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Supervisor(s)	Ph. D. Katriina Siivonen		
<p><b>Abstract</b></p> <p>This study is exploratory in nature, combining Futures Studies with Ethnographic interview and analysis, while using methods as an Action Research exercise with interviewees. The research question: What are some future images of third world development driven by multicultural education? Firstly, focused on national development of developing countries, from the pragmatic view that education is the main driver for development. I look closely at the United World College (UWC) Waterford Kamhlaba and the eSwatini education systems. Drawing a link between education and multiculturalism constitutes the answer to a development themed sub-question: Does the national school system of eSwatini benefit from the influence of globalization on both education and business? The overarching issue being addressed in this study is that there are the yet unexplored avenues of development and innovation in education that include issues of equality, competitiveness, quality and delivery of education in a more globally connected learning and working environment. A total of eight interviews were carried out with interviewees in two general groups, Educators and Alumni. They are linked to Waterford Kamhlaba UWC, eSwatini or the discipline of education as experts. Each interview was about half an hour exploring the Futures Studies method of Causal Layered Analysis (CLA) as a form of Action Learning while discussing the ideas of the research questions. Analysis of interview material is a rigorous computer aided textual analysis that extracts and distils ideas using the CLA method as a framework for image creation. Four imaginative yet logical images of the future in eSwatini's education systems and the Waterford Kamhlaba UWC are included in the results. These images are combined to assert the existence of a Desired Future which borrows elements of all the four images. The background research and images produced show that there are some key areas to consider changing education in eSwatini from increase in infrastructure and investment to changes in the outlook of what it means to be a contemporary economy, including ecology and other cycles. Research findings also include suggestions of new directions within UWC as well as eSwatini education systems.</p>			
Key words	Causal Layered Analysis, Ethnographic Interview, Development Economics		
Further information			









**UNIVERSITY  
OF TURKU**

Turku School of  
Economics

# **IMAGES OF FUTURES: EDUCATION SYS- TEMS AND MULTICULTURALISM FOR THIRD WORLD DEVELOPMENT**

**Case: eSwatini, UWC and National education curricula**

Master's Thesis  
in Futures Studies

Author:  
Mandla Reissmann

Supervisors:  
Ph.D. Katriina Siivonen

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Turku



The originality of this thesis has been checked in accordance with the University of Turku quality assurance system using the Turnitin Originality Check service.

## Table of Contents

1	INTRODUCTION .....	9
1.1	Background .....	9
1.2	Motivation .....	11
1.3	About United World Colleges.....	12
1.4	eSwatini’s Situation .....	14
1.5	Objective .....	18
2	RESEARCH QUESTION .....	20
3	THEORETICAL FRAMEWORK.....	23
3.1	Economic Systems and Ecology Perspectives .....	23
3.2	Circularity and Cycles.....	27
3.3	Knowledge and Learning based Innovation.....	30
4	METHODS.....	32
4.1	Method 1: Interviews .....	32
4.1.1	Interviewer Role in (Auto)Ethnographic Interviews .....	35
4.1.2	Ethnographic Interviews .....	42
4.1.3	Epistemology of “the Field” .....	43
4.2	Method 2: Causal Layered Analysis .....	44
4.2.1	CLA in Study Context .....	45
4.2.2	Interview Data, Analysis Approach.....	47
4.3	Ethical Review .....	49
	MATERIAL .....	51
4.4	Interviewees .....	51
4.4.1	Alumni .....	53
4.4.2	Educators .....	55
5	SCIENTIFIC AND SOCIETAL IMPACT.....	59
6	DATA ANALYSIS .....	61
6.1	Alumni Interviews CLA.....	61
6.1.1	Litany (Used) .....	61
6.1.2	System (Used).....	63
6.1.3	Worldview (Used).....	67
6.1.4	Myths Metaphors (Used) .....	69

6.1.5	Table 7: Alumni Used Future .....	73
6.1.6	Myths Metaphors (Alternative/Suggested).....	74
6.1.7	Worldview (Alternative/Suggested) .....	76
6.1.8	System (Alternative/Suggested).....	77
6.1.9	Litany (Alternative/Suggested).....	79
6.1.10	Table 8: Alumni Alternative/Suggested Future .....	81
6.2	Educators' Interviews CLA.....	82
6.2.1	Litany (Used) .....	82
6.2.2	System (Used).....	87
6.2.3	Worldview (Used).....	90
6.2.4	Myths Metaphors (Used) .....	94
6.2.5	Table 9: Educators Used Future.....	97
6.2.6	Myths Metaphors (Alternative/Suggested).....	98
6.2.7	Worldview (Alternative/Suggested) .....	101
6.2.8	System (Alternative/Suggested).....	107
6.2.9	Litany (Alternative/Suggested).....	110
6.2.10	Table 10: Educators' Alternative/Suggested Future .....	116
7	CONCLUSION.....	119
7.1	CLA Images of futures of third world development driven by multicultural education summary: .....	119
7.2	Future Images Combined for a Suggested Desired Future .....	123
7.3	Reflection and Future Work on the Topic.....	124
	WORKS CITED.....	127
	Books, Book Sections and Peer Reviewed Articles .....	127
	Web, Newspaper and Artistic Content .....	133
	APPENDIX 1 .....	136
	Interview Question Pool .....	136
	APPENDIX 2 .....	138
	Email Questions.....	138

## List of figures

Figure 1. Modern economies fluctuate in a cycle of 40-50 years..... 28

Figure 2. Flowchart Process of Reaching a Desired Future Image..... 123

## List of tables

Table 1: School-age population by education level 2018..... 14

Table 2: Literacy rate (%) 2018..... 14

Table 3: Hierarchy of Challenges by Subsector of Education, Training and Skills Development Sector (ETSDES)..... 17

Table 4: Focus areas for investigation (summarized from Table 3)..... 17

Table 5: Comparison of Qualitative Analysis Approaches..... 48

Table 6: CLA Used Future to Alternative/suggested Future..... 51

Table 7: Alumni Used Future..... 73

Table 8: Alumni Alternative/Suggested Future..... 81

Table 9: Educators Used Future..... 97

Table 10: Educators' Alternative/Suggested Future..... 116

# 1 INTRODUCTION

## 1.1 Background

This study is exploratory in nature and focused on two interlinked areas to be used to imagine different images of national education systems through Futures Studies methodology. Firstly, focused on national development of developing countries, from the view that education is the main driver for development. Globalisation has changed the terms of development in important ways including increased importance of trade, foreign investment and technology transfer. These changes make education and skills central to the process of development (Little & Green 2009). I look in particular at the education system in the Kingdom of eSwatini which is a developing country in Southern Africa and home to a United World College called Waterford Kamhlaba, one of a large group of multicultural schools around the world under United World Colleges (UWCs). My interest in national development was initially sparked by “Vision 2022” announced by King Mswati III of eSwatini, a plan to increase the level of development within the country (Marope 2010). Personally, having been to the Waterford Kamhlaba UWC as well as a national primary school and growing up in eSwatini, there are links that I would like to explore between education and development goals in developing countries, looking forward into the long-term future.

The second and related area of study in this project is the impact of multiculturalism in education from which a new polarization is emerging between curricula that teach multicultural competencies and those that do not focus on it. Multinational business values multiculturally competent personnel higher (Resnik 2009). A practical example in the case of eSwatini and multicultural education at work, is the United World Colleges (UWCs) that birthed the International Baccalaureate (IB) curriculum which is multicultural by design (UWC 2020a; Branson 2003). However, corporate multiculturalism outweighs civic multiculturalism within the IB curriculum as it is taught in an increasing number of schools around the world that are sensitive to the demands of multinational corporations for corporate multicultural competencies (Resnik 2009). Exploration into links between national development and multiculturalism in education should illuminate new ways of looking at the links between them and how they can be made to work for development and increased levels of global competitiveness in developing economies, with the case example of eSwatini where the Waterford Kamhlaba UWC is located.

Through learning Futures Studies methodology, it has become clear to me that globally we are on the cusp of the 6th industrial shift or “revolution” with globalisation at the

forefront of this shift (Wilenius & Kurki 2012). It is well understood that society is in transition into the digital age. In the near future (10-20 years) industry and development will hinge on different characteristics and equilibria in the global markets of wealth and perceived prosperity. The outcome is still unclear and inherently futures and strategy related. (Wilenius 2017.) What it means to be developed has more to do with knowledge than traditional industry as we move into a new cycle of socio-economic change. *Traditional industry* as a concept is elaborated in Chapter 3 (Theoretical Framework) where the Kondratieff wave theory of socio-economic change is explained in more detail (Wilenius & Kurki 2012; Wilenius 2014). The main idea here is that the timing is right to rethink and explore new options in education for development, and with increased globalisation, multiculturalism has a big part to play.

As a general concept development is not only about economy and education is not only aimed at economic development, however for the purposes of this study, it is practical to think of education as the main long-term variable in national economic development as it touches on the long-term economic prosperity of any nation and effects the next generation of productive citizens directly. Knowledge, education and industry are tightly linked, it is therefore important when dealing with national development to explore the concept of knowledge-based economy with respect to the sixth industrial revolution. The sixth industrial revolution sees knowledge as a recognised economic variable (Wilenius & Kurki 2012). Knowledge-based economy as a concept has been present in economics since the early 1900s when Schumpeter referred to “new combinations of knowledge” at the heart of innovation and entrepreneurship (Schumpeter & Elliott 1996). Knowledge and organization were known then to form a great part of capital. Knowledge is a powerful engine of production which is aided by organization. However, neoclassical economics neglected to consider anything outside of price where no effort was made to measure the contribution to the economy made by knowledge. In a contemporary economy the firm is seen as a repository of knowledge. The rise of business knowledge networks therefore represents a metamorphosis of the economy where industrial organisations facilitate interaction with valuable knowledge rather than concealing it. (Cooke & Leydesdorff 2006.) Firms use research as part of their work to build up a library or collaborate with university libraries that “[M]anage the knowledge but also contribute in the process of knowledge generation & knowledge sharing.” (Parekh 2009, 146).

Strategy for national development has many facets with variation in every nation that a development project could be attempted. It is the scale and complexity of such an undertaking that makes it vary from one region to another with multiple layers making up any given society, woven together in different ways to create a colourful variety. The case for basing development research on education is partly a matter of pragmatism with such

a wide scope of development economics, education is the common thread in a global society with an increased value for knowledge. Investigation in this master's thesis has the aim of producing imaginative yet logical images of the future in eSwatini's education systems and national development. This type of contribution to academia is crucial to goal setting in the long-term and to ensure robust solutions to complex problems such as under-development.

## **1.2 Motivation**

The Kingdom of eSwatini is one of the last remaining absolute monarchies in the world. The king of eSwatini, King Mswati III gave the country her new name at his 50th birthday which coincides with the 50th year of independence in 2018 (the country was previously named Swaziland). The name eSwatini is the vernacular way of saying "in/at or simply Swaziland" in the eSwatini native tongue, SiSwati. This type of turning point along with willingness to act on development is a good time to think clearly about the long-term future of The Kingdom of eSwatini's education and development, this study is an attempt. In 1999 King Mswati III and the government of eSwatini articulated Vision 2022, a plan to make eSwatini better developed and have improved quality of life for her citizens (Marope 2010).

In my experience Swazi/Swati culture is steeped in tradition and even an announcement such as that of Vision 2022 could have easily taken place in the royal kraal in a traditional meeting of chiefs and other leaders of the people of eSwatini to hear while seated on the grass and dirt as is customary. There is room for error in the spoken word especially in the SiSwati language which uses many idioms and metaphors when spoken by elders and other high-ranking members of society. Misinterpretation is not unusual with retelling of what was said as the message spreads across the country. The newspapers and radio in eSwatini would have also covered the story outlining what was said and give some insight to the public although the same misinterpretations are common even in the media.

It is commonly misunderstood that Vision 2022 is aimed at making eSwatini a first world country instead of the top 10% of its development group (lower to middle income group). As somebody born and raised in eSwatini, I have been aware of the Swazi King's proposed Vision 2022 for some time now and it has always sounded ambitious to think that eSwatini could be classed as a first world country by the year 2022. Upon closer inspection of the literature, it became clear that "First World Status" was an exaggeration of a long-term and broad development reform framework. (Marope 2010.) The Vision

2022 agenda set a goal of eSwatini being in the top 10% of its Human Development Group countries by 2022. This goal is founded on sustainable development, social justice and political stability. (Isidoro, Tsabedze & Nkomo 2016.)

An article in the Times of Swaziland newspaper titled “ARTIST PERFECTLY ‘PAINTS’ KING’S VISION 2022 DREAM” in 2014 by Kwenele Dhladhla gives an idea of the type of media and attitude towards Vision 2022. Some excerpts:

EZULWINI- To embrace the King’s vision of 2022, a local artist drew an art painting during the course of a three hour dinner. Honest Mhlanga, completed an art painting that portrays how Swaziland could fast track the process of attaining His Majesty King Mswati III’s vision to become a First World country by 2022. [...] When the event started, Bond Connect’s Sandile Bhembe announced that Mhlanga would express ideas on how speakers thought Swaziland could attain the First World status sooner in the form of a painting that would later be auctioned. ‘As Swaziland gears up for the First World status, it becomes highly important that we embrace all aspects of development and entrepreneurship. This is the main reason why we have invited Mhlanga to display his artistic skills in the form of a painting that will be later auctioned with intent to empower the artist both financially and mentally,’ said Bhembe. (Dhladhla 2014.)

Although not exactly accurate as shown by Marope (2010) and Isidoro et Al. (2016), the idea of the country progressing to first world status in the near future is an interesting one nonetheless, and invites thinking about ways that it could be possible. Development economics is a wide and evolving area which requires comprehensive processing of goals and ways of achieving them. In considering education for development as well as multiculturalism, focus is on the incoming generation of citizens and how they can be equipped to achieve such a lofty goal. Looking at the next generation’s progress as students and how they will shape their country as they enter the age where they will take the reins of leadership in all its forms.

### **1.3 About United World Colleges**

United World Colleges have a history of more than three decades that build their common character, aims and influence. The conception of UWC came with Kurt Hahn (1886-1974) who dubbed himself the “midwife” of the UWC movement. In 1920 he opened a school in Salem Castle in Germany. He was determined to demonstrate the role of education in developing peace and understanding by bringing together children of former



enemies, Britain and Germany. This is the first of all the United World Colleges and was reputed as a prestigious school although criticized for being contrary to the spirit of patriotism between the world wars in Germany. (Branson 2003.)

In the early 1930s, Hahn made it clear that he was opposed to the activities and influence of the Nazis and consequently was imprisoned by the Gestapo in 1933. The Prime Minister of Britain (Ramsay MacDonald) secured Hahn's release and he was exiled to Britain in 1934. In the same year, Hahn quickly began recreating Salem School in Britain. He opened Gordonstoun School a public boarding school in Scotland, "convinced of the merits of students from different backgrounds living and learning together" (Branson 2003, 43). He ensured that school fees were means graded and applications from foreign students were encouraged. (Branson 2003.)

Hahn went on to open the Atlantic College in 1962 in the Vale of Glamorgan in Wales, a residential college for a small group of youth from the "Atlantic Community". This school embodied the ideas seen by Hahn in a NATO staff training college with military officers of different nationalities working together for peace. He observed a "Highly structured and dense timetable which comprised demanding intellectual, physical and social challenges" (Branson 2003, 43) These ideas helped cultivate "Hahn's belief that schools should develop 'all-rounders', educated not only in academic disciplines, but also, for example, in leadership, self-respect and service to others.". (Branson 2003, 43.)

A new international curriculum, "International Baccalaureate" (IB) was developed for Atlantic College with the philosophy of what would become UWC at its core, as the first institution in the world to adopt the IB as its sole curriculum and the first UWC. Hahn played a part in establishing: the American-British Foundation for European Education, the Duke of Edinburgh Award Scheme and the Trevelyan Scholarships for entry to the universities of Oxford and Cambridge. Hahn therefore gave more credibility to the IB with students coming out of the programme getting better chances to take advantage of opportunities for higher education scholarship. In order for Atlantic College to expand it was necessary to gather international interest and funding. The title UWC expressing international aims spawned an international board of directors, an international office independent of Atlantic College, many more committees for selecting students around the world, and terms for students and teachers from behind the "iron curtain" to be able to participate. (Branson 2003.)

International interest and funding gained momentum as the involvement of Lord Mountbatten in the 1960's, followed by the Prince of Wales, helped to bring about the

first few of the 18 current UWC Schools worldwide. They are located in Singapore, Vancouver Island, *eSwatini*, New Mexico, Italy, Venezuela, Hong Kong, Norway, India, Thailand, Japan, Germany, Bosnia and Herzegovina, Armenia, Costa Rica, China and the Netherlands (Branson 2003; UWC 2020b). Most UWC Schools “focus exclusively on the 16-19 year-old age group: a time when young people’s energy and idealism can be guided towards empathy, responsibility and lifelong action.” (UWC 2020a), this is not across the board, for example, Waterford Kamhlaba UWC takes in students as young as 13 years old.

Modern-day UWC has shifted in its vision, “The poverty gap between the developed and developing world and all its ensuing implications had become a much greater concern than traditional conflict between developed countries” (Branson 2003, 51). This very shift in ideals behind UWC takes on the development agenda and puts the UWC education system at an advanced level as a modern academic institution.

## 1.4 *eSwatini*’s Situation

*eSwatini*’s education system statistics from the UNESCO Institute for Statistics (UIS) are helpful in painting a picture of how the education system is performing. Compulsory education lasts 7 years from age 6 to 12. In 2018, out of a population of approximately 1.1 million the number of students in each age group are shown in Table 1, adding up to close to half of the population (UNESCO UIS 2020). From Table 1 and Table 2 *eSwatini* has a relatively high literacy rate especially in the younger population demographics.

**Table 1: School-age population by education level 2018**

Pre-primary: 3-5 years	84,871
Primary: 6-12 years	206,194
Secondary: 13-17 years	134,493
Tertiary: 18-22 years	121,274

(UNESCO UIS 2020)

**Table 2: Literacy rate (%) 2018**

	TOTAL	MALE	FEMALE
15-24 years	95.47	94.3	96.7
15 years and older	88.42	88.29	88.54
65 years and older	55.92	62.38	52.29

(UNESCO UIS 2020)

Sukati (2013) writes about the ability for eSwatini to achieve development goals that include educational reforms committed to as part of the worldwide Millennium Development Goals in 1990 (Jomtien, Thailand) and the Dakar Framework for Action in 2000 (Dakar, Senegal) where 164 governments including eSwatini committed to Universal Primary Education for All (EFA) by 2015 (Herfkens 2002; The Millennium Development Goals Report 2006). eSwatini has impressive net and gross enrolment ratios but this does not determine if the country was on track to achieve the EFA by 2015 especially because the ratios are below 100% and were static along with differences in gender where male attendance was higher than female attendance at schools (Sukati 2013).

The situation on the ground seems contradictory. While some Ministry of Education and Training officials and donors claim that EFA has been achieved in the country, or is very close to being achieved, many ordinary people in the country still see many primary school age children not attending school because of many reasons: poor children who do not have money to pay school fees or the top up fees, who do not have money to pay for transport to school and for uniforms, who do not have schools within walking distance, children that are kept at home by parents to assist them, e.g. look after cattle or act as maids, schools that are full and reject pupils who apply for admission, orphaned and vulnerable children with no one to support them, etc (Sukati 2013, 2.)

