



**FACULTY OF EDUCATION**

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**TOPIC**

**Singing in labour pains: Understanding trade union protests through indigenous and non-indigenous methods**

By

**Keneilwe Phatshwane**

Student ID No: 200303376

Supervisor

Prof.B.Chilisa

A Research Essay Submitted in Partial Fulfillment of the Requirement for the Award of the Degree of Masters of Education (Research & Evaluation) at the University of Botswana.

## CERTIFICATE OF APPROVAL

This certificate approves that this Research Essay has been examined, and approved as meeting the requirements for the partial fulfillment of the Master’s Degree in Education (Research & Evaluation).

\_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Supervisor

\_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Director of Graduate Studies

\_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Internal Examiner

\_\_\_\_\_ Signature: \_\_\_\_\_ Date : \_\_\_\_\_

External Examiner

**STATEMENT OF ORIGINALITY**

I, Keneilwe Phatshwane certify that, this Research Essay is purely an original piece of work completed by me, as the researcher, except in instances where references have been used, and they have been acknowledged. The Research paper has never been submitted for any award at any institution of higher learning.

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Student Signature

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Date

## **DEDICATION**

This piece of work is whole heartedly dedicated to my family, and the almighty God, for giving me the strength to work hard, and complete my studies. I also dedicate it to the indigenous people, with their unique wealthy sources of knowledge, whose voices were once silenced in the world of research.

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**List of Abbreviations and Acronyms**

BOFEPUSU	Botswana Federation of Public Service Unions .
D.P.S.M	Directorate of Public Service Management
Manual Workers Union	The National Amalgamated Central, Local and Parastatal Manual Workers' Union.
I.L.O	<i>International Labour Organization.</i>

## Abstract

This study is descriptive in nature, and seeks to understand trade union protests through the use of two research methods; indigenous and non-indigenous method. It will be looking at the 2011 BOFEPUSU strike, with the purpose of understanding and describing trade union protests, through songs, storytelling and focus group discussion. A mixed qualitative research approach was used, where indigenous methods (songs and storytelling) and conventional method (focus group discussion) of data collection were used. Albert Marshall's Two Eyed seeing framework, was used where one eye sees the conventional way, while the other sees the indigenous way.

The study was informed by the transformative paradigm, which claims that there are multiple realities. The analysis of songs was based on the Setswana idiom, which says "*Pina ga ena morogano, ga ena bosekelo*", which means a song does not insult, therefore one cannot be held accountable for their song's "vulgar" lyrical content. This study's purpose was to give information on the 2011 BOFEPUSU strike, by describing the messages and views of people, with regard to the 2011 strike. And also to compare the messages collected from songs, storytelling and focus group discussion. The Atlas ti 8, software was used to analyzed data gathered.

Data provided by songs, proved that indeed "*Pina ga ena morogano, ga ena bosekelo*", as the messages from songs were more explicit, the same goes for storytelling. The story tellers were people who have been fired for engaging in the strike, they told their stories from the time they were declared essential service providers, up to the last stage of being dismissed from public service.

## CHAPTER ONE

*“Pina ga ena morogano, ga ena bosekelo”*

### **Background and purpose of the study**

#### **Introduction**

Chilisa (2012) argues that, indigenous methodologies and conceptual frameworks give researchers an opportunity to investigate better, the realities of the formerly colonized people of Africa, and other societies. It is through the use of indigenous methods that research can be an emancipatory tool, which liberates Africans from being seen as the “other”. This study seeks to explain the 2011 Botswana Federation of Public Service Unions (BOFEPUSU) strike, using indigenous and non-indigenous methodologies. Trade union strikes or protests by nature, involve a lot of risks and consequences for those trade union members taking part in them. The risks include some of the following: suspension or expulsion from work, physical harm due to beatings by law enforcement officers, and imprisonment.

The Setswana idiom *Pina ga ena morogano, ga ena bosekelo* simply means that a song does not insult, and one cannot be asked to account or get in trouble because of what they said in their song. This is because songs are not taken serious, though they carry messages which are passed on in a sarcastic way, mostly meant to ridicule the characters in the song. Songs can give voice to protesters than conventional methods can provide. Through conventional methods, people’s voices are silenced, but through indigenous research methods, one begins to hear their voices. For instance, trade unionist would hesitate to fully disclose the information about the protests, for fear of victimization. Hence this study sought to understand trade union protest of 2011, through indigenous and conventional methods. Trade union protests by nature are sensitive issues especially to the protestors mainly due to the above-mentioned risks, which is why the researcher saw it fit to use the two methods. Combining the two methods is significant here, because of the sensitivity nature of the topic.

It is through songs that the researcher will get deep messages that one cannot get through other non-indigenous methods, like interview where participants would not be free to talk. Songs are providers of hard to get data, a message which one cannot be free to pass through writing or through an interview can be freely and confidently passed through songs. Through songs people can express themselves, anyhow, no matter how rude or harsh they may sound. The selected songs were selected based on the idiom, *pina ga ena morogano, ga ena bosekelo!*. In addition to songs, storytelling will be used to access people's voices on the topic under study. The idiom above clearly supports the idea that songs can give freedom and protection to singers to relay their messages, in any content.

The BOFEPUSU 2011 strike, which was termed “the mother of all strikes”, started on the 18<sup>th</sup> of April 2011, though it was expected to last for a week, where after trade unionists would go on a go slow, it went on for more than 2 months (Makgala & Malila, 2014). The strike was, one of its kind in a country known to be the most peaceful in the world. It brought a lot of casualties; both to the government and civil servants, its aftermath can still be felt today.

## **Background**

### ***Combining indigenous and non-indigenous methods***

Combining indigenous and non-indigenous methods of research is a relatively new phenomenon in research, with some researchers labeling it as a mixed method design (Lavallée, 2009). In western research, mixed methods, refers to the combination of quantitative and qualitative data in one research. In indigenous research, mixed method reflects “a synthesis of the qualitative approaches that typify research with indigenous peoples and also unique indigenous methods or ways of knowing” (Botha, 2012 cited in Drawson, Toombs & Mushquash 2017, p.5). This kind of a mixed method is gaining popularity and use in



research. Botha (2010) highlighted that, the main idea behind the combination of the two approaches is to draw the interaction of the methods, to make clear the connectiveness between indigenous and non-indigenous methods of gathering data or knowing. The two methods complement each other in some cases, so using them jointly would help researchers to understand their complementarity and their interaction better. Qualitative research methods, with indigenous people help in gathering rich data, but with the use of indigenous methods the research goes further into gathering richer data (Botha, 2012 in Drawnson, Toombs, & Mushquash, 2017).

Through decolonization, the researched becomes the researcher in a way that they begin to open up, and not to be silent like they have been before, their voices begin to be heard. In this case they speak from their perspectives, and their experiences (Chilisa,2012). A collaboration of the two methods recognizes that research is all about gathering data, and it has a huge contribution to a larger understanding of how knowledge is co-produced, experienced, and disseminated, therefore by using two opposite methods, a researcher stands to gather as much data as they need, as the two methods complement each other. The process of combining the two is seen as one which “creates, and analytically exploits, a particular relationship between different sets of data” (Botha, 2012, p.314).

There have been calls to incorporate indigenous and non-indigenous methods, not only in research, but in other areas like Health and Education. The belief is that by incorporating the two, the world stands a better chance of fighting health pandemics, and cultural gaps between western and indigenous education (Anah, Mashebe & Denuga,2015). According to Botha (2012) indigenous research helps in defining the roles that western (non- indigenous) methods play in research, their practices and boundaries of how they collaborate with indigenous communities.

## **Context of the problem**

This study sought to understand trade union protests through the use of two research methods; indigenous and non-indigenous method. Trade union movement developed at a later stage in Botswana compared to other Southern African countries like South Africa, with the first trade union in Botswana being the Francistown Employees Union (FEU), which was formed in 1948, during the period of the industrial development (Maruatona,1999). However, there were other unions which started off as associations before FEU,Botswana Teachers Union, which celebrated its 8 decades of existence in 2017. It started in 1937, as Bechuanaland Protectorate African Teachers Association. Botswana Civil Service Association, currently called Botswana Public Employees Union (BOPEU), started in the early years of 1885 (Makgala & Maudeni,2010).

Trade Unions have an important role to play as they are a mouth piece of their members, policy watchdogs, they are a civil society concerned with improving the employment working conditions of their members, through a process called bargaining (Showa,2006). Bargaining is where the two parties (employer and trade unions) mutually seat together and discuss how best to improve workers employment conditions. At times bargaining does not go accordingly, like it was the case in 2011, where BOFEPUSU members took their 16% salary increment demand to the streets, protesting through singing, dancing and presenting petitions to the government.

## **Conceptual framework**

In this study the researcher used a Two eyed seeing frame work, which was developed by Albert Marshall, an elder from the *Mi'kmaw* indigenous community of Canada. The framework brings forward different ways of gathering knowledge and viewing the world (Vukic, Gregory, Martin- Misener & Etowa, 2016). Two eyed seeing can be defined as;

“learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing...and learning to use both these eyes together, for the benefit of all” (Gouldinga, Steelsa & McGartyb,2016,p.787).

Through this frame work, the researcher used two methods of data collection, namely conventional and indigenous methods. The Two eyed seeing principle allowed the researcher to see the conventional way with one eye, and the indigenous way with the other, and appreciates the uniqueness of each. The framework integrates both conventional and indigenous way of gathering data, as the conventional method, may not actually capture what the indigenous way would capture, and vice versa. This framework was used to show the strengths of each of these methods of data collection. The application of the framework requires inclusion, trust, respect, collaboration, understanding, and acceptance of the strengths of both methods in research (Marsh,Cote-Meek, Touslouse, Najavits & Young ,2015).

Iwama, Marshall, Marshall, & Bartlett (2009) in Vukic,et al., (2016), highlighted that this framework prevents the imposition of western knowledge on the indigenous people, as the frame work dictates that two different ways of knowing (conventional and indigenous), be brought together, to motivate both the aboriginal and non-aboriginal people. Through this framework the dominance of western ideologies and methodologies in research is reduced. This is because Two eyed seeing shows the best of both indigenous and western research methods, taking into consideration that neither of the two is more superior or dominates the other (Martin, 2012 in Latimer, et al ., 2014). Indigenous research, gives researchers an opportunity to create knowledge outside the realm of the commonly known conventional methods. The use of Two-eyed seeing frame work, enhances methodological knowledge of

what it means to carry out research with indigenous people using methods and techniques which co-create new knowledge and does not promote western practices (Vukic, et al., 2016).

### **Statement of the problem**

It is clear that participating in strikes or protests bring a lot of risks to protesters, which at times could possibly prevent participants from revealing a lot of information, for fear of victimization. The 2011 strike brought a lot of hostility between the government, being the employer and trade unionist. The government introduced measures which were vindictive and meant to “punish” trade unions and their members, for their role in the strike. The measures included transferring employees to remote areas, attempting to declare some as essential service providers, and withdrawing assistance to trade unions.

Some participants may not be open to disclose information on the strike; thus, the study used songs and storytelling as indigenous data collection methods with non-indigenous conventional method, namely focus group discussions. Songs and storytelling provided the hard to get information about the protest that may not be possible with conventional methods.

### **Purpose of the study**

This study was descriptive in nature; it looked at the 2011 BOFEPUSU strike, with the purpose of understanding and describing the views of the trade unionists, and trade union protests, through songs and storytelling as indigenous methods and focus group discussions as a conventional method of data collection. Descriptive study can be defined as when a study is done with the objective of either to describe a topic, situation, problem, a service or a programme, or just to generally provide information about something (Kumar,2014). This study’s purpose was to give information on the 2011 BOFEPUSU strike, by describing the messages and views of people, with regard to the protest.

## **Theoretical Framework**

An Indigenous knowledge-based theory guided this study. The chosen theory was like an emancipation of indigenous knowledge, as it aimed to decolonize the academic world of research, by incorporating indigenous knowledge into research, rather than relying on conventional theories. The theory also co-creates new knowledge, and theories as it brings out together, two different ways of knowing, and doing research, as supported by, Botha (2011) & Vukic et al., (2016).

The main argument of the theory is that indigenous and conventional knowledge systems are different, and therefore the two should be allowed to coexist, as they complement one another (Chilisa, Major and Khudu-Petersen 2017, & Lavelle 2009). Indigenous researchers believe that there is an existing relationship, between conventional and indigenous knowledge. So by employing this theoretical framework, as a researcher I was able to further examine the relationship between the two research methods.

## **Research questions**

In a quest to compare data from songs, storytelling and focus group discussions on trade union protest, the study answered the following research questions;

1. What are unionists' views about the 2011 strike?
2. What were the indigenous and conventional strategies through which Unionists conveyed their messages?
3. How do the messages collected through indigenous methods compare with those collected through conventional methods?

## **Research objectives**

The study focused on the following research objectives;

1. To establish unionist's view about the 2011 strike.
2. To establish and describe indigenous and conventional strategies through which Unionists conveyed their messages.
3. To compare messages collected through indigenous methods, with those collected through conventional methods.

## **Significance of the study**

This study is significant as it explored working relations of public servants and their employers, being the government, so its findings will be beneficial to both parties, as it will serve as a guide as to how the 2011 strike affected their relationships. The study will also be beneficial to qualitative researchers, through it they will learn that incorporating indigenous methods with non-indigenous methods can be helpful in producing rich data, needed in a study. It will also show connection between the two methods, and how and where they complement each other. This research will also be beneficial to indigenous research scholars as it could be used as a guide, on what indigenous methodology is , and how is indigenous research carried out.

## **CHAPTER TWO**

### **Literature review**

#### **Introduction**

This chapter reviewed related literatures on the topic of the research. Literature review is all about looking at literature already written on some aspects of the topic under discussion. The review focused on:

1. Non-western methodologies commonly listed under the umbrella of indigenous paradigm studies, and studies that have used indigenous research methodologies or frameworks.
2. Studies which have used Two eyed seeing framework.
3. Studies which have used indigenous methods.
4. Studies that have combined indigenous and conventional methods, and lastly studies on trade unions will also be reviewed.

#### **Research paradigms**

Research can be classified into four main paradigms, namely Post positivist, Interpretive, Transformative and Pragmatic. They are distinguished according to the nature of reality, how they define it, know it, and techniques employed to know it (Hartes,2010). All these paradigms are based upon the following determinants being; ontology, epistemology, axiology and methodology. Indigenous methodologies are guided by an indigenous paradigm, which will be discussed in detailed in this chapter. However, before going straight into it, the researcher decided to give an over view of the four so called main paradigms. Below is a summary of the paradigms and their determinants, as adapted from (Chilisa, 2012, Hartas ,2010 & Mertens, 2007).

**Table 1:** *Research Paradigms and their components*

<b>Paradigm</b>	<b>Ontology</b>	<b>Epistemology</b>	<b>Axiology</b>	<b>Methodology</b>	<b>Examples of Methods</b>
Post positivist	There is a single, tangible reality	Reality should be measured, tested and confirmed.	Research should be value free.	Tests cause and effect relationship, between variables (Experimental).	Quantitative methods, statistical analysis.
Interpretivist	There is no single truth. The truth is created by the society.	Reality is subjective, for it is socially constructed.	Reality needs to be interpreted.	Ethnography, biography, case studies, Indigenous methodologies.	Qualitative methods; Observation, photo voice, document analysis etc.
Transformative	There are multiple realities.	Reality should empower the society.	Reality should be used to fight social injustice and empower the masses.	Mixed methods, based on respect, beneficence and justice.	Survey methods, focus groups and individual interviews.
Pragmatic	Reality is constantly created and debated.	The best method is guided by purpose of the study.	The one which best solves the problem.	Mixed method Action research.	Surveys, document analysis interviews.



## **Indigenous research paradigm**

Of recent, indigenous scholars like Chilisa (2012), Botha (2011), Hart, (2010) & Rosson (2008) argue that indigenous methodologies should constitute a fifth paradigm, called indigenous research paradigm, to add on to the four existing ones. The argument is that indigenous research paradigm's assumptions about the nature of reality are different from the four main paradigms. Indigenous research mostly dwells more on culture specific paradigms and methodologies, which are culturally oriented to a certain locality. Indigenous researchers believe that, indigenous research approach has been neglected or sidelined for long by the conventional researchers. This has caused some kind of a conflict between conventional and indigenous researchers, with the later believing that, they have been downgraded or relegated to a lower status of the "other", rather than the two working jointly as collaborators in the research sphere (Graeme, 2013).

An indigenous paradigm is an indigenous world view. It plays an important part in the lives of indigenous people as it honors their ways of life. It emerges mainly because of the indigenous people's relationship with their environment or spirit which joins everything into one thing. Simpson (2000) in Hart (2010), outlined seven principles of indigenous paradigm, which makes it unique and different from the four western paradigms, they are;

1. "Knowledge is holistic, cyclic and dependent upon relationships and connections to living and non- living beings and entities.
2. There are many truths, and these truths are dependent upon individual experiences.
3. Everything is alive.
4. All things are equal.
5. The land is sacred.
6. The relationship between people and the spiritual world is important.
7. Human beings are least important in the world" (p.3).

It is through this paradigm that the rights, knowledge and intellectual property rights of the indigenous people can be protected. Indigenous paradigm uses indigenous methodologies which are said to be ethical, healing, decolonizing, transformative and participatory (Vukic, Gregory, Martin-Misener, & Etowa, 2016). Indigenous methodologies can be defined as “techniques and methods drawn from the traditions of the indigenous people” (Wain, Sim, Bessarab, Mak, Hayward & Rudd 2016,p.3). According to Kovach (2009) indigenous research methodologies are culture specific and based on the following: Holistic epistemology, Story, Purpose, The experiential, Tribal ethics, Tribal ways of gaining knowledge and, an overall consideration of the colonial relationship. Indigenous people have different ways in which they view the world, nature of reality, knowledge and assumptions; hence there is relational ontology, relational epistemology and relational axiology, which indigenous methodologies put more emphasis on.

