to be consulted about any changes in their conditions of service, participate in the syllabus changes and curriculum reform. The curriculum should include teaching about democratic institutions and how they work. This involves incorporating practical experiences of democratic institutions through visits to the Kgotla, local council chambers or Parliament and instilling democratic

values in students (Education for Kagisano, 1977). The kgotla is a traditional forum by which individuals and the community achieve some consensus about solutions to issues and problems they are faced with. It is led by the Kgosi (Chief) who acts as chair, mediator and adjudicator on tribal matters. It is against this backdrop that this study sought to explore the social studies teachers' views, ideas, experiences and practices on the teaching of democracy in primary schools. It should be borne in mind that democracy is not genetically inherited; it should be learned, nurtured and practiced for it to grow (Mhlauli 2010; Harber and Serf, 2006). Its growth and sustenance is dependent on the ability of the school curriculum and teachers to be able to address it in practical terms, hence the need to find out from these teachers if they practice or teach democracy in their social studies classrooms.

Purpose of Study

The sought to interrogate the social studies teachers' ideas, experiences and practices in teaching democracy in upper classes in primary schools in Botswana.

Research Questions (RQ's)

The study was guided by the following Research Questions (RQ);

1. What are the social studies teachers' understandings of democracy in upper classes in primary schools in Botswana?
2. What are the social studies teachers' classroom practices on the teaching of democracy in upper classes in primary schools in Botswana?
3. What recommendations can be made (if any) to promote the teaching of democracy in primary schools?

THEORETICAL FRAMEWORK

The theoretical underpinnings of this study are based on what Asante (2010) refers to as Afrocentricity. Asante further asserts that Afrocentricity advances the "profound need for African people to be re-located historically, economically, socially, politically and philosophically" (Asante, 2010, p.1). Afrocentricity as a theory of change intends to relocate the African persons from decenteredness that is; from being alienated and disoriented from their own cultural and political heritage (Asante, 2010). It is this notion of decenteredness that makes this theory appealing to me as helps in deconstructing how knowledge is constructed and perceived. The political idea of democracy as perceived and understood by teachers in this study is interesting as it debunks the notion that democracy is a solely western thought hence augmenting the notion that it is a relative concept. The way teachers perceive democracy in this study shows the extent to which teachers are also moving to the center (Merryfield, 2008) on how they interpret democracy from a cultural perspective as it involves the ideas and experiences of people who have been left out of the process of knowledge construction. Afrocentricism as a theory uses experience as the basis of knowledge as well as promoting dialogue (Ladson-Billings, 1994).

LITERATURE REVIEW

Since literature on democracy is abundant, the review in this case will be contextual. It specifically addresses the nexus between the two main conceptions of democracy in Botswana and a critical analysis of Botswana's democracy in order to bring the teachers' understandings and practices of democracy in Botswana into perspective. This is important in that it provides a rationale for understanding the teachers' views, ideas and practices on democracy as understood by them.

Nexus between Traditional and Liberal Democracy in Botswana

Botswana has been hailed as Africa's premier example of a liberal democracy (Sebudubudu and Osei-Hwedie, 2006; Nyamnjuh, 2003; Bradshaw and Ndegwa, 2000). However, the notion of Botswana being a premier example of democracy nowadays is often challenged from different quotas. Some countries in Africa such as Ghana, Namibia and Zambia are seen to have surpassed Botswana in terms of democracy in that they are viewed as emerging examples of democracies in Africa. Worldwide, countries are ranked according to the type of regime existent in the country as shown in table 1 below. It is interesting to note that countries like Lesotho, Namibia, Ghana, Zambia and Senegal are ranked in the same category with Botswana as flawed democracies.

Table 1: Democracy Index by Regime Type

Type of regime	Scores	Number of countries	% of countries	% of world population
Full democracies	8.0 to 10	24	14.4	12.5
Flawed democracies	6.0 to 7.9	52	31.1	35.5
Hybrid regimes	4.0 to 5.9	39	23.4	14.4
Authoritarian regimes	0 to 3.9	52	31.1	

[https://en.wikipedia.org/wiki/Democracy_Index_\(2014\)](https://en.wikipedia.org/wiki/Democracy_Index_(2014))

Arguably, Botswana's position as a senior democracy in Africa is attributed to its ability since independence to have been able to have relatively free and fair elections, political tolerance, multiparty competition where political parties are free to organize, meet and engage in intense criticism of one another (Bradshaw and Ndegwa, 2000), and the rule of law and universal franchise have been maintained (Sebudubudu and Osei-Hwedie, 2006). Furthermore, the civil society groups have been formed, private newspapers have become persistent reporters and evaluators of government policies, elected officials and civil servants attend a wide array of public meetings and there has not been a threat of a military coup so far (Bradshaw and Ndegwa, 2000). In view of the aforementioned attributes, there is no doubt that Botswana qualifies to be a liberal democracy.