An article in the Times of Swaziland newspaper from 2011 gives an idea of the school fees paid at one of the private schools, Mananga College that was opened in 1999, compared to public schools as well as Waterford Kamhlaba UWC. For reference in terms of currency figures, in 2011 the Lilangeni (E) Euro (€) exchange rate was roughly E10.00 in exchange for €1.00 (Xe Currency Charts 2021).

Fulltime borders pay E65 625, weekly borders pay E59 325, and day scholars part with E37 800. Meanwhile, Waterford Kamhlaba College [UWC] learners are expected to pay E78 810 per year for Form I. Here, day scholars pay over E50 000 which covers tuition fees, tea, lunch and transport to the school. This school offers International General Certificate of Secondary Education (IGCSE), the same curriculum provided by public schools. [...] some of the public schools that produce excellent results in external examinations charge reasonable fees. KaBoyce High School, for instance, charges E3 500 per annum for Form One education. This figure excludes uniform which is estimated to cost in the region of E1 000 in full. St Michaels' High charges over E4 700 which includes the hostel fee for the first term. [...] Gebeni High, a school located in the Manzini region charges E2 475

per annum. This money includes school fees and building fund. Manzini Central High, charges E4 615 per annum for school fees. Manzini Nazarene High School's E5 700 includes books schools fees and excludes uniform. School fees cost E1 600 the whole year. Boarding fees for the whole year cost E7200. [...] It was gathered that the school's performance [Manzini Nazarene High School] was below par because it has a severe shortage of teachers. The situation is so serious that eight teachers are needed by the school for English, SiSwati, Maths, Physics and Chemistry subjects. (Magagula 2011.)

This article highlights the stark differences in fees paid at public and private high schools, the difference in facilities and the likelihood of students to study at highly rated universities outside of eSwatini. Privately educated students tend to study outside of eSwatini after graduation or at the very least end up in the (one and only public university in the country) University of Swaziland (UNISWA). This article also highlights the undernourished nature of public schools such as Manzini Nazarene High School which had a serious lack of teachers. These listed by Magagula (2011) are some of the better public high schools in the country, it only gets worse from there when you move outside of the cities of Mbabane and Manzini to the rural areas.

In an effort to outline the most pressing issues in the education system of eSwatini I have compiled Table 4 based on Table 3. Table 3 shows challenges faced by the Education, Training and Skills Development Sector (ETSDDS) of eSwatini compiled by Marope (2010) for the World Bank "Education Systems in Swaziland" publication. Marope gives an indication of the necessity of different types of intervention for the subsectors of the ETSDDS.

**Table 3: Hierarchy of Challenges by Subsector of Education, Training and Skills Development Sector (ETSDS)**

Subsector	Challenge 1	Challenge 2	Challenge 3	Challenge 4	Challenge 5	Challenge 6
<b>Early Childhood Care and Development</b>	Weak strategic direction and delivery capacity	Poor access	Systemic inequities	Poor quality	Low internal, market and development relevance	Low resource efficiency and poor resource mobilization and utilization
<b>Primary Education</b>	Poor quality	Low resource efficiency and poor resource mobilization and utilization	Systemic inequities	Poor internal, market and development relevance	Poor access	Weak strategic direction and delivery capacity
<b>Junior secondary education</b>	Weak strategic direction and delivery capacity	Poor access	Systemic inequities	Poor quality	Low resource efficiency and poor resource mobilization and utilization	Low internal, market and development relevance
<b>Senior secondary education</b>	Weak strategic direction and delivery capacity	Poor access	Systemic inequities	Poor quality	Low internal, market and development relevance	Low resource efficiency and poor resource mobilization and utilization
<b>Technical and Vocational Education, Training and Skills Development</b>	Low internal, market and development relevance	Weak strategic direction and delivery capacity	Poor quality	Expand access	Eradicate sources of inequities	Low resource efficiency
<b>Tertiary Education</b>	Low internal, market and development relevance	Poor quality	Weak strategic direction and delivery capacity	Poor access	System inequities	Low resource efficiency and poor resource mobilization and utilization
<b>Higher Education</b>	Low resource efficiency and poor resource mobilization and utilization	Low internal, market and development relevance	Systemic inequities	Poor access	Weak strategic direction and delivery capacity	Improve quality
<b>Adult non-formal Education</b>	Low internal, market and development relevance	Weak strategic direction and delivery capacity	Poor access	Systemic inequities	Poor quality	Low resource efficiency and poor resource mobilization and utilization

(Marope 2010, xviii)

**Table 4: Focus areas for investigation (summarized from Table 3)**

Similar Needs/Prescribed Actions	(Frequency in Table 3), Rank/Urgency
Need for Basic Infrastructure and Investment	(4), 1 (Most Urgent)
Suited to Cultural Exchange and Innovation Development	(3), 2
Need for Efficiency and Leadership	(1), 3 (Least Urgent)

The overarching issue being addressed in this study is that there are the yet unexplored avenues of development and innovation in education that include issues of equality, competitiveness, quality and delivery of education in a more globally connected learning and working environment. Dealing with these issues as they are shown in the tables above requires immediate attention and investigation for solutions. Surface issues can be seen where finances and personnel are needed in public schools, however my objective in this study is to explore deeper than the surface level issues as they are shown here.

## 1.5 Objective

Futures Studies as a discipline does not shy away from difficult problems. The methods of futurists are well suited to making sense of complex issues and wading through possibilities with systemic analysis as well as creativity among other things, these span multiple disciplines and are often tailored specifically to a task. (Slaughter 1998). The aim here is to creatively and realistically come up with robust ideas to deal with some of the challenges faced by developing nations, in particular how national education systems can be updated to better meet demands of industry and society, in so doing, increase national levels of development and equality. The focus of this work is on links between national development and multiculturalism in education with eSwatini and Waterford UWC as the case studies. Using education and innovation to reconcile development, with knowledge and information as the drivers for industry (Jovane et al. 2008). Innovations in education can be produced by considering the new landscape of the educated individual in our postmodern societies and as such embrace the idea of multiculturalism in education. Analysis within this study can shed light on key areas of the education process and the parts where innovative change is imaginable, making directed action more accessible through futures insight.

Since education forms part of the core of development understanding, the possibilities for development that are grown within education should be of national priority, especially in developing countries. This study takes on the task of brainstorming to produce knowledge that deals with the disparity in educational opportunities of national-school students and international-school students, pointed out by Resnik (2009). Making decisions about where to invest funding for education can be guided by futures conscious thinking about what is possible, probable and preferred. This type of knowledge is unearthed by Futures Studies' methodology and subsequent communication of findings to key individuals. In order to create a movement to cohesion and collaboration in the global community, education for globalised cultures is necessary to meet the challenges of a

transformed world of fast technological change and new global issues to be solved (Little & Green 2009).

Julia Resnik (2009) shows that there is a disparity in multicultural education offered to national education pupils compared to those who acquire their education in private or international schools. Multicultural education is far more competitive in the field of business management because of its ability to respond to the needs of global capitalism and the global economy. (Resnik 2009.) National education systems fall short through their lack of change and flexibility. Multiculturalism has been the subject of research outlining its importance in the increasingly global arena where business operates with human resources focusing more on competency-based analysis of human capital and organizational context (Cardy & Selvarajan 2006). Multicultural competencies have been singled out as essential traits for good performance in transnational organizations where the most financially rewarding and sought-after jobs are found (Resnik 2009).

Multicultural competencies appear in research in three categories; emotional, cognitive and socio-economic multiculturalism. The IB curriculum that is widely used by international and private schools shows good representation of these competencies within its learning outcomes whereas national school systems downplay multicultural competencies. (Resnik 2009.) Exploration using qualitative data (interviews) and processing through futures methodology may produce new ways of reconstructing the components singled out by analysing education from the perspectives of various interviewees.

Images of futures are important outputs not only for the purposes of responding to the research question (Chapter 2 below), but also for the mission of the researcher as a futurist, to communicate images as the first step towards a futures conscious culture of decision making in eSwatini's education systems. The aim is to produce images of the future that are well thought out through the *Causal Layered Analysis* (CLA) framework that examines multiple levels of reality within the CLA layers exposed in interviews (Inayatullah 2009). The future images are a tool that brings awareness and focus that steers decision makers towards better and clearer long-term goals for national education. Ultimately images must be delivered to key members of leadership to have the effect of bringing about futures consciousness for policy making. In the sphere of education future policy makers that are still within the education system can also be made more aware of the future from a young age and carry that skillset into their adult lives. An abstract of this work would do well to be published in the local newspapers in eSwatini for general awareness of this type of thinking as well as the opportunity to have some contact with the citizens if they feel strongly enough to get in touch with the researcher.

## 2 RESEARCH QUESTION

This study was set out to contribute development knowledge and strategy based loosely on the ideas of King Mswati III of eSwatini in his “Vision 2022”. As already mentioned, in 1999 eSwatini articulated this long-term and broad development framework. The overarching goal is to accelerate shared growth and ultimately improve quality of life for all Swazis. The Poverty Reduction Strategy and Action Plan: 2007, represents part of the developments fostered by the Vision 2022 framework. (Marope 2010.)

Development as a goal begs a central question of the road map to reach the goal. How does a third world country reach first world status? This question is far too large to tackle, even with a comprehensive Futures Research Methodology toolkit in the scope of a master’s thesis (Porter et al. 2009). For the purposes of narrowing the scope, I look more closely at the systems that influence development, in this study the focus is on education in the Kingdom of eSwatini. Exploring the links to development and prosperity that can be leveraged from innovative and forward-thinking education systems that include multiculturalism for a globalized future. Resnik (2009) shows that there is a polarization of education systems that is emerging, with noticeable impact on the lives of citizens of virtually any country. National school systems fall short compared to private/international schools especially in multicultural competencies.

The disparity between national and private/international school systems comes from differences in curriculum (Resnik 2009). The focal question must therefore take into consideration a multicultural education that aligns people to modern global business competencies (Cardy & Selvarajan 2006). However, it is equally important to purposely develop not only corporate but also civic multiculturalism (Chen & Eastman 1997). Multiculturalism is good for business but not for the state because of the disparity between those students who benefit from gaining multicultural competencies and those who get left behind (Resnik 2009). National school systems lack both corporate and civic multiculturalism making it difficult to amass social capital in line with a contemporary development strategy. There are therefore some high hurdles for national education systems seeking change. National school systems are slow to react to change through the bureaucracy that underpins their function whereas international and private schools suffer from this to a lesser extent. Private schools also tend to have more funding as well as a well-established multicultural environment purposely built such as in the case of UWCs. (Branson, 2003.)

The aim of this study is to gain understanding and foresight knowledge about the connection between national education and multiculturalism in a third-world development context (eSwatini). Understanding is given by images of the future that are not arbitrary



or far removed from existing systems, cultural influences and world views. The theory of images of the future stems from work by Polak (1961) as referenced by Wendell Bell and James Mau (1971), aimed at “enlightening the past, orienting the present and forecasting the future” (Polak 1961) and laying foundations for social theory of change. “Polak says that man lives simultaneously in three worlds with respect to time: past, present and future. [...] As one copes with present realities as well as attitudes and beliefs about them, one’s images of the future can change. Thereby, the present helps mold the future as well as the past. Furthermore, the emerging future itself shapes the past [...] the meanings that are attached to it *and* the ‘facts’ of history themselves.” (Bell & Mau 1971, 13). Images of the future are important in shaping perception of all time. Analysis and components of future images in this study are leveraged through Causal Layered Analysis (Inayatullah 2009) futures method and theory in combination with Ethnographic Interview methodology (Heyl 2001) (elaborated in the Methods Chapter 4.1) to answer the central research question: What are some future images of third world development driven by multicultural education?

For the Kingdom of eSwatini, analysis starts from the same point that quality of life analysis starts. Development challenges are significant stemming from the economic downturn in eSwatini since the mid 1990s which limits resources for financing development reforms. Average annual growth declined from 8% in the 1980s to 3.5% in 2007. eSwatini is also at the epicentre of the HIV/AIDS pandemic with the highest rates of infection world-wide and is simultaneously under threat of depleting human capital base (Marope, 2010). Although eSwatini faces some serious challenges it has had a history of peace, notably even through the apartheid period of neighbouring South Africa when freedom fighters found refuge in eSwatini, as well as being part of the reason the Waterford Kamhlaba, United World College of Southern Africa (UWCSA) was formed in eSwatini (Branson 2003).

Strategic orientation of eSwatini is therefore underpinned by two key premises pointed out by Marope (2010). The first premise is that eSwatini is not resource-rich compared to her neighbours, therefore accelerating growth and global competitiveness will most likely be knowledge-driven and technology-driven. This view is also supported by Anyanwu (2012) who writes “Knowledge is a prerequisite for rapid economic advancement in today’s global knowledge economy [...] will include developing educated and skilled workers (especially through scientific research and technological development), creating an efficient innovation system, and building a dynamic information infrastructure.” (Anyanwu 2012, 2). Strategy will therefore require, in part, expanded access to post-basic education and training opportunities to develop knowledge and technical capacity. Knowledge and technology may make it possible for eSwatini to steadily integrate into

the global economy and raise her global competitiveness. The second premise is that eSwatini is surrounded by fast growing, natural resource-rich countries (Botswana, Namibia, South Africa, Angola and Mozambique) most of which have acute skills shortages. In the long run eSwatini should consider harnessing skilled labour in order to develop human capital as well as bringing remittances into the country. (Marope 2010.)

Drawing a link between education and multiculturalism will constitute the answer to a development themed sub-question: Does the national school system of eSwatini benefit from the influence of globalization on both education and business?

In answering these questions, I am presenting multiculturalism as a central national narrative fostering ability to unify differences in a joint effort of nation building (Resnik 2009). Ensuring long-term competitiveness means increasing ability to explore, plan and develop new business fields. A suitable approach integrates multiple perspectives, ensures participation from stakeholders and decision makers, functions under high levels of uncertainty and accounts for interdependent influencing factors (Heger & Rohrbeck 2012). Futures images formed by data collection through Ethnographic Interviews and the Causal Layered Analysis (CLA) framework in order to answer the questions of what images of the future might look like. Knowing these rational images from concrete research can answer key questions about development and foster constructive discourse.

### 3 THEORETICAL FRAMEWORK

#### 3.1 Economic Systems and Ecology Perspectives

Knowledge Economy, as opposed to Knowledge-based Economy, lacks a systems perspective. It is an older concept (1950s) focused mainly on the composition of the labour force. Knowledge-based Economy adds the structural aspects of regimes and technological trajectories. (Cooke & Leydesdorff 2006.) For example, the discussion of intellectual property rights becoming another form of capital is a new way of including knowledge into the traditional view of the economy and has developed more recently to be an area of industry that cannot be overlooked as design gains momentum in the digital and largely intangible sphere.

The knowledge-based economy has its roots in the systems perspective needed by governments for developing science, technology and innovation policies which are linked to education and national development. The Organisation for Economic Cooperation and Development (OECD) was formed in 1961 to organise and coordinate science and technology policies among its member states of mostly advanced industrial nations. The recombination of:

- the economic dynamics of the market
- the dynamics of knowledge-based innovation
- and governance

— generate the systems perspective defined at national or other regional levels (Cooke & Leydesdorff 2006).

Efforts to understand national development, exploring some of the current changes observed therein, give some insight to the contemporary setting of developing countries. There are four key areas in which the project of international development is changing outlined by Harman & Williams (2014) as they examined transitions in development and international affairs in their article titled “International development in transition”. The mention of “transition” in the title of the article falls into futures thinking and the key ideas expressed (numbered 1-4 below) align themselves well and provide valuable context for exploratory methodology and analysis. Transitional ideas outline the forces of change involved in the project of contemporary national development, driving forces for change are key in considering any topic from a futures perspective.

1. There is increased debate about development strategy in terms of the balance between states and markets (Harman & Williams 2014).

There is complexity in analysis of national development strategy that cannot be considered in terms of only states or markets, without an outward looking and wide spectrum development strategy. To this effect former Chief Economist at the World Bank, Joseph Stiglitz says: “It does little good to say the government should do this or that, because the government itself is part of the system. Change can be brought about by external factors [...] a change in technology or trading opportunities. Change can be brought about too by ideas, ideas that are brought into the ‘system’ by its exposure to the outside” (Stiglitz 2016, 6).

It has become obsolete to think of the discipline of development economics as anything more than a general insight into how economic systems work unless it incorporates other disciplines, especially; psychology, sociology, political science and anthropology. The general similarity between this project and these disciplines is in the methodology, namely ethnographic interviews collecting data that is rich in perspective knowledge from characters linked to one or more of: UWC multicultural education, national education systems and eSwatini social culture. Any working equilibrium between market and state requires a wide economic lens because one cannot understand developing countries and development processes in few dimensions (Stiglitz 2016). The ability for Futures methodology to consider systemic problems from multiple perspectives including relationships between different entities lends itself well to this type of approach, exemplified by the Causal Layered Analysis (CLA) method (Inayatullah 2009). Markets do not exist in a vacuum; they are shaped by the political system and thus development economics must seek to find an equilibrium between the two.

2. There is a shift in lending, moving towards infrastructure (Harman & Williams 2014).

Infrastructure development reaffirms that economics and politics are intertwined. There is a shift away from publicly financed infrastructure towards private infrastructure financing, especially in more developed nations. Public financing of infrastructure is still significant for example, one-third in the United Kingdom and almost all financing in China is public. Countries use a variety of methods to finance their infrastructure needs as a reflection of their specific circumstances. Development is not possible without connectivity, good literacy and trust. (Chong & Poole 2013.) Development infrastructure is therefore increasingly coming from the private sector; it includes connectivity of the private sector to development initiatives and a higher level of trust in private entities to carry out investment that is socially conscious and can potentially promote higher literacy through investment in, for example, education.

3. More prevalence of non-traditional aid donors and new forms of private philanthropy (Harman & Williams 2014).

Development of countries that are below the first world standard relies, to a large degree, on aid donors. The aid landscape has become more complex for developing country governments with the emergence of non-traditional donors and private philanthropy. Lower estimates for global aid growth are 64.8 billion USD in 2000 to 173.3 billion USD in 2009. The percentage of non-traditional donors went from 8% (5.3 billion USD) in 2000 to 30% (53.3 billion USD) in 2009. The new types of donors include non-development assistance committee members, climate finance funds, social impact investors, philanthropists and global funds. (Greenhill, Prizzon & Rogerson 2013.)

In this new development funding landscape, growth is influenced by the choice of aid avenues, with increased bargaining power that comes with choice. Aid recipient governments have more of an influence on aid projects and worry less about sanctions that come from more traditional donors or loans. It is possible for governments to prioritise education infrastructure aid projects and donors. Favouring philanthropic organisations with the aims of global collaboration and relationship building starting at a youth level.

4. Renewed agency of developing states, particularly in sub-Saharan Africa (Harman & Williams 2014).

Developing countries have more recently been lowering the percentage of poverty but absolute numbers of the impoverished have increased in a race between development and population growth. In the preceding era of postcolonialism, Africa went through a period of stagnation for a quarter of a century and has since begun to emerge from it (Stiglitz 2016). With agency, sound development strategy is crucial to emerge successfully into the growing knowledge-based global economy.

Education is an inherently knowledge-based process, and this study investigates what necessary part education plays in national and global development thinking. The development paradigm is undergoing a shift as it modernises, for example, McMichael (2018) takes an ecologically driven view of development and highlights the “ecologically challenged” traditional development or development “as we know it” that privileges the global consumer class at the expense of the world’s majority people and the health of the planet (McMichael 2018). Traditional development strategy has become useful only retrospectively, in past development projects both successful and failed. The notion of what it means to be sustainably developed has sprung in the goals of development theory and projects however it is flawed in certain respects as pointed out by McMichael (2018).