### ***Relational ontology***

This is where a researcher undertakes a study, with respect to relationships between them, the researcher, the participants and the environment. The belief is that there exists a relationship between living and non-living things, hence all connections to respect participants relevant to the study are important (Chilisa, 2012). Among the Bantu people, great emphasizes is placed on *Ubuntu*.

“*Ubuntu* is the Nguni version of a concept that occurs in many Southern African languages. It is known as “*botho*” in Sotho/Tswana, “*unhu*” in Shona,”*bunu*” in Kalanga and Tsonga, “*umunthu*” in Chewa and “*vhutu*” in Venda”(Khupe, 2014,p.73).

The belief here is that because of *ubuntu* a researcher exists because of the participants, and the two become one, and at the end of it all the research study is not only about the participants but should include a study of the living and non-living things, that are connected

to the participants and topic of study. Respect and discipline are at the core of *ubuntu*, a researcher is expected to respect him/herself, the participants and the environment the study is taking place at. Getting to know the indigenous community and building relationships with the indigenous people are examples of relational ontology.

### ***Relational axiology***

It is mostly concerned with Responsibility, Respect, Relevance and Reciprocity, and these are commonly known as the 4 R's. Responsibility implies that knowledge cannot be separated from respect, as the two are inseparable, while respect means taking into consideration the participants, who are in this case seen as co-researchers. Relevance on the other hand looks into the relevance of study to the indigenous people. Lastly reciprocity is based on the notion that research should be built on the principle of give and take, where the researcher benefits from the information they get from the indigenous people, and give it back to the indigenous community for their benefit (Graeme, 2013).

*Ubuntu* also comes into play here, as it sees the researcher in relation to others (research participants). Relations between the researcher and the participants, take a critical role here, as the researcher has moral and ethical values to uphold during the study. The researcher is expected to respect the researched, and not make them feel like objects of research, like western researchers have been doing. In a nutshell the researched are to be treated with *ubuntu* (Chilisa, 2012 & Graeme, 2013). In our Tswana culture ladies are forbidden from wearing pants at the traditional gathering place, *kgotla*. A female researcher conducting interviews at the *kgotla* would be expected to abide by this rule when they visit the *kgotla* to show respect. Another example of relational axiology is of eye contact, the researcher is expected to maintain eye contact with the participants during the interview process, to show

that they are attentively listening to what the participants are saying, *mafoko a matlhong!* (Communication is in the eyes/face) .

### ***Relational epistemology***

It is all about knowledge and its source. Indigenous methodologies advocate for the sharing of research findings or information, once it has been sourced from the indigenous community. The indigenous community as a whole is entitled to the research information, as they collectively own it, it is theirs (Chilisa, 2012 & Ary et al., 2012). A researcher is accountable to the indigenous community, and owes the community the knowledge gathered during the research study. Relational epistemology believes that knowledge should not be an isolated entity but must rather be shared with all things, living or non-living. This is because knowledge is created by the community; therefore it belongs to them as a whole (Graeme, 2013). In our Tswana culture the elders shared knowledge with the young ones through storytelling (*mainane*) and histories, this is knowledge created through their interaction with the environment.

**What are indigenous research methodologies and methods, and what are their main tenets?**

### **Indigenous methodologies**

Wain et al., (2016), defined indigenous methodologies as research techniques drawn from the traditions and culture of those people. Below are examples of indigenous methodologies.

#### ***Yarning***

Yarning is common among the Australian indigenous people, where it is seen as a process involving telling and sharing of stories and information. Bessarab & Ng'andu (2010) in Walker, Fredricks, Mills & Anderson (2014) defined it as an indigenous form of

convention. This is where indigenous people converge to share stories, and information is passed from one generation to the other through this method. Just like other indigenous methodologies yarning is seen as a spiritual activity, and it highly recognizes those taking part in it, through the spirit of respect. Relationships are cemented through yarning as it is seen as an everyday communication tool, where indigenous people are free to gather and discuss their experiences, ideas and thoughts of the day (Walker, Fredricks, Mills & Anderson, 2014).

### *Sharing circle*

Sharing circle is another Aboriginal indigenous methodology which is also spiritual as it is seen as a healing process, where all research participants are seen as equal and information is equally shared amongst them emotionally and spiritually. There is a believe amongst the indigenous people that throughout the sharing circle moment, there is the spirit of the ancestors and the creator moving around in the circle, it is these spirits which guide and lead the healing process (Lavalley,2009). This is why it is very important for the researcher to get permission to report on activities taking place during the sharing circle, as they are regarded as sacred and spiritual (Nabigon, Hagey, Webster, & MacKay, 1999 in Lavalley ,2009).

Before the circle begins there is a ritual performed, or protocols to be followed, which are believed help to get rid of bad negative things which could affect the success of the circle. They include ceremonial openings and closings, offering of tobacco to all participants, having a recognized elder present at all circles, opening the circle with drumming and sacred songs (Marsh, Cote-Meek, Toulouse, Najavits, & Young, 2015). During the circle people are expected to be seated, holding an indigenous object, in most cases it is either a feather or a walking stick. Respect is a common feature in most indigenous methodologies, therefore it is

not surprising that it features in sharing circles, where all are listened to, everyone's voice is important, (Lavallee, 2009).

### ***Mmogo***

*Mmogo* is a Tswana name which means togetherness as one. Roos, (2008) in Chilisa, (2012) defined it as “relatedness, co- ownership, togetherness, co-construction, and interpersonal methods’(p.196). This methodology is commonly used in Southern Africa, hence the name *mmogo*, which is from a Tswana language, spoken in most Southern African countries. *Mmogo* methodology can be seen as another way of storytelling, through the use of objects. Data is gathered through cultural objects within the community. Participants are grouped and given objects, which they use for visual presentations. Those objects must be socially constructed to symbolize the cultural aspects of a behavior within a certain community. They may include clay, wood pieces, sticks, cloths, beads etc. The items should be basic things, that which the community is most culturally familiar with. After visual presentations are done the researcher asks participants to reflect on their own presentations, individually. There after all are asked to comment on each other's presentation, this at the end leads to rich descriptive data co- constructed by the researcher and the indigenous community, (Ross 2008 in Chilisa, 2012).

The *mmogo* methodology just like other indigenous methodologies, allows the researcher to come into the community as someone who co-constructs reality with other community members, not as an expert who comes in to take the leadership role. This method supports the idea that indigenous people should be involved in the research process, therefore consultations with community leaders is vital, and research permission should be sought from the cultural community authorities such as *dikgosi* (chiefs) as cited by Ross, (2008) in Chilisa, (2012).

### **Studies that have used indigenous methodologies or frameworks.**

Khupe (2012), carried out a study in which she was trying to establish possible integration for indigenous knowledge and school Science subject. The study was to identify the indigenous knowledge of the *Mqatsheni* community (South African community), and their general over view of the world, for possible use in the school Science subject and the curriculum. The study aimed at answering the following research questions:

1. What indigenous knowledge can be identified from interaction with participants in *Mqatsheni*?
2. What constitutes the world view that informs the community's indigenous knowledge?

This study was transformative participatory, as it was an effort to show appreciation and value of the *Mqatsheni* people, which also acted as a way of promoting and publicizing their culture, and their way of knowing. *Ubuntu* was used as a research paradigm, where the researcher-built relationships with the community, to make sure that she is welcome, and feel a sense of belonging to the community. Some of the *ubuntu* tenets which informed the study, were the introduction of the researcher to the researched, the use of the indigenous people's *isizulu* language in data collection, and daily interaction with *Mqatsheni* elders.

The researcher highlighted that, through the use of *ubuntu* strong relations were formed with the participants, as they freely interacted. This assisted a lot in getting rich valuable data for the study. At the end participants were not seen as research subjects, they actively took part in the research, as creators of knowledge. Through the use of focus group discussions and interviews, the study revealed that indigenous people have knowledge in the form of knowledge of place, religion, practical skills, cultural believes and practices. The elders in

*Mqatsheni* are proud of their culture and celebrate it. They are willing to share their science knowledge with students at schools.

The reviewed literature emphasized the importance of involving the indigenous community in an indigenous study. Through the use of *Ubuntu* paradigm, we begin to appreciate Khupe's attempt to involve the *Mqatsheni* community, in her study. This helped her as she felt welcome and getting information from the community was not a problem, as the researcher and the *Mqatsheni* community felt connected, as one. Making the researcher and researched connected, is one important aspect of indigenous research. Therefore as a researcher, I know that I will have to form relationships, with trade unionists, and make them co-researchers, in my study. Through Khupe's study, I understand that researcher-participant relationship is key, in an indigenous research.

Another existing literature on indigenous methodology, is that of Wain, Sim, Bessarab, Mak, Hayward and Rudd (2016), titled *Engaging Australian Aboriginal narratives to challenge attitudes and create empathy in health care: A methodological perspective*. The purpose of the study was to provide health students and professionals in Australia, with a chance to "walk in the shoes" of Aboriginal people, where face to face interaction is not feasible. This was done through collecting narratives, which are believed to precisely show Aboriginal Australians experiences, with health care. The Indigenous Reference Group (IRG), was formed to provide narratives, it was made up of Aboriginal people with roles as leaders, researchers, and advisors. All these people were responsible for the recruitment of story providers, and the story collection process was culturally appropriate, and explained to them. Aboriginals were asked to make a choice of the venue for the yarn process and whether they want to be video or digitally recorded.



The results of the study showed that yarning is a rich source of personal data, for it allows the story provider to be leader, as they set the pace and agenda of the story. In the process this gives them an opportunity to take up the facilitative role in the research process.

This study gave trade unionists an opportunity to take up leadership roles, as co-researchers. This is one of the dynamics of indigenous research, as it gives participants a chance to be seen, felt and heard. Their role in a research is not like that of ordinary participants, we often see with conventional researchers.

### **Indigenous methods**

Indigenous communities have unique ways of passing messages or information, from one person to the other, through cultural communication tools called indigenous methods. Before writing was introduced in Africa, most African communities used indigenous methods to communicate, these included, songs, proverbs, storytelling, proverbs, art, and fire among many others. Through indigenous methods, rich indigenous knowledge is passed from one generation to the other. Indigenous methods are critical to social research as language stored in them can contribute greatly to post-colonial indigenous research, they also recognized the “neglected other” in research, who are the indigenous people. Through the use of indigenous method researchers are attempting to decolonize research, (Chilisa,2012; Keane, Khupe & Muza, 2016).

### ***Songs***

Songs are a pregnant source of indigenous knowledge, which give birth to rich research data. In our African context, songs are more than just songs. They are not just performed for leisure, entertainment or to pass time, like in other communities.

Songs are for instance “capable of supplying subtle insights, local colour and details beyond what archives and other forms of oral traditions can provide” (Alagoa, 1968:16 in Chilisa, 2012,p.146).

Songs are providers of hard to get data, a message which one cannot be free to pass through writing or through an interview can be freely and confidently passed through songs. Through songs people can express themselves, anyhow, no matter how rude or harsh they may sound. Songs give people the confidence to voice out themselves, freely.

### ***Proverbs***

Proverbs are a form of language or statements with a lot of hidden rich message, stored in them. Yusuf & Mathangwana (2003) in Chilisa, (2012) defined them as tools used by the indigenous people to lure others in their culture to see the world and behave in one common way. Proverbs exist for different functions, namely; community and family life, leadership and teamwork, youth, behavioral guide, hospitality and nourishment, motivation, and lastly situation and human nature (Van Schaik, 1998, in Chilisa, 2012,p.132). The use of proverbs in any research depends on the researcher’s research topic.

### ***Story telling***

Kovach (2009), refers to storytelling as a cultural method of passing information from one generation to the other. Stories remind us of who we are, as they give us a sense of belonging. Through story telling socialization and relationships were strengthened, as stories encouraged social togetherness by entertaining people at the same time building good relations (Kovach,2009; Chilisa,2012). Indigenous people have many stories of how they came into being, to live where they are, and where they got their family name etc.

Stories are indigenous, and are community owned, and therefore common knowledge. In most African communities, self-knowledge and self-identity are cherished, and passed on through self-praise stories. These stories were passed from one generation, to the other as they told family lineage, and showed historical family developments. In research self-praise stories are seen as an important part of data collection, as it is through them that the researcher gets to fully understand participants, as they define themselves through stories (Chilisa,2012).

Many indigenous communities use story telling as a medium of passing cultural information from one generation to the other. Stories are core to the lives of the former colonized, as they are used to collect, deposit, store, analyze, pass information, and most importantly are form of entertainment and socialization. Socialization is seen as one important factor in indigenous research, as it shapes responses that participants would give in a research study (Chilisa, 2012). Carter, Lapum, Lavallee & Martin, (2014) in Keane, Khupe & Muza (2016), argue that researchers need to begin by understanding their own stories, before they attempt to understand stories of the researched, because there exists a relationship between the researchers and researched. In this relationship, the researchers and researched are both equally part of the research story and have a mutual relationship.

For this particular piece of work, the researcher has chosen two indigenous methods being, storytelling and songs. These are relevant here, primarily because the researcher feels she will get rich information through the two methods. Songs give deep hidden messages that one could not get through other indigenous methods. Trade unionists used them a lot during the strike to communicate, their working condition's displeasure. Storytelling on the other hand, helped the participants to re-live their experiences of the strike, and give a chance to the researcher, to understand them, respect and appreciate what they went through.

## Overview of studies which have used indigenous methods.

### *Folk tales*

Folktales just like any other form of oral tradition, can be used as an indigenous data collection method, Isaacs carried out a qualitative study in 2012, titled *My language my right: Performance elements of Ikalanga folktales: A case study of Matenge village in North East District, Botswana*. The study looked into the performance elements of the *Ikalanga* folktales, as a way of preserving them. The researcher utilized a number of qualitative techniques (observations, audio technology, photos and interviews) to look at a variety of elements of the *Bakalanga* oral tradition, like; oral performance, context, settings, functions of the tales etc. The study attempted to answer the following research questions;

1. What are the predominant performance elements of *Ikalanga* folktales?
2. What are the contexts, setting and who are the performers of the tales?
3. What are functions of the tales?
4. What are evident modern trends in the production and performance of *Ikalanga* folktales?

According to Isaacs the *Ikalanga* folktale were normally told by older women, who are narrators, who were expected to be good performers and actors, who could keep the audience glued, attentive and focused on them. This is because *Ikalanga* folktales were mostly long accompanied by songs. In *Kalanga* tradition storytelling or folktales, were mainly used to educate children and as a form of entertainment or socialization, especially during the evening.

The researcher gave an example of a tale known as *Ngwanana ne nlume we nyoka* (The girl and the snake), which is about a girl who was secretly married to a snake, and every time lied to her family that she was sick, so that she would not go to the fields, but rather spend

time with the snake. Eventually her family found out and the snake was killed. The moral of the story was that lying is not good, one can lie and get away with it, but eventually the truth will come out.

The theoretical frame work of performance and functional theory used in this study emphasized the importance of function at every performance. Play, games, theater, and rituals are performed looking at time, events, their settings and the value they add to their audience. This is in accordance with what happens in trade union protests, for trade unionist to gather and sing, there should be an event, at a particular setting with audience who would listen to their songs and get the messages. This study helped the researcher to appreciate that indigenous research is diverse, and it always brings out hard to get hidden meanings, like folktales were used to educate youngsters on how to be better leaders of tomorrow.

### ***Proverbs***

As Africans, proverbs shape our lives they are often used as a tool to communicate and pass rich messages, from generation to generation. Ebensoa, Adeyemib, Adegokee & Emmela (2012), explored the use of indigenous proverbs to understand social knowledge and attitudes to leprosy among the Yoruba of southwest Nigeria. In carrying out their ethnographic qualitative research, they asked the following questions:

1. How did the Yoruba perceive the person affected by leprosy?
2. What connotations did leprosy have in this culture?
3. What were its possible symptoms and signs, causes and treatment?

The purpose of the study was to investigate Yoruba experiences and responses to leprosy, through the use of indigenous proverbs. The study focuses more on how leprosy related discourse is represented in Yoruba proverbs. The researchers purposively sampled people affected by leprosy, those not affected and traditional leaders commonly known as

*Onís.ègùn*. They also collected 23 leprosy related leprosy proverbs from Southwest Nigeria, 4 from existing literature and 23 from field work. Out of the 23 proverbs, 5 carried dehumanizing harsh messages about the identity of those who suffer from leprosy, while the remaining 18 proverbs carried messages about the signs of leprosy, effects of impairment on dexterity, early diagnosis of the disease, and its management, the acceptance of people with the disease, and counsel on sincerity in public dealings.

The research found a mixed reaction to the disease, as it uncovered that general Yoruba proverbs are used as a channel of communication in expressing cultural disapproval of leprosy, and also used to pass messages about the disease. It also indicates a somewhat acceptance of people with leprosy. This is contrary to what has been documented before, that Yoruba proverbs are entirely negative towards leprosy. Responses from the analysis of the proverbs, ranged from intolerance, to tolerance and acceptance of the affected. The study also uncovered that Yoruba proverbs promote the survival of cultural information on leprosy, this implies that information on the diseases will not be culturally lost, for as long as proverbs are used and preserved. The presence of Yoruba proverbs on the disease implies that the disease is well known in Yoruba land, and is seen as an important topic to discuss hence its inclusion in the Yoruba linguistic patterns.

Ebenso et al.'s (2012), study proved that indigenous people are knowledgeable about diseases, which affect them, in this case leprosy. They do not depend on western knowledge, contrary to what many believe. The authors brought out an important point that, the existence of Yoruba proverbs on leprosy shows that the information on the disease will remain forever, to be shared with Yoruba generations to come. This shows that indigenous methods are rich information storages, as already proven by other indigenous studies.

### **Studies which have combined indigenous and conventional methods**

Botha (2011) carried out a study, titled *Mixing methods as a process towards indigenous methodologies*, in which he was trying to examine westerner-indigene relations in a research context. The researcher used traditional ethnographic method, which is an indigenous method, together with non-indigenous methods of interviews and participant observations. The main purpose of combining methods was for the development of appropriate ways of research for both indigenous and non-indigenous, for both to engage in and continue the legacy of decolonizing qualitative research, and also to expand the scope of the research enquiry. The research purpose was to find out indigenous cultural practices and ways of knowing of the indigenous people in a village in Eastern Cape, South Africa. This study showed that through the use of two methods, the researcher is able to establish that by bringing together different ways of knowing and doing, researchers can be able to stimulate and come up with new ways of doing research.