The current practice of democracy in Botswana is in tandem with the principles of democracy which include "a legal system that protects rights and freedoms of citizens, competitive democratic politics based on multiparty, democratic rules and procedures, free public and private press and active civil society" (Sebudubudu and Osei-Hwedie, 2006, p. 36). Even though democracy has principles that undergird its practice, it is critical to take note of the argument that democracy needs to be aligned to the socio-cultural aspects of the people it serves and that;

an idea of democracy too narrowly confined to the cosmetics of "the liberal" would hardly accommodate and account for the reality of conviviality between individual and community interests that emphasizes negotiation between rules and processes, subjection and citizenship, might and right in any democracy in action (Nyamnjuh, 2003, p.93)

In the above quote Nyamnjuh (2003) rejects the notions of democracy that are solely based on the minimalist liberal view and being presented as the only form of practice that is acceptable and reliably important. Bradshaw and Ndegwa (2000) observe an interesting aspect of Botswana's democracy which is not based on its achievement but rather on the process by which this new system of government is being embedded in the social and political fabric of the society.

In Botswana the kgotla, as a traditional institution complements modern democracy with its openness and democratic customs (Sebudubudu and Osei-Hwedie, 2006). The Kgotla as a community institution serves a variety of roles which revolve around political, administrative and judicial functions (Patterson, 2006). Sebudubudu and Osei-Hwedie (2006) trace the historical functions of the Kgotla that; traditionally, the kgotla has been a place where tribesmen met to discuss tribal affairs and developmental issues. However, since independence the kgotla has been used by both politicians (Ministers, Members of Parliament and Councilors) and government's officials (Civil Servants) to explain government policies and programs and to solicit views and support from the public. Inherent to the kgotla system is that everyone is free to speak irrespective of their social position or standing.

The freedom of speech exercised in kgotla meetings is entrenched in some Setswana proverbs such as "Mmualebe o bua la gagwe" meaning that "everyone has a right to speak his/her mind"; "Mafoko a kgotla a mantle otlhe" meaning that "all views aired at the kgotla are precious" (Mhlauli, 2010). It is interesting to take note of the argument that:

contrary to caricatures in accounts insensitive to alternative philosophies of rights in Africa, Tswana customs in democracy not only acknowledge the individual's rights to participate in communal affairs...but provide against a kgosi abusing his authority through constant reminders that a king only attains that position through his followers (Kgosi ke kgosi ka batho) or 'by grace of his tribe' (Nyamnjoh, 2006, p. 83).

This view as noted in Nyamnjoh (2006) acknowledges the differences in the conceptualizations of democracy that take into consideration the contextual factors as well as their socio-cultural aspects. As shown in the Botswana context, democracy guards against the abuse of power by the chief and advocates for the people's voice and rights. The kgotla system is also popularly known for its adherence to the Tswana political culture of aversion of public conflict and to seek consensus on major issues and decisions.

During the pre-colonial times the chief discussed important matters in private with his headmen and advisors prior to any public discussions. At the kgotla, the advisors and headmen would speak first to present a consensus position (Bradshaw and Ndegwa, 2000). After independence the Kgotla has been used for both traditional and political gatherings. Members of Parliament and Ministers also use the kgotla as a means to explain their roles and responsibilities, government policies, solicit views and mobilize people's participation on issues of national interest (Sebudubudu and Osei-Hwedie, 2006). It is this hybrid system of democracy that Ndegwa (2001) refers to as the "African democratic experiment" which some scholars believe has led to Botswana's success story of democracy today (Patterson, 2006; Sebudubudu and Osei-Hwedie, 2006; Bradshaw and Ndegwa, 2000).

However, there are noticeable problems with the kgotla as a two way communication structure between the public and members of parliament and among the many are: dwindling attendance, failure to listen to community views, predominance of men as speakers at kgotla meetings, the reluctance of women to participate, youth reluctance to attend kgotla meetings and its highly centralized decision making process (Preece and Mosweunyane, 2004). The proliferation of mass media, in particular, social media such as facebook threatens the existence and functionality of the kgotla as nowadays announcements and information dissemination is done through television, newspapers and the internet. These modes of

communication are fast, efficient and not time consuming; hence they have become more favorable than the traditional kgotla meetings or gatherings (Mhlauli, 2010). Given these changing dynamics within the fabric of the Botswana society it remains to be seen as to whether the traditional kgotla system will continue to flourish, be sustained and beat all odds.