“‘Sustainable development’ focuses on sustaining ‘development’ in a compromised environment, rather than on how to actually rehabilitate degraded ecosystems, and sustain them with ecological development.” (McMichael 2018, 21).

McMichael articulates the critique of traditional development attempting to be sustainable when the environment it is trying to sustain should be considered a part of development rather than being classified loosely as a type of capital. In McMichael’s words, “[i]n order to sustain natural cycles, development itself needs a fundamental reformulation as an ecological, rather than an economic, paradigm.” (McMichael 2018, 21), this paradigm shift allows for different viewpoints and exploration into development. The point of being “ecologically challenged” is valid and in this study a focus on education recognizes the need for students to be taught to master circular processes as well as caring for and growing ecological resources and their connections to economics. Students also need to be taught to comfortably navigate relationships between entities that exist locally and globally, illustrated by globalization defining the growth of nations in the now, more global economy than ever. Globalization that encompasses the details and nuances of local knowledge as well as the greater global setting. (Wilenius 2017.)

The idea of globalisation defined by Little and Green (2009) as accelerated movement of goods, services, capital, people and ideas across national boundaries is not necessarily a positive process for development especially in the context of developing countries that may experience negative effects due to contact with other countries. In the more pessimistic view countries in Latin America and Africa have gained little from globalisation and it is possible that they have reduced their levels of development as a result of globalization. The current phase of globalization stands out due to the sheer rapidity of change as well as the growing power of multinational corporations. (Little & Green 2009)

Successful globalization has more utility as concept to consider in the context of development. Successful globalization adds prerequisites of equality, social peace to engagement with the global economy. Economic growth resulting from globalization is signified by export led growth where some form of capital is traded for wealth, however that wealth cannot be the source of inequality and erosion of peace exemption of biodiversity from economics (Little & Green 2009). Successful globalisation is further enhanced by including stewardship of environment and biodiversity to its definition especially in terms of economic gain and prosperity (McMichael 2018).

Globalization has changed the terms of development by increasing importance of trade, foreign investment and technology transfer making *education and skills development* central to the process of development. Knowledge and skills become more important

for economic development as countries compete internationally in knowledge-based goods and services as a means of attracting foreign direct investment. (Little & Green 2009.)

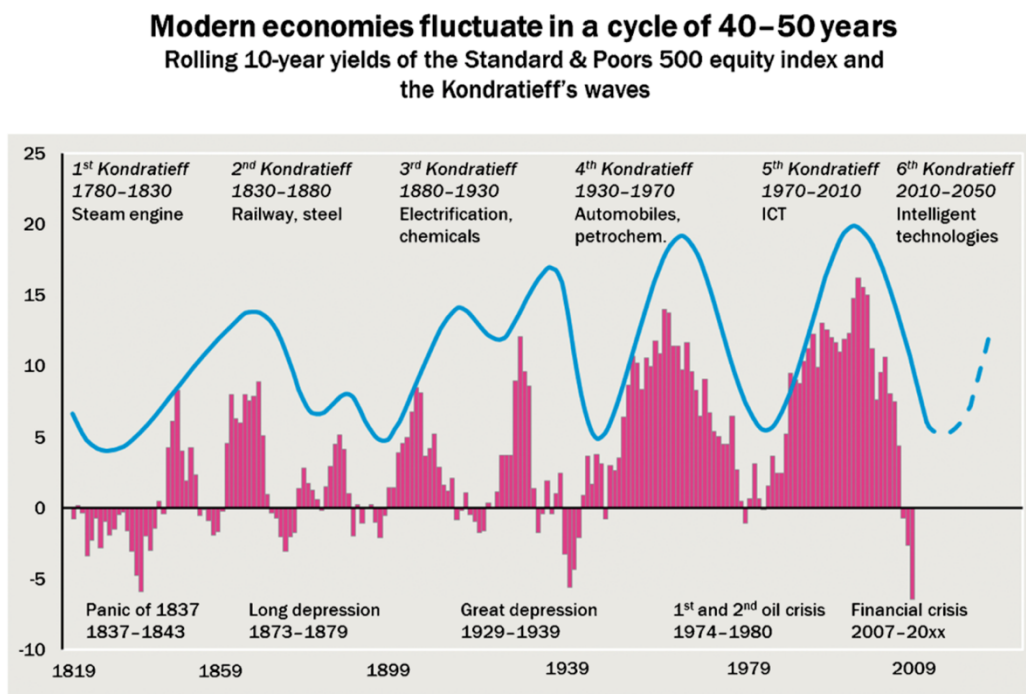
### 3.2 Circularity and Cycles

Measuring development has shifted from a wealth centred view to a sustainability and circularity centred view of how any given nation operates, with notions such as “ecologically challenged” status of development efforts pointed out by McMichael (2018). According to Bocken et al. (2017), circularity gives an alternative to the take, make and dispose linear economy. A circular economy aims to keep products, components and materials at their highest utility and value at all times. A nation’s ability to achieve this type of economic process optimization is becoming part of the measure of development as sustainability gains importance. Circular economy and sustainable development are achieved through sharing and increasing functionality of resources facilitated by changes in ownership relationships, such as leasing and product service systems. Bocken et al. (2017) show examples of this type of thinking already being adopted by companies and governments such as Google, Unilever, Renault, the EU member states, and several governments in Asia as an important element of environmental policy.

The next stage to advance the discussion of circular economy is a shared understanding and common language to deal with the complexity involved (Bocken et al. 2017). In relation to the weak economy of eSwatini these concepts could be applied to an informal and low-income majority of poor citizens. Dryden (2016) gives a good description of the economy of eSwatini, from independence from Britain in 1968 it shifted its dependence to South Africa, to the extent that the nation currency of eSwatini, Lilangeni, is tied to the South African Rand to this day. From colonisation “proletarianization of the Swazi people by the British reduced the number of self-employed workers and created a labor pool for the South African mines” (Dryden 2006, 5). eSwatini’s economy benefited for a period from sanctions on South Africa due to apartheid when firms brought foreign investment as they left South Africa, although this was short lived, and firms went back after sanctions were lifted. A struggling new economy and high dependence on subsistence farming caused downward economic status of citizens. The rural poor are forced to search for better opportunities and income in the urban areas, but most end up struggling and resort to informal and low-income work. (Dryden 2006.) It seems that there is a lack in coordination to link informal work to formal business, however, there is an opportunity for government or leadership that can link them and include circularity as an important venture in new areas of economy for eSwatini.

In many ways the economic challenges facing development are based in leadership as articulated by Wilenius (2014) in his investigation into the significance of leadership to business, society and individuals in the next few decades. Wilenius applies the theory of Socio-Economic Change originally developed by Russian economist Nikolai Kondratieff which is centred on long cycles of modern economies and societies. The theory states that we are living at the end of the fifth cycle and the beginning of the sixth (illustrated in Figure. 1 below). Demands on leadership and changing values are best understood in the historical and social context given by the Kondratieff long wave cycle theory. (Wilenius 2014.)

**Figure 1.** Modern economies fluctuate in a cycle of 40-50 years



Data source: Datastream. Allianz Global Investors Capital Market Analysis, Wilenius 2011

(Casti, Ilmola, Rouvinen & Wilenius 2011)

The financial crisis of 2007 is therefore not an isolated incident and marks the end of the fifth wave and a shift in focus of economic activity towards the south and east (Asia and other southern economies) as those economies are growing while the west is growing slower. However, the core “challenge is ultimately an ethical one, because the values and concerns of the people already revolve increasingly around the issue of a more harmonious relationship to nature” (Wilenius 2014, 1). Consumer preferences will shift towards products that take the issue of harmony with nature into account. Wilenius (2014) notes firstly that the impact of the economic crisis of 2007 had to do with an overly narrow understanding of how economies work leading to bad leadership of governments over



private market actors on multiple levels (regional structures, national governments or private companies). Secondly the crisis, “socio-economic and political mess” (Wilenius 2014, 2), had to do with the long-term dynamics of our socio-economic and technological system. The crisis marked a shift from the fifth to the sixth wave of development in the Kondratieff Cycles as the principles on which the economic system stands become outdated (Wilenius & Kurki 2012). To meet the challenges of the increasingly uncertain future the course of education needs to be steered in a direction that will enable students to understand the full potential of circularity and thus understand its key functions as experts (Wilenius 2017, 210). Uncertainty requires education that promotes functional understanding of value creation systems, as opposed to training on a specific vocation.

The means by which students are educated is central to development and emphasis on design of education naturally leads to choice of curriculum or curriculum design. Most national education systems are based on old methods shaped by the demands of dated industry as illustrated by the Kondratieff long wave theory (Wilenius & Kurki 2012). The emergence of a much more connected economic setting globally demands a new type of skill set to be taught to students preparing to join the workforce in a meaningful way (Wilenius 2017). National education systems in sub-Saharan Africa, in the post-colonial period, have been quite static, keeping in tradition with the teachings of the colonists as a vector for development. Private schools in post-colonial sub-Saharan Africa, on the other hand, have the freedom to choose and even modify their curriculum to cater to the needs of their graduates and their customers (parents of students). They have a reflexive quality that makes them more effective and marketable (Resnik 2009). United World Colleges are an example of a private education institution that is leaps and bounds ahead of mostly dated national education systems, developing education beyond basic infrastructure, to a philosophical determination of good education that is inclusive of the global community.

Education is linked closely to leadership both within the institutions of education and in the graduates produced by the institutions. In the coming sixth Kondratieff wave the connection between leadership mode and drivers of the wave is intricate. The changes in the sixth wave are driven by eminent socio-economic and technological shifts, environmental accountability and demographic changes (population growth and ageing western populations). (Wilenius 2014.) Leadership will undergo a metamorphosis based on these driving forces. The first, second and third wave were dominated by the invention of the steam engine, proliferation of railways and steel, electrification of the world, the spread of chemicals in agriculture and speed of medical innovation. Wilenius (2014) rightly points out that at this point, leadership models were characterized by a huge difference between managers and workers position to influence, “we might argue that workers more

or less were possessed by the owners and they had very little to say about how their work should be conducted” (Wilenius 2014, 3). The fourth and fifth waves saw the birth and growth of the entire auto industry strengthened by the petrochemical industry followed by the innovation of the microprocessor and wireless networks spreading to all corners of the globe. Technology deeply infiltrated all corners of human life and gradually gave rise to a new idea of distributed power and intelligence even though leadership remained centrally organized and business priority focused on investor value creation. (Wilenius 2014.) At this point it is possible to posit that the sixth wave will require a leadership style that is marked by a bottom-up rather than top-down approach with a non-hierarchical leadership structure that will require building and maintaining in order to survive demographic pressures and remain environmentally accountable. The emerging leadership culture will need to be direct, transparent and empowering while supporting new values and preferences that will spawn new industries (yet unknown) supported by revamped national programmes and legislation, taxation and even politics (Wilenius 2014).

Globalization and increasing pressure from growing population (and ageing western population) on natural resources are the two major megatrends of the sixth wave (Wilenius 2014). A globalized, multicultural and intelligent education system is essential to navigate the next industrial shift that will include new political agendas and new industries. The “great novelty” of the sixth wave: “for the first time in history, there is global competition over who will set the trends and benefit from them” (Wilenius 2014, 3).

### **3.3 Knowledge and Learning based Innovation**

Education as a development tool can be connected to sound scientific theory linked to *National Systems of Innovation*, a term used by policymakers and researchers. Its argument is that the key to progress is to get a better understanding of knowledge and learning as the basis for innovation. Understanding that different modes of innovation complement each other, finding support in the specific national context. It is necessary to consider both micro behaviour and the wider setting. Developments are still needed to make innovation systems relevant and applicable to developing countries. Special attention must be given to institutions and capabilities supporting learning with an emphasis on the distribution of power, institution building and openness of innovation systems. (Lundvall 2007.)

The UWC movement is a serious institution-building organization with a formidable track record in its history of over five decades. It includes innovative thinking such as the

development and pioneering of the IB curriculum in an unwavering commitment to multicultural education, founding the movement that now spans 18 colleges worldwide. (UWC; Branson 2003.)

Applying the concept of *systems innovation and competence building* as an analytical framework criticizes national economic policy that defines competitiveness in terms of relative wage costs. These policies neglect dynamic processes related to innovation and learning when analysing economic growth and development. In other words, based too much on static standard economics. The aim of applying innovation and competence building as a development framework is to show that innovation and learning are important processes behind economic growth and welfare. (Lundvall 2007.)

Ways to achieve *systems innovation and competence building* in education will be drawn through exploration by Causal Layered Analysis (CLA) theory and methodology paired with Ethnographic Interviews for qualitative data collection. As mentioned in the previous section, eSwatini should place human capital at the core of its development efforts. Strengthening all other pillars of the nation relies on adequacy of human capital (Marope 2010).

## 4 METHODS

Causal Layered Analysis (CLA) is the backbone of the interview questions and analysis of interviews, in an effort to imagine multicultural and human capital-based images of education for development. A combination of strategic foresight and creative exploration is best suited to uncovering the knowledge being sought at the conclusion of this study which aims to construct different imagined futures using participants' input. The framework adds robustness to solutions or ideas, that in turn are more likely to achieve long-term success. Consideration of unwanted futures is equally important in contending with a pluralistic view of the future that CLA is grounded in.

### 4.1 Method 1: Interviews

The questions to be answered in the interviews for data collection are involved with the philosophical learning background of educational institutions as well as practical matters involved. The UWC organization stands out with a rich history including creating and developing the well-established IB curriculum (Branson 2003). As a result most interviewees are connected to the UWC in eSwatini as well as having decades of life, study or work experience in the context of eSwatini. Interview candidates with a higher-level degree of qualification in the social science and/or education fields are also considered for interview for a difference in perspective while having practical experience and ideas based on qualification.

Interviews are a qualitative method of probing for images and thoughts about development, education (national and international) and multiculturalism (in education and business). Interviews are common in qualitative research because they have great value in creating detailed data and knowledge, they gain sure footing in academia when they are carried out systematically with a backing framework. The framework of CLA is coupled with the discipline of autoethnography to give even greater depth to qualitative data as it cocreated by both interviewer and interviewee during conversation as well as in analysis. Interviews therefore fall into the category of autoethnographic (expanded on in Chapter 4.1.1) and rely heavily on the idea of cocreation of data rather than one directional data gathering from interviewee to interviewer. Interviews “provide opportunities for mutual discovery, understanding reflection, and explanation via a path that is organic adaptive and often times energising” (Tracy 2012, 131). They illuminate subjective experiences and viewpoints from the respondent's perspective and “enable the researcher to stumble upon and further explore complex phenomena that may otherwise be hidden or unseen” (Tracy 2012, 132). Tracy (2012) also points out that interviews are especially

useful for acquiring information that is left out of formal documentation or purposely omitted from historical accounts and as such do not only reflect views of power holders. Qualitative interviews go beyond collecting data, to interpreting and analysing even during the interview itself. Some opinions may be unpopular or go against status quo, but those opinions still have value and allow the researcher to “get to the heart of the matter”.

In this study interviews scan the focus areas of development, education and multiculturalism with ambitions of combining the focus areas for useful knowledge creation. The idea of knowledge creation brings about a turning point in this study because of the epistemological questions about information gathered and analysed during the study. Firstly, interview methodology is partly ethnographic (autoethnographic), chosen for its ability to gather rich and detailed data from the social worlds of participants. It is pioneered by cultural anthropology interview methodology for in depth and unstructured on-site interviews (Heyl 2001). The interview is seen more as a brainstorming session where the interviewer and interviewee co-create knowledge through their interaction. Interview that co-constructs knowledge and impacts the relationship between interviewer and interviewee, often enriching both with useful knowledge.

By definition ethnographic interviews include projects in which interviewers have established respectful ongoing relationships and rapport with their interviewees, to allow genuine exchange of views and enough openness for purposeful exploration of meaning they place on events in their worlds. This method empowers interviewees to effect and shape questions being asked according to their worldviews, it could happen that they even shape the focus of the whole study. That being said the main concern of ethnography is seeking meaning of actions and events to the people that are being studied. (Heyl 2001.) In the case of this study the focus is not the same as that of traditional ethnographic research, the focus areas are less about the individuals themselves and more about the kind ideas and views they have within the areas of focus. The combination of the CLA framework to ethnographic interview allows some structure while still being open enough to conform with the guiding principles of ethnographic interview.

Although there are still epistemological debates about what can be known by using this method, there is agreement on goals. Heyl (2001) outlines that when carrying out interviews we should:

1. Listen well and respectfully, developing an ethical engagement.
2. Have self-awareness of our role in the construction of meaning.
3. Have awareness of the ongoing relationship with the interviewee and the broader social context affecting participants, interview process and the project outcomes.

4. Recognize that dialogue is discovery and only partial knowledge will ever be attained.

Ensuring that the people who teach us about their views and lives are honoured and empowered. In this particular project those spoken to in interviews benefit especially if they are still involved in education through new knowledge both during and after this study, otherwise they can have the pride of knowing that they had an influence on the useful outcomes of this research.

It is fitting that Heyl (2001) uses similar thinking to that of the CLA metaphor level (explained in Chapter 4.2) by describing two alternative metaphors of the research interviewer, the “miner” and the “traveller”. The “miner” metaphor is based on more traditional assumptions of an interview, the researcher goes to the vicinity of the “buried treasure”, seeks out good sources, carefully gathers data (facts waiting to be discovered), “purifies” facts and meanings by transcribing interviews from oral to written and finally through analysis, facts and meaning are drawn out and “moulded” into their definitive form. The value of the end product (degree of purity) is determined by correlating the external real world to subjective inner experiences. Distilling the interview in “24 carat gold”. In the “traveller” metaphor the researcher travels and returns with stories to tell from engaging with those encountered. Heyl (2001) points out the word conversation comes from the Latin meaning “wonder together with”, the route is planned but there will be unexpected twists and turns as the interviewer follows their particular interests but adjusts the path according to what people choose to share. For the “traveller” new knowledge received is influenced by learning and building relationships based on connecting with people and for how long one stays to talk, both the “traveller” and those met are changed by relationships involving meaningful dialogue.

Between the two metaphors, I am the traveller because I am part of the community of people that I speak to in interviews. I am not an outsider “prospecting and mining”, rather I am exploring together with interviewees, although I am applying some of the “mining” thinking during transcription and analysis to distil meaning from discussion during interview. The interviewer in this study, fits the profile of an interviewee because the people that I speak to are people that I know personally most of whom I met during my time (7 years) at UWC in eSwatini, and having grown up in the country from birth. I am a product of the UWC education as well as the eSwatini public school system during primary school (1<sup>st</sup> to 7<sup>th</sup> year). It is worth mentioning that the “public” primary school I went to was only part public and part private with support from SOS Children’s Villages, as such my experience of the public education system is diluted by that influence. I continued from UWC to be a Davis UWC Scholar for my undergraduate studies, experiencing the benefit of a full scholarship to Westminster College in Fulton, Missouri, USA, courtesy of the

Davis UWC Scholarship Foundation (Davis United World College Scholars Program 2019a). The scholarship foundation that supports graduates of UWC schools, based on acceptance at some of the top fifty universities in the USA.

My relationships with interviewees are discussed in more detail along with interview sample or “the field” in Chapter 4.1.3 (Meissner & Hasselberg 2012). The closeness of my relationships with all interviewees brings the interview methodology to the realm of Autoethnographic Interviews especially keeping with the idea of cocreation of knowledge in the interview process and analysis of conversation and as already mentioned “to wonder together with” and include myself in the interview and meaning creation process (Anderson 2006).