Vukic et al (2016), used indigenous mixed method in their qualitative study which explored perspectives for conducting indigenous qualitative research in Mi'kmaw youth mental health. The purpose of the study was to present an appraisal of a community based participatory research study, which is informed by indigenous qualitative methodologies. In trying to understand Mi'kmaw youth mental health, the researcher incorporated a number of qualitative data collection methods to gather data, which included storytelling, talking circles, field notes, an open community forum and participant observation.

Storytelling sessions were done by Mi'kmaw community members who had knowledge about Mi'kmaw youth mental health. They told stories of how mental health tragedies (suicide, drug abuse etc), helped them understand the real meaning of mental health. Talking circles and open community forums were used to beef up and get more data from the

previous story telling sessions. Participant observation helped to strengthen the relationship between the researcher and the community participants, as they both fully engaged in activities. This created chances for the research to be, reciprocal and respectful, which are two main elements of indigenous research (Archibald, Jovel, McCormick, Vedan and Thira, 2006).

The study's findings were revealed through a sketch drawing of a tree, drawn by a Mi'kmaw artist to capture the Mi'kmaw's understanding, and many youths who took part in the study revealed that it was difficult to understand mental health. However the study revealed that the youth saw mental health as a process which gave them an opportunity to live their lives well, which then means youth should be hands on, and have an input in their health promotion events.

The use of indigenous methodology in this study addresses a number of important factors in indigenous research, which opened the researcher's eyes to a whole new idea on indigenous research. The presentation of the research findings through a sketch drawing of a tree is an interesting idea, as it shows that qualitative research gives the researcher a flexible way of presenting results. The tree drawn by a Mi'kmaw native shows that indeed the researcher brought in the indigenous people, as co- researchers and not just participants.

### **Studies that have used Two eyed seeing framework**

A number of indigenous qualitative researchers have used the Two eyed seeing approach in research, they include Marsh, Cote-Meek, Touslouse, Najavits & Young, (2015), who used the approach in their study for the treatment of intergenerational trauma and substance use disorders. The purpose of their study was to find out whether or not incorporating the aboriginal healing processes into Najavits, seeking treatment and clinical help was a good beneficial approach to helping the Aboriginal men and women, who suffer from



intergenerational trauma and substance use disorders. The study employed the following 6 strategies in selecting 24 participants for the study, to enrich the research process, as well as to increase the credibility of its findings;

1. Consultation and working with elders,
2. The development of ethical relationships
3. The establishment of an Aboriginal advisory group, with community members,
4. Training of sharing circles facilitators,
5. Setting and demographics of participants, and
6. Conducting seeking safety sharing circles.

The study had 24 aboriginal participants, all selected based on the above 6 strategies. Elders were selected to be spiritual and traditional guiders of the research; aboriginal scholars were used to provide information and guidance on community protocols. Sharing circles which is an indigenous method was used to gather data for the research, with tobacco bundles offered to all participants. Storytelling, smudging, drumming and use of sacred bundles were all part of the circle.

The Two eyed seeing framework was used mainly to show the strengths of both Aboriginal and western mental health knowledge. The study reported that, there are high rates of mental health problems coupled with substance use disorders among the Aboriginal people. Regardless of this, there is an underutilization of mental health services provided for Aboriginals. This was attributed to the fact that, those programs do not incorporate the indigenous cultural understanding, and the cultural needs of the Aboriginal people.

According to the study, the western health interventions methods, have failed and still continue to fail to understand the indigenous wellbeing of the Aboriginals, therefore it is necessary to come up with an alternative approach, which incorporates indigenous way of

healing and knowing. The study also found out that indigenous and western knowledge can co-exist, as researchers are not only part of the creation of knowledge but are also part of the research transformation.

In this study the researchers gathered data through indigenous methods, integrated with conventional methods. This also be proved that indeed indigenous and conventional methods can co-exist, like Marsh, et al., (2015) claimed.

The second study is that of Latimer, Simandl, Finley, Rudderham, Harman, Young, MacLeod, & Francis (2014). They used Two eyed seeing frame work, to investigate the impact of pain experience on Aboriginal children's wellbeing. As individuals we experience pain throughout our everyday lives, but much of what is known about it is from western perspective, as pain is assessed or evaluated through some of the following western tools; heart rate, blood pressure, facial expressions, body posture etc. The researchers argued that the credibility of these tools to measure and assess pain in Aboriginal children has not been determined, to confirm how reliable they are in addressing high rates of pain and producing care deemed culturally safe. This then raises doubts as to whether western based assessment tools can adequately transmit and tell the Aboriginal pain experience. Even the word "pain" may be inappropriate to use with the Aboriginal people, as it does not have a direct translation to their language. The researchers explored the study, through the following questions;

1. Do Western- pain based assessment tools effectively translate the Aboriginal pain?
2. Does the standard use of numbers, through the numeric rating scale (NRS) to quantify pain, inappropriate or ineffective in the Aboriginal population?

The methodology in the trade union study is similar to the above, because data is gathered through conventional methods and is compared, constructed and integrated with data gathered through indigenous methods.

According to the study, indigenous people suppress their pain, and do not share or discuss their pain experiences, as opening up about pain is said to be a sign of weakness. However, the research's findings were that Aboriginal children experience pain, but because of lack of western trained pain personnel, they are faced with a high risk of unrecognized and untreated pain. The western way of showing pain through a numeric scale, is believed to be of no significance, as the number selected is more aligned to the sacred meaning of the number, than the pain's severity. The researchers concluded by highlighting that cultural tools, knowledge and teachings are very important in understanding pain, therefore there is a need to keep them in mind when assessing pain. The Two eyed framework used in this study helped the researchers to see pain through the western and indigenous eyes.

Although the two reviewed studies were on medicine, they helped me as a researcher, to appreciate that Two eyed seeing framework suits my study, as it helps me to see the best and/or limitations of both indigenous and conventional methods. The present study uses the Two eyed framework to understand and describe the 2011 strike, through the indigenous ways of knowing embedded in the stories and songs sang during the strike, and western ways of knowing through storytelling and focus group discussions. The reviewed literature showed how two eyed seeing helps a researcher to see one thing with two different eyes.

### **Trade union studies**

Showa (2006) investigated labour relations during the 2004 Debswana Industrial strike, which erupted due to conflicts over salary increment, between Debswana mine management and Botswana Mine Workers Union (BMWU), who were representing the miners. The

purpose of the study was use the strike to understand labour relations issues in Botswana, by answering the following research questions amongst others:

1. To what extent have relations between BMWU and Debswana management deteriorated?
2. What are the perceptions about the state of labour relations in Botswana?
3. What impact has the Debswana conflict had on labour relations in the company?
4. Do the labour laws protect employers rather than employees?

Showa stated that industrial relations are some of the influential and divisive issues in many parts of the world, Botswana included. This is because as workers protest, it may lead to the collapse of a nation, as issues of employer and employee relations do not only affect the concerned parties but the nation at large. According to Showa, factors which may cause strikes are many, and they include; low salaries, long hours of work, and general poor conditions of work, as it was the case with Debswana employees. Debswana employees protested because trust between them and their employer had been eroded; bargaining process had failed to bring the desired anticipated results.

For this study data was collected through questionnaires, with structured questionnaires to Debswana employees and management, to get their views about the strike. The study was not free from limitations, which included low return of questionnaires by respondents; the study was also focused in Gaborone, whereas there are other Debswana offices in Orapa, Letlhakane, and Damtshaa. Showa found out that the Debswana strike was illegal but BMWU misled its members to believe that it was legal, which then led to the strike negatively affecting the workers, and the labour in the organization as a whole. The research also proved that it is difficult to engage in a lawful strike in Botswana, since our labour laws are made in such a way that a tedious process has to be followed before a strike can be sanctioned.

Although Showa's study was more into Human resource management, it was very insightful as it provided information on Botswana's current labour relations, history of labour unrests in Botswana, and how they affected the labour relations and economy of the country. Especially the Debswana strike, which had the potential to cripple Botswana's economy, as it is largely dependent on diamonds. The study brought out the consequences of workers' protest to both employees and employer.

A qualitative study was done by Lempadi (2006), titled *Labour policy in Botswana: Trade Union rights in Botswana*. The study aimed at gaining an understanding of the extent to which Botswana trade unions, exercise their rights, by finding out whether employees are allowed to form and join unions, establish whether employers recognize trade unions, and assess whether unions do bargain for wages and working conditions.

The study found out that the labour laws allow employees the right to unionize, but in practice it is difficult for most employees to do so. As a result, the right to unionize is violated in Botswana, as some employers do not permit their staff members to join trade unions. And also, the issue of excluding supervisors from trade unionism, means that unions are deprived of quality people to lead them, leading to leadership vacuum, and members who cannot stand up to defend their rights. As a result, the research indicated that the level of trade unionism in Botswana is very low, because there are still some sectors of the economy not unionized, and some employees do not know or see the significance of trade unions, therefore they choose not to join any.

Cohen & Matee (2014), carried out a comparative study, titled *Public Servants Right To Strike in Lesotho, Botswana and South Africa*. They were basically comparing public servants' right to strike in these three Southern African countries. The study revealed that the three countries have all ratified, International Labour Organization (ILO), convention No. 87,

of convention on Freedom and Protection of the Right to organize, and convention No.98 Convention on the Right to Organize and Collective Bargaining. The two conventions promote unionism, and prohibit anti-unionism at the work place. The ratification of these conventions by the three countries does not necessarily mean the countries practice what the conventions say. For example in Botswana 7 days after the 2011 industrial action, the Minister of Labour and Home Affairs amended the Trade Dispute Act, by passing a Statutory Instrument 49. This was done by declaring certain services as essential, which included veterinary services, teaching services, diamond sorting, and selling services, amongst others. This was contrary to ILO convention No. 87, and therefore ILO Committee of Experts on Application of Conventions and Recommendations informed the Government of Botswana to amend the act, accordingly. However this was not done; as the government went on to fire around 3 000 essential services employees.

As a comparative study, it was helpful to provide a better view of Botswana's labour laws and freedom of workers versus those of other countries in the Southern African region. The study revealed that Botswana and Lesotho have relatively the same laws, mainly because they are both former British colonies. There is a great influence of British laws, in the two countries' labour laws. For example both countries have include services not deemed essential by ILO, the Ministers from those countries, have the powers to change the Employment or Trade Union Acts, at any given point, to include any service they see as essential. Unlike in South Africa, where there is an Independent Essential Service Committee. This study is helpful to this research, because it has a background of labour laws, and the authors have given more examples in Botswana context using the 2011 strike, which is what the current study is on.

Makgala & Malila (2014), explored the 2011 BOFEPUSU strike, in their book titled *The 2011 BOFEPUSU Strike: A Story Of The Fight For Restoration Of Workers Purchasing*

*Power*. The book explored the strike from, the events leading to it, up to its end, and its aftermath. Before the strike started the BOFEPUSU leadership studied the country's economy, and realized that it was doing pretty well, contrary to what the country's leadership was implying. Therefore they held a number of meetings, with the employer, as a way of persuading them to increase government employees' salaries by 16%. This book was helpful and informative as it revealed a lot on the strike, including the post-strike impacts, civil servants and the employers experience today. This includes withdrawal of assistance by government to Unions, and the declaration of some services, as essential.

### **Literature Review Summary**

The literature review focused on studies on Indigenous methodology, methods and trade union studies. It revealed the use of indigenous methodology and methods in research, as an exciting development, which is currently gaining momentum in the world of research. Most researchers are talking of decolonization of research, research does not have to flow in one direction only, the conventional direction!. A number of researchers emphasized the importance of involving participants, in a study, as opposed to the conventional way of using participants as just participants, and not as core-researchers.

A lot of studies have been done on trade unions in Botswana, and a few on the 2011 BOFEPUSU strike, however not according to this study's approach. The past researchers only used conventional methods of data collection. According to the reviewed literature on trade union studies, Botswana labour laws are not accommodative to trade unions and trade unionists. As a result, there is no harmony between the two, which is why this study is initiated. The reviewed literature provided a road map of how to go about this study. This study hopes to fill in the gaps, left by the literature reviewed and other different scholars, who have explored and written on the topic.

## **CHAPTER THREE**

### **Methodology**

#### **Introduction**

This chapter looked at the research methodology used by the researcher, in trying to answer the research questions. It justified the reasons behind the choice of the specific research paradigm, theoretical frame work, research design, and the instruments used in collecting the data. Data collection procedure, participants, data analysis, ethics and validity were also covered. According to Kumar (2014), methodology summarizes the process of research. Methods are important in methodology, as they are tools used in data gathering, throughout the research process. Therefore, this particular section is important as it is through it that the reader gets to understand how data was collected, from whom, why and how it was analyzed and reported.

#### **Research paradigm**

This study was informed by the transformative paradigm, which claims that there are multiple realities. It goes on to say that those multiple realities should be used to empower the people and the community at large, at the same time transforming them. “The transformative paradigm provides such a framework, for examining assumptions that explicitly address power issues, social justice and cultural complexity throughout the research process” Mertens, (2012:p.213).

The paradigm shares values with relational indigenous and interpretivist paradigms, as they all acknowledge the society/participants’ input in the research process. This study seeks to understand trade union protest through indigenous and non-indigenous methods, in a nutshell it wants to unearth trade unionists experiences, understandings and their perceptions



about the strike, and therefore it wants their input in this research. Through this paradigm the researcher is expecting to transform research and give power to the participants. Mertens (2012), claims that a transformative paradigm is very much needed in the world of research, because for long research has not been serving the needs of those not in power or authority. The indigenous communities have been excluded and sidelined for long, it is through this paradigm that they can be brought on board, and given powers over researches on them

The researcher achieved most of what the paradigm advocates for, by establishing rapport, introducing herself, her values, ideologies, her relationship to the participants and closeness to the topic under study, as suggested by Chilisa, (2011). Through this process the researcher established good relations and a bond between themselves and participants, which is ideal for data gathering. The researcher ensured that participants are engaged, from the beginning to the end of the study. They were involved in selecting the songs to analyze, focus group members and trade unionists who told their stories. The researcher did this to transform research, by giving power to the powerless indigenous people, who have been marginalized, by western research methodologies.

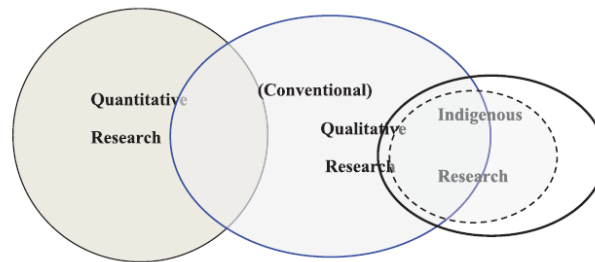
*Botho/ubuntu* was the central tenet of the study, as through it that the researcher purely became a researcher because of the participants, who were more that participants but core researchers. The paradigm is inclusive and accommodative of any data from all concerned participants. Being accommodative of participants gives them power over all stages of research, which is what the paradigm advocates for. The use of the transformative paradigm gave the researcher an opportunity to explore and understand the 2011 strike from the viewpoints of different participants, according to how they experienced the strike as individuals or as a group of trade unionists. A transformative approach to this study, also helped the researcher to appreciate and value the significance of indigenous and conventional methods of research.

## Research Design

In this study the researcher used a mixed qualitative research design, which is different from the conventional research mixed design, defined as combining qualitative and quantitative, research methods in one study. A new phenomenon has evolved in research where, indigenous and conventional methods of data collection can be mixed together in one study, which was the method used in this study. The combination of indigenous and conventional methods has the potential to develop new research practices and philosophies. Other researchers have termed this, the indigenization of conventional research methodologies, which is the blending together of an indigenous and conventional methods (Botha, 2011).

The intention of mixing methods, is to both decolonize the areas of collaboration between indigenous and western modes of qualitative research, and rewrite and re-right” (Tuhiwai Smith, 1999 in Botha, 2011,p.314).Botha (2011), goes on to say that the idea behind mixing such methods, is to show their interaction, and to clarify the relationship between conventional, and indigenous ways of knowing. This is done so that more theories, practices and relations can be developed from their interrelation.

Figure 1 shows, with dotted lines the original space occupied by indigenous research, while the big solid circle around it, and shows the potential indigenous research has in the world of research. The figure clearly shows that there is an overlap between conventional qualitative and indigenous research, which can lead to the development of new research methodologies.



*Figure 1: Indigenous mixed method*

Source: Botha (2011,p316).

In this study, the researcher combined, focus group discussions, which is a conventional method with songs and storytelling which are indigenous methods of data collection. The target population in this study were trade unionists who took part in the 2011, BOFEPUSU industrial protest. By mixing conventional and indigenous methods, the researcher wanted to establish if the two would bring out the same data, and also broaden the scope of the research. This in research, is called methodological triangulation, which Finnegan (1992) in Isaacs (2012), defined as a process where a researcher verifies if data collected through one method, confirms one which is collected through another different method.

### **Research Setting**

The study was carried out at the headquarters of The National Amalgamated Central, Local and Parastatal Manual Workers' Union, commonly known as Manual Workers union, in Gaborone, where focus group discussion took place, and in Molepolole where one story teller resides at. The areas were chosen for convenience as the researcher resides in Gaborone, and Molepolole is about 60kms from Gaborone. Participants were met at their natural settings to support the argument that qualitative indigenous based research, is best done at the participants natural setting, in an environment they are most familiar with.

## **Instruments and data collection procedure**

In order to collect data, the researcher used two different methods of data collection, being indigenous (songs and storytelling) and non-indigenous method (focus group discussions). This study took the decolonization of methods approach, guided by the transformative paradigm, which is a conventional based paradigm.

### ***Focus group discussion***

All the participants in the discussion were purposively sampled, looking at the fact that they are active trade unionists who took part in the 2011 strike. Indigenous research and transformative paradigm give power, to those powerless in research. Therefore, in this study the researcher gave participants power, by allowing them to choose focus group discussion participants. This ensured that participants are more than just participants, but are also core-researchers. They therefore had a voice, in all the stages of this research.