A Critique of Botswana's Democracy

Though Botswana has been hailed as a "senior" democracy in the African continent (Sebudubudu and Osei-Hwedie, 2006), scholars in the field have expressed concern on the fragility of Botswana's highly centralized government and its authoritarian liberalism (Ndegwa, 2001, Maundeni, 2003, Good, 2004). Good (2004) is critical of what he terms the liberal political economy of Botswana which he argues is characterized by an executive presidency with extensive powers of control and influence that is differentiated, episodic and latent. Furthermore, there are some noticeable flaws in Botswana's democracy emanating from a combination of a weak parliament, weak opposition, weak civic associations and a struggling media. The notion of a weak opposition is augmented by Maundeni (2003) who argues that though regular national elections are held with more than three competing political parties, the same party always wins. However, it is interesting that the historical link between traditional chiefs who are not democratically elected and yet control the local kgotla meetings, and their representation in Parliament and House of Chiefs is viewed as a major constraint to Botswana's democratization process (Maundeni, 2003).

Democracy and Schools in Botswana

The way democracy is understood and practiced in Botswana has implications on the teaching of democracy in primary schools in that there is a clear disconnect between what takes place in the classroom and society (Mhlauli, 2010). The curriculum focuses on democracy as defined and practiced in western liberal thought in terms of participating in elections, voting during elections and community activities but falls short in connecting those ideals to the traditional form of democracy which is characterized by, among other things, consensus, consultation and ascribed status. Even though a combination of traditional and western types of democracy is practiced, it is publicly and officially denied (Mautle, 2000; Mhlauli, 2010). This poses problems for teachers who have to constantly grapple with insuring that they relate what students learn to their everyday life experiences.

RESEARCH METHODOLOGY

This was a qualitative study that employed the naturalistic inquiry paradigm. Naturalistic inquiry is said to demand a natural setting (Lincoln & Guba, 1985, 189) hence this study was conducted in upper classes in six primary schools in Botswana for a period of three months. It is, therefore, understood that naturalistic inquirers begin their research with the belief that constructions of realities cannot be separated from the world in which they occur or are experienced, therefore, emphasizing the relationship between time and context to understanding the phenomena under study (Lincoln & Guba, 1985). Due to the nature of naturalistic inquiry, I found it suitable for the design of my study as it was flexible, required more time in the natural setting and allowed the study to take shape and form as it progressed.

Participants

The study was undertaken among eleven social studies teachers in upper classes in six primary schools in one of the major villages in the central district in Botswana. For purposes of this study, this major village was named Maretlweng village (Pseudonym). Of the eleven teachers, four were males and seven were females. The teachers' age ranged between 30 and 55 years,

where four teachers were between 30 and 35 years, three were between 36 and 45 years, two were between 46 and 50 and two were between 51 and 55 years. In this study, purposive sampling was used to select the teachers who participated in this study. This type of sampling requires that one establishes criteria, bases, or standards necessary for units to be included in the investigation (Patton, 1990). Therefore, these teachers were chosen on the basis of a set criterion that; they are experts in the area of social studies, have taught social studies for more than three years, are implementers and gatekeepers of the curriculum and can explain better what they do best.

The naturalistic inquirer prefers purposive sampling because it allows for the increase of the scope and range of data and the likelihood that a full array of multiple realities will be uncovered, it also maximizes the researcher's ability to devise grounded theory that "takes account of local conditions, local mutual shaping's, and local values" (Lincoln & Guba, 1985, p. 40). For this study, a type of purposive sampling known as snowball or chain sampling was used to select the participants. The teachers who were identified at the beginning were requested to refer the researcher to other teachers in other schools who met the set criteria. After identifying such teachers, they were interviewed individually to get the final group that participated in the study. Those identified as potential participants were requested if they would like to participate in the study and that participation was voluntary. Pseudonyms were used to protect the confidentiality and anonymity of the participants.

Data Sources

Qualitative methods which included individual interviews, participant observation and focus groups were used for data collection. A total of 43 interviews, 22 participant observations and 2 focus group discussions were conducted over a period of three months (January-April, 2010). Individual interviews were used to solicit more in depth ideas on issues and problems encountered in their teaching; this informed the classroom observations and further interviews. The questions were based on what the teachers' think (ideas and views) as opposed to asking content knowledge.

