

## Chapter 9

# A Comparison Study of Oral History Programs at National Archives of Botswana and Zimbabwe: Postmodernism Approach to Oral History

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### **ABSTRACT**

*The influence of the postmodernist school of thought has touched archival science. This chapter looks into how one of the notions of postmodernism in archival science which advocates for the challenging of the dominant narrative discourse by equally including into the archives the voices of the minority, the marginalized, the ordinary, and the underrepresented people is faring both at National Archives of Zimbabwe and Botswana National Archives and Records Service.*

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## **INTRODUCTION**

Zimbabwe and Botswana are nations born from colonial emancipation. During the colonial era, the history of the black population was neglected in favour of the colonial masters' history. Even though Botswana became a colonial protectorate, it was not spared cultural genocide. Westernisation was the norm during the colonial and protectorate periods. African philosophies in terms of knowledge production were being looked down at. Heritage institutions such as archives, galleries and museums became centres where the stories of European settlers were celebrated. This changed when Zimbabwe and Botswana became fully 'free' from the yokes of colonisation as there was a paradigm shift from Westernisation to Pan Africanism. This shift was also witnessed in national archival institutions of Botswana and Zimbabwe when oral history programmes were introduced which aimed to 'correct' the historical gap for the Black populations which was left by colonisation. It is therefore the thrust of this paper to perpend, discuss and inquire about the impact of oral history programmes to the documentation of once marginalised society and the minority groups being conducted by National Archives of Zimbabwe and Botswana. This will be a comparative study where notes will be shared and evaluated between the two countries.

## **BACKGROUND**

Botswana, which was known as the British protectorate of Bechuanaland during the colonial era gained independence in 1966 and according to the 2016 population census has a population of around 2 million. Though Batibo & Smieja (2000) posits that it is difficult to determine the exact number of minority languages spoken in Botswana as a result of language clusters, the number of languages spoken in the country is estimated to be at least 25 whereby Setswana is the most dominant language in the country, spoken by at least 80% of a population. Setswana has been declared by the government as the national language while English is the official language in the country.

Minority rights group international [MRGI] (2015) has outlined that:

*Botswana is home to eight Tswana tribes and around 37 non-Tswana tribes. Since independence in 1966, the government of Botswana has sought to emphasise the homogeneity of Botswana and pursued what it calls a policy of racial neutrality, downplaying the importance of ethnicity as reflected, for example, in the fact that information on ethnicity is not collected in the national census.*

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