#### ***4.1.1 Interviewer Role in (Auto)Ethnographic Interviews***

In consideration of the role of the interviewer I have chosen to use an approach described by Leon Anderson (2006) as Analytic Autoethnography. Analytic Autoethnography refers to research in which the researcher is:

- A full member in the research group or setting.
- Visible as such a member within the text to be published.
- Committed to developing theoretical understanding of broader social phenomena.

Autoethnography is variously referred to as auto-anthropology, autobiographical ethnography or sociology, personal or self-narrative research and writing (Anderson 2006). Emphasis is on the word “Analytic” within this mode of scientific research that differentiates analytic autoethnography from evocative autoethnography. In fact, discourse on autoethnography is mostly related to the evocative rather than the analytical style of study. I will however be using the latter in conjunction with Futures Studies methodology.

To grasp these two quite different styles of practicing autoethnography we must look at some of the “turns” in the sciences and humanities. “[T]he turn toward blurred genres of writing, a heightened self-reflexivity in ethnographic research, an increased focus on emotion in the social sciences, and the postmodern scepticism regarding generalization of knowledge claims” (Anderson 2006, 373). The “turn” therefore represents a time of flux within ethnography championed by interdisciplinary symbolic interactionist writers such as Carolyn Ellis and Arthur Bochner, with postmodern, poststructuralist sensibilities (Ellis & Bochner 2000). They experimented and exemplified variations of autoethnography helping to define autoethnography in a time of methodological innovation. The con-

cern however is that the success of these authors refers to evocative or emotional autoethnography “eclipsing other visions of what autoethnography can be [...] obscuring the ways in which it may fit productively in other traditions of social inquiry” (Anderson 2006, 374).

I join the ranks of Leon Anderson and other practitioners of Analytic Autoethnography in calling attention to it and exemplifying the way in which it fits in with other more traditional analytic practices. Evocative autoethnography is aimed at a more artistic and emotional representation of the social worlds under study, often they can even be performed on stage or written in the form of prose or poetry. Evocative ethnography is defined partly by its research approach to method that has been developed in conjunction with postmodern sensibilities. Analytic ethnography offers an alternative to evocative ethnography and differs by being consistent with qualitative inquiry rooted in traditional symbolic interactionism. (Anderson 2006.)

The approach of analytic rather evocative is far more useful to me as I am trying to conclusively analyse qualitative data rather than to achieve emotional resonance with the reader. I avoid an exclusive “epistemology of emotion, moving the reader to feel things of the other” (Denzin 1997, 228) and go rather for a method that will fit well with my study aims and that stands in terms of epistemological requirements of analytical qualitative research that can be understood by the academic community. Denzin (1997) follows a care based ethical system in empowering relationships, with feminist communitarian values in research, unlike the scientist-subject model. There is an overlap between evocative and analytic ethnography when looking at the sub-genre of autoethnography and the level of involvement with “subjects”, however in this case the imperative of systemic analysis orients this study more towards analytic rather than evocative autoethnography.

I hope to achieve some level of empowerment for interviewees and I obviously gain the ability to complete my study and contribute to the academic community by working with interviewees. This model allows the researcher to “walk a mile in the shoes” of the persons being studied, and although it is not fully possible, it is reasonable and useful to attempt to do so (Denzin 1997). It is at the heart of the social contract of social interaction that the researcher is navigating in order to have meaningful engagements (Heyl 2001).

Anderson (2006) outlines five key features of analytic ethnography:

1. Complete Member Researcher (CMR) status.
2. Analytic Reflexivity
3. Narrative visibility of researcher’s self.
4. Dialogue with informants beyond the self.



## 5. Commitment to theoretical analysis.

I will continue in the following 5 sections (4.1.1.1-5) to qualify myself in all these respects as I interact with interviewees as well in analysis of collected research material in this modified form of what I classify as a form of *Action Learning*. It is activated by the transparency that I have used in carrying out interviews, in a sense teaching interviewees about CLA. I explain that during the conversation, we are navigating through the causal layers that I myself will be concentrating on in my analysis as I use the CLA methodological framework. The CLA method of uncovering knowledge will be known to the interviewee by the end of the conversation and their input is specifically requested without hiding the underlying framework. It is an exercise and as such it is action learning. By definition, action or experiential learning; “In its simplest form, experiential learning means learning from experience or learning by doing. Experiential education first immerses adult learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking.” (Lewis & Williams 1994, 1).

### **4.1.1.1 CMR (Complete Member Researcher)**

To be a CMR I must count myself as a member of either an “amorphous social world” of largely unconnected individuals (e.g. people with a physical disability, people with photographic memory) or a social world with clear locations and sub-culture (e.g. truck drivers, alumni) (Anderson 2006). In this study I have relationships of both types with my interviewees who were all either school mates, teachers or colleagues with whom I share close relations, even as close as family and lifelong friendships. Details of my relationships with interviewees are described in Chapter 5 (Material). The interviewees and I all have in common a relation to education as learners and educators as well as having a perspective that is uniquely multicultural while geographically centred (mostly) in eSwatini.

We all share the desire to do some good for the Kingdom of eSwatini and ourselves, as well as learning more about the particular areas of knowledge in this study both introspectively and externally. Study participants are spread out so far that physical contact is not possible, hence the necessary use of Skype interviews. However, the group can be said to belong to an “amorphous world” as well as one that is more identifiable through connections to eSwatini and her institutions. In both cases the researcher represents a dual participant-observer role (Anderson 2006). Anderson (2006) goes as far as to distinguish between “opportunistic” and “covert” CMRs of which I fall under opportunistic because my fit into the interview sample precedes the decision to do research. Identifying the

opportunity to do this type of research came about while searching through methodologies and explaining my motivation. With guidance from my advisor, I landed on the unique opportunity and angle to explore my topic. This is in contrast to an approach that begins with “covert” data-oriented research interest, but the researcher becomes converted to full immersion and membership during the course of research.

Although “being a complete member typically confers the most compelling kind of ‘being there’ on the ethnographer” (Anderson 2006, 380) it still does not imply a non-problematic position of the researcher. The main difference between the researcher and the rest of the group is that the researcher is also a participant in the social science community and therefore has aims of documenting, analysing and purposely engaging in the research setting. This amount of work can divert a researcher’s attention from being a full participant “living in the moment”, especially in the type of research where recording a situation is more difficult than just audio from an interview (Anderson 2006). In my case I found that having multiple foci did not distract from the conversations I had since I was able to record the full conversation for playback and deeper analysis later, I only had to look at my guiding questions that had been thought about and formulated in advance and required minimal attention during the interviews.

In terms of analysis being a CMR is also not entirely unproblematic, “group members seldom exhibit a uniform set of beliefs, values and commitment [...] as a result even complete membership confers only a partial vantage point for observation of the social world under study.” (Anderson 2006, 381). The scope of a master’s thesis is a limiting factor on the number of interviews I am able to carry out and include in the analysis and as such there may be less consensus, however, that is yet to be seen in the analysis phase.

The Handbook of Ethnography covers the Schutzian distinction between group members’ practically oriented, first order constructs or interpretations, and more abstract trans contextual second order constructs of social science analysis (Heyl 2001). Auto-ethnographers are therefore expected to be fluent in both first and second order constructs, however, if there is variation among group members, there is a basis for questioning the simplistic notion of understanding phenomenon by being phenomenon. A better heuristic image is described by Anderson, a “member as someone who is considered a legitimate participant in the group’s conversations (and activities) through which (potentially multiple and contradictory) first order constructs are developed, contested and sustained.” (Anderson 2006, 381). Auto-ethnographers therefore help to form and reform constructs being studied. I see my role as carved out here with all the considerations of advantages and pitfalls that may occur as a CMR already taken on board before analysis of interview interactions.

#### **4.1.1.2 Analytic Reflexivity**

Analytic reflexivity requires self-conscious introspection that is guided by the aim to better understand both the self and others through examining your own actions and perceptions in reference to, and in dialogue with, others (Anderson 2006). In my motivation and description of this project I express my connection to eSwatini and the education system there as a product of it, as well as being someone who aims to shape it through this study, my vested interest in the project is very high. This study is as much about me as it is about all those interviewed, and I expect to learn something about myself as well as sharing some new knowledge with all those that this work effects. This mutual informability is one of the most appealing parts of autoethnographic work as authors are themselves a part of the story they are telling. Traditional ethnography is focused outwards (in contrast) in attempting to understand a social world beyond researchers themselves. (Anderson 2006.)

#### **4.1.1.3 Visible and Active Researcher in the Text**

Criticism of traditional ethnography comes in part from what is termed a *crisis of representation* where the traditional ethnographer is largely invisible, “a hidden yet seemingly omniscient presence in ethnographic texts” (Anderson 2006, 383). Autoethnography as I practice it and as described by Anderson (2006) and Heyl (2001) requires author visibility in order to incorporate the researcher’s own feelings and experiences into the story as this is considered vital data for understanding the social worlds under study. Nearly 50 years ago (35 years ago in 2006 when Anderson wrote) renowned sociologist John Lofland advised that that field notes should include a record of the researcher’s feelings and reactions, demanded by autoethnography’s enhanced textual visibility of the researcher demonstrating personal engagement in the social world under study. (Anderson 2006.) This is not a new idea however it is now being formalized in methodology of Analytic Autoethnography. Auto-ethnographers must also discuss changes in their own beliefs and relationships during the course of fieldwork, thus, “vividly revealing themselves as people grappling with issues relevant to membership and participation in fluid rather than static social worlds” (Anderson 2006, 384). This affirms the idea that researchers should expect to be involved in the construction of meaning and values in the social worlds they investigate. It is also a key part of the process to acknowledge and reflexively assess the ways in which their participation reduces and/or transforms social understanding and relations. (Anderson 2006.)

I personally bring to the table a genuine interest in the study but also my methodological perspective as a Futurist. I am supported by my chosen CLA framework and my membership to the group under study is essential to the arguments and not just a decorative flourish or personal exposure for its own sake. Evidently there is a risk of self-absorption with this type of writing where so much attention is necessarily given to the author, their visibility and effect on the text and knowledge produced. Anderson (2006) refers to this as *author saturated texts* and suggests that exposure to self must take the reader to a deeper emotional involvement to be moved and give sympathetic understanding, a pre-eminent goal of autoethnography shared with fiction, autobiography, poetry and a significant amount of traditional ethnography. Although there is a marked advantage in being able to persuasively encourage readers in this way to commit to certain lines of action, analytic ethnographers must avoid the self-absorbed digression in texts. Through methodology, researchers are constrained from self-absorption by the ethnographic imperative of dialogic engagement with others in social worlds they ultimately seek to understand. (Anderson 2006.) I find that for this research, the guiding principles of the CLA methodology are the main pillars of understanding, rather than my ability to gain semi-autobiographical data.

#### ***4.1.1.4 Dialogue with Informants Beyond the Self***

Dialogue with interviewees is fraught with risk of solipsism and author saturation, but Anderson (2006) posits that these are symptoms rather than the underlying problem. “They stem from failure to adequately engage with others in the field” (Anderson 2006, 386). We are only a part of the social world we seek to understand. In terms of reflexivity, it is a relational activity rather than a purely subjective phenomenon. Relational activity focused on interrelationships between researcher and other to inform changed social knowledge. (Anderson 2006.) The aim in this study, with emphasis on analysis as well as personal involvement, is to use the best of both worlds that analytic autoethnographic research brings together, “analytic autoethnography is grounded in self experience but reaches beyond it as well” (Karp 1996, 204).

#### ***4.1.1.5 Commitment to an Analytic Agenda***

The final characteristic of analytic autoethnographic research is the goal of *data transcendence*, to use empirical data to gain insight into a broader set of social phenomena than those provided in the data in a more obvious form. The analytic agenda explicitly

aims to improve the simple insider's perspective that evokes emotional resonance, gaining scientific insight into social phenomena. The writer themselves chooses to highlight certain aspects of a story in analysis, based on the questions a particular project seeks to answer. (Anderson 2006.)

Use of the word analytic is to orient to a set of data transcending practices that will bring theoretical development, refinement and extension. The type of analysis CLA brings will give a new type of output for ethnographic research in the crossing to Futures Studies style of image outputs, based on tabular data representation, guided by CLA and extracted through diligent assessment of dialogical data. Analytic ethnographers and futurists both cannot be content with the simpler representational task of capturing "what's going on", as such distinguishing analytic ethnography from evocative ethnography. Theoretical illumination comes from the valuable added quality of not only truthful representation but transcending the world through the possibility of broader generalization. (Anderson 2006.)

The virtues of analytic autoethnography can be viewed in relation to the fact that it is a subgenre of analytic ethnography, it has the same limitations in practicality. It is valuable to analytic ethnographers should their circumstances warrant using it for both methodological and analytic virtues. In terms of method, the CMR facilitates availability of data through the genuine interest of the researcher who has multiple reasons or incentives to spend time in the field and on analysis. Anderson (2006) notes that in many cases autoethnographic researchers are able to put together their research goals with a variety of interests from making a living, leisure or even spiritual goals. Multitasking however can have its pitfalls especially when the researcher is participating heavily in the interaction with interviewees, recording has to take priority over participation. In my case I am aided by technology because I will have recorded all my conversations as digital audio for transcription, whether on Skype or in person and as such did not have to focus on any type of note taking during interviews. The second methodological virtue of analytic autoethnography is access to "insider meanings" that come from being personally identified and involved in the social world, however, even with this notable advantage auto-ethnographers must pursue other insiders' interpretations, attitudes and feelings, as well as their own (Anderson 2006).

Analytic virtues of autoethnography are found in distinctive grounded opportunities to pursue the connections between biography and social structure, central to conception of the sociological imagination, creating connections between our social lives and scholarly interests and activities. It is possible to achieve deeper and more sustained exploration of

our personal lives as auto-ethnographers because the discipline draws on personal experiences and perceptions to inform our broader social understanding and vice versa, forming an intersection of biography and society. It is virtually impossible from an autoethnographic vantage point, for inquiry to be solely directed at our own biographical involvement. (Anderson 2006.)

#### 4.1.2 *Ethnographic Interviews*

In following with the Handbook of Ethnography (Heyl 2001) I give consideration to the guiding principles of empowering respondents and reflexivity during interviews and throughout analysis. In the last thirty years literature on ethnographic research has been in agreement with feminist and communitarian values with similar aims of empowering those being studied and being open to sharing power over the interview process. Structured interview decontextualizes the respondents, removing them from their own life context (Heyl 2001; Wasserfall 1993). From the feminist perspective Wasserfall (1993) posits that reflexivity (weak or strong) is easiest to apply if the difference between interviewer and interviewee are not too great or opposed, the effort of reflexivity helps to minimize exploitation of informants. The researcher must also take responsibility for influences the study has on the lives of informants.

The social structure of an interview is asymmetric, the investigator starts *the game* and sets *the rules*. To level asymmetry the interviewer should use active and methodical listening during interviews. Active listening through total attention, and methodical listening through knowledge of the objective conditions common to their social group. Even if the interviewer is far different from the interviewee it is still possible to mentally put themselves in their position. Such listening requires the interviewer to have excellent knowledge of their subject. (Bourdieu 1996.) The relationship between interviewer and interviewee comes into play while seeking “a genuine relationship involving mutual respect among the participants and mutual interest in the project out of which meaning evolves.” (Heyl 2001, 379). The researcher is exploring how the co-construction of meaning takes place considering how the relationship between interviewer and interviewee affects approach, negotiation and response to research topics (Heyl 2001). Autoethnographic interview method therefore increases the ability to apply active listening and appropriate consideration to the conditions, social and otherwise, that each individual has, this happens almost naturally by using this methodology. Reflexivity as a research goal in modern day ethnographic interview (including feminist values and care centred considerations) dictates conducting interviews with the “interviewer as a novice and interviewee as teacher” (Heyl 2001, 379). Furthermore the nature of the research topic, centred

on improved *vision* of the future, intrinsically aims at having a positive influence on interviewees (and research area), all of whom will likely take away some knowledge as well as giving knowledge during interviews and when research is complete, should they read the findings which will be made available to them.

#### 4.1.3 *Epistemology of “the Field”*

Inevitably in this type of research where a pool of interviews is used as the main source of data, epistemological concerns arise with locating *the field*. Meissner and Hasselberg (2012) give an eloquent designation of the field in the study of migration through the prism of ethnographic fieldwork in their chapter titled “forever malleable, the field as a reflexive encounter”. Migration is a good example of the study of complex social phenomena in an interconnected world where there is a need for methodology that can allow that complexity to be more accessible to academic debate. (Meissner & Hasselberg 2012.) Similar considerations are given to *the field* in this research project, where epistemology depends on delineating social phenomena under investigation. In this case those phenomena are set out in the research question to link education, multiculturalism and development in eSwatini. These themes first outline the phenomena and effect the sample because all of the people interviewed have links to some or all of the themes. Note that this is just one way of describing the complex social phenomena of development in the more focused core areas of this research project.

The field of migration gets its complexity from the social phenomena that occur to “people who have moved” with connections to disciplinary authority, distance, otherness and development of a workable field site (Meissner & Hasselberg 2012, 87). All of these sources of complexity have caused the field of migration to shift the conception of *the field* to something more malleable and is similar to Futures Studies research through providing a way to highlight the contours of social change (Van Hear 2010). The processes of studying people who move involves a topic related reflexivity, as research focus may shift during fieldwork. As a guide Meissner & Hasselberg (2012) posit that locating and demarcating the field is a useful exercise to better understand social phenomena under investigation and adds to the reflexive engagement of social research. Researchers in this type of enquiry have to recognize that the field is constructed for a particular research project and developed along with the execution of the project and the process of finding the field.

My research intersects with migration when discussing the UWC school in eSwatini and multicultural education, because as multiculturalism occurs within UWCs there is

movement of students to enable sharing of cultures. An added layer in this research is the possibility of using technology to reap the benefits of the migration and cultural exposure without the movement which is expensive and inaccessible. Ethnographic research reflects the knowledge and system of meanings in the lives of a cultural group, and the sharing of knowledge between groups comes into focus.

## 4.2 Method 2: Causal Layered Analysis

CLA theory seeks to integrate modes of knowing to include empiricist, interpretive, critical and action learning. As a method the utility of CLA is not predicting the future but creating transformative spaces for creation of alternative futures. It is most useful for developing highly effective, inclusive and long-term policy. CLA is constructed by four layers starting with *Litany*, the uncontested reality given to us by the systems such as Capitalism or Socialism. The next layer is the *System/Social Cause*, supported by a particular worldview (layer) which if changed would challenge the system layer. The *Worldview/Discourse* layer legitimizes the system/social construct where CLA attempts to find the deeper social, linguistic and cultural assumptions behind an issue and developing a new vision to the problem being solved or discussed. Changing the discourse can produce different scenarios adding a horizontal dimension to the vertically oriented layered analysis. The fourth and deepest layer is the *Metaphor/Myth* layer consisting of visual images touching the heart more than the head. This is an emotional level experience of the worldview. Through the layers of CLA there is a power of revelation that does not favour any layer but uncovers underlying and interwoven logical truths. (Inayatullah 2009.) CLA fits in well with the challenge of imagining future policy that would enable a country like eSwatini to tackle the task of developing human capital for national prosperity, the core of which is the education system.