The social studies teachers were observed in different settings such as; classrooms and other outside activities in debate clubs, sports activities, staffroom and traditional music practices in an effort to understand what they do and why they do what they do in relation to citizenship development through social studies and to listen to their normal chats and gossips. The data obtained through observations was used to construct follow up interview questions and vice-versa. Focus groups were used to enable both the participants and researcher to see how the individual responses contributed during discussions differ from or reinforce those of peers. Focus groups have their limitations in that they compromise confidentiality.

Data Analysis

This study adopted grounded theory techniques for data analysis (Strauss and Corbin, 1994). Data analysis involved making sense of what the researcher has seen, heard, and read. It also requires analyzing, categorizing, synthesizing, searching for patterns and interpreting the data (Glesne, 1999). Data were analyzed inductively using the constant comparative analysis (Merriam, 1998; Patton, 1990). Data collected were immediately transcribed, coded and categorized in order to inform the next interviews and focus groups. The constant comparative analysis technique is said to be a process that "combines inductive category coding with a simultaneous comparison of all social incidents observed and coded (LeCompte & Preissle, 1993, p.256). Data analysis took place at the same time with data collection and questions raised during transcription were used to shape the questions for the next interviews.

FINDINGS AND DISCUSSIONS

Teachers' Understandings of Democracy

Teachers expressed different views and ideas on democracy which indicated that they understand democracy as participation, rights and responsibilities and freedom to choose. Their interpretation of democracy was based on the liberal thought as well as the socio-cultural perspective. This was seen where teachers focused on defining democracy through a combination of western and contextual lens. One of the teachers in explaining democracy during an interview had this to say:

Democracy means doing things in an open and transparent way which is accepted and by the majority. Democracy also calls for freedom, freedom of movement, freedom of speech, freedom of expression.

Another teacher during interviews mentioned that:

For me democracy means, freedom of speech, freedom of movements, respecting one another's right and responsibilities

Teachers' clearly conceptualized democracy from a liberal point of view as conceptualized in western thought and during their focus group discussions one of them had this to say:

Democracy means "Govt of the people, by the people, for the people" It means that we should understand one another and make sure that everybody is on board. Democracy is concerned with transparency, consultation and consensus. (This was followed by the other teachers nodding towards this showing agreement)

Their understanding of democracy also revolved around the kgotla as a cultural site for people to express their views regarding community and national issues. During focus group discussions another teacher said:

I value democracy as it allows people to say their views without fear that is why there is a saying in Setswana that " Mafoko a kgotla a mantle otlhe" (All that is said by the Chief is good). This in totality sums up the idea of democracy in Botswana as exercised in the Kgotla . At Kgotla meetings, people are consulted on the development of their communities or country as a whole which can be done by the President, Member of Parliament, or Councilors. Having said that, it is one way of strengthening democracy

To support what the previous teacher had said, one of them quickly commented that;

Yes...democracy is usually shown during Kgotla meetings where everyone is allowed to say their views regardless of their gender, socio-economic background or ethnic group.

The teachers' conceptions of democracy are not surprising as Botswana is highly regarded as a shining example of liberal democratic country as asserted by various scholars (Sebudubudu and Osei-Hwedie, 2006; Bradshaw and Ndegwa, 2000; Nyamnjoh, 2006). What is also interesting is that the curriculum also defines from a liberal point of view, hence making it

difficult for teachers to move away from the textbooks to include their way of understanding democracy. Despite this minimalist liberal view of democracy portrayed in the curriculum, teachers also found ways of interpreting democracy from a socio-cultural lens which basically enriched their discussions and ideas. This view is supported by scholars such as Nyamnjoh (2006) who acknowledges the differences in the conceptualizations of democracy that take into consideration the contextual factors as well as their socio-cultural aspects. The inclusion of the socio-cultural aspects in the teachers' conceptualizations of democracy is a welcome development as it works towards decolonizing knowledge and including the voices and lived experiences of these teachers, hence knowledge construction from an African perspective.

Justification for Teacher Practices on Democracy

All the teachers felt that they teach democracy in their classroom because they believe it is an important aspect of citizenship development which is the core business of the social studies curriculum in schools. To them teaching about democracy was important for was important in that it prepared learners to vote during elections in future. In an interview one of the teachers emphasized that:

They (Students) should possess democratic knowledge. They should take part in the affairs of the nation and their communities. In democratic knowledge they need to know the process of elections, voting choosing leaders and participate in every aspect pertaining to the development of their communities and country at large.