One focus group discussion was conducted, with 5-10 people in each group. The participants were at liberty to use either English or Setswana as a medium of communication, throughout the discussions. The questions asked during the discussion were flexible enough, not structured, to allow participants to freely speak out, but driving the discussion towards the research questions. The idea behind having unstructured questions was to give participants a chance to speak out freely, and for the researcher to get answers from participants' point of view. Other questions came up as the discussion went on, and there were no right or wrong answers throughout the discussions. A sound recorder was used in the discussion. The researcher sought permission from participants, to use it, prior to the discussion. A note pad was also kept and used to capture data, which the sound recorder could not capture.

## *Songs*

In addition to focus group discussion, information was collected through songs which were sung during the 2011 strike. Just like with focus group discussion, trade unionist were given a role of choosing songs to analyze. They were given an opportunity to select songs they felt their message were central, to what the strike was about, what they felt best described how they felt then, and also reflected workers voices, then. These were songs accessible to everyone, through different media sources, like You tube and newspapers which carried out news on the strike. Songs were also purposively sampled looking at their relevance towards the research questions and objectives. They were unreleased songs sung by trade unionist during the 2011 BOFEPUSU industrial action. Though some of the songs existed before, their lyrical contents were changed to suite the strike. Their lyrical contents were in sync with stories and discussion shared by participants during storytelling and focus group discussion session.

Dalli (1994), in Udaya (2017) highlighted that lyrics are primarily written with an aim to form interaction between the author and the listener. The message of the song is another issue, but the primary goal is to get the listener to listen and think about, what is the song's lyrical content. While analyzing the lyrical content of the songs the singers of the songs were regarded as respondents in the study. Therefore, the lyrical analysis of the songs gave more information on the study, adding more on what was gathered through storytelling and focus group discussions. The analyzes of the songs was informed by this Setswana idiom "*pina ga ena morogano, ga ena bosekelo*". This loosely means that musical expressions exist in a vacuum, people have the freedom to sing about anything, anyhow they like, because they will not be held accountable of what they sang about. So whatever messages were derived from the songs were reported as they were, the researcher did not edit them, no matter how harsh or disrespectful it may be to some people.

### ***Story telling***

The epistemological assumption of transformative paradigm, has a lot to do with the relationship between the researcher and the researched. It asks questions like how close should the researcher be to participants to get their experiences (Mertens,2012). In this research the researcher felt the need to be very close to participants to fully capture their experiences. Sitting down and asking Manual workers leadership, to choose story tellers gave the researcher a chance to interact and be close to them, as participants in this study. Two people, who took part in the strike and were somehow negatively affected, by the whole industrial action, were purposively selected to tell their stories.

These were people who were beaten up by the security forces, imprisoned or lost their jobs due to the part they played in the strike. They were asked to put their stories in writing through this, the researcher was hoping to get hard to get personal experiences of participants, on the topic under investigation. Qualitative research by nature, involves getting deep insights into the topic under research, getting participant's experiences, so through story telling the researcher hoped to fulfill this characteristic of transformative qualitative research.

### **Data preparation and Analysis**

This study was qualitative in nature, where data were collected through songs, focus group discussion, and storytelling. During the data preparation and analysis stages, the researcher made it a priority to uphold determinants of transformative paradigm and indigenous theory.

### ***Focus group discussion***

The researcher started off by thoroughly listening to the recorded audio and transcribing it into text. Once the transcription was complete, the researcher read it at the same time

listening to the recordings. This ensured that the researcher corrected any errors like spellings, and also that participants cannot be identified from anything that was said. Data was also translated from Setswana to English language, at this stage. Scribbled notes from the researcher's note pad were also read thoroughly, to establish their relevance to the focus group discussion and the study in general.

### *Songs*

The researcher thoroughly listened to the songs, and transcribed them into text, some which were already into texts, were read over and over again, to get their deep meaning and significance to the study. Songs are also said to give possibilities and hope for the future. Unlike conventional methods, critics talk about the status of what are, possibilities of hope of the future.

### *Storytelling*

The researcher started off by thoroughly reading the collected stories. If the stories were in Setswana, they were translated into English. They were then coded according to commonalities, where themes emerged from and analyzed using content analysis

After all data has been gathered, prepared and analyzed, the researcher gave participants an opportunity to suggest how they wanted the results to be presented. This built and strengthened relations between the researcher and participants. Participants could begin to see themselves as partners in this study.

**Table 2***Summary of the research process*

<b>Research Questions</b>	<b>Sources of data</b>	<b>Participants</b>	<b>Sampling</b>	<b>Sampling size</b>	<b>Data analysis</b>
What are trade unionist's views about the 2011 strike?	Focus group discussions, songs and story telling	Trade unionist Song singers	Purposive sampling	5-10 people in 1 group 8 songs 2 people	Content Analysis
What were the indigenous and conventional strategies through which the Unionist conveyed their messages?	Focus group discussions, Songs and story telling	Trade unionist	Purposive sampling	10 people in 1 groups 8 songs 2 people	Content Analysis
How do the messages collected through indigenous methods compare with those collected through conventional methods?	Focus group discussions, Songs and story telling	Trade unionist	Purposive sampling	5-10 people 8 songs 2 people	Content Analysis



## **Validity**

Contrary to what may believe, the validity and credibility of qualitative data can be established, just like in quantitative research. For this study to be deemed valid and reliable, the researcher understood that there are certain strategies to be employed, which are discussed below.

## ***Reflexivity***

The researcher's identity and professional experience as an employee of a trade union were helpful in this study, as it acted as a catalyst in ensuring that there is a bond between the participants and the researcher. The researcher works for a different trade union, and not the sampled one. The researcher's employers were not used for ethical reasons, more especially to address issues of biasness and power distribution. In research, it is common knowledge that power mostly lies with the researcher, over participants.

In this research study, the opposite was done; participants had power over this research. This is primarily why the researcher chose a different trade union, where participants are unknown to the researcher; and also to ensure that issues of privacy and confidentiality are adhered to. It also helped, in ensuring that the participants claim, their power in research, with no pressure from the researcher, which is what indigenous research advocates for. The researcher ensured that her personal experiences, beliefs and perceptions of the strike did not influence the study's outcome. This was done by keeping a journal, which records the researcher's thoughts, feelings, fears, problems, frustrations and concerns, as advised by Chilisa (2012).

### ***Methodological triangulation***

Qualitative research by nature uses different methods of data to show its findings' trustworthiness. This study used two different methods of collecting data, to verify if data collected through indigenous method confirms the one collected through non-indigenous methods, and this is called methodological triangulation (Isaacs, 2012). The reliability of the study is enhanced if the two methods produce the same results or findings.

### ***Transferability***

One last approach to ensure validity is transferability, through intensity sampling. This is defined by Chilisa (2012), as selecting sites or participants based on their rich knowledge, and those that will do justice to the subject of the study, as they strongly represent it. The researcher ensured that only trade unionists, who actively took part in the strike, were part of the focus group discussions, and those negatively affected by the strikes' aftermath provided their stories, and songs sung during the strike were analyzed. All participants were purposively selected, for the rich information they could provide to the researcher.

### ***Ethical considerations***

Researchers just like other professionals have code of ethics and conduct, which are supposed to govern the way they conduct their researches. There are certain instances in research, "such as causing harm to individuals, breaching confidentiality, using information improperly and introducing bias, that are considered unethical" (Kumar,2014,p.283). Ethical considerations are important in all researches; therefore it was the researcher's aim and intention to uphold and keep all research ethics to the highest standard. The first step the researcher took, was to get permission to carry out the study, a copy of this research proposal

was sent to the University of Botswana's Institutional Review Board (IRB) for ethical clearance.

Each participant was given a consent letter, which fully explained their role in the research, the research aims and purpose. The letter detailed all the data collection procedures and made it clear to participants that they are not forced to take part in the study. Confidentiality and anonymity were observed where there was a need, to ensure that participants felt free to take part in the study.

Another ethical issue the researcher kept was that of reciprocity, which in simple terms means giving back to the research participants, as a form of saying thank you, or an appreciation of allowing me as the researcher to use them. This is supported by Ary et al., (2014), who wrote that qualitative researchers are encouraged to give back to their participants, for their time, effort, information and their cooperation throughout the research process. At the end of this study, the researcher provided a copy of the research findings to Manual Workers Union, for them to appreciate what it contains. The findings could help them in moving forward as a trade union, and better understand their labour relations between themselves and the government, and what the bulk of their members' grievances are, which lead them to taking their grievances to the streets in the form of protests. This also gave participants a great chance to see, the results of the study they were part of.

As a scholar, the researcher fully understood the consequences of not keeping good research ethics. For this piece of work to be fully accepted, as a well written scholarly research paper, it is vital that ethics are followed.

## CHAPTER FOUR

### Results

#### Introduction

This particular chapter looks at the qualitative analysis of the data collected, including steps taken in its analysis. This is a methodology study, which looks at the 2011 BOFEPUSU strike, with the purpose of understanding and describing trade union protests, through songs and storytelling as indigenous methods and focus group discussions as a conventional method of data collection. This in research is termed methodological triangulation, where one method of data collection is used to verify or validate the other. The study uses Albert Marshal's Two eyed seeing frame work, where one eye sees the strength of indigenous knowledge and the other sees that of conventional methods. The research's sample populations were trade unionists, who had actively participated in the strike, from Manual workers Union. The following three research questions are at the center of this study;

1. What are trade unionist's views about the 2011 strike?
2. What were the indigenous and conventional strategies through which the Unionist conveyed their messages?
3. How do the messages collected through indigenous methods compare with those collected through conventional methods?

This chapter will presented results from the collected data, based on the major themes as they emerged. Eight (8) songs were analyzed, two (2) storytellers gave their stories and one,(1) focus group discussion was carried out, with nine (9) people in the group. All of this was done with consenting and willing participants, who did so by signing consent forms.

While analyzing data, the following questions were taken into considerations, as per Rabiee (2004)'s recommendations;

1. Did the participant answer the question that was asked?

2. If not, does their answer, address a different question in the study?
3. Does the answer say something of importance about the topic?
4. Is it something that has been said a lot or earlier?

Research data was collected in Setswana language, and later transcribed and translated to English language. Outmost care was taken to ensure that data does not lose its meaning during the translation process from Setswana to English. However loss of original meaning cannot be over ruled, more especially because back translation was not done. Where direct quotes were used precautions were taken to ensure that, they cannot be linked to the participants, whose real names are not used in the study.

Emerging themes from each data collection technique were noted, and analyzed using, Atlas ti 8 data analysis software. The researcher took time reading and re-reading all collected data, preparing it for analysis. Before loading the data into Atlas ti 8, it was edited, and all names of people in the study were replaced with pseudonyms. Spelling and grammar checks were also done. Three (3) documents loaded into the software, were Songs, Focus group data and Storytelling data. The documents were named looking at the method of data, used in gathering the data for the study. Afterwards the documents were coded individually, and coding was not done out of context. The text were selected, and coded in a way that if they are read outside the original document, one can still be able to know what it is about, without referring back to the original document. The researcher applied an inductive approach when coding. This is where codes are obtained from the data, as opposed to deductive, where the researcher comes up with codes, not from the data (Ary et al ,2014).

The researcher also created word clouds for each document, using the software. Through them she got a feeling of the content of the data, and what is all about looking at the words and the number of times they appeared. This gave a better idea of how themes could be clustered and coded, as data was prepared for analysis. The texts were coded with different

codes, which were chosen looking at what the text was about as it was read it. Afterwards quotations and memos were made on each code, to give them a brief description, for analyses. To represent different themes, the codes were grouped into groups through the group manager. Codes which shared the same theme were put into the same group. Group manager ensured that too many themes do not emerge, because different ideas representing one idea, were grouped together to come up with one major theme.

There were twenty-two (22) codes emerged from all the three (3) documents, all of which were grouped together to create six (6), code groups. The grouping was done based on the study's research questions, for example codes discussing indigenous strategies used during the strike, were dragged into indigenous strategies code group family. Afterwards they were coloured with a distinctive color, which differentiated them from other families. Afterwards networks were created, which showed how codes related and linked to one another.

## **Description of participants**

### **Story telling**

Two trade unionists who were fired as a result of taking part in the strike, told their stories about the strike. The purpose of the storytelling was for participants to share their personal experiences, of the strike. These were ladies who were selected by the sampled union. This was one way the researcher took, to ensure that this research is owned by the participants, as indigenous research dictates. The researcher met them at different times, at their different respective places, and both story telling sessions took between 30-60 minutes. The two ladies were active trade unionists for years, and took part in the 2011 strike, as strike leaders, commonly known as strike marshals. Therefore their contribution to this study was highly appreciated and considered to be of a significant value. One of the participants described herself as *nkwe nkgoga ya di union*, (a trade union giant). She went on to say that

unionism runs in her blood. *Nkwenkgoga* as she is referred to, in this study comes as a passionate trade unionist. At her age with grey hair already showing, one would expect her to have retired from trade unionism, but she has not, even after being fired after the strike she is still an active trade unionist. She remembered every detail of the 2011 strike, like they happened yesterday. Through her eyes and voice, one could see how closely connected she is to trade unionism movement, more especially Manual workers union. The other story teller was given a pseudonym of *Kwankwetla*. She is also a veteran unionist, who joined trade unionism in the 1980's on her first appointment as a government employee. She sat with me under a *morula* tree, which she turned into a kiosk to generate income after being fired, and she told me her story.

The researcher made some hand notes throughout the sessions, to ensure that rich detailed data, was sourced based on what was observed, during the focus group discussion session, and storytelling. The notes helped a lot in capturing nonverbal information from the participants, like facial expressions, moods and tensions etc. All these helped the researcher a lot in coming with rich data, which is mostly needed in qualitative research.

## **Songs**

During the strike, trade unionist composed a lot of songs to pass their messages. Some were well known songs, but their lyrical contents were changed by the protesters, for their messages to suite the industrial action. The researcher sat down with the trade unionists from the sampled union, to select songs for analysis in this study. Trade unionists selected songs based on what they said about the strike, and how much they represented their views about the whole industrial action. Following the lyrical content analysis of eight (8) songs obtained from the sample population, this section presents findings from those songs. The analysis of songs centered around the idiom, *pina ga ena morogano ga ena bosekelo*. The songs in this

section came up with the following theme; *16% salary increment, low salaries of civil servants, Former President's relations with trade unions, and workers unity.*

### **Song No 1**

*“Ga re batle “two percent”,*

*ga re batle “five percent,*

*re batla sixteen fela.*

*Re eme fela, ga re tshikinyege,*

*re batla sixteen fela.”*

**Translation** “We don’t want two percent, nor five percent but sixteen percent, we are unshaken, and only want nothing but 16%.”

### **Song No 2**

*A wa kgaola, kana o tsaya gotlhe,*

*re tswa kgakala le bomachonisa,*

*ga le re tshose.*

**Translation:** Whether you cut our salary or take the whole of it, you don’t scare us and we don’t care. We are used to borrowing from cash loans, anyways, so we don’t care.

### **Song No 3**

*Fa le mpotsa ke tla araba, Ian Tshetlha,*

*Ian ke tau e e tsofetseng,*

*Tshetlha ga e na meno,*

*ga e na meno,*



*sebatana se mariri,*

*re tla a dirang ka sone?*

*Ian Tshelha,*

*Ian ke tau e tsofetseng,*

*ga e ngwana, ga e na cheri,*

*sebatana se marii ,re tla a dirang ka sone.*

*Fa o mpotsa ke tla araba,*

*fa o mpotsa ke tla ikarabela,*

*sebatana se mariri, re tla a dirang ka sone.*

**Translation:** When you ask me, I will answer .Ian is a toothless useless old lion, a worthless pawed animal. Ian is a useless old lion, it doesn't have teeth, it doesn't have a girlfriend, it doesn't have children. If you want to know, I'll tell you, He is an animal with no use to me, what can we do with it (animal)".

#### **Song No 4**

*Ka ntate, re ka mpa ra tsena dikgolegelo,*

*Ruri, re ya ikana,*

*Ka ntate re ka mpa ra buswa ke Mugabe*

*Go na le Khama*

*Ruri, re ya ikana,*

*Ka ntate re ka mpa ra buswa ka Gaddafi*

*Ruri, re ya ikana,*

*Go na le Khama.*

**Translation:** We swear by our father, we will rather go to prison, we truly swear we would rather be ruled by Mugabe, instead of Khama. We truly swear, we would rather be ruled by Gaddafi, instead of Khama.

**Song No 5**

*Kopano ke thata babereki.....*

*Kopano ke thata babereki ba Botswana*

*Kopano ka metlha babereki.....*

*Kopano ka metlha babereki ba Botswana*

*Kopano fatsheng lotlhe babereki.....*

*Kopano fatsheng lotlhe babereki ba Botswana*

**Translation:** United we stand, united we stand workers of Botswana, unity all the time Botswana workers, be united country wide Botswana workers”).

**Song No 6**

*Rona re a tsena, re a tsena .*

*Re tsena ka lechono. Dumelang tlhe bahumi ke lona,*

*dumelang tlhe bahumi ke lona.*

Translation: Here we come, broke as we are. Greetings ,to you the rich people.

**Song No 7**

*Re dueleng re le bereketse, re dueleng.*

*Ga se maloba le re fa dichenchi, Ga se maloba.*

*Rre Masisi lesa bolope, Rre Masisi,*

*Rre Masisi lesa bolope.re le bereketse re dueleng,*

*ga se maloba le fa dichenchi.*

*Bathong re dueleng re le bereketse, re dueleng.*

*Mma Bakwena, lesa bolope, MmaBakwena.*

*Ga se maloba le re fa dichenchi*

**Translation:** Pay us what is due to us, pay us, we worked for you. We do not want left overs, like last time. Mr Masisi stop boot licking, Ms Bakwena stop bootlicking.