CLA integrates multiple perspectives starting with being critical of current assumptions and has been established as futures pedagogy but also as a policy tool for governments as well as corporations, cities, NGOs and associations. Its strength is in its transformative dimension that creates maps of society, community and economy for individuals, community/collectives and the planet. (Inayatullah 2009.) Action learning as defined in defined in Chapter 4.1.1 is used in a modified form of the interview method since discussion with interviewees explicitly includes CLA levels, not just as a guiding principle known only to me as the researcher and interviewer (Lewis & Williams 1994). Key interview questions are based on a framework that uses CLA layers to collect different types of qualitative knowledge from interviewees. These are not as obvious in the email



questionnaire however they are very explicit in conversational interviews as the framework is part of the discussion especially in the Worldview and Myth/Metaphor layers. The guide for conversation interviews also included a larger pool of questions than those chosen for email response.

Interview questions seek out knowledge to fill the levels of CLA in order to harness imagined outcomes as a source of strategic insight for the various stakeholders. The focus on multiculturalism limits the study to *applied globalization, brainstorming* for the eSwatini education system. Multiculturalism is an ongoing theme in the interviews, emphasizing links to the global community and making comparisons as well as links when discussing to extrapolate the future either in discussion or in analysis.

#### **4.2.1 CLA in Study Context**

The CLA method is well aligned with both creative and innovative thinking. While deconstructing and reconstructing reality from surface literal levels, systemic levels, worldview and creative thinking spaces; that can be imagined and reimaged. The transcribed interviews can be analysed for CLA thematic content and used as the basis for deep understanding of issues and future image creation.

Making sense of coded data is at the centre of analysis, which is based on the framework built around CLA layers and other areas of interest covered in Chapter 3 (Theoretical Framework). An economic systems perspective includes the economic dynamics of the market, dynamics of knowledge-based innovation and governance (Cooke & Leydesdorff 2006). CLA is well suited to tackling issues that involve innovation and governance, although it is also important to have an idea of the market dynamics outlined, the system layer of CLA deals directly with this perspective in particular (Inayatullah 1998).

Preliminary research shows that there is a balance that has been in contention between states and markets in development strategy, therefore a suitable combination of the two in balance with each other is needed in contemporary development theory (Harman & Williams 2014). Also not forgetting the importance of exposure to the external factors for sharing of ideas and influences (Stiglitz 2016). This type of thinking is inclusive of external influences and lends itself to the theme of multiculturalism, which is one of the main areas of focus when considering education for development with the example of UWC in eSwatini, compared to other schools in the Kingdom. It touches on the worldview layer of CLA because a view of eSwatini that is outward looking is different

and more useful than one that only makes considerations within the borders eSwatini when it comes to her education systems and development.

Harman and Williams (2014) pointed out a general shift in lending towards infrastructure showing the interlinked nature of economics and politics. CLA displays how intertwined all the levels within it are and explicitly includes both economics (systems) and politics (litany, worldview). A shift towards private infrastructure financing and development is not possible without connectivity, literacy and trust (Chong & Poole 2013). The increased prevalence of non-traditional donors aid donors as well as renewed agency of developing states, particularly in sub-Saharan Africa (Harman & Williams 2014) coupled with, emergence from post-colonial stagnation of economies, means that eSwatini and her neighbouring countries (considerably larger economies) are poised for innovative ways of developing. The stage is set for seeking knowledge about education and international links that could be formed. CLA entices new ideas by including transformative, creative and artistic thinking to be reformed to a new view that can translated into better systemic priorities and innovations. One such priority is to think about development in terms of ecology.

The ecological view of development comes from the idea that dated development thinking is *ecologically challenged* and fundamentally flawed, a better way to develop is increasing sustainability and competitiveness at the same time (McMichael 2018). The plurality of any issue such as having increased economic activity as well as the right motive thinking behind it is well understood through plurality of layers in CLA, allowing us to rationalize and find the connections between layers (Inayatullah 2009). Globalization and technology are currently marked by the sheer rapidity of change, new knowledge and learning for competitive economies must be based on innovation in the new landscape of fast paced change (Little & Green 2009).

Interviews are designed to be semi-structured and exploratory rather than comparative, mimicking the nature of CLA. Questions are centred on the individual and their unique network and perceptions of focal issues based on history and ideas about future possibilities. The interviewer is tasked with having a good grasp of the CLA framework and keeping it in mind along with the research focal issues during the interviews which are also based on components and entities of the education system and challenges faced. The most pressing issues being: eSwatini's national education lacks basic infrastructure and is in need of efficiency, leadership and innovation through cultural exchange (Marope 2010; Stiglitz 2016; Little & Green 2009).

CLA reports in the form of a table based on knowledge uncovered from interview data that has been transcribed and searched for ideas and views, this includes the views of the researcher (Anderson 2006; Inayatullah 2009). The content of the CLA tables is harnessed through the new modified process of action learning that uses ethnographic and autoethnographic interview methods both in gathering material and in analysis. From a CLA table it is possible to draw out possible scenarios and narratives that provide guidance and awareness about the aspects of education innovation that are pertinent to reaching desired possible futures in development. Long lasting change is possible by starting the discourse on all levels about images that come from scenarios and narratives.

#### ***4.2.2 Interview Data, Analysis Approach***

There are various approaches to analysing qualitative data including the General Inductive Approach, Grounded Theory, Discourse Analysis and Phenomenology (Thomas 2006). The inductive approaches have the purposes of condensing raw data, establishing links between research objectives and findings, and developing or applying an underlying structure. Inductiveness tends to allow theory to emerge from data but in the case of this research the theory is outlined by CLA. This means that analysis borrows some elements from some of the approaches to data analysis, but exploration will be framed and focused by CLA theory in categories for coding raw data and extraction of themes. I will also be the sole evaluator of data which doesn't leave room for multiple interpretations by different readers however the guiding structure of CLA lends a standardization to analysis that is helpful in this situation, it leaves less room for bias to creep into analysis. Exploration of data can be assumed to be more accurate through specific objectives of research outlined by the supporting theory implemented through CLA analysis.

Table 5. (below) shows comparisons made by Thomas (2006) showing the variation in some popular approaches to qualitative data analysis. In applying some of this thinking to the interview data collected, the analytic strategy is taken from the General Inductive Approach and Phenomenology through searching for core meanings and finding the meaning from the experiences described in interview raw data. Outcome analysis is taken from General Inductive Theory and Phenomenology whilst including Futures theory (CLA) to themes/categories and identifying meanings. Presentation of findings is taken from General Inductive Theory and Phenomenology by outlining most important themes and through horizontal shifts in CLA, to reconstruct coherent images of the future. (Thomas 2006.)

#### **Table 5: Comparison of Qualitative Analysis Approaches**

	<b>General Inductive Approach</b>	<b>Grounded Theory</b>	<b>Discourse Analysis</b>	<b>Phenomenology</b>
<i>Analytic strategies and questions</i>	What are the core meanings evident in the text, relevant to evaluation or research objectives?	To generate or discover theory using open and axial coding and theoretical sampling	Concerned with talk and texts as social practices and their rhetorical or argumentative organization	Seeks to uncover the meaning that lives within experience and to convey felt understanding in words
<i>Outcome of analysis</i>	Themes or categories most relevant to research objectives identified	A theory that includes themes or categories	Multiple meanings of language and text identified and described	A description of lived experiences
<i>Presentation of findings</i>	Description of most important themes	Description of theory that includes core themes	Descriptive account of multiple meanings in text	A coherent story or narrative about the experience

(Thomas 2006)

The semi-structured nature of the interviews allows them to be more flexible and organic, exemplified by the lack of ordered questions to be asked in the same wording similar to a theatrical script. Instead, there are flexible questions and probes or just a list of bullet points that stimulate discussion rather than dictate it. (Tracy 2012.) As the interviewer one “assumes the posture of a listener and reflector as much as – if not more than – that of the questioner. [...] The advantages of unstructured interviews are that they allow for more emic, emergent understandings to blossom, and for the interviewees’ complex viewpoints to be heard without the strict constraints of scripted questions.” (Tracy 2012, 139).

Qualitative data is text-based therefore the initial phase of analysis is coding. In the metaphor of the researcher as the “miner” given by Meissner & Hasselberg (2018) this part of the process is represented by “purifying and distilling” through transcription and breaking up into passages of text that are identified and labelled for thematic content before further inspection in deeper analysis. Codes are tags or labels for assigning units of meaning to the descriptive or conceptual information compiled during a study. Codes are

essentially grouped chunks of words, phrases or even whole paragraphs combined together to realize the connection between them (Tracy 2012).

Coding for this project is done using NVivo 12 software for qualitative research which aids in the pursuit of relationships between categories and themes of data, seeking to understand phenomena. This is often a difficult task, but it is simplified by innovations in software technology (Hilal & Alabri 2013). Qualitative research is able to describe phenomena based on the point of view of informants and is therefore well equipped to discover multiple realities, develop holistic understanding with context and can lead to deeper understanding of a problem than merely analysing large scale data. It enables the researcher to ascertain knowledge, skills and attitudes pertaining to a studied phenomenon. The human side of an issue is revealed, with often contradictory; behaviours, beliefs, opinions, emotions and relationships of individuals. Qualitative research is therefore well suited in studies of developing countries because it takes into account their wider situation. There is a bad tendency in developing countries for research and policy planning “to be based on a system perspective that neglects the realities of schooling in an everyday context” (Hilal & Alabri 2013, 181).

The interview process is semi-structured allowing interviewees to have some freedom of expression as well as supporting free thinking in the conversation. Interviews are set up as participatory data gathering. The participatory approach advocates actively involving the public in decision making processes. The choice of interviewees could be average citizens, stakeholders of a particular project/policy, experts, government members and private industry members. Levels of further involvement of stakeholders varies based on research objectives that could be transmitting information, consulting, or active participation (debate). The participatory approach is appropriate for dealing with themes that require ethical, social or cultural study with the possibility for choice between fundamental values and principles in a search for consensus as well as understanding. (Slocum 2003.)

### **4.3 Ethical Review**

As already mentioned in Chapter 4.1 covering interview methodology, the interviewer must have awareness of the ongoing relationship with the interviewee and the broader social context affecting participants, interview process and the project outcomes (Heyl 2001). I have made every effort to maintain that participants are not affected negatively by this work. Furthermore, as a student who studies in a Finnish university it is my duty to be guided by the following general ethical principles:

a) The researcher respects the dignity and autonomy of human research participants. The rights laid down in the Finnish Constitution (1999/731, Sections 6–23) are held by everybody. These include the right to life, personal liberty and integrity, freedom of movement, freedom of religion and conscience, freedom of expression, protection of property and the right to privacy.

b) The researcher respects material and immaterial cultural heritage and biodiversity. In accordance with Section 17 of the Finnish Constitution, the Sami, as an indigenous people, as well as the Roma and 31 The European Code of Conduct for Research Integrity. Revised Edition. ALLEA – All European Academies 2017. Other groups, have the right to maintain and develop their own language and culture.

c) The researcher conducts their research so that the research does not cause significant risks, damage or harm to research participants, communities or other subjects of research. (Kohonen, Kuula-Luumi & Spoof 2019.)

By including the quoted guidelines above I am submitting that I have read the documentation pertaining to them and have confidence in asserting that they have been met along with other rules and regulations. These guidelines are not only about following rules, because they also allow some freedom and safety for the researcher, “Section 16 of the Finnish Constitution safeguards the freedom of science and arts. This freedom must be used responsibly”. (Kohonen, Kuula-Luumi & Spoof 2019, 50.) A lot of the ethical principles that apply to this research are in the area of people participating, I have covered this extensively in methodology Chapter 4.1 showing due consideration for ethical practices.

## MATERIAL

Heyl (2001) describes the history of ethnographic interview as being pioneered by cultural anthropology for on-site interviews, however in this case a video-call seems to be almost as good as a regular face to face conversation. It is possible to have an in-depth, unstructured interview with necessary key informants as is described by Heyl (2001) in the ethnographic interview methodology handbook.

During project design the field has itself has always been made fluid by technology with the majority of fieldwork being video call interviews (recorded and transcribed) with the exception of one email questionnaire (see Appendix 2) and one face-to-face interview (recorded and transcribed). The email interview had some pertinent knowledge but was considerably shorter in terms of workable text for analysis, compared to video-call and face-to-face interviews. Email responses are more direct in their communication, although less charged with meaning by linguistic nuances in conveying thoughts.

This technologically driven mode of fieldwork allows the researcher to speak to almost anyone, anywhere in the world, and have a rich interaction that conveys a deep level of exchange in much the same way as traditional interviews without the use of modern communications technology. This also means a high level of control over the pool of people being spoken to in interviews, with only seven in total, they were chosen individually for their perspective as professionals and/or their profile as participants of UWC and eSwatini. With seven participants, one could argue that the interview count is actually eight, if it includes me as the interviewer and analyst, having a marked influence on the knowledge creation and exchange.

### 4.4 Interviewees

Interviews are carried out in the level of privacy that the interviewee prefers. This is to make sure that if they feel that they said something they would rather not be attached to their names, then it will remain that way. It is also to make sure that interviewees did not feel pressured to only say what would be received well if this research is read by their employers or the government of eSwatini for that matter. If, however, they stand to gain from their contribution by having their name attached to their interview then that benefit will be afforded to them. This is a level of empowerment where the researcher is an *advocate* who promotes the interests of those connected to their projects (Meissner & Hasselberg 2012).

The most workable field strategy is described by Meissner & Hasselberg (2012) as practical and opportunistic as well as planned and purposeful. Although only seven interviews carried out, this number should suffice to saturate the variety of ideas once tabulated, a good sign is if there is some repetition of certain ideas and some that are more out of the ordinary that may stand out as more interesting in terms of suggesting innovative change.

Interviewees are in two general groups, Educators and Alumni. They are linked to Waterford Kamhlaba UWC, eSwatini or the discipline of education as experts. The aim is to find ideas and insights not limited to just the Waterford UWC, but also to include the individual experiences of education systems in public and private institutions, in the varying capacities of interviewees. Insights are meant to create two types of images of the future. One image of understanding of the current situation (*Used Future*) and one built on suggestions and ideas of an improved situation (*Alternative/Suggested Future*). Some images may be of an undesired future, for example, if no intervention is made to shape the future, the current situation continued unchecked. The Used Future is a term that refers directly to a *business as usual* situation where there is little effort to make any kind of change for the future, lacking momentum, “a new momentum in the continued innovation process. [...] Certainly not where it would have been if it followed the business-as-usual or used future models.” (Nasruddin, Bustami & Inayatullah 2012, 44).

The CLA framework for coding interviews is used to put codes into two CLA categories/tables Used Future and Alternative/Suggested Future. The point is to arrive at an Alternative/Suggested Future where effects of change and innovation can be considered during interviews and analysis (denoted by arrows in Table 6). The transition from an undesired to a desired future is a big part of the conversation and analysis. After the groundwork of probing for the *used future*, an *alternative/suggested future* emerges more easily.

**Table 6: CLA Used Future to Alternative/suggested Future**

Alumni (3 interviews)		Educators (4 interviews)	
Used Future CLA Table	Alternative/Suggested Future CLA Table	Used Future CLA Table	Alternative/Suggested Future CLA Table
→		→	



#### 4.4.1 *Alumni*

Alumni of Waterford UWC (Interview 1, 2 & 3) were selected for interview as part of my own personal network of alumni who attended Waterford UWC with me. There is variation in their own backgrounds representing expatriate and local students, residents and non-residents of eSwatini and with variation in their tertiary education and experiences after UWC. I count myself as a participant of all the interviews as the leader of the conversation as well as having my own influences and thoughts based on my own experiences of UWC, the eSwatini education system and culture as mentioned in Chapter 4.1.

The first question in all the interviews asks for a brief description of each interviewee with emphasis on their expertise and/or experience in education. Responses are quoted directly from interviews in this and the following sections of analysis text. Careful consideration is given to the wishes of interviewees in terms of referring to them by name, some are easier to identify than others given their job descriptions especially within the UWC institution. Their names appear as they have been permitted interviewees with express permission acquired and confirmation communication archived. I have also forwarded the analysis section on to participants so they can review and express any concerns that may arise for any of them personally before final submission.

The alumni as a group had a large number of ideas in common, especially in describing the way things were in their educational background. They had some interesting suggestions as well as experiences of education and even life goals as individuals, themselves being products of the education systems discussed in their interviews. They certainly provided insight into the Used Future as well as some interesting solutions in mind to challenges they pointed out. These are outlined in summary within the CLA tables that are compiled from interview analysis.

In their experiences the alumni also pointed out many observations about differences between UWC/private education and public education. The benefits of elite education versus second-rate public-school education are evident in all their experiences and worldviews. This early and obvious pattern falls in line with the research of Resnik (2009), where she outlines the emerging inequality forming out of the uneven level of multicultural competencies in educational institutions skewed in favour of wealthier and more multicultural schools.

#### **Interview 1: A. Dlamini (Email Response)**

A. Dlamini describes himself briefly as a “Swazi national. Educated in public school for primary and high school. Did IB diploma in private school. US undergraduate liberal

arts degrees, majored in social science” (Interview 1). A product of the Waterford Kamhlaba UWC and beneficiary of the opportunity to go to the United States like many of the graduates of the UWC school. We hold many similar traits being native speakers of the SiSwati language and both having experienced public education in primary school and some private UWC education in high school. This profile is limited by the short email responses although it certainly had some valuable input and more focused discourse when it came to answering questions directly as they had been articulated in the email (Appendix 2).

### **Interview 2: D. Armstrong (Skype Interview)**

D. Armstrong described himself as a “jack of all trades master of none, which is becoming increasingly normal slash popular. I think as people experiment with different studies or focus of studies or enter different work projects or jobs that they veer this way and that” (Interview 2). Characterized by an educational and professional journey as follows;

My initial background after leaving high school was to obtain two bachelor's degrees, one in business administration and marketing, and the other in economics... And immediately veer away from these things and, well not fully, and set up a business with family that focused on the arts industry and creative projects, and thereafter setting up an NGO that works with similar things. (Interview 2.)

The work and family life of D. Armstrong are mostly localized to eSwatini however his graduate and post-graduate education was attained in European universities;

and then getting slowly more involved in environmental work mainly through part time jobs and also interest. Also, through doing a permaculture design course and getting more involved with food issues led me into becoming more concerned and aware about the environment, climate change and said issues. Realizing a big gap in my own knowledge and professional expertise and to rectify that by finally getting into a master's programme, Master of Science in Adaptation and Sustainability. (Interview 2.)

This is a forward thinking and conscientious individual who cares deeply about issues of environment and sustainability as well as being an activist through artistic expression and support of the arts in eSwatini. Most recently he has been a part of the newly founded (2019) eSwatini Climate Coalition raising awareness about climate change in eSwatini of which I am also a contributor.

### **Interview 3: J. Hatton (Skype Interview)**

J. Hatton describes his educational background as follows, “My education, well it started off in Swaziland, then at about nine years old I went to boarding school in England” (Interview 3). J. Hatton was the first of us in the alumni group to study abroad, at the primary school level already. We started talking very quickly about multiculturalism in our conversation as a result. When it comes to higher level education J. Hatton was part of the IB programme at Waterford UWC and continued to the United Kingdom afterwards unlike the majority of students who try to take advantage of the availability of scholarship (such as Davis UWC Scholars) to universities in the United States. J. Hatton’s description of his higher level education;

moving forward, I suppose when it comes to university, a lot of people don’t really know how to sort of debate or understand other cultures, even by the time they get to university, because they’ve only grown up say in England. Bearing in mind I did my university in England [...] with Waterford that helped because you understand other cultures, not maybe consciously but subconsciously you do. (Interview 3.)

I made my agenda clear from the start of the interviews, that we would have a conversation about education in eSwatini but also about multiculturalism in education and the experience of it, obviously J. Hatton picked up on this very quickly and began addressing it at the early stages of interview proceedings. We were able to talk in depth about these ideas in the following half hour.