Teachers also believed that democracy should be taught from a tender age in order to teach these children responsibility from a tender age. This was seen as important in that children will be able to sustain democracy as a national principle and a political ideology within Botswana. In expressing their justification for teaching democracy, Teachers had this to say:

The best way is that people need to be taught to understand the real meaning of democracy and they need to be taught starting from the classroom whereby they can choose their own monitors or their own prefects who can present their ideas to the teacher.

The most important thing that has to be done I think is to teach our children about democracy at an early stage. I think not much has been done to teach democracy in schools. I want our children to live democracy- That is talking, eating, dreaming and sleeping democracy- by so doing we will be able to maintain our democracy.

For instance we teach citizens about the importance of taking part during elections. If they take part in elections it means that they are choosing their own government.

Democracy teaches about equality and human rights. So, young citizens of Botswana need to learn about these things if we want to maintain the peace and stability that we are enjoying right now.

Students need to be taught ideals of democracy- such values as "botho" (being humane); friendship, loyalty; love; tolerance.

Their arguments revolved around the need to teach democracy extensively in schools in order to maintain peace and stability that is enjoyed by all Batswana (People of Botswana). They also saw a relationship between citizenship and democratic education and viewed the as important

to avoid unplanned wars or civil wars and that it also contributes to unity in diversity within Botswana. Chachange (2001) warns that this minimalist view of justifying the need for teaching democracy for voting purposes destroys the very essence of democracy as a political thought.

Teachers' Pedagogies on Democracy

All the teachers believed that democracy is a participatory event and that it should be reflected and acted upon in the classroom. The mentioned that they all used varied child-centred pedagogies that enhance democratic education in their classrooms such as debates, group work, discussions, role play and research. Excerpts below indicate what teachers said regarding their pedagogies on democratic education in their classrooms:

I use child centered methods where pupils can analyze and see things for themselves. Debates help them develop issues of assertiveness, develop reasoning and become independent thinkers but not neglecting other people's views. Group work helps them accept one another as some are slow learners but this method allow them to contribute. It is through group work that leaders are developed

Through various activities such as debates, clubs and prefects. Prefects are taught to develop good leadership skills through workshops that we do once every month. We want them to be good leaders of tomorrow.

Role play, as they role play I think it makes them to fully participate because when you are involved in a role play you are taking part. This will help them in the future when there is an activity that is being done they have to be fully involved not being speechless.

During the focus group discussions I asked the teachers to rank the methods of teaching that they said they used and their ranking is captured below;

1. Group work- Students share ideas; cooperate; communicate; decision making through consensus
2. Class presentations
3. Question and Answer
4. Discussions
5. Inquiry- develops communication skills, research skills
6. Debate because it promotes discussion
7. Projects- Students research on their own and develop ideas
8. Excursions/ Field Trips- These are rarely carried out because they are costly, lack of funds and resources.

Their ranking of the methods of teaching that they use was quite surprising in that the most important methods of teaching that promote democracy such as discussions, debates excursions were ranked lowly and some were omitted such as decision making, deliberation and real life encounters or projects that develop certain skills in a democracy (Mhlauli, 2010). Through lesson observations it was clear that teachers were not using any participatory or child-centred methods in that most of the time they were mostly using the question and answer technique followed by what they termed group work. To them group work was a sitting arrangement more than a task oriented activity. These findings are in tandem with what

Mhlauli and Muchado (2013) found that there are contradictions in what teachers say they do and what actually transpires in their classrooms when it comes to teacher practices.

CONCLUSIONS AND RECOMMENDATIONS

The conclusions drawn from this that is that democracy in Botswana is complex as understood by the social studies teachers in upper classes in primary schools. The most intriguing point is that teachers are cognizant of the contextual and socio-cultural aspects of democracy in Botswana hence the hybrid model that they have adopted that combines the liberal and traditional forms of democracy as practiced in Botswana. The most authentic challenge for teachers in social studies classroom lies with their classroom practices and pedagogies of democratic education in order to make it live and vibrant. The study, therefore, recommends that;

- 6.1. Teacher Education should put more emphasis on the teaching of democracy as it is not genetically inherited through in-service programs.
- 6.2. Teachers need to be encouraged to use democratically inclined pedagogies such as dialogue, discussions, deliberation, decision making and case studies in order to re-orient their students towards a culture of negotiation, perspective consciousness, intercultural and cross-cultural understanding.
- 6.3. Teacher education needs to revamp its pedagogical aspects of learning in order to help teachers to be to turn their classrooms into microcosms of democracy.
- 6.4. Schools should develop teams that deal with pedagogical innovation to keep abreast with global trends on pedagogy.

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