### ***Song No 8***

*Re biletseng lekgowa leo.*

*Re le tsenye mo ganong la tau.*

*BOFEPUSU ke mochaochele.*

*Re kgonwa ke madi a tsene.*

**Translation:** Call that white man for us. So that we can squash him inside the lion's mouth.

BOFEPUSU is a force to reckon with. We only need money).

### **Focus Group Discussions**

One focus group was conducted with nine ( 9) people in the group. All the focus group members consented to taking part in the discussion through, their writing on the consent forms. The researcher initially wanted to have two (2) focus group discussions, but due to unavailability of participants, because of their work commitments, this was not the case. The researcher acted as a facilitator, ensuring that all participants had a fair share of contributing to the discussions. We sat around a round table, before the discussions started we all introduced ourselves to one another. The participants also gave a brief background of their relations to trade unionism.

This was primarily done to ensure that all are relevant to the study and that we both feel, free to talk and express ourselves well, without deviating from the study's aims and objectives. The group discussion was made up of Manual workers leadership and ordinary members who are government employees, and were active in the 2011 strike. It was scheduled to take place during lunch hour break, so that it did not interfere with the working schedule of the Union, and Manual workers members, who are government employees. The discussions were carried out in Setswana language, at the Manual workers offices which is the natural setting place of participants. A tape recorder was used to capture the discussions, with permission from the participants.

All participants were seated at a round table, and were given code names of P1-P9, in order of how they were seated during the discussion. For example, participant 1 was P1, followed by next person, who was participant 2 and thus labeled P2 etc, this was to ensure that their identity is not revealed in the study.

To address the question of what were the trade unionist's views about the 2011 strike, data was obtained from songs, storytellers and focus group discussion, and the following data came out;

### Research question 1

What are trade unionist's views about the 2011 strike?

#### 1. Causes Of The Strike

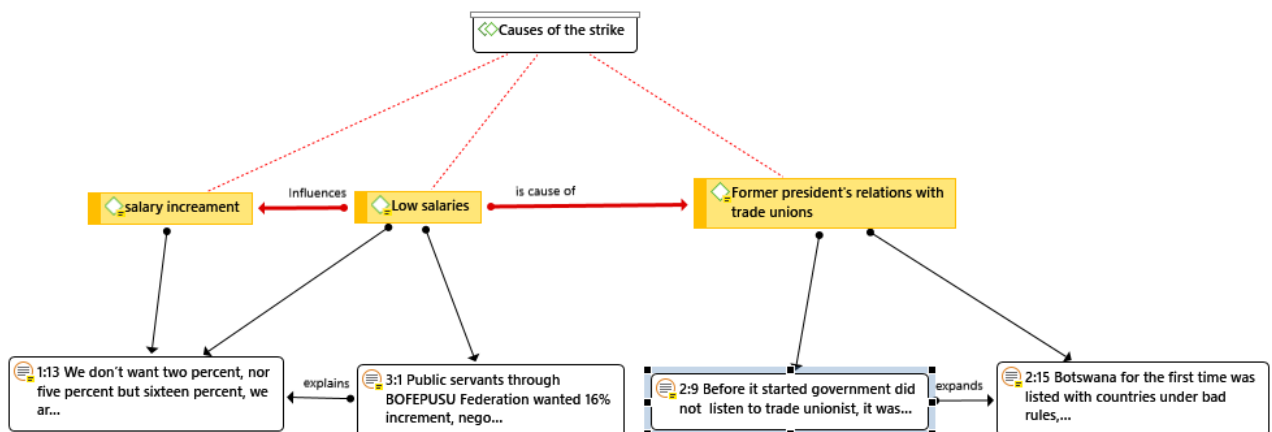


Figure 2: Participants response to causes of the strike.

To address the question, of what lead to the 2011 strike, the following themes came out;

#### 1.1 Low salaries

The workers claimed that they were lowly paid, and have been for a long time. The time had come for them. In one of their songs, they declared that they want nothing, but money, as

quoted in quotation 1:13, and the then leadership, were called the rich people of this country, *bahumi*, and seen to be taking the workers lightly, because they themselves are rich.

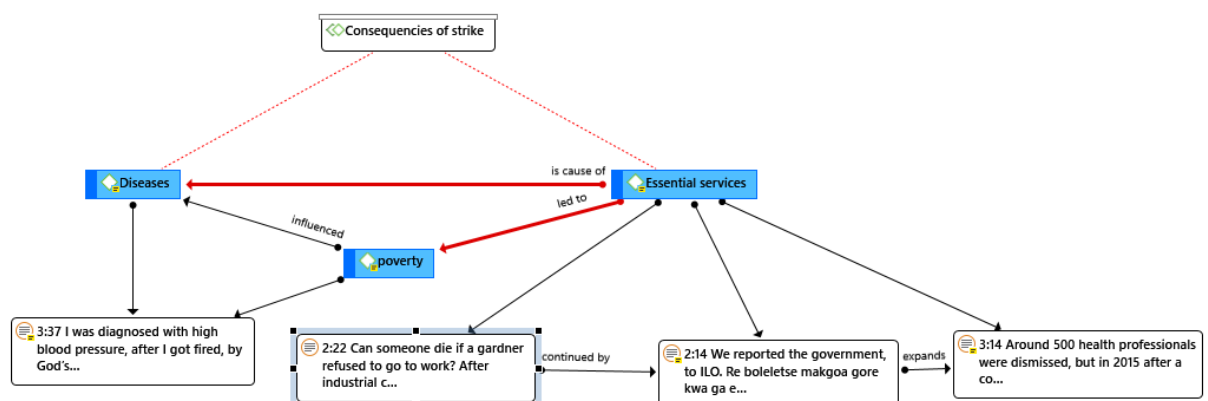
### 1.2 Salary increment

Participants said that the strike was caused by the workers demand for a 16% salary increment. Since they were lowly paid, public servants through BOFEPUSU Federation wanted 16% increment. Negotiations between BOFEPUSU and the employer begun well, BOFEPUSU had hoped that things would go well for them. But they did not, as the government claimed there is no money, therefore there will be a 0% increment. This meant negotiations had collapsed. BOFEPUSU updated their members on this development, who were aggrieved, and decided to take their grievances to the streets, by striking.

### 1.3 Former President's relations with trade unions

Trade unionists also emphasized that former president's actions and attitude towards them as civil servants, contributed to the strike, as he had no time to listen to their grievances, which angered them and led them to striking. One participant was quoted saying "we had a very stubborn government, which refused to listen to us". The toxic relationship between trade unions and the country's leadership even made international headlines at the ILO convention in Geneva, Switzerland.

## 2. Consequences Of The Strike



*Figure 3: Participants views on consequences of the strike*

Trade unionists also touched on the issue of the side effects of the strike, as they went on to express their views about the strike. They highlighted that after they got fired their loans, insurances, health status and life in general were in turmoil. In fact when they were fired, none of those things were taken into consideration, nothing was put into place to ensure that they at least had something to cushion them. “*No counselling was done, re kobilwe jaaka dintsa*, (we were fired like dogs) and I was diagnosed with High blood pressure, after I got fired” 3:17,said Nkwenkgoga. Majority of those declared essential included teachers, cleaners, hospital clerks, and nurses amongst others. One of the participants, in quotation 2:22 even asked if someone can die because of a cleaner missing work, because ILO states that essential service providers, are those who will endanger the lives of others, if they do not report for duty.

### **2.1 Poverty**

Majority of them are currently swimming in debts, as a result of being fired for engaging in the strike. About 255 comrades lost their jobs, and they are out there unemployed, and suffering. “*Lehuma ne la wela mo go rona*” (we started living in poverty) highlighted Kwankwetlha, with a concerned depressed tone. Despite all these; they don’t regret embarking on that historic strike. Although the strike did not yield the desired results of salary increment, as trade unionists they are happy that at least the international community got to know how labour relations are in Botswana. They got to see Botswana for who she is, not as an icon of peace like she has been portrayed. Right now I.L.O knows how badly Botswana government treats civil servants.

### 3. Essential Service Providers

Trade unions spoke highly of essential services providers, when asked about their views on the strike. It came out as one of the group codes.

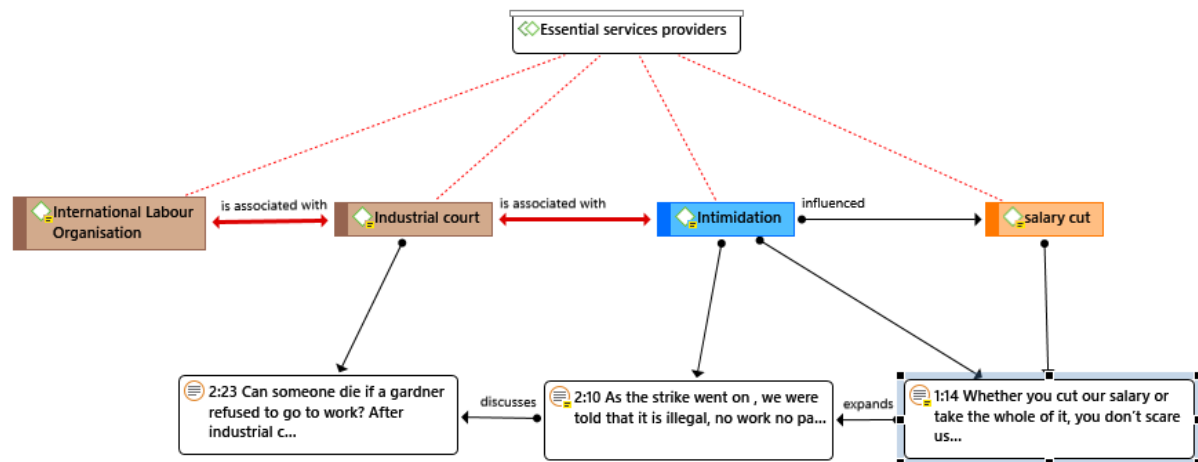


Figure 4: Participants' views on essential service providers

#### 3.1 Intimidation

As the strike intensified, and things got hot on the ground the government panicked and declared some civil servants essential service providers. They included drivers, nurses, teachers etc, against ILO conventions, said P3. On the 16<sup>th</sup> of May 2011, health practitioners on strike received letters from the then Permanent Secretary in the Ministry of Health.

*“Makwalo a ne a supa gore re essential, nna mme sala ke firwa ka 1984, ga ise nko ke bolellwe gore ke le essential. Le yone allowance ya bo essential, ne ke sa e fiwe, ne ke maketse go utlwa gotwe ke le essential, e bile ke mo striking se se illegal”* said Kwankwetla (The letters stated that we were essential service providers, as a hospital clerk, I never knew I was essential. In fact since my first appointment in 1984, I have never been told I am essential service provider, I did not even get an essential service allowance. Therefore it came

to me as a surprise, to learn that I am an essential service provider, and engaged in an illegal strike), quotation 2:10.

### ***3.2 Salary cut***

Those who did not work, and were engaged in the strike, were to have their salaries cut, depending on the number of days they missed work. This tactic was introduced after the government declared some employees essential service providers. The song “*a wa kgaola*” (whether you cut or not), quotation 1:14, was composed after the government introduced the no work, no pay rule, as a strategy to scare trade unionists from striking. Through the song trade unionists were making the government aware that, having their salaries being cut, is of no significance or of less importance to them. As they will go borrow from loan sharks, like they always do.

### ***3.3 Industrial court and International Labour Organization***

The declaration of some professions, as essential was made contrary to Botswana’s labour laws and ILO. ILO conventions state that for one to be an essential service provider, their letter of appointment should state so, and those who are illiterate and can’t read and write, should always be told that they are essential service providers, every day they report for duty, as a reminder of the importance of their service to the nation. ILO also goes on to say that essential service providers are those whose services can endanger the lives or safety of the nations, if they are stopped. “*Can someone die, if a gardener does not report for duty?*”, asked P8 cheerfully, to the amusement of the group. After this declaration was made, trade union leaders took the government to Industrial court, and they lost, as the court declared them essential. Later they appealed at the Court of appeal, still they lost. Around 600 cleaners, nurses, drivers, grounds men and others were fired, for engaging in the so called



illegal strike as essential service providers. This was contrary to ILO conventions which Botswana ratified.

## Research question 2

What were the indigenous and conventional strategies through which the Unionists conveyed their messages?

### 1. Indigenous Strategies Used

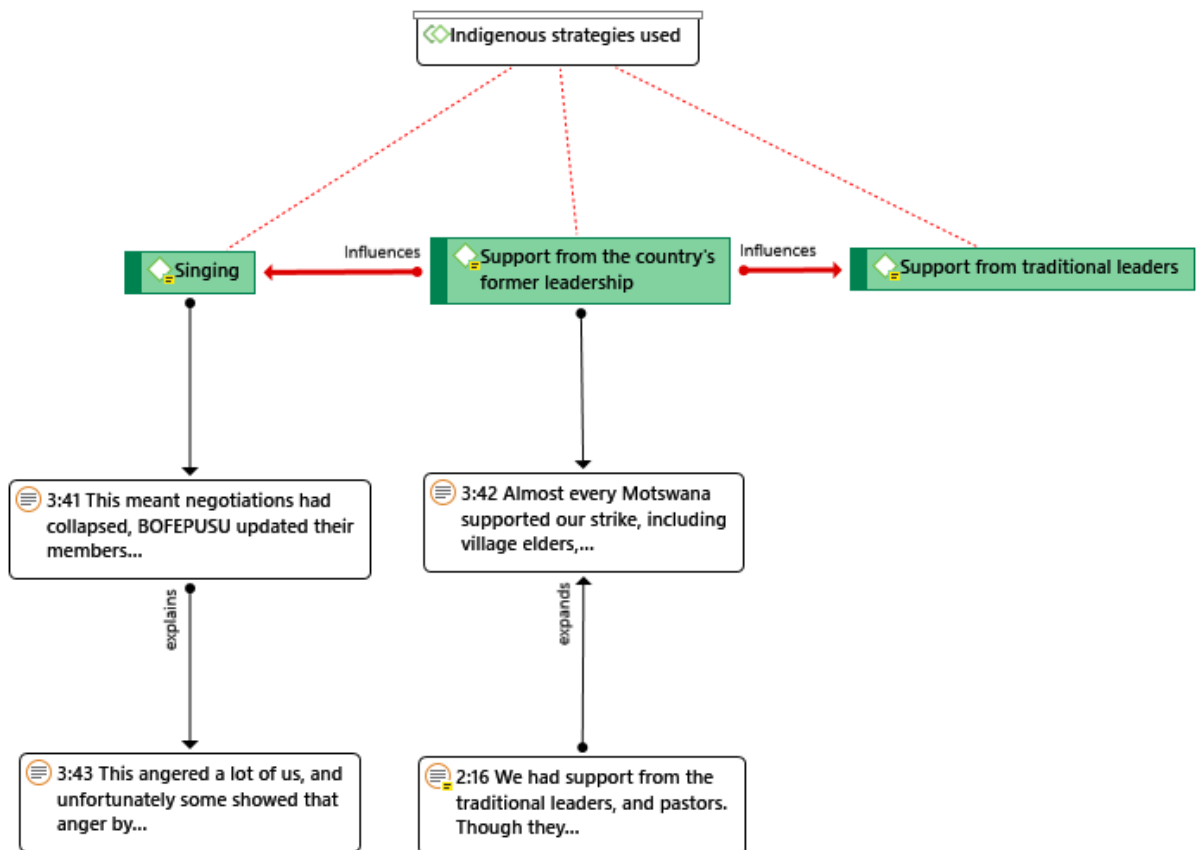


Figure 5: Participants' response to indigenous strategies used

After realizing that the government was too stubborn to deal with, trade unionist leaders engaged traditional leaders and other community elders, as mediators. They were mainly guided by the notion that in *Tswana* tradition elders are mediators. Some agreed to the

mediation process, although majority chickened out because they were intimidated by the country's leadership.

### ***1.1 Support from the country's leadership***

Former President, as an elder and father of the nation tried his best to persuade the government to listen to their demands. He was told to back off by the then President, telling him, his time to rule had passed. Community and church leaders were also in solidarity with the strikers.

### ***1.2 Support from the traditional leaders***

Eight paramount chiefs of the so called major tribes in Botswana also met at their own time to come up with a solution to the tension between civil servants and the government. Although majority of them backed off, only a few were bold and courageous enough to support the unions. P2 went further to say that the government issued a directive that no meetings should be held at the *kgotla*, after realizing that some chiefs were allowing trade union leaders to hold meetings there. *Kgotla* as a traditional meeting place, where issues are discussed and solved, was of significance as it gave trade unions hope that all their problems will be solved, but the government shattered all their hopes through that directive from the office of the President. This however did not deter trade unionist, as they soldiered on.

### ***1.3 Singing***

After negotiations collapsed, trade unionists were angry and disappointed, so they composed songs, to pass messages to the country's leadership, they did not want to be violent and damage government property. All they wanted was 16%, so they gathered *ko setlhareng*, (at the tree) ,composed songs, and sung their hearts out. These were ordinary songs, with a message to our leaders noted P5.

Songs were also used as a way to communicate and push the government to listen to their cries.

## 2. Conventional Strategies Used

Participants stressed that, trade unions started off by engaging the government through different forums like negotiations, where government representatives from DPSM met with BOFEPUSU leadership to negotiate over salary increment. This salary negotiation between DPSM and BOFEPUSU is provided for under the recognition agreements signed by the two parties, as trade unions are legally recognized as representatives of employees, and therefore can bargain on their behalf. As negotiations had failed they employed, other conventional strategies to send their messages.