#### **4.4.2 Educators**

Educators (Interview 4, 5, 6 & 7) were also selected for interview as part of my own personal network of teachers and administrators at Waterford Kamhlaba UWC. There is variation in their own backgrounds representing different areas of knowledge as well as different roles within school systems. The last of these interviews, interview number 7 is unique among the educators, as this individual (R. Raivio) is not directly linked to UWC or the eSwatini education system. I will therefore begin introductions with this individual and move on to the rest of the group of educators. Once again, the first question of all the interviews asks for a brief description of each interviewee with emphasis on their expertise and experience in education and related fields.

Educators as a group give good insight into the viewpoint of actors within the UWC and ideas about leadership in their spheres of experience. The majority of the educators

had experience in both public and private education in eSwatini, as well as education and social care private enterprise in Finland. They were more concerned with the running of educational institutions than the alumni group and had more ideas centred around leadership structures and processes.

### **Interview 7: R. Raivio (Face to face interview)**

R. Raivio introduces himself as follows;

Well, I have a Master's in Education and then I made studies for school management and leading [...] I work with kids that have been in many schools and always kicked out of school or they haven't been going to school, they are too violent, it's like my school is the last resort and I am the principal of that school. I decide the way we deal with these kids, guidelines.

**M. Reissmann<sup>1</sup>:** *And you also own a business?*

R. Raivio: Yeah, I own a business that provides social care services. It's kind of for preventing kids from ending up in my school. (chuckle)

**M. Reissmann:** *Your work is to prevent yourself from having future work...?*

R. Raivio: Yes (Interview 7.)

Although based in Finland this interview gives relevant ideas on the process of education given the nature of work that R. Raivio is involved in, with some different challenges but similar goals of providing a good education in a wider social setting, which he also understands very well as a practicing professional. R. Raivio gives strikingly similar ideas to that of interview number 6: L. Nodder, whose background is given next (Interview 6).

The OECD Programme for International Student Assessment (PISA) surveys introduced a benchmark for quality and performance of education systems around the world where Finland consistently scores very well. "Finnish students' success on all three content domains of each of the four cycles of the OECD's Programme for International Student Assessment (PISA) has created much international interest. It has also prompted Finnish academics to offer systemic explanations typically linked to the structural qualities of Finnish schooling and teacher" (Andrews et al. 2014, 1). Being the opportunistic researcher that I am, carrying out my studies in Finland, it made sense to include a professional in education that was easily accessible to me for a face-to-face expert interview and some insight into a highly acclaimed education system.

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<sup>1</sup> "M. Reissmann" before quoted text denotes my own speech in comments or questions during interviews if they are included in quotations as they are here, and as the interviewee replies I will annotate their speech with their initial and last name for clarity.

### **Interview 6: L. Nodder (Skype Interview)**

My former principal at Waterford Kamhlaba, L. Nodder is well respected in his field of leadership in education with experience in Southern Africa and more recently in Europe. His opening remarks describing himself are as follows;

Okay, at one level I suppose I am now an expert in UWC, I'm by far the longest serving head (master) in UWC, I also have 27 or 28 years of school leadership. In Lesotho, in South Africa [...] I have been a head (master) in South Africa for six and something years at a school under the Anglican church [...] Then I came to Waterford, so Waterford was in Swaziland and now I have the opportunity of being in Germany. I wouldn't say I'm someone that has done very long academic studies in education, in fact you are probably more qualified than I am in an academic sense but what I have is the experience of a practitioner. (interview 6.)

I found that my conversation with L. Nodder leaned towards a leadership take on the topics we discussed. I expected a lot from my conversation with him and was not disappointed. In fact, he went on to mention one of the other interviewees, Q. Reissmann (Interview 4, my father) as an exemplary teacher within the Waterford Kamhlaba UWC in eSwatini. This served as a point of reference to pay close attention to that interview as well as being very empowering for Q. Reissmann, with whom I shared these sentiments even before writing about them in the report of my findings. I felt a sense of closeness between all my interviewees and myself as a group working together on this project, stemming from the various interconnections within the group. The fact that they ended up directly mentioning each other in this case goes to show this high degree of connectedness that exists within the group.

### **Interview 5: T. Chikwanda (Skype Interview)**

T. Chikwanda was my economics teacher and tutor during my IB diploma, one of my favourite classes, and something that I ended up pursuing to present day as a student at the Turku School of Economics as well as in my undergraduate studies double majoring in Economics and Mathematical Sciences. T. Chikwanda describes himself as someone who moved from the corporate world to the area of education, "this has been my first formal teaching job. I used to work in a bank, then I worked for an accounting firm and then I moved into education. [...] I've been here (Waterford UWC) for 25 years and I find it very convenient in a sense to work here and it's a very flexible place" (interview 5). T. Chikwanda has seen the Waterford Kamhlaba UWC go through its paces over a 25 year period and shares insights into the changes at UWC. This interview also gives ideas about the view of UWC from outsiders, especially students who revere the institution

looking at it from the outside-in, the somewhat elitist aspect of the private institution compared to others in eSwatini.

#### **Interview 4: Q. Reissmann (Skype Interview)**

Q. Reissmann is one of the most respected teachers within eSwatini for both public and private education, he is also my father and I know him better than any of the other interviewees. Q. Reissmann has been privy to my work on this project from the beginning through phone calls and emails and expressed interest from back when I was in the planning stages. He is a key interviewee as he was directly referenced by L. Nodder (Interview 6), he adds new meaning to the autoethnographic nature of this project as my direct relative as well as a member of the target group. Q. Reissmann describes himself as follows;

I am a teacher by training, also with some IT skills which I've never really pursued that much. I've worked in Swaziland in the ministry of education for about 20 years (public schools) and also at the Waterford Kamhlaba UWC, which is a private school for another 19 years. So, I've got experience of both a private school system and the public-school system in Swaziland and my specialties are sort of middle school science. I've taught physics and chemistry up to IGCSE level, and at Waterford I'm teaching IB Theory of Knowledge as well as Math Studies and Environmental Systems. (interview 4.)

Q. Reissmann gives the most insight about the public education system and gives the clearest explanation of the emerging theme of schools that are partly public and partly private in their nature. He has taught in the rural areas of eSwatini before moving to the capital city of Mbabane where he taught at various schools, ending up at present working in the Waterford UWC. He grew up in the Kingdom of eSwatini from a young age and has since become fluent in the SiSwati language, especially after having lived for some years in the rural parts of the country. He has all the bases covered when it comes to this research project and it shows in the interview material.

## 5 SCIENTIFIC AND SOCIETAL IMPACT

The discipline of Futures Studies takes into account a larger and more complex and inclusive sphere of reality compared to more narrowly focused areas of scientific research. Although Futures Studies is relatively young as a discipline it has intellectual capacity that is being built as more and more scholarly work is done within the field. (Hines et al. 2017.) The inclusivity of Futures Studies allows me to make combinations of different disciplines to fulfil my needs in carrying out research as well as contributing to the scientific community especially if they are new combinations. I have combined methodologies of Interview (Tracy 2012) with added emphasis of Ethnographic Interview (Heyl 2001) and further emphasis on Analytic Autoethnography (Anderson 2006; Denzin 1997) in the interview process, along with CLA in its Active Learning form (Inayatullah 2009; Lewis & Williams 1994). A powerful combination of methods that also invites Feminist Theory in the use of reflexivity to minimize exploitation of interviewees (Wasserfall 1993) and Schutzian first and second (trans-contextual) order interpretations of interviews in analysis (Heyl 2001). Qualitative data analysis in this study also combines the General Inductive approach, Phenomenology, Discourse Analysis and computer aided coding of data in a rigorous analysis process (Hilal & Alabri 2013; Thomas 2006). The addition of artwork to CLA table outputs is a personal touch using the work of Ray Berman, an abstract artist who paints in eSwatini, the abstract nature of his work allows it to fit into the tone of each table and was chosen specifically for that purpose, with a sentence or two explaining the connection. Suffice it to say that this combination of different methods and schools of thought is typical of the Futures Studies discipline and this work will serve as an example of the inclusivity that Futures Studies leverages in embracing the complexity of the world we study. I believe there is room for methodology development here in further studies, contributing to the development of Futures Studies.

There is the question of how this work can benefit UWC and on a larger scale the education system of eSwatini and possibly even wider implications worldwide. Pragmatically the UWC colleges can be seen as a testing ground for new ways of learning having already pioneered the International Baccalaureate curriculum. UWC is positioned in a way that could allow it to introduce an updated or refined version of the curriculum which has been taught since the inception of the schools. The beginning of an iterative process of testing and learning. The mission statement of the UWC movement cannot be a static entity because of the underlying imperative to allow the UWC colleges community to make its presence felt in a meaningful way. This begins by looking at the local communities in which the colleges are located and to think carefully about the future within those communities to include the UWC schools. Could they, for example, influence public

schools in their regions through work done to connect and make a positive contribution to the education of non-UWC students?

Generation of ideas and other insights probing for seeds of innovation that meets a current need, the same way the idea of children studying together from countries which were enemies at war had a specific purpose of growing peace. Although this aim remains important today, I would already argue that we should look more closely at challenges of the sixth industrial revolution and the degradation of the natural environment (Wilenius & Kurki 2012). Circularity, globality and technological rapture are key forces to be contended with when thinking about the world more as an interconnected system and making sure education is aimed at shaping successful graduates in this new environment.

At the core of any changes that may occur in the UWC or in the national education system of eSwatini is futures thinking. In the next generation there will be disruptions and unforeseen events both catastrophic and beneficial. The adult of the future stands to gain from many of the ideas covered in a Futures Studies oriented mindset, to be able to make sense of possibilities and make informed choices on any number of alternatives that may present themselves. In an uncertain future this research may provide insight into ways to design modern education, additionally developing research in Development Economics or more appropriately, Systems of National Innovation (Lundvall 2007).

The data analysis is the part of this study where the creation of Future Images is rigorously carried out. Images of the future are very important to allow society to first visualize and then create the future (Polak 1961). It is necessary to show images as well as consider who they stand to benefit and who they might affect negatively but first they must be created and made visible to any and all that they concern. It is important that this research makes it, in some form, to the people who can in turn create a new future from the knowledge that it uncovers.



## 6 DATA ANALYSIS

Data analysis has an overarching aim of producing images of the future that are based on interview data that is interpreted into intellectually perceptible visions of what the future could hold. Futurizing the thinking of those that are involved using action research as well as those that read the findings as a goal (Bell 2003). Interviews are carried out and analysed aiming at the two key groups of respondents producing four CLA tables and images of the futures accompanied by a piece of art that makes them easier to connect with.

The data analysis process begins at coding and follows the guidelines provided by the levels of CLA and their descriptions. Generally coded text strings consist of between one and 4 sentences around a particular idea that fits into the framework. The Master CLA spreadsheet consists of a narrowed down and trimmed version of the raw coded text strings in a tabular form. The Master CLA table needs to be narrowed because some of the coded text falls into more than one category of CLA. Part of the reason for the master CLA table is for coded text to be analysed a second time and chosen specifically to go into the spreadsheet from the coding software (NVivo12). The master CLA table has four sheets titled “Alumni Used Future”, “Alumni Alternative/Suggested”, “Educators’ Used Future”, and “Educators’ Alternative/Suggested” which produces the four future image CLA tables post analysis. The master table is useful in analysis but in presenting the results a condensed version is given from the data within each of the CLA categories.

Results of CLA analysis are shown in concise CLA tables with input from the researcher especially in interpreting data to find thematic content and imagining myths and/or metaphors that fit well with the data.

### 6.1 Alumni Interviews CLA

#### 6.1.1 *Litany (Used)*

##### **Inequality Confirmed**

The Alumni group all expressed what has already been discussed in background research, that multinational business values multiculturally educated personnel higher than those who lack this type of education (Resnik 2009). There is a difference and inequality between public and private education in eSwatini. “Poor resources limit public school success” (interview 1), A. Dlamini spells it out as an issue of funding that is lacking in

public schools as a general trend across the country. It is known that eSwatini is not a resource rich country although it is surrounded by larger fast growing and resource rich countries (Botswana, Namibia, South Africa, Angola and Mozambique) (Marope 2010). Furthermore Table 4 shows that, of all the needs that the education system has, the highest urgency is the “need for basic infrastructure and investment”, Table 4 summarizes Table 3 (Hierarchy of Challenges by Subsector of Education, Training and Skills Development Sector) (Marope 2010, xviii). D. Armstrong describes public schools as, “underfinanced, undernourished schools, education system and teachers” (interview 2), an undesirable place to send your children as parents, and if you have the means “when it comes to high school Waterford (UWC) was really the only choice” (interview 2). The Waterford UWC is surely one of the best in the country and an acceptance to the new intake of students every year is highly sought after. There are a few more private schools in the country, but this number is pale in comparison to the number of “undernourished” public schools. It is of no help that the general trend in the economy of eSwatini has been one of decline since the 1980’s where the annual growth was 8% and fell to 3.5% in 2007, coupled with eSwatini being at the epicentre of the HIV/AIDS epidemic, with the highest rates of infection per capita worldwide (Marope 2010).

### **Schools that are both Public and Private**

The idea of multiculturalism within public schools is seen by the alumni group as not a purely bipolar issue, when contrasting private and public schools. This is most clearly expressed by J. Hatton who compared eSwatini schools to schools in the UK which he attended at the young age of 9 years, after beginning schooling at Sifundzani Primary School in eSwatini. eSwatini, by comparison is quite multicultural already if judged by the demographics of students at this particular school located in the country’s capital city. “In Swaziland from what I remember, Sifundzani Primary, was quite multicultural already [...] Then I went to boarding school in England and it was kind of obvious that it was, me and maybe two other kids, out of maybe four hundred students, that were of colour” (interview 3). This comment sparks the beginning of what is a key discovery from the conversations I had in interviews. Sifundzani Primary is a school that is known for being one of the best primary schools in the country, and what sets it apart is its ability to be both a public and private school at the same time. This is clarified in the same interview by J. Hatton, “because I mean the head mistress was a Scottish lady, you had Swazi teachers, Iranian teachers, South African... you know quite a mix of teachers there” (interview 3). This particular school is not as affordable as the fully government funded public schools, but the extra fees paid by parents go towards a higher standard of education and attracts a wider variety of staff that often come to the urban centres of eSwatini rather than the rural areas. The main point here is that a polarization of public and private education is blurred by this type of school that fits somewhere in the middle, partly funded

by government and partly funded by higher school fees or even a different entity such as missionaries or NGOs in some cases. An example from my own experience is my primary school education. I attended SOS Herman Gmeiner Primary school in the capital of eSwatini (Mbabane) that was built with funds provided by the SOS Children's Villages and as such had an advantage over fully public schools in a similar fashion to Sifundzani Primary although it was not as expensive to attend SOS School.

The link between a higher level of multiculturalism, more expensive fees, and higher standard of education is mainly seen in the urban centres. If one looks at schools in the rural areas that are more remote the schools are almost exclusively made up of Swazi students and teachers with little exposure to anything outside of their local surroundings and are some of the most poorly funded schools in the country. In the same vein growth and the positive effects of globalization within eSwatini are limited to the urban centres that are easily accessible through better infrastructure and resulting exposure to the outside world from visitors and expatriates.

#### **“In-built” Multiculturalism**

A final litany observation from the alumni group, made explicit by A. Dlamini is that Christianity and English medium schooling represent an “in-built” form of multiculturalism in public education that stems from the colonial past of eSwatini, English being the language of the British colonists that has remained to this day in the system of education. “It is not the cultures of Mozambique and Lesotho and South Africa or Angola and Zambia (Eswatini's neighbours) that are taught but rather the cultures of dominant colonial centres” (interview 1). This last point relates to an issue that is outside of the litany but is linked to the idea that eSwatini has an innate multiculturalism found in institutions that have a mixed background in some way, shape or form and this goes back to the history of the country as well as the effects of globalization. This type of “in-built” multiculturalism is part of the cultural constructs that exist in eSwatini as a result of its history but cannot be said to be multicultural in the same way as part private or fully private schools in the country that bring attract staff and students from outside.

#### ***6.1.2 System (Used)***

##### **Christianity and Colonialism**

The alumni group pointed out some interesting observations about the systemic background of both education and multiculturalism in eSwatini and her economic development. A. Dlamini had strong feelings about issues related to the colonial past of eSwatini as already covered briefly in the discussion of the Litany (Used Future), “Christianity was

instilled in students and the country as a whole [...] Accepting this as a norm is common in Swaziland and shows a colonial, hierarchical multiculturalism.” (interview 1), this is not about representation of diversity but about multiculturalism that has become part of the inner workings of the Swazi culture and education. It relates more closely to globalisation in the form of colonialism, shedding a negative light upon this historical aspect as it seems to take away from the Swazi culture that was left forever changed by the influence of the British.

### **Extractive Human Capital Practices**

On the subject of globalisation A. Dlamini elaborates his idea that “Colonization is the first globalisation. For a hundred years it first of all introduced extractive labour practices [...] taking mostly labour to work in South Africa” (interview 1). This point of negative effects of globalisation now extends to systematic and deliberate brain drain that came with development in the European style, educating the people of the country to be useful in European terms. “Labour was unskilled and today includes skilled labour. Education in the country is mostly to supply labour to the South African and U.S. market. Elite schools in the country educate children to succeed in English speaking centres of capital: South Africa, U.S., U.K. and elsewhere. The rest educate them to fill small civil service and private sector jobs” (interview 1). This idea is supported in Chapter 1.1 (Background), where Little & Green (2009) express how globalisation has changed the terms of development by making technology and skills central to the process of development. Globalisation has increased the importance of trade, foreign investment and technology transfer (Little & Green 2009). The idea of “colonial, hierarchical multiculturalism” (interview 1), so called “in-built” multiculturalism, is less to do with a diversity perspective, as it appears within UWC schools. UWC’s birthed their IB curriculum which is multicultural by design (Branson 2003). The Eurocentric nature of education however does show itself in the present day and more so in private schools than in public schools. A Dlamini points this idea out, in terms of languages taught if a second language is offered, “One can learn English, French and Portuguese at schools but cannot study Zulu, Sotho, Tswana, Xhosa, Shangaan or Chewa which are the languages of the neighbours of the people of eSwatini” (interview 1). This is suggested as an area where there might be a way to better integrate with neighbouring countries, keeping human capital at least nearby in neighbouring countries.

J. Hatton expresses the concern about losing human capital to neighbouring countries but also within eSwatini where rural areas are losing human capital to urban areas, in the comment “goods, services, jobs, creation of wealth just gets kind of concentrated in the two areas (main cities in eSwatini, Mbabane and Manzini). Anyone who is looking to sort of better the area they are coming from ends up being either sucked into the cities or out

of Swaziland to get better jobs” (interview 3). The same is noted in a general sense about brain drain of the most promising individuals, “so anyone who really pushes themselves and excels at school, whether it’s Waterford or any other good schools in Swaziland, they more often than not, go to South Africa, where there are better job opportunities, there’s more wealth, you know there’s a lot more you can do in South Africa compared to Swaziland” (interview 3). This idea is shown in the approach to this research, based on integrating multiple perspectives and interdependence influencing factors (Heger & Rohrbeck 2012). The problem of brain drain can be seen on a national or international level.