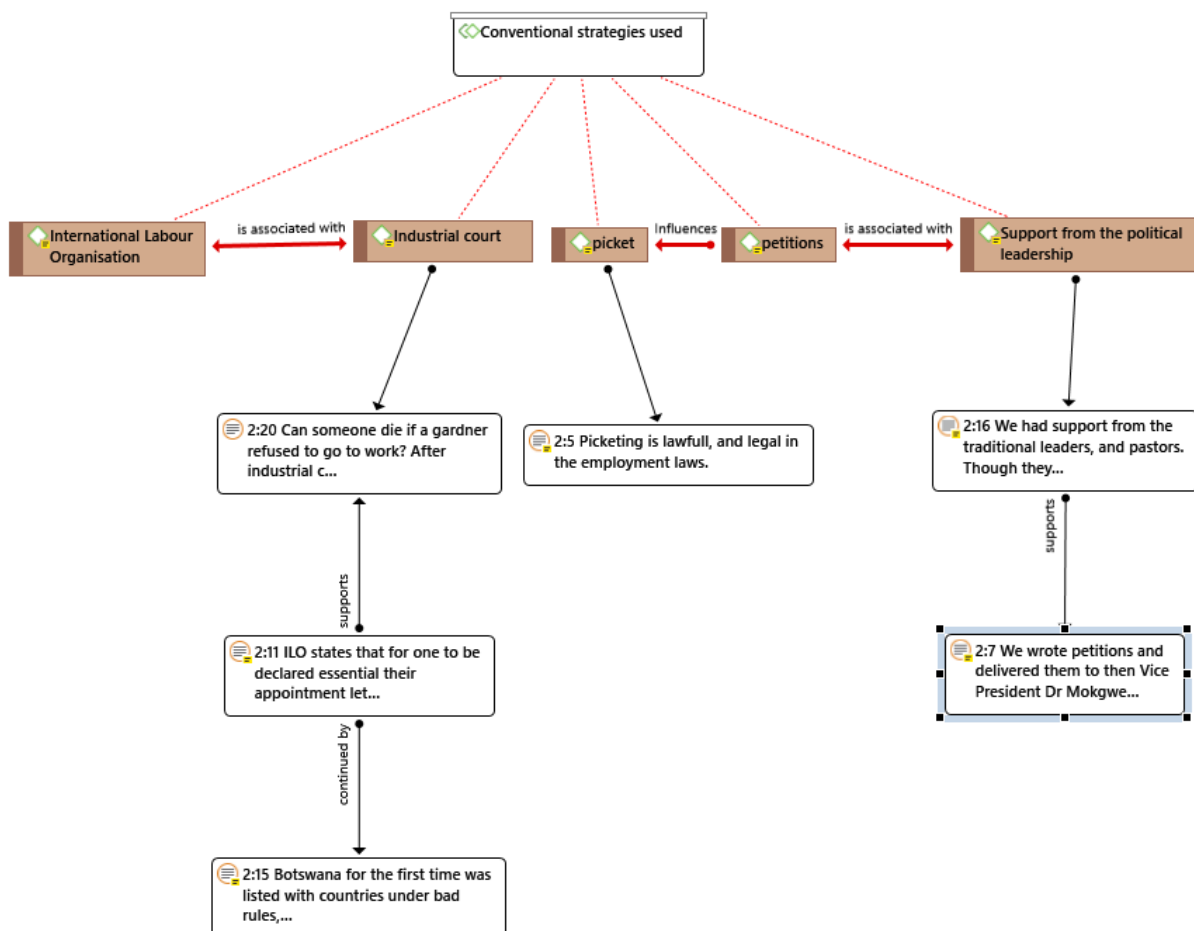


Figure 6: Participants' response to conventional strategies used

### ***2.1 International Labour Organization (ILO).***

As things intensified in Botswana, and got worse trade unionists saw it fit to let the international community know about the state of labour relations in the country. The first step was at the ILO convention in Geneva, Switzerland. “*We reported the government to ILO, re boleletse makgoa, gore kwano ga e ncha e kgologolo*” said P2 (we told the whites that things are bad in our country). ILO conventions state that for one to be an essential service provider, their letter of appointment should state so, and those who are illiterate and can’t read and write, should always be told that they are essential service providers, every day they report for duty, as a reminder of the importance of their service to the nation, quotation 2:11. Back then during former President’s rule, there was a stubborn oppressive government, which used courts and security personnel to oppress and intimidate trade unionists, the world needed to know this. For the first time Botswana was listed with countries under bad labour relations rules, countries like Iraq, “*imagine Iraq of all countries!*”, quotation 2:15,said P 8 humorously.

### ***2.2 Support from political leadership***

Opposition leaders as partners in government also played their part, in trying to persuade the government to change the manner in which it was dealing with the unions. P1 said that all those in leadership who supported them were sidelined, and redeployed elsewhere, because they were seen to be sympathetic to trade unions. Pastors and party leaders, mostly from the opposition, were also supportive of trade unions.

### ***2.3 Picketing and petitions***

Petitions were also delivered to the employer, although at times it was difficult as the Botswana police did not give trade unionist permission to demonstrate and hand out petitions to the relevant authorities. The country’s labour law allows for picketing to occur, which is

when strikers go around recruiting others to join in the strike, so that they become a united force, as quoted in quotation 2:5. Petitions and picketing drew media attention, and the media was also used as one of the strategies to send messages to the employer, as most of the media houses were invited whenever there is a press release or conference, only private media covered them. In fact the private media was seen as a partner in the struggle, as it was always prompt to report events of the strike, without fear or favor unlike government media, which many saw as been biased and more into the government's side with their reporting.

### Research question 3

How do the messages collected through indigenous methods compare with those collected through conventional methods?

#### 3. Data From Songs

During the strike songs were also used to pass messages from the singers to the hearer. The following themes came out, Former Presidents' relations with trade unions, low salaries, salary increment, cash loans, intimidation and poverty.

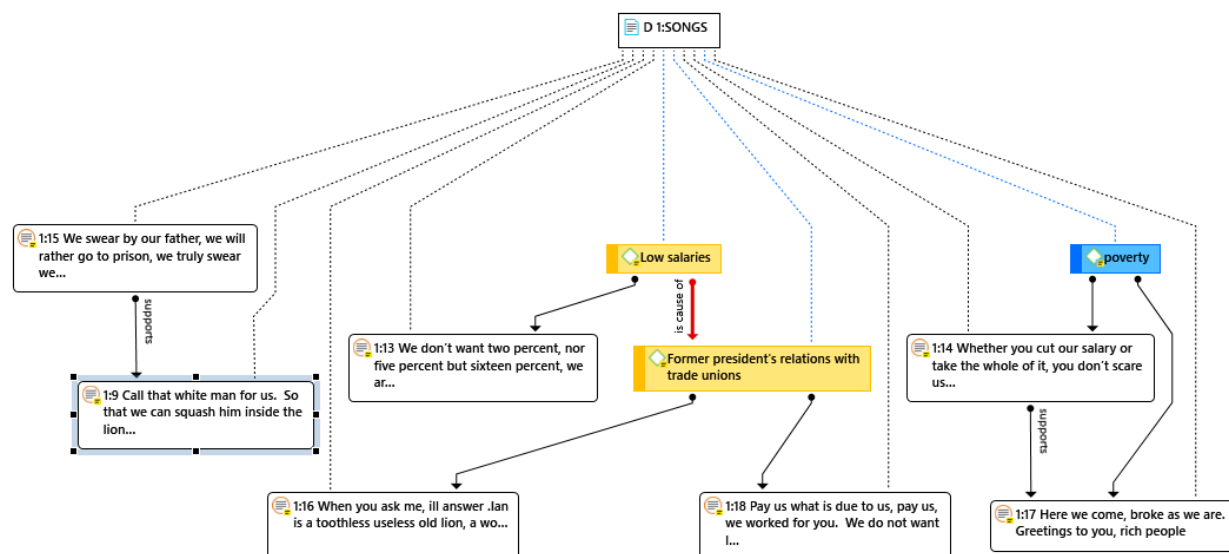


Figure 7: Response to how do the messages collected through indigenous methods compare with those collected through conventional methods.

### **3.1 Salary increment**

*“We don’t want two percent, nor five percent but sixteen percent, we are unshaken, and only want nothing but 16%.”*

This in song in quotation 1:13 reveals one of the major causes of the 2011 strike, which was the demand for 16% salary increment. A theme of 16% salary increment crops up, as it addresses the question of what caused the strike. Through the song trade unionists make it clear to the government that they have no intentions, of backing down on their demand for a 16% increment. The song expresses how badly they wanted 16%, and not 2% nor 5%, as they were reaffirming their demand for a 16% increment.

### **3.2 Low salaries of civil servants**

*“Whether you cut our salary or take the whole of it, you don’t scare us and we don’t care. We are used to borrowing from cash loans, anyways, so we don’t care.”*

This one in quotation 1:13, on the other hand addresses the financial situations of government employees, as that of always being in debts. Through this song we see a theme of employees’ salaries coming up again. Through the song trade unionists claim to not being well paid, their lives depend on cash loans, mostly ran by loan sharks. As a result they have developed a culture of borrowing, so even if the government punishes them by cutting down their salaries, for engaging in a strike, they do not care. In actual fact, according to them cutting their salaries is not really a “punishment” as they are used to having their salaries cut by cash loans. The song clearly demonstrates how impoverished civil servants, are because of their supposedly low salaries. Through the song trade unionists were making the government

aware that, having their salaries being cut, is of no significance or of less importance to them. As they will go borrow from loan sharks, like they always do.

*Here we come, broke as we are. Greetings ,to you the rich people.*

Through the song, in 1;17 workers were mocking top civil servants calling them rich, while they themselves were poor, because of low salaries.

### **3.3 Former President**

*“When you ask me, I will answer .Ian is a toothless useless old lion, a worthless pawed animal. Ian is a useless old lion, it doesn't have teeth, it doesn't have a girlfriend, it doesn't have children. If you want to know, I'll tell you, He is an animal with no use to me, what can we do with it (animal)”.*

The song in quotation 1:16 brings the theme of Former President into the strike. Through the song protesters expressed their displeasure of him, in the way he handled their issue, as the father of the nation. An old lion has been personified, to represent former president, as he is compared to it. In Setswana language a President is called *tautona*, (a big lion), therefore it is very ironic for him to be called an old lion, while in actual fact he is *tautona*. According to the song he is useless like an old lion, which cannot protect or hunt for its pride. Most old lions are seen as cast out from their pride. They live lonely lives, and slowly die because of hunger. The song illustrates how civil servants viewed former President, if they had a way, they would cast him out like an old lion. More especially since he has no children, and a companion (girlfriend), he has nothing/no one to live for. In this song there is repetition of some words, like *fa o mpotsa ke tla araba* (when you ask me I will answer), *sebatana se mariri, re tla a dirang ka sone* (a hairy animal, what would we do with it?). This is to stress

the deep meaning of the song, which is central to the song, with the aim of ensuring that the listener's attention is captured to it.

*We swear by our father, we will rather go to prison, we truly swear we would rather be ruled by Mugabe, instead of Khama. We truly swear, we would rather be ruled by Gaddafi, instead of Khama.*

This one is found in quotation 1:15, like the previous one, brings back Former President's relation with trade unions. He is compared to two former African leaders, being the Former President of Zimbabwe His Excellency Robert Mugabe, and Former Libyan leader the late Colonel Muammar Gaddafi. Former president Mugabe, was once a great Zimbabwean leader, but later ruled with an iron fist. The same applies to Gaddafi, who ruled Libya with an authoritarian rule for years. Despite what these former leaders did in their respective countries, in this song trade unionists portrayed them as better leaders than Former President. As they confessed that, they would rather be ruled by them, than President. This song was used to exaggerate former president's leadership style, as being more authoritative and unpleasant than that of the late Presidents Gaddafi and Mugabe.

*Pay us what is due to us, pay us, we worked for you. We do not want left overs, like last time. Mr Masisi stop boot licking, Ms Bakwena stop bootlicking.*

Through this song in 1:18 workers were demanding to be paid, what is rightfully due to them. They claimed that they did not want left overs, like it has always been the case. They also urged top civil servants to stop bootlicking the president and address their grievances.

*Call that white man for us. So that we can squash him inside the lion's mouth. BOFEPUSU is a force to reckon with. We only need money.*



The song in quotation 1:9, was addressed to former president, as workers were demanding that he be called for them, so that they squash in the lion's den. As BOFEPUSU, they were unshaken and wanted nothing but salary increment.

#### 4. Data From Storytelling

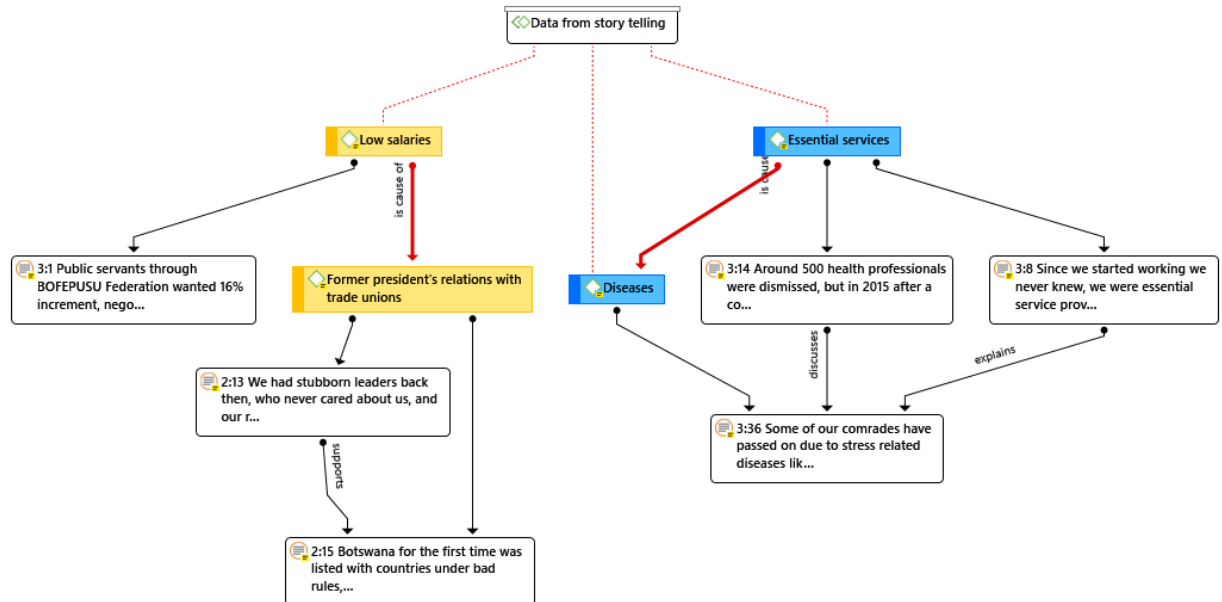


Figure 8: Data obtained from story telling

Participants from storytelling mentioned that, the strike was legal, as the government as the employer permitted them to go on strike. The then Minister of Labour and Home Affairs, Director of Directorate of Public Service Management (DPSM) and BOFEPUSU leadership agreed and signed for rules of the strike. The strike was caused by the public servants' quest for a salary increment, they believed that for years they have been lowly paid, and thus demanded a 16% salary increment. The government then was very stubborn, and refused to listen to workers' demands, as quoted in quotation 3:1. The government even went to the extent of declaring some professions essential, as an intimidation tactic, to deter civil servants from striking is why eventually the government.

Storytellers said a mouthful about how they were declared essential, and how that negatively impacted on their lives, more especially since they never knew they were essential. Quotation 3:14, gives insight into the number of people who were fired, for allegedly engaging in an illegal strike as essential service providers. This brought a lot of casualties to them as fired civil servants, as stated in two quotations being quotation 3:36 and 3:8, many contracted stress related illnesses, while some went to bed and died

## 5. Data from Focus Group Discussion

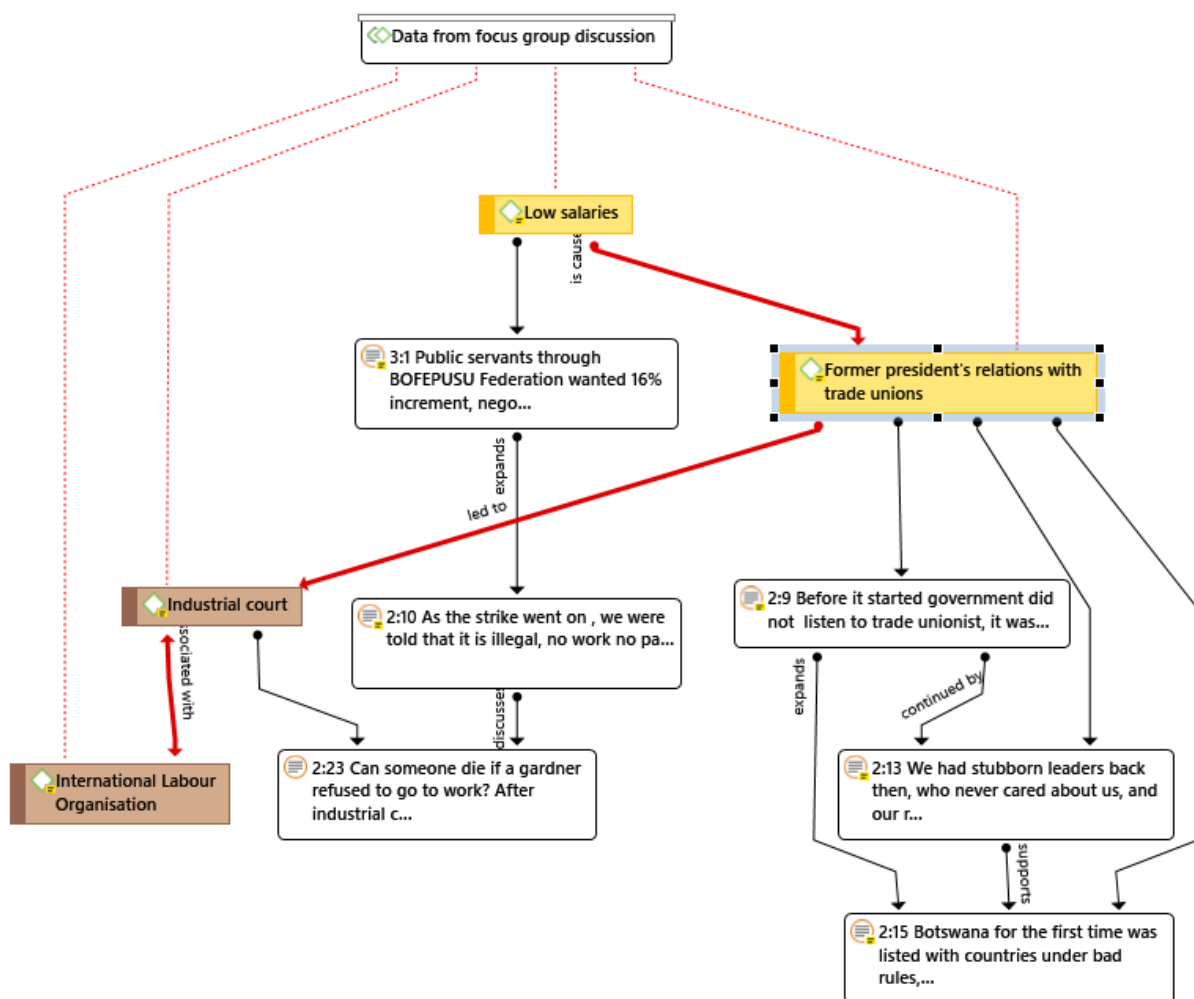


Figure 9: Data obtained from focus group discussion

Focus group discussion, revealed a lot about what transpired as the strike, went on. Before it started government did not listen to trade unionist, it was not consulting trade

unions, they were even told that if they strike for 10 years they would not get an increment, as quoted in quotation 2:13. This is why at the end they took the government to industrial court, and later reported their matter to ILO, for declaring some civil servants essential.