### **Network Power**

The alumni group were able to single out that it is the network that you become part of as a scholar that is the source of power and tends to differentiate private schools from public schools. UWC graduates are more likely to have connections that allow them to succeed in the English-speaking centres of capital, as they were described by A. Dlamini. Research on multiculturalism in business is mostly in an organisational context with a focus on competency-based analysis, where multicultural competencies have been singled out as essential traits for good performance in transnational companies, where the most lucrative jobs are found (Cardy & Selvarajan 2006; Resnik 2009). D. Armstrong pointed this out directly in our conversation, “You become more marketable and you are immediately connected into something, but you need to be able to afford to go to these schools” (interview 2). D. Armstrong went as far as to say that even among private schools Waterford UWC stood out as the best and this is by virtue of having its far-reaching network. “Private schools at the primary school levels are on par with the regional decent private schools but Waterford (UWC, beginning at high school level) was definitely above and beyond anything regionally, up at the top [...] UWC opens a lot of doors from funding to scholarships to a wide variety of lecturers and visitors that then come and expand the horizons of the staff, of the students, so everything on offer” (interview 2). D. Armstrong brings to the foreground a second feature of the widespread network, the power of potential, knowing what is out there and what is possible by seeing others who achieve greatness allows students to imagine how they could do the same. Similar sentiments are shared by J. Hatton in his comment “and then for work, it kind of helps because Waterford (UWC) always stands out, it’s an advantage” (interview 3).

Being inspired by contact with people we look up to allows the systemic view of education to touch on worldview altering experiences. In my time at UWC I personally met some amazing people who had visited the campus. One of my fondest memories was spending time with Lord Richard Attenborough, whom I had seen in the Jurassic Park movies, his brother David Attenborough is also a well-known conservationist and has

probably inspired us all to care more for our relationship with the natural world. Having contact with these types of people can be life changing in terms of the way we think about what we aspire to and believe that we can achieve. The ripple effect of such contact is undoubtedly far reaching within the communities. I will write in more detail about the potential that sharing network contacts could have in public schools in the “Suggested” future. The possibility for institutions like UWCs to bring this into the public sphere through cooperation with public schools in their communities.

### **“Buffered” Globalisation**

eSwatini is well known for her rich cultural heritage and practices that can be observed in the modern day which have roots in the tribal, pre-colonial history of the country. The annual reed dance, incwala ceremony and others that are still observed are tourist attractions but still serve a purpose in the lives of Swazis and help form a link between the citizens and the royal family. In the discussion about globalisation this has come up in an interesting way, showing a buffered form of globalisation where elements of the past mingle with the new developments of the world in eSwatini. D. Armstrong touched on this idea when he spoke about globalisation in eSwatini, “There is a lot of integration and remnants of how things were, 10 years ago, 20 years ago, 50 years ago etc... coexisting together but in quite a different way than it is in the rest of the continent” (interview 2). eSwatini is one of the most peaceful countries in the world although many have questioned the way in which the absolute monarchy operates in terms of equality and the frivolous spending seen on the part of the royal family, while many Swazi citizens live below the poverty line. Once again highlighting the good along with the bad existing in an imperfect system of rule running at a slower pace than the rest of the world due to its roots in tribal customs reaching far into the past. The old existing with the new in a strange and unusual balance that is unique to eSwatini due to its unique governing set up. J. Hatton expressed the potential for the royal family to be more empowering and involved with the lives of the citizens “government and so on [...] don’t do enough. I feel that they have a lot of power to empower more people to do more” (interview 3). Involvement of the more powerful people in the country to widen horizons of citizens would be relatively easy considering the global networks that are available to them. This is a shortcoming of the *used future* that can be reimagined in the *suggested future* of eSwatini.

Empowering activities for the people of eSwatini in an educational context can be seen as *extra-curricular*; in addition to sport, arts and any number of other ways of spending time outside the classroom setting. J. Hatton rightly points out that “in this day and age the best universities in the UK are some of the sports science universities like Loughborough [...] I don’t necessarily mean that that everybody is going to be Usain Bolt or something but I find that being part of a team, when it comes to interviews for jobs you stand

out from the crowd” (interview 3), although J. Hatton was talking about the missed opportunities at Waterford UWC we can apply similar thinking to education in general.

“We are in some ways a part of and some ways completely detached from globalisation, a little bit of everything but not on a mass scale like it is in some places [...] It has been this slow steady increasing trickle, mostly because of proximity to South Africa, and accessibility logistically to the country [...] South Africa gets it first and we get the trickles of it at a bit of a slower rate, which means it is very kind of manageable” (interview 2). The slower pace of globalisation means there is limitation to the positive effects of it, but at the same time the, negative effects of globalisation can also be managed more easily in comparison to larger and more fast paced neighbouring countries.

### *6.1.3 Worldview (Used)*

#### **Generational Friction**

The sample of alumni (myself included) is about thirty years of age and as such the worldview we share is retrospective when considering our educational experiences as well as views on the current situation as it has evolved for about ten years. Issues can be said to be of the younger generation to which there is some attachment but also a level of detachment. We see ourselves as part of the stereotypically digital, short attention span generation that consumes increased amounts of digital information on demand, but it is debatable whether or not this is a positive or negative development. D. Armstrong highlights this generational attribute in his comment, “A lot of people don’t like the word routine, because it sounds boring, especially people of our generation or younger” (interview 2). Educating a younger generation is decidedly different in this digital age of fast-moving technological penetration into society. A key competency that UWC alumni do share is well articulated by J. Hatton, that concentrates on open mindedness to change, given new information. “Actually, that is very important, that you’ve got to be able to change your opinion if something comes along and shows that actually, your opinion is wrong. So you must be able to change that is very important” (interview 3), flexibility and ability to learn is a lifelong skill that comes from being exposed to ideas that are foreign and being able to consume them in a meaningful way, and if they bare the merits to affect change in your own thinking.

#### **Maturing Economy and Growth Ideology**

Among the alumni group, there is no misconception about what it means to have been to a UWC school and the obvious advantages that have come from this experience. There is an ideological background that does not exist in other schools, public or private, in the

interview with D. Armstrong I remarked in agreement that “What sets it apart is the ideology behind it. The sort of pervasive background, apart from being a high level of education of a private school standard, it has the added ideology of being part of the united world” (interview 2). In a private school setting this aim of being included in a wider global setting is not without pitfalls, especially when context is taken too far away from local. A. Dlamini brings up the idea of “maturity of economy” in Southern Africa being neglected and perpetuating inequality, “The richest private organisation is hiring the best people it can find to meet this foreign need rather than to configure an economy that increases economic maturity in the region of Southern Africa” (interview 1). An outward looking economic configuration does not consider the needs of the region, missing out on important development orientation and innovation. Aspirations of students are largely the result of the Eurocentric style of education that exists where “students are taught to know about a world outside their country and solve ‘standard global’ problems of science and economy with little contextualising of these problems to their particular country or region” (interview 1). I agree with this statement to an extent, however it is in contrast to the clear advantages of being able to interact with the outside world in an increasingly connected global society. In my experience leaving home and coming back gives an added appreciation of what sets my region apart from the rest of the world and an awareness of this is important and sometimes hard to spot without looking outward. You personify multiculturalism when you leave your home country or setting and learn more about yourself and your region in the process. It is in fact a process and touches back on the idea of the importance of these types of routine processes that make up our life experiences in the long-term journey of self-discovery. Although attention spans may be shorter and fail to see the benefit of going through the routines, eventually (in your 30s let’s say) it may become clearer.

D. Armstrong describes a journey that had lacked drive and understanding at first, but later became easier with more meaning and enjoyment that grew through the years. “Well, prior to the last academic experience there was no real drive, I was going through the motions and I think finally realising that engaging in something that means a lot to you, whereby you can tick the boxes of interest, enjoyment, fulfilment, meaning, earning money and making a difference that you realise that those things are possible. You kind of embark on trying to figure out what that looks like.” (interview 2). It sounds like a journey of self-discovery and it seems it doesn’t happen overnight, “exactly, and rather than using obtaining a degree as a means to an end, you kind of look at everything as a process to enjoy and actually cultivate things along the way” (interview 2). This is really the aim of a good education; it may be difficult to digest while in process and may seem somewhat unrelated to the real world but cultivating a sense of self and meaning in work and life is the ultimate goal of a well-rounded adult. J. Hatton expresses similar ideas



about finding enjoyment in a challenge “I just enjoy anything challenging but also fun [...] find something that is enjoyable, you’ll find that you will achieve a lot more at work if you are enjoying it” (interview 3). This can be tied into economic maturity in a sense, the regional economy of Southern Africa as described by A. Dlamini may still be looking for its meaning, or niche as it were. Replicating what is going on in the west may not be ideal but growth is not always easy or obvious. We could compare the economic development to human development as we grow into maturity, a fitting metaphor for economic and education system development, compared to human development.

So far discussion of worldview has been retrospective or even downward looking at the younger generation and their possibilities, however, views expressed are not limited to that. The idea that the older generation is holding onto positions of power has also come up, and in a negative light. J. Hatton expresses a common idea that “people don’t want to do things, that is the same for the entire world, the people who get into power are too worried about losing power [...] that’s why we’re getting kids around the world skipping school protesting against climate change. It’s like the adults don’t do anything, they talk a good game, but they get comfortable” (interview 3). This position points to issues of bureaucracy getting in the way of necessary work and action. This also goes back to the previously stated idea of failure or ability to admit if someone is wrong and act to correct things, it seems the risk of losing face and power to maintain a position of influence gets in the way of necessary leadership. This is an issue of the “older generation” which the alumni group is reluctant to name themselves as a part of. The alumni group define truth for themselves, as J. Hatton puts it “yeah I think I just try to look on the more ‘sciencey’ or the logical side of things [...] I was brought up religious, and up until a certain point I would have said I base my morals more along the religious side of things, so ‘what would Jesus do?’, but I think then logic took over” (interview 3). The setting is important in developing this way of looking at the world, exposure to ideas that are different from your own or from the ones you have grown up with is more common in melting pots such as London compared the rest of the UK, believed by J. Hatton to have been, against Brexit and more tolerant of different cultures due to more exposure to different cultures, “They just get along” (interview 3).

#### **6.1.4 Myths Metaphors (Used)**

After twenty to thirty minutes of discussion there were some interesting ideas that came out, some as suggestions and others as symptoms or issues of current systems and

worldviews around education, development and multiculturalism. These were not all articulated directly when ending the discussion with questions about what might represent the issues in a metaphorical form.

My conversation with D. Armstrong ended in a holistic view of life goals and education that can be represented in two ideas about knowing one's own potential and finding a way to achieve potential through what can be said to be routine, re-imagined as rhythm. Potential achieved by simply knowing what is possible and having a wider range of inspiration for what one thinks they have the possibility to achieve. One of the biggest benefits of being a UWC student is the knowledge that you are attending an elite school.

### **The world is your oyster... if you think it is**

“I think at a UWC level the world is very much depicted to you as your oyster [...] Whereas on a national level, a lot more constrained. You are not made to believe that the world is your oyster [...] I think going back to the idea of “the world is your oyster”, it just becomes the way you think about things.” (interview 2) Belief in yourself is half the battle in the sense of taking chances and initiatives that can better your life, not to mention the support and clout that holding an IB Diploma from a UWC brings. I personally benefitted from this as a Davis UWC scholar with a full scholarship to any of fifty of the top universities in the United States. (Davis United World College Scholars Program 2019a) In a sense I have experienced what it is to personify multiculturalism, during my four years studying in Fulton, Missouri. This type of experience and level of prestige stayed with me and has given me the belief in myself to continue to pursue lofty goals. I am absolutely certain that the same is true for all the Davis UWC scholars as well as those who continued in directions other than university since being at UWC. Even with this belief in your back pocket, the fact remains that assignments need to be done, work hours put in and in general effort must be exerted to achieve our goals. “The rhythm” (interview 2) as D. Armstrong puts it, is equally important in all of our lives, in an ongoing search for fulfilment.

### **"It's not just school, it's a kind of life."**

the ideology and the network, it opens up the school to be more than just itself in isolation, it's part of a movement, it's part of something bigger, and I think that, whether or not they realise it at the time, students are very much a part of that. Most of them probably realise after. (interview 2.)

On a national level however, negative effects of globalisation are highlighted in all the alumni interviews in the form of brain drain as well as the lingering effects of colonialist

history of eSwatini, shown in the metaphor articulated by J. Hatton of an orange being sucked dry.

### **The orange, sucked dry**

Anyone who is looking to sort of better the area they are coming from ends up being either sucked into the cities or out of Swaziland [...] Swaziland is slowly getting left behind, whatever talent they've got leaves and they're just sort of getting sucked dry [...] So it's a combination, you've got your orange there being sucked out but also whoever is that person or thing holding the orange and sucking it out is a combination of say, better jobs and better opportunities abroad. (interview 3.)

In an effort to re-imagine this situation, I am playing with the idea of how to, in the words of A. Dlamini “configure an economy that increases economic maturity in the region of southern Africa” in a sense use the juice of the orange to nourish the region of Southern Africa rather than the global demand. From the worldview that the western image of success is not the only one, a new image of success stemming from local opportunities and innovations in order to create wealth. Sustainability may be a key force in changing this view, historically the western way of carrying out industry has proven to be detrimental to the environment and our relationship with it. The younger generation has shown that it is aware of this issue and from this could rise new “trees” sewn from seeds of innovation with regard to building economies based on sustainable practices and ideas. The view that adults have failed us could be just the motivation that is needed and also articulated by J. Hatton in his comments and metaphor pointing at bureaucracy as a hurdle to the type of leadership that is needed to make the types of changes that are needed to be more sustainable.

### **Prune the tree and graft in a grape vine to grow on it (Poor leadership, adults have failed)**

The answer is simple, people don't want to do things, that is the same for the entire world, the people who get in power are too worried about losing power [...] That's why we're getting kids around the world skipping school protesting against climate change. It's like adults don't do anything, they talk a good game, but they get comfortable. (interview 2.)

This situation as it has been already described earlier by J. Hatton, brings something new to my mind now, a metaphorical tree that needs to be pruned for its own good. This quotation is used again here to highlight the deep issue explained by J. Hatton's perspective. We could go on to say, the next season will not be as successful if the tree is left to

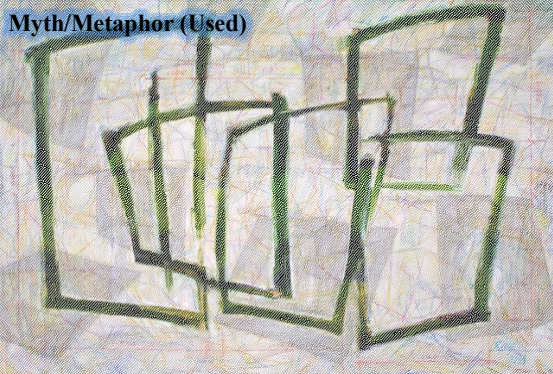
grow wild and unattended by a skilled gardener. In a sense the obvious fallibility of the status of economies based on limitless growth paired with a disconnect and even abuse of the natural world for monetary gain and its influence on politics. These are heavy and strong branches of the tree that threaten to topple it over and will take the rest of the tree with them. Pruning the tree therefore means almost replanting it from a low level on the trunk. Replanting or grafting at a low level to regrow in completely new ways, maybe a vine that can climb and penetrate its roots into the tree while moving upwards in a new way of existing. Many branches will fall but this is a necessary metamorphosis that has to happen to ensure long term survival. A vine is light and can bare smaller fruit, such as grapes, in manageable bunches that can be sustained by the sunshine reached by climbing the tree that once had huge heavy branches which have since fallen off. This type of re-imagining the story told in metaphors brings to mind new systems and modular solutions to the problems we face. In chapter 7.1.6 we move from metaphors that are descriptive of the current situation with regard to multiculturalism, education and development to metaphors that reveal a transformative or suggested future, similar to the vine on the tree metaphor that has just been described.

The CLA table below (Table 7) summarizes the discussion in sections 7.1.1–7.1.4 showing litany, system, worldview and metaphor in the used future or description of current state of affairs.

### 6.1.5 Table 7: Alumni Used Future

Artwork Title: “Frozen Music” (Berman 2008), representing locked potential linking the sinister ideas of shortcomings with the potential beauty that can be “thawed out” and realised or “heard”. This is a compilation of the results of my analysis of the Alumni Used Future.

<p><b>Litany</b></p> <ul style="list-style-type: none"> <li>• Confirmed inequality between public (affordable but lower standard and underfinanced) and private (expensive but higher standard and better opportunities) education.</li> <li>• Existence of schools that combine public and private education characteristics especially in urban centres, linked to private style of running or origins from external entities such as missions or NGOs. (Sifundzani Primary School, Herman Gmeiner SOS School)</li> <li>• Extra-curricular activities are lacking especially in public schools, to bolster classroom activities and allow positive influence of globalisation.</li> </ul>
<p><b>System</b></p> <ul style="list-style-type: none"> <li>• Historically, Christianity has been instilled in students (especially in public schools) showing the first globalisation as colonisation which introduced extractive labour practices. A colonial, hierarchical multiculturalism as the root cause of brain drain. French and Portuguese taught as second languages, rather than languages of Southern Africa.</li> <li>• Public schools train skilled labourers for small public and private sector jobs while private schools train workers that can succeed in English speaking centres of capital.</li> <li>• Globalisation in eSwatini is buffered by traditional practices that still exist along with slower pace of economic functions in the country, mitigating negative effects and slowing positive effects. “Swazi Time”</li> <li>• UWC schools stand out even among private schools due to the powerful network and opportunities that they provide to expand views of staff and students.</li> </ul>
<p><b>Worldview/Discourse</b></p> <ul style="list-style-type: none"> <li>• Younger generation of students seen as afraid of routine while able to consume more digital knowledge, adults in power seen as unwilling to change bureaucracy even though the situation calls for it. Holding tight onto political and monetary power.</li> <li>• Rural areas in general are alienated, financially and in terms of exposure to positive effects of globalisation.</li> <li>• Education is not simply a means to an end of growth; growth is a journey to cultivate fulfilment in work and life. Teaching people how to interact meaningfully with each other is of highest importance, locally and internationally. Eventually students will find something they can enjoy and challenge themselves to excel, similar to sport practice that is fun and challenging.</li> <li>• Outward looking economic configuration is detrimental to development, exacerbates brain drain and inequality. Linked to better opportunities outside of eSwatini and causing slow growth. Learning system in place trains mostly skilled labour that is easily lost to larger neighbouring economies.</li> </ul>

<p><b>Myth/Metaphor (Used)</b></p> 	<ul style="list-style-type: none"> <li>• <b>The world is your oyster... if you think it is</b></li> <li>• <b>The orange sucked dry</b></li> <li>• Prune the tree and graft in a grape vine to grow on it</li> </ul>
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### 6.1.6 *Myths Metaphors (Alternative/Suggested)*

From Table. 5 (above) one can see the used future in the format of CLA outlining a summary of the ideas taken from interviews that describe a future that we are likely to be heading towards if nothing is done to change not only litanies and systems supporting them but also the way in which we see these issues from the worldviews shared by the alumni group. The final metaphor above is leading intervention that I have chosen to begin to change this image of the future, in light of suggestions for alternatives to the Used Future brought up in discussions with the alumni group.

#### **Go for rhythm rather than routine**

D. Armstrong: “Yeah, I think, you are looking for components of fulfilment and meaning basically, and I think you can look at it like structuring your life in some ways the same as how you would structure your ideal day, or the average of your ideals into a day.”

**M. Reissmann:** “[...] that takes a lot of practice and dedication.”

D. Armstrong: “[...] I think a lot of people don’t like the word routine, because it sounds boring, especially people of our generation or younger. But I think another way of looking at it is, rhythm rather than routine, because rhythm is something that we sort of want to strive for and there is flexibility within that right...” (interview 2.)

The idea that a young person may not fully understand why they have to study in the way that they do, but would do well to maintain faith in the education system at least until they are given a choice of what they are most interested in and enjoy. It can be frustrating to learn things that you feel are not applicable to you or particularly interesting or even enjoyable, but they eventually lead to something that is more in your control. The “younger” generation seems to be more and more of the opinion that they already have a

good enough understanding of the world around them (if they do have some understanding) but it is equally important to admit that they have a lot to learn. Thinking of the journey of education and growth as a person as a natural rhythm rather than tedious routine puts a positive spin on the whole process and may make it more enjoyable. It is comparable to learning to play a sport by going to practice or learning to play a musical instrument. J. Hatton makes mention of a similar idea when he talks about the importance of participating in extracurricular activities, usually in the form of sport, to learn how to be part of a team, to be reliable and consistently go to practice as well as participate in a meaningful way “on the field”.

The new metaphor is one imagined by D. Armstrong called “The song” at the end of our interview touching on various areas of growth and fulfilment, including the best way to approach the journey towards fulfilment in work and the steps that come before reaching this goal.

### **The song**

[S]o, you can have a song that you are working on, and if it’s just the same beat all the time or the same chords it gets pretty boring. You can have rhythm and change, change quite a lot, but you’re still working within the confines of a song, you’ve still got to compose with other people, or you’ve still got to work together with others. (interview 2.)

I’m trying to get to the point of doing the thing, like the old philosopher Alan Watts always said ‘The point of music or dance isn’t the end’ if it was every song would only last a millisecond there would just be the cymbals crashing at the end, the whole point is the song, the whole point is the dance, it’s in its entirety and it’s made up of lots of different components. There is no point at which it is about. (interview 2.)

This metaphor speaks to various elements found in development, education and multiculturalism that are articulated in layers above the myth level and addresses some of the concerns in the used future metaphors. The breakdown as I understood this quotation is that the song represents not a single point, but an ongoing rhythm, the heartbeat of a living entity (a lifetime for example), and the beat or rhythm is not the same all the time, there is change in rhythm and chord progression and through that a song can hold attention and engagement, this keeps it relevant to learners or teachers in the case of education. All of this change is still within the confines of a song, which could represent the confines of life or growth within a space of possibility. This gives a structure even if control is held by the musician, there is the idea of playing something that is still music, harmoniously

and with aesthetic value that doesn't exist outside the definition of music and outside the song itself. In relation to education, this can be thought of as the ability to learn, learning how to learn in a way that is explainable or shareable with others. This is not limited to scholarly understanding with its various rules but includes all people that may interact with *the song* and *the performance* of it, either as participants or listeners. There does not exist a single focal point, rather, it is the experience in its entirety with all its different elements along the way. The idea of harmony with others and spreading aesthetic value brings us to the value of interaction with other people with their different viewpoints, multiculturally to narrow it even further and line up with this study in particular.

In contrast to “the orange being sucked dry” or “the world is your oyster ... if you think it is”, “the song” has a focus on being unified by our experiences and being aware of our ability to work together in the pursuit of changing goals that run through our entire lives and development as people and as societies, to enrich each other and achieve fulfilment of some kind. We help each other see that “the world is your oyster” through each other. The routine or rhythm that we need to adopt is key since it must in some way be synchronous, rather than clashing as it does in “the orange being sucked dry”. This is true on a local urban to rural level and on a global level. Worldviews that supported by “the song” metaphor are covered in the next section (7.1.7).

### 6.1.7 *Worldview (Alternative/Suggested)*

#### **Fulfilment as a Goal, Ripple Effect**

Fulfilment in life and work rank higher than other measures of success among the alumni group. There is a common thread in all the conversations that happiness is not only about money and power, that this is a dated ideology. Taken too far however the ideology of only looking for happiness and fulfilment can result in a lazy and entitled outlook on life that is identified in the “youth of today”. There is a medium between hard work and freedom to do only what one enjoys while carrying a sense of achievement or self-worth. D. Armstrong's worldview describes “engaging in something that means a lot to you, whereby you can tick the boxes of interest, enjoyment, fulfilment, meaning, earning money and making a difference [...] that you realise that these things are possible” (interview 2). The advanced state of realising that these things are possible is key, and replication of that step, in students' lives is a worthy goal for education development strategy. This realisation should not be limited to private and multicultural education graduates as they become working adults. Limitations of public-school students stems from a lack of that realisation, “It makes a huge difference, even if you haven't gone yourself, knowing someone who has gone and come back to talk about it. It just narrows



the world down a little bit more, than not, in a practical sense” (Interview 2) Practicality of bringing somebody who can inspire a large group of students is a big advantage, it means that the ripple effect can start from a single individual showing what they have done to achieve fulfilment in life and work.

### **Learning How to Learn**

The worldview of a UWC student is markedly different in that through the opportunities and in the people with whom they interact with, “you know what is possible and you know how to get there, which means you could get there again, and that’s a very different kettle of fish to never having that opportunity” (interview 2). The key idea that came up during this conversation is student exposure to graduates who are successfully finding fulfilment and enjoyment in what they do, this is not limited to high profile individuals, but includes those who are happy in life, with any measure of success, monetary or otherwise. In terms of education this is achievable when students have learned how to learn so they can pursue almost anything they want. In the age of the sixth industrial revolution (Wilenius & Kurki 2012; Wilenius 2017) the internet is a great source of knowledge that can be harnessed for self-teaching a skill that is desirable and can be enjoyable as well as rewarding.

### **Locally Applicable Education**

The alumni group alluded to the idea of learning to learn, as a route that future education could take. As important as learning to learn is learning to change opinion and open-mindedness to new ways of viewing the world, realising what you do and don’t know and where opinion should be changed. Seeing things that are different, even locally is important and a major advantage in multicultural education. A new approach to the Europeanised way of doing things, as suggested by A. Dlamini (interview 1), to include languages of neighbouring countries as a second language (Rather than French or Portuguese) could make graduates more marketable in nearby countries and open up new avenues of work and fulfilment. This already touches on systems that are suggested by alumni to make it possible for students to be inspired to do more than what they may have seen in their immediate surroundings. It boils down to an institutional ideology of the education system that is similar to that found in UWC and spreading that thinking to public schools, beginning with direct contact between UWC and other private and public schools.

#### ***6.1.8 System (Alternative/Suggested)***

### **Wholesome and Constructive Exposure**

In interviews with the alumni group it became increasingly clear that they saw value in the opportunities that were available to them as UWC students. UWC itself has shifted its vision from dealing with conflict between developed countries to the poverty gap between the developing and developed world (Branson 2003, 51). When we spoke about systemic ways of sharing these types of opportunities, practicality was a major concern. J. Hatton speaks on how to share the benefits of more developed areas with the rural areas as well as on an international level, “So logically, you obviously can’t get whole bunches of other cultures to move now to the countryside of Swaziland” (interview 3). D. Armstrong had the idea of deliberately taking people from their original setting to explore the world in order to benefit from this contact and come home with new ideas, although this happens at a high cost, mitigating this cost by concentrating on sharing that experience as opposed to moving a larger volume of people; “Having a lot of opportunities that very wholesomely take people out in a constructive way, and bringing them back has a ripple effect, in their life but also in their family, in their peers” (interview 2). This ripple effect has been discussed, but the way it is put here, it is a practical way of sharing it with as many people as possible while spending on a few, we could call them, representatives or spokespeople. In my mind they wouldn’t need to be chosen as the best or the brightest, but maybe the best at communicating and presenting to their peers even if their grades are not in the very top percentile.

### **Ripple Effect and Technology**

Another way to tackle the impracticality of moving people is suggested to be technology, also expensive, but if used correctly can narrow the world down, without the cost of transport across the globe. J. Hatton speaks on this “so the next best thing would be to somehow bring the classrooms to other countries [...] you’ve got an opportunity then for kids all around the world who wouldn’t necessarily have the opportunity to jump on a plane and visit countries and experience different cultures, they can!” (interview 3) The common thread between the ideas of ripple effect and using technology to narrow the world is the need for some guidance from teachers, although technology can narrow the world, and people can share experiences, there is a level of guidance that is needed in order to make these activities have a greater positive impact.

### **Widening Teachers’ Perspectives**

Simply connecting people or sending some off to learn would go a lot further if presentation skills and communication skills go hand in hand with these activities. This touches again on learning to learn, and learning to communicate, in a “wholesome” and “constructive” way. This means involving teachers in these processes, J. Hatton touches on this in his comment, “Also at the same time, you need better teachers, you’ve got to train

your teachers up and making the jobs in Swaziland attractive enough for the teachers to stay and continue to teach” (interview 3). Intervention has to include the guidance of teachers and even multiculturalism on the part of teachers, for example, they could be the ones who are sent to travel and make human connections which could then be maintained using technology, or a combination of students and teachers traveling. These types of interventions in education would purposely develop both corporate multicultural competencies as well as civic (Chen & Eastman 1997) to create a well-rounded and aware system of students and teachers.

### 6.1.9 *Litany (Alternative/Suggested)*

#### **Investment is Needed**

It has been made clear both in the background research and in the interviews that investment is a key feature of an improved education system in eSwatini. Without investment in education many of the suggestions that exist outside of the literal view are injured. Investment may come from government, although the economic situation in eSwatini suggests that this may not be the case in the near future (Marope 2010). There may still be other ways of acquiring investment such as non-traditional donors and new forms of private philanthropy that are emerging currently to alleviate shortcomings of government (Greenhill, Prizzon & Rogerson 2013; Harman & Williams 2014). Looking further ahead there have been ideas from the alumni group of where investment should go. The literature review of this project has also shed some light in this regard pointing out that the future in the sixth industrial revolution (Wilenius & Kurki 2012) is likely to be based in knowledge economy and industry where new combinations of knowledge are at the heart of innovation and entrepreneurship (Schumpeter & Elliott 1996).

#### **Opportunities in Extracurriculars**

Multicultural exchange is possible even with degrees of separation from face-to-face contact. Infrastructure is a key part of allowing long distance cultural exchange, J Hatton expresses this clearly in his comment “They need their supplies, which is decent equipment, decent internet, the kids enjoy and then start wanting to create jobs and industries in Swaziland.” (interview 3). The children’s enjoyment is an area that lends itself to extracurricular activities that are more for fun and feel less like a formal classroom. It is important not just to focus on academic excellence but other extracurricular activities. J. Hatton also touches on this during our conversation, “In this day and age, the best universities in the UK are some of the sports science universities like Loughborough.” (interview 3). Extracurricular activities are seen in Table 5 as a missed opportunity in the *Used*

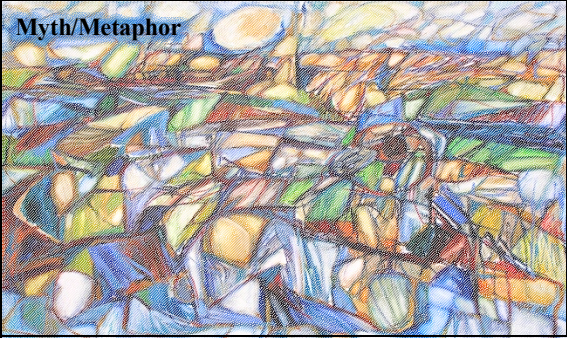
*Future Litany* and could be source of great improvement and motivation in the future of education in eSwatini both in public and private schools.

### **Beyond Just Smartphones, Research Methods**

Connectivity is available to people on a personal level, but the institutions seem to fall short on providing these types of facilities and using them proactively as pointed out by D. Armstrong “People are more connected from their own initiatives, because they have smartphones, because they have better internet nowadays, but the schools are not the same in that regard” (interview 2). J. Hatton continues onto this thought with his suggestion, “So I think the next most important step is to make sure that, even in the countryside, they have got access to decent, cheap internet. You know, broadband internet speeds so that the kids in classrooms can access educational facilities that, you know you can webinar with another class in China or webinar with Canada.” (interview 3). The future school is one where students can see far more of what is outside of their own physical spaces and pursue interests based on skills taught to them by teachers who are experts in using technology for teaching, transferring that to students who can be more independent in what they choose to learn on their own. These developments can enable a level of freedom and innovation that is supported by education which covers the basics of using technology to learn and create.

### 6.1.10 Table 8: Alumni Alternative/Suggested Future

Artwork Title: “Song of the Earth” (Berman 2008), representing more colourful and happier dance in harmony with “the Earth” in song and dance. This touches on environmental stewardship as well as social connections, between each other and our surroundings. This is a compilation of the results of my analysis of the Alumni Alternative/Suggested Future.

 <p><b>Myth/Metaphor</b></p>	<ul style="list-style-type: none"> <li>• <b>Go for rhythm rather than routine, "It's not just school, it's a kind of life."</b></li> <li>• <b>The Song</b> Harmony and Unity Structure (routine) at the same time as Freedom (choice, ability to question)</li> </ul>
<p><b>Worldview/Discourse</b></p> <ul style="list-style-type: none"> <li>• Fulfilment in life and work rank higher than other measures of success among the alumni group.</li> <li>• Realising that interest, enjoyment, fulfilment, meaning and earning money are all possible is a key step in the development of an educated adult, and should be a goal of education.</li> <li>• Learning to learn and being open minded are also key to success in the future of education, taking into account uncertainty and flexibility that is necessary in the future.</li> <li>• Applicability of education must include, not only Europeanised centres of capital, but also neighbouring countries to eSwatini.</li> <li>• Direct contact between UWC and public schools to share in contacts that may inspire students.</li> <li>• Embracing the culture of eSwatini at the same time as globalisation is healthy.</li> </ul>	
<p><b>System</b></p> <ul style="list-style-type: none"> <li>• Wholesomely and constructively take people out to bring them back and share international and multicultural experiences.</li> <li>• Ripple effect of sharing experiences in the community.</li> <li>• Using technology for students to experience other cultures, without the opportunity to travel.</li> <li>• Guidance from teachers and widening of teachers' perspectives is equally important to create larger impact of technology and ripple effect.</li> </ul>	
<p><b>Litany</b></p> <ul style="list-style-type: none"> <li>• Extra-curricular activities are an opportunity for sharing experiences and contact between people, institutions, countries and other entities.             <ul style="list-style-type: none"> <li>○ Allow enjoyment to inspire learning and other activities.</li> </ul> </li> <li>• It is crucial to invest in technology, teachers, equipment ...etc especially in the rural areas.</li> <li>• Connectivity cannot be left to smartphones alone; more can be done in educational institutions to better use and teach the use of connective technology.             <ul style="list-style-type: none"> <li>○ Learning how to find and critique information.</li> </ul> </li> </ul>	

## 6.2 Educators' Interviews CLA

As a foreword to the ideas presented from the educators' interviews, I noticed that I represented the alumni in these conversations for two reasons; firstly that I completed alumni interviews before completing interviews with the educators group, secondly that I am one of the alumni and as such belong in the group even as an interviewer. I found that I brought up some ideas that I found interesting from my conversations with alumni to see what the reactions of the educators would be. There are some notions that I carried into these interviews that were then elaborated and given some more explanation from a different viewpoint especially in the litany and system sections although in general there was no major disagreement that came up between the alumni and educator groups. Some of the ideas are stated in relation to the alumni responses in terms of similarity or difference from what has been uncovered in Chapter 7.1.

### 6.2.1 *Litany (Used)*

#### **Intact Education System (Compared)**

The educators group had a stronger notion than the alumni group that eSwatini's education system, especially in public schools, was of higher quality than that of neighbouring countries, where South Africa was the main example. This was stated by T. Chikwanda in terms of passing mark requirements "I tend to think that our system is better than the South African system. With the South African system, it's like, I mean the passing mark for high school like form 5, matric and so on is like, 30% or so. I'm not sure what it is here (public schools) but I think it's much higher than that. I mean in IB it's 45%, that's a 4 (out of 7) if you remember that. Then in IGCSE it's about 50% or thereabouts. So, I actually think our education system here is better than certainly South Africa, I don't know so much about Mozambique and so on." (interview 5). L. Nodder shared similar sentiments about schooling in eSwatini when looking at applicants to Waterford UWC who came from all over the world, and those who could afford the private school fees from Swaziland and Southern Africa also apply in large numbers, "my general sense was that state schooling in Swaziland was stronger than the average state schooling for schools in South Africa that had been under Bantu education historically. I thought, and this we saw in terms of the entrance testing results of people who were applying to come to Waterford" (interview 6). This advantage that eSwatini has reinforces what has been covered in Section 2 (Research Question) that eSwatini should consider aligning herself to developing human capital to make use of having large and resource rich neighbours (Botswana, Namibia, South Africa, Angola and Mozambique) and bring remittances into

the country as a development strategy where education should play a major part and continue to be superior in developing human capital (Marope 2010).

### **Part Public Part Private**

Schools that are part public and part private are a key feature of conversations with the educators' group who were able to elaborate far deeper than the alumni group as they have more knowledge about the institutional setup. Most of the educators having worked in public, private and some identified "hybrid" schools. Q. Reissmann talked about his time at SOS's "sort of, half public, half private school" (interview 4) and described it, "SOS had some support from the SOS organization, but the kind of tone of the school was more like a public school, the school offered the same kind of curriculum that a public school would, but the teachers were slightly better paid so that they could draw better qualified and more competent teachers, so that was the main difference." (interview 4). I took notice of the mention of the "tone of the school" being more like a public school although better supported with infrastructure and better salaries for teachers since the costs of building the school was offset by an external source. There is something that speaks to the culture of such a hybrid school that differentiates it from one that is "normal" and undernourished in terms of funding and facilities. The school culture aspect is a reflection on the type of worldview that participants of the school would have compared to their peers in other institutions and can be elaborated in worldview sections of CLA discussion of findings to come.

### **Deliberate Multiculturalism**

Multiculturalism is identified in the background research as a major advantage in educating students to be more competitive when it comes to getting better jobs in high profile and global organisations (Resnik 2009), it is however noted by the educators' group that this is not limited to UWC alone. The alumni group pointed out a diversity in schools outside of UWC which was less deliberate but still exists, especially in urban centres where demographics show more variety. It is argued by the educators' group that it is a weaker form of multiculturalism, giving an illusion of variety while the students still share similar backgrounds, unlike UWC's type of multiculturalism, "at Waterford you will sort of meet Chinese people and Scandinavian people and Americans and South Americans so It's multicultural in a much broader sense than, sort of the normal Swazi school, which is quite uniform really, in that the students all have a quite similar background." (interview 4). Students literally come from completely different ways of life at UWC as opposed to a "normal" school where students live in the same city and country, T. Chikwanda also pointed this out in his comment "I think with public schools what happens is that they really focus on the locals don't they, not focus, but certainly naturally their clientele will be the local people. So, I mean getting a whole lot of foreign kids

coming to a public-school works, but the facilities usually aren't as good, so parents actually prefer to take their kids to a private school. [...] But, having said that, I mean you have been to Swaziland, so you know St Mark's (Public School), and even Sifundzani for that matter. Sifundzani is public stroke private." (interview 5) The phenomenon of public-school intersecting with private entities does add a little bit of multiculturalism although it is a diluted and accidental version of it.

As much as UWC is deliberate in its multiculturalism and differentiates itself through this, it was noted by the educators that there are other institutions with a similar deliberately multicultural approach in the Southern African region, T Chikwanda pointed out one such institution;

I've been to an institution in South Africa called the African Leadership Academy (ALA), and they are very diverse as well. So, what they concentrate on there is to try and get kids from all over Africa. It's in Johannesburg, it was set up maybe 10 years ago now. [...] so, what happened is that these guys who set it up, had the idea of bringing kids