### **Research Question 3**

Response to how do the messages collected through indigenous methods compare with those collected through conventional methods.

To answer this question data from indigenous and conventional method were analyzed and assessed to find out if they revealed the same messages. The data showed that although all the three methods of data collection, brought similar messages or themes, the way those came out was different. Focus group discussion which is conventional had limits in giving sensitive messages, which I managed to get through indigenous methods. Through indigenous methods, the trade unionists were able to express themselves more, especially with songs, as they went on demand an increment, and calling those who were not listening to their cry useless. While focus group members were just saying the government was stubborn, indigenous method went further more in describing the government's stubbornness, through words like a good for nothing lion, which should be thrown into the dumpster.

The attitude, emotions and body language expressed by both methods were different, with storytellers expressing themselves more emotionally, because they were talking about their personal experiences, after they got fired. One story teller was quoted saying, *re kobilwe jaaka dintsa*, (we were fired like dogs), this remark carried a lot of emotions.

## CHAPTER FIVE

### Discussion, Conclusion and Recommendations

#### Introduction

This research looks at the BOFEPUSU 2011, industrial strike, using indigenous and non-indigenous western methods, of data collection. A number of data collection techniques, were employed to gather data for this study, they include literature reviews, internet searches, Focus group discussions, songs, and storytelling. This study is descriptive in nature; it is looking at the 2011 BOFEPUSU strike, with the purpose of understanding and describing trade union protests, through songs and storytelling as indigenous methods and focus group discussions as a conventional method of data collection. In this study, the researcher used a Two eyed seeing frame work, which was developed by Albert Marshall, an elder from the *Mi'kmaw* indigenous community of Canada. The use of this framework, gave the researcher a chance to view the topic under study, with two different views being the indigenous and conventional views. The study focusing on achieving the following research objectives;

1. To establish unionist's view about the 2011 strike.
2. To establish and describe messages revealed by the 2011 strike.
3. To compare messages collected through indigenous methods, with those collected through conventional methods.

This chapter is divided into the following three sections; discussion, being the major findings of this study, conclusion and recommendations for future studies, to help in answering the following research questions;

1. What are unionists' views about the 2011 strike?
2. What were the indigenous and conventional strategies through which the Unionists conveyed their messages?

3. How do the messages collected through indigenous methods compare with those collected through conventional methods?

## **Discussion**

The discussion section is presented according to the above research questions. The first question aimed at finding out trade unionist view about the 2011 strike.

### **1. What are unionists' views about the 2011 strike?**

The findings of this study are that trade unionists viewed the strike as an important historic event, in their lives, as it showed their might as civil servants. It proved that workers know their rights, even though it did not yield the desired result of a salary increment, but it showed the world, who really Botswana is, in relation to workers' rights. Before the strike Botswana was seen as the best model, for human rights compared to other countries, especially those in the African region. Our democratic status has always been held up, as we have been seen as a shining example of democracy.

This study also revealed that the civil servants view, and believe that the 2011 strike proved that our democracy is not extended to workers, as their rights as workers were trampled upon. One can argue that human rights, include workers' rights too.! Their right to strike in Botswana has been taken away, as they do not have the freedom to associate, assemble and strike. In theory the Government claims to uphold the labour law rules, but the Minister of Employment, Labour Productivity and Skills Development's has the power to declare the strike lawful or unlawful .The refusal by the government to offer civil servants 16% salary increment, was seen by many as a bad move, but the declaration of some services as essential, and firing some so called essential service providers in the process, was viewed as the final straw. Many workers regarded it, as a death sentence to them.

## **2. What were the indigenous and conventional strategies through which the Unionists conveyed their messages?**

One of the major findings here, was that in order to pass their message to their employer and the nation at large, trade unionist employed different ways or tactics, which they believe would send a message to the rightful recipient. The strategies were both conventional and indigenous, all of which were aimed at fostering on mending relations between civil servants and the employer. They were also used, to try to soften the government and persuade her into offering a salary increment.

### *2.1 Conventional strategies used*

BOFEPUSU as a recognized labour movement, started off by bargaining with the employer for a salary increment. Bargaining is a conventional recognized agreement between the employer and trade unions, where trade unions bargain with the employer for better wages, for their members. Bargaining was regarded as a peaceful way of communicating, with the government. Throughout the salary negotiations meetings, the trade unions requested for 13.8%, inflationary adjustment, to cushion workers throughout high escalating inflation, and 2.2% salary increment, all of which totaled to 16%. When it failed, another strategy was employed which was to go on strike. People who go on strike believe that they can use it to prove to government how much they needed the salary increment, and were not backing off on their demand. Picketing was also used in order to ensure that, civil servants joined the strike as many as possible. This was because BOFEPUSU believed that, with more people on the strike the better as it would make the government feel the pressure of the strike. The use of petitions was also employed, though the police at times acted like monsters in disguise, as they often presented themselves as cooperative, and sympathetic to striking civil servants, because they themselves were also civil servants. According to the law the police are

supposed to grant permission for a demonstration or a petition to be handed out, but at times during the strike the police would harass strikers and/or refuse to give them a permit to protest, which would then render the petition unsuccessful. The use of industrial courts and the subsequent reporting of the government to I.L.O were also some of the conventional ways used during the 2011 BOFEPUSU strike.

## *2.2 Indigenous strategies used*

Songs were used as one of the indigenous strategies to expand their message to their employer, the voices of the workers through songs sounded much higher and more audible than any other medium of communication. Through the use of figurative speech, workers freely voiced themselves, as they sung to expand their concerns to their employer, and the nation at large. In our *tswana* culture elders are seen as wise people who can be used to solve any problem in the community. This problem solving is mostly done at a place called the *kgotla*. A *kgotla* is regarded as a respectful sacred place, which is why workers involved the country's elders to bring them on board on their dispute with the government, with the hope that their intervention would yield desirable results for them. *Dikgosi* (chiefs), and other elders, were involved as fathers and mothers of the nation, to help put out the fire between trade unionist and the government as the employer. Some of the elders engaged were former Presidents and some paramount chiefs.

### **How do the messages collected through indigenous methods compare with those collected through conventional methods?**

On this question, the researcher found out the messages gained from both indigenous and conventional methods were not quite similar. Although they centered on the same themes, the way the messages came out from both methods was different. Indigenous methods, being songs and storytelling gave more deep personal information as opposed to focus group discussion, which is conventional. Participants in all methods of data collection

agreed on a number of issues like what caused the strike, which was the demand for a salary increment, and the sour relations between the country's leadership and trade unions. But songs went further, to give a more detailed description, of what workers were going through, at the time.

Through songs workers were able to speak their minds, without fear. For instance country leaders, were called useless person, who should just be thrown away or vanished like an old lion. This proves that indeed *pina ga ena morogano, ga ena bosekelo*. The comparison of a person of that high status to an old lion, clearly demonstrates the kinds of emotions workers had to the former president, which is something I failed to gather through focus group discussions. In both methods, there were different attitudes or body language messages, for example during story telling sessions the researcher could sense and see the story tellers's emotions, as they described the strike and the hardships they went through after they were declared essential service providers, and subsequently fired. They talked about their experiences, opinions and their overall feelings on the matter. Although participants in the focus group discussion, all agreed that the strike brought more harm than good to them, they did not display the kind of emotions shown by the story tellers.

This study did not ask participants personal or sensitive questions, these are questions a participant would shy away from answering, but through indigenous methods the researcher saw participants being free and saying out sensitive personal information, like divulging their medical conditions as a result of the strike. The demography for both participants was different, which helped in yielding different views about the strike, the researcher noticed that during focus group discussion participants would help in jogging others's memories of the strike. They gave more information on the events leading up to the strike, like consultations and salary negotiations with D.P.S.M, including I.L.O interventions. This is mainly due to the fact that focus group discussion was made up of the union



leadership who were hands on and leading the struggle. And some of them attended the ILO convention in Geneva Switzerland where the county was reported for failure to adhere to international labour laws.

After data was collected and analyzed, the researcher went back to the participants to find out how they want it presented. Manual workers' view about the strike was presented through a picture drawn by one of their own, below.



*Figure 10: Description of the strike by sampled population*

The figure above shows workers struggle as they fight for a salary increment. The donkey or mule represents the stubborn government. From the picture one can see that those people representing civil servants do not look happy, are tired and sweaty. They are throwing stones, and one is seen beating the donkey, these represents interventions and strategies used by civil servants to get the government to stand up and listen to their cry, for a salary increment. A donkey is an animal of significance here, because indigenous people of Botswana use it for a lot of things, like transport and ploughing, but when one has a stubborn

useless one like the one in the picture, they are doomed. From the picture the donkey is just seated, and refusing to follow the civil servants' commands of transporting them to go get, money or salary increment inside the calabash. The clouds above with the sun peeping through them, represents hope which workers had, as salary negotiations were starting, the picture shows that the sun is slowly being swallowed by the clouds. This represents workers hope for a salary increment fading away, *ditsholofelo tsa rona diphirima*, as said by the drawer.

### **Conclusion**

This study revealed that qualitative research is indeed interpretative, as it answered questions of why and how the 2011 strike happened, through conventional and indigenous methods of data collection. Conventional methods of data collection are amongst the most widely used methods in research, with indigenous methods coming second to them. However this study has shown that the two methods, work well as they complement one another. Through indigenous methods the researcher was able to unearth hard to get information, which was complemented by information from conventional method used, as suggested by the Two eyed seeing framework used.

The use of indigenous methods, enhanced the participants' role in this study, it promoted a closer interaction between the researcher and participants, personal experiences came out more through storytelling. The voices of workers as they went on the streets protesting came out much clearer through songs. This signifies that indigenous methodologies and methods should not be relegated to the dumpsters, as they are a great source of information. Methodological triangulation used in the study was also helpful, as data from different sources became more efficient, which led to the researcher reaching data saturation, as rich data came from different sources.

The interpretation of the results using a picture drawn by a member of Manual workers union is an approach which shows that participants were more than just participants, but were co-researchers. Sitting together with the Manual workers member, as he drew the picture brought the spirit of *botho/ubuntu* on board, as the researcher existed because of him, the researcher needed his drawing to present their view about the strike, he also existed because of me the researcher, because he needed me to tell the world how they viewed the strike. The major findings of the study, is that the strike was caused by the need for a 16% salary increment, and that the government relations with civil servants, was very much dented during the former President's era, this was clearly captured by both methods, and that is where data saturation was reached.

### **Recommendations**

Looking at the findings from the previous chapter, the researcher highly recommends the use conventional and indigenous methods in research. The bringing together of knowledge coming from western methods and indigenous ones, can give research a whole new meaning, as it liberates and transforms it. This approach in research can help bring researchers from different fields together, which then expands research as new theories, research methodologies, frame works and paradigms emerge. Research should not be seen as a static entity, but rather as an exciting evolving one, where new relationships are formed between the researched and researcher, spirit of *botho/ubuntu* coming out, and more importantly we hear participants having a voice in the research process.

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## Appendix A

### Consent Letter (English version)

#### Focus group discussion

#### **Dear participant, good day!**

This letter is to introduce you to a study on the 2011 BOFEPUSU public servant industrial strike.

#### **Study Title/Topic:**

Singing in labour pains: Understanding trade union protests through indigenous and non-indigenous methods.

#### **Study Purpose and Rationale:**

The purpose of this study will be to understand and describe trade union protests, through songs and storytelling as indigenous methods and focus group discussions, as a conventional method of data collection. The study will give information on the 2011 BOFEPUSU strike, by describing the messages and views of people, through conventional and indigenous methods.

#### **Inclusion/Exclusion Criteria:**

To be eligible to participate in this study, you must be a trade unionist, and have taken part in the 2011 BOFEPUSU strike.

#### **Participation Procedures and Duration**

For this study, you will be invited to an hour to two hours focus group discussion session, on the topic.

#### **Data Anonymity**

The discussions will be recorded and data will be anonymous. Your name will not be directly linked to the information you provide during the discussion. Pseudonyms will be used instead, where it is necessary to use a name.

#### **Risks or Discomforts**

There are no predictable risks associated with this study. You may choose not to answer any question that you feel is uncomfortable, and you may also quit the study at any time.

#### **Benefits**

No direct benefits would be provided to you as a participant; however, your participation would be highly appreciated and I will be highly privileged to have you as a participant, in

this study. This study will generate more knowledge on indigenous research, labour issues and trade unionist in Botswana.

### **Voluntary Participation**

Your participation in this study is completely voluntary and you are free to withdraw at any time for any reason without penalty or prejudice from the investigator. Your completion of the discussion is an indication of your informed consent in this study.

### **IRB Contact Information**

To fully understand your rights, as a research participant or if you have queries and questions about this study, beyond what is answered by the researcher. Feel free to contact the following: Office of Research and Development, University of Botswana-mail: research@mopipi.ub.bw, Tel 3552900, P/Bag 00708, Gaborone.

### **Authorization**

If you decide to take part in this study, kindly put your signature on the line below. This will prove that you have read, understood and agree to take part in the study.

---

Name of the Participant & Signature

---

Date

You will be given a copy of this consent form to keep.

Thank you very much for your time and contribution.

Yours Faithfully,

---

**Mrs. Keneilwe Phatshwane (Researcher).**

**Phone: +267 73510880/74597762.**

## **Setswana version**

### **Puisano ya setlhopha (Focus group discussion)**

#### **Mokwalo wa tumelano ya go tsaya karolo mo patlisisong**

##### **Madume, mo tsaya karolo!.**

Mokwalo o, o go itsise ka patlisiso ya ngalo ditiro ya ngwaga wa 2011, ke ba lekgotla legolo la babereki la BOFEPUSU.

##### **Setlhogo.**

Singing in labour pains: Understanding trade union protests through indigenous and non-indigenous methods.

“Go tthaloganya ngalo ditiro ya babereki ka, go dirisiwa mekgwa ya go batlisisa ya setso le ya segompieno.”

##### **Maikaelelo a patlisiso**

Patlisiso ena, e ikaelela go tthaloganya le go tthalosa ngalo ditiro ya maloko a makgotla a babereki, ka mekgwa e faloroganyeng ya dipatlisiso, e leng mokgwa wa setso le wa segompieno o thweelesegileng.

##### **Ba tsaya karolo**

Go tsaya karolo mo patlisisong ena, o tswanetse wa bo o le leloko la lekgotla la babereki, o kile wa tsaya karolo mo ngalong ditiro ya lekgotla la babereki la BOFEPUSU, ya ngwaga wa 2011.

##### **Melawana ya go tsaya karolo**

Mo patlisisong e, o lalediwa go nna teng mo puisanong le maloko a mangwe. Puisano e solofetswe go tsaya hora, go ya go tse pedi.

### **Go sa ntsha leina la motsaya karolo**

Leina la gago o le mo tsaya karolo mo patlisisong ena, ga lena go dirisiwa gope, sepe fela se o se buang, e tla nna sa mo tlhoka ina. Fa go tlhokafalang go dirisa leina la gago, go tla dirisiwa leina la maitirelo.

### **Diphatsa tsa go tsaya karolo mo patlisisong e.**

Mmatlisise ga a itse diphatsa dipe, tse di ka nnang teng mo patlisisong ena. O na le tshwanelo ya go ka se arabe dipotso dipe fela, tse di sa go tseeng sentle. O na gape le tshwanelo ya go ka tlogela go tsaya karolo mo patlisisong e.

### **Molemo wa patlisiso**

Ga gona sepe se o ka se robang mo patlisisong ena, se lebagane le wena o le mo tsaya karolo. Mme le fa go le jalo, seabe sa gago se ka amogelwa fela thata, ka se ka thusa go oketsa kgatlhego le thuto ka go batlisisa o dirisa mekgwa e farologaneng ya patlisiso.

### **Boithaopo**

O tsaya karolo mo patlisisong ena, o le mo ithaopi. Ka jalo o na le tshwanelo ya go ka tswa kana wa imisa go nna mo tsaya karolo, nako e o e letsang. O ka baya monwana fa tlase go supa fa o badile mokwalo o, e bile o dumetse go nna mo tsaya karolo, o sa kgopakgopediwa ke ope.

### **Lekalana la dipatlisiso la University ya Botswana**

Go tlhaloganya thata ka ditshwanelo tsa gago, o le motsaya karolo mo dipatlisisong, o ka ikgolaganya le ba University ya Botswana, mo : 3552900, P/Bag 00708 Gaborone, [mopipi@ub.bw](mailto:mopipi@ub.bw).

### **Tetlelelo ya go dirisiwa go nna motsaya karolo**

Fa o letlella mmatlisise go go dirisa go nna mo tsaya karolo mo patlisisong e, tsweetswee kwala maina a gago fa tlase ga tsela e fa tlase ga mokwalo, o bo o baya le monwana wa gago.

Ka go dira jalo, o supa tota gore o badile e bile o tlhalogantse mokwalo, ke ka moo o fang mmatlisisa tetla ya go go dirisa.

---

Leina la motsaya karolo le monwana

---

Letsatsi

Ke lebogela seabe sa gago.

Weno,

---

Mrs Keneilwe Phatshwane (Mmatlisisa).

Lekalana la Educational Foundations (Research and Evaluation)

P O Box AD 293 ADD

Gaborone

73510880

## **Appendix B**

### **Consent Letter**

#### **Story telling (English version)**

##### **Dear participant, good day!**

This letter is to introduce you to a study on the 2011 BOFEPUSU public servant industrial strike.

##### **Study Title/Topic:**

Singing in labour pains: Understanding trade union protests through indigenous and non-indigenous methods.

##### **Study Purpose and Rationale:**

The purpose of this study will be to understand and describe trade union protests, through songs and storytelling as indigenous methods and focus group discussions, as a conventional method of data collection. The study will give information on the 2011 BOFEPUSU strike, by describing the messages and views of people, through conventional and indigenous methods.

##### **Inclusion/Exclusion Criteria:**

To be eligible to participate in this study, you must be a trade unionist, and have taken part in the 2011 BOFEPUSU strike.

##### **Participation Procedures and Duration**

For this study, you will be invited to tell your story by way of writing, all your experiences during the strike, and its aftermath.

##### **Data Anonymity**

Your name will not be directly linked to the information you provide during the story telling session. Pseudonyms will be used instead, where it is necessary to use a name.

##### **Risks or Discomforts**

There are no predictable risks associated with this study. You may choose not to answer any question that you feel is uncomfortable, and you may also quit the study at any time.

##### **Benefits**

No direct benefits would be provided to you as a participant; however, your participation would be highly appreciated and I will be highly privileged to have you as a participant, in this study. This study will generate more knowledge on indigenous research, labour issues and trade unionist in Botswana.

### **Voluntary Participation**

Your participation in this study is completely voluntary and you are free to withdraw at any time for any reason without penalty or prejudice from the investigator. Your completion of the discussion is an indication of your informed consent in this study.

### **IRB Contact Information**

To fully understand, your rights as a research participant, or if you have queries and questions about this study, beyond what is answered by the researcher. Feel free to contact the following: Office of Research and Development, University of Botswana-mail: research@mopipi.ub.bw, Tel 3552900, P/Bag 00708, Gaborone.

### **Authorization**

If you decide to take part in this study, kindly put your signature on the line below. This will prove that you have read, understood and agree to take part in the study.

\_\_\_\_\_

Name of the Participant & Signature

\_\_\_\_\_

Date

You will be given a copy of this consent form to keep.

Thank you very much for your time and contribution.

Yours Faithfully,

\_\_\_\_\_

**Mrs. Keneilwe Phatshwane (Researcher).**

**Phone: +267 73510880/74597762**

## **Setswana version**

### **Polelo (story telling)**

#### **Mokwalo wa tumelano ya go tsaya karolo mo patlisisong**

##### **Madume, mo tsaya karolo!.**

Mokwalo o, o go itsise ka patlisiso ya ngalo ditiro ya ngwaga wa 2011, ke ba lekgotla legolo la babereki la BOFEPUSU.

##### **Setlhogo.**

Singing in labour pains: Understanding trade union protests through indigenous and non-indigenous methods.

“Go tshaloganya ngalo ditiro ya babereki ka, go dirisiwa mekgwa ya go batlisisa ya setso le ya segompieno.”

##### **Maikaelelo a patlisiso**

Patlisiso ena, e ikaelela go tshaloganya le go tshalosa ngalo ditiro ya maloko a makgotla a babereki, ka mekgwa e faloroganyeng ya dipatlisiso, e leng mekgwa wa setso le wa segompieno o thweelesegileng.

##### **Ba tsaya karolo**

Go tsaya karolo mo patlisisong ena, o tswanetse wa bo o le leloko la lekgotla la babereki, o kile wa tsaya karolo mo ngalong ditiro ya lekgotla la babereki la BOFEPUSU, ya ngwaga wa 2011.

##### **Melawana ya go tsaya karolo**

Mo patlisisong e, o lalediwa bolelela kana go polelo ka ga ditirafalo tsa ngalo ditiro ya 2011.

Polelo e, e solofetswe go tsaya hora, go ya go tse pedi.



### **Go sa ntsha leina la motsaya karolo**

Leina la gago o le mo tsaya karolo mo patlisisong ena, ga lena go dirisiwa gope, sepe fela se o se buang, e tla nna sa mo tlhoka ina. Fa go tlhokafalang go dirisa leina la gago, go tla dirisiwa leina la maitirelo.

### **Diphatsa tsa go tsaya karolo mo patlisisong e.**

Mmatlisisa ga a itse diphatsa dipe, tse di ka nnang teng mo patlisisong ena. O na le tshwanelo ya go ka se arabe dipotso dipe fela, tse di sa go tseeng sentle. O na gape le tshwanelo ya go ka tlogela go tsaya karolo mo patlisisong e.

### **Molemo wa patlisiso**

Ga gona sepe se o ka se robang mo patlisisong ena, se lebagane le wena o le mo tsaya karolo. Mme le fa go le jalo, seabe sa gago se ka amogelwa fela thata, ka se ka thusa go oketsa kgatlhego le thuto ka go batlisisa o dirisa mekgwa e farologaneng ya patlisiso.

### **Boithaopo**

O tsaya karolo mo patlisisong ena, o le mo ithaopi. Ka jalo o na le tshwanelo ya go ka tswa kana wa imisa go nna mo tsaya karolo, nako e o e letsang. O ka baya monwana fa tlase go supa fa o badile mokwalo o, e bile o dumetse go nna mo tsaya karolo, o sa kgopakgopediwa ke ope.

### **Lekalana la dipatlisiso la University ya Botswana**

Go tlhologanya thata ka ditshwanelo tsa gago, o le motsaya karolo mo dipatlisisong, o ka ikgolaganya le ba University ya Botswana, mo : 3552900, P/Bag 00708 Gaborone, [mopipi@ub.bw](mailto:mopipi@ub.bw).

### **Tetlelelo ya go dirisiwa go nna motsaya karolo**

Fa o letlella mmatlisisa go go dirisa go nna mo tsaya karolo mo patlisisong e, tsweetswee kwala maina a gago fa tlase ga tsela e fa tlase ga mokwalo, o bo o baya le monwana wa gago.

Ka go dira jalo, o supa tota gore o badile e bile o tlhalogantse mokwalo, ke ka moo o fang mmatlisisa tetla ya go go dirisa.

---

Leina la motsaya karolo le monwana

---

Letsatsi

Ke lebogela seabe sa gago.

Weno,

---

Mrs Keneilwe Phatshwane (Mmatlisisa).

Lekalana la Educational Foundations (Research and Evaluation)

P O Box AD 293 ADD

Gaborone

73510880

## Appendix C

### Focus Group discussion guide (English version)

At the start of the focus group discussion, the researcher will ensure that focus group members are seated comfortably, at a space provided by Manual workers union. I, the researcher will start off by introducing myself to all members, no one else other than the consented focus group members will be allowed in the discussion. The discussion will be recorded, but issues of confidentiality will be highly taken into consideration. As the information recorded will be confidential in a safe locked place and only used for this study. The participants will be told that the discussion should not stick to the questions below, as they are meant to act only as a guide of what the discussion should center on.

#### **Question 1**

How can you describe the 2011 Industrial action?

#### **Question 2**

What led to the 2011 Industrial action?

#### **Question 3**

Describe the government's relations with civil servants, prior to the strike.

#### **Question 4**

Did BOFEPUSU leadership take the right decision to encourage its members to go on strike?

#### **Question 5**

Were there any consequences brought by the strike?

#### **Question 6**

Were workers' demands met during the strike?

#### **Question 7**

What were the indigenous strategies through which the members conveyed their messages?

#### **Question 8**

What were conventional strategies used by members to convey their strategies?

#### **Question 9**

How are the relations between the government and trade unions post 2011 strike?

### **Kaedi ya puisano ya setlhopha (Setswana version)**

Ko tshimologong ya puisano, mmatlisise o tla netefatsa fa ba buisanyi, ba ntse sentle ba phuthologile. Ke le mmatlisisi ke tla a simolola ka go itlhalosa, gore ke mang, ke batla eng, mo ba buisanying, ba ba tlaa bong ba kgethilwe, go tsaya karolo. Ba buisanyi, batla a gakololwa, gore ba seka ba remelela thata mo dipotsong tse mmatlisisi a tla bong a diba file, ka go nne dipotso tsa teng, di diretswe go ba kaela fela gore, dipuisanyo tsa bone di itebaganye leng thata. Ga go ope wa ba ba buisanyi, yo o tla letlelelwang go tsaya karolo, ntleng ga go baya monwana tumalano ya go tsaya karolo, mo patlisisong ena.

#### **Potso 1**

O ka tlhalosa jang, ngalo ditiro ya 2011?

#### **Potso 2**

Ngalo ditiro ya 2011, e bakilwe ke eng?

#### **Potso 3**

Tlhalosa tirisanyo mmogo ya puso le lekgotla la BOFEPUSU, pele ga ngalo ditiro.

#### **Potso 4**

A bogogi ja BOFEPUSU, bo tsere tswetso e e siameng go rotloetsa maloko a bone, go ngala ditiro?

#### **Potso 5**

Ditlamorago tsa ngalo ditiro, eo ene ya nna eng?

#### **Potso 6**

A dikeletso, tsa maloko di ne tsa dirafadiwa ka nako ya ngalo ditiro?

#### **Potso 7**

Ke efe, mekgwa ya Setswana, e le neng la e dirisa go fitisa molaetsa wa lona, wa ngalo ditiro?

#### **Potso 8**

Ya sesha, kana se gompiano mekgwa ke efe, e le e dirisitseng?

#### **Potso 9**

Tirisanyommogo ya puso le makgotla a babereki, e ntse jang morago ga ngalo ditiro?

## **Appendix D**

### **Story telling guide (English version)**

At the start of the story telling, the researcher will ensure that the sampled trade unionists are seated comfortably, at a space provided by the sampled union (Manual workers union). I, the researcher will start off by introducing myself to all story tellers, no one else other than the consented participants will be allowed to give their stories. Their stories will be written, but issues of confidentiality will be highly taken into consideration. As the information they write will be confidential and kept in a safe locked place and only used for this study. The participants will be told that the stories should not stick to the questions below, as they are meant to act only as a guide of what the stories should center on.

#### **Question 1**

How can you describe the 2011 Industrial action?

#### **Question 2**

What led to the 2011 Industrial action?

#### **Question 3**

What specific activities took place during the Industrial action?

#### **Question 4**

What attracted you to join the Industrial action?

#### **Question 5**

Did BOFEPUSU leadership take the right decision to encourage its members to go on the Industrial action?

#### **Question 6**

Were there any consequences brought by the Industrial action?

#### **Question 7**

Describe the aftermath of the Industrial action.

#### **Question 8**

What were your experiences during and after the strike?

### **Kaedi ya polelo(Setswana version)**

Ko tshimologong ya polelo, mmatlisisa o tla netefatsa fa ba boledi ba dipolelo, ba ntse sentle ba phuthologile. Ke le mmatlisisi ke tla a simolola ka go itlhalosa, gore ke mang, ke batla eng, mo ba boleding, ba ba tla bong ba kgethilwe, go fa dipolelo tsa bone. Baboleledi, batla a ga kololwa, gore ba seka ba remelela thata mo dipotsong tse mmatlisisi a tla bong a diba file, ka go nne dipotso tsa teng, di diretswe go ba kaela fela gore, dipolelo tsa bone di itebaganye leng thata. Ga go ope wa ba boledi, yo o tla letlelelwang go fa polelo ya gagwe, ntleng ga go baya monwana tumalano ya go tsaya karalo, mo patlisisong ena.

#### **Potso 1**

O ka tlhalosa ngalo ditiro ya ngwaga wa 2011, jang?

#### **Potso 2**

Ngalo ditiro, eo e bakilwe ke eng?

#### **Potso 3**

Ke dife ditiragalo, tse dineng tsa diragala ka nako ya teng?

#### **Potso 4**

Ke eng se se go ngoketseng mo ngalong ditiro eo?

#### **Potso 5**

A bogogi ja BOFEPUSU, bo tsere tswetso e e siameng go rotloetsa maloko a bone, go ngala ditiro?

#### **Potso 6**

Ditlamorago tsa ngalo ditiro, eo ene ya nna eng?

#### **Potso 7**

Tlhalosa tse dineng tsa diragala morago ga ngalo ditiro e.

#### **Potso 8**

O ne wa itemogela eng, ka ngalo ditiro eo, o le mo tsaya karolo?

## Appendix E

### Songs

#### Song No 1

*“Ga re batle “two percent”,*

*ga re batle “five percent,*

*re batla sixteen fela.*

*Re eme fela, ga re tshikinyege,*

*re batla sixteen fela,”*

**Translation** “We don’t want two percent, nor five percent but sixteen percent, we are unshaken, and only want nothing but 16%.”

#### Song No 2

*A wa kgaola, kana o tsaya gotlhe,*

*re tswa kgakala le bomachonisa,*

*ga le re tshose.*

**Translation:** Whether you cut our salary or take the whole of it, you don’t scare us and we don’t care. We are used to borrowing from cash loans, anyways, so we don’t care.

#### Song No 3

*Fa le mpotsa ke tla araba, Ian Tshetlha,*

*Ian ke tau e e tsofetseng,*

*Tshetlha ga e na meno,*

*ga e na meno,*

*sebatana se mariri,*

*re tla a dirang ka sone?*

*Ian Tshetlha,*

*Ian ke tau e tsofetseng,*

*ga e ngwana, ga e na cheri,*

*sebatana se marii ,re tla a dirang ka sone.*

*Fa o mpotsa ke tla araba,*

*fa o mpotsa ke tla ikarabela,*

*sebatana se mariri, re tla a dirang ka sone.*

**Translation:** When you ask me, ill answer .Ian is a toothless useless old lion, a worthless pawed animal. Ian is a useless old lion, it doesn't have teeth, it doesn't have a girlfriend, it doesn't have children. If you want to know, I'll tell you, He is an animal with no use to me, what can we do with it (animal)".

#### **Song No 4**

*Ka ntate, re ka mpa ra tsena dikgolegelo,*

*Ruri, re ya ikana,*

*Ka ntate re ka mpa ra buswa ke Mugabe*

*Go na le Khama*

*Ruri, re ya ikana,*

*Ka ntate re ka mpa ra buswa ka Gaddaffi*

*Ruri, re ya ikana,*

*Go na le Khama.*



**Translation:** We swear by our father, we will rather go to prison, we truly swear we would rather be ruled by Mugabe, instead of Khama. We truly swear, we would rather be ruled by Gaddafi, instead of Khama.

### *Song No 5*

*Kopano ke thata babereki.....*

*Kopano ke thata babereki ba Botswana*

*Kopano ka metlha babereki.....*

*Kopano ka metlha babereki ba Botswana*

*Kopano fatsheng lotlhe babereki.....*

*Kopano fatsheng lotlhe babereki ba Botswana*

**Translation:** United we stand, united we stand workers of Botswana, unity all the time Botswana workers, be united country wide Botswana workers”).

### *Song No 6*

*Rona re a tsena, re a tsena*

*Re tsena ka lechono. Dumelang tlhe bahumi ke lona,*

*dumelang tlhe bahumi ke lona.*

Translation: Here we come, broke as we are. Greetings ,to you the rich people.

### **Song No 7**

*Re dueleng re le bereketse, re dueleng.*

*Ga se maloba le re fa dichenchi, Ga se maloba.*

*Rre Masisi lesa bolope, Rre Masisi,*

*Rre Masisi lesa bolope.re le bereketse re dueleng,*

*ga se maloba le fa dichenchi.*

*Bathong re dueleng re le bereketse, re dueleng.*

*Mma Bakwena, lesa bolope, MmaBakwena.*

*Ga se maloba le re fa dichenchi*

**Translation:** Pay us what is due to us, pay us, we worked for you. We do not want left overs, like last time. Mr Masisi stop boot licking, Ms Bakwena stop bootlicking.

### *Song No 8*

*Re biletseng lekgowa leo.*

*Re le tsenye mo ganong la tau.*

*BOFEPUSU ke mochaochele.*

*Re kgonwa ke madi a tsene.*

**Translation:** Call that white man for us. So that we can squash him inside the lion's mouth.


BOFEPUSU is a force to reckon with. We only need money).

## Appendix F

### Research permit

PHYSICAL ADDRESS:  
Block 8, Government Enclave  
Khama Crescent

POSTAL ADDRESS:  
Private Bag 516  
Gaborone, Botswana



REPUBLIC OF BOTSWANA

TELL: +(267) 373 2600/2700  
FAX: +(267) 397 5665  
WEBSITE: www.gov.bw

**MINISTRY OF EMPLOYMENT, LABOUR PRODUCTIVITY & SKILLS DEVELOPMENT**

**Ref: MELSD 1/16/1 III (05)** **27 March 2019**

Mrs. Keneilwe Phatshwane  
P.O Box AD 293 ADD  
Kgale View Post Net  
Gaborone

Dear Madam,


**PERMISSION TO UNDERTAKE A RESEARCH**

This serves to acknowledge receipt of your Application for a Research Permit, dated 22<sup>nd</sup> March 2019, where you requested to conduct a research on:  
***"Singing in Labour Pains: Understanding Trade Union Protests through Indigenous and Non-Indigenous Methods"***.

Your request is granted based on the following conditions:

1. The material should be used for educational purposes only and not be released for public consumption.
2. Copies of videos/publications produced as a result of this project should be deposited with the **Ministry of Employment, Labour Productivity & Skills Development**.


Thank you.



Lebogang R. Tlhaloso  
**For/ Permanent Secretary**

**VALUES:** *Botho, Responsiveness, Excellence, Team Work*  
**TAGLINE:** *"Unlocking New Opportunities Through Engagement"*

Toll Free: 0800 600 186



**BOTSWANA**  
*one plan, one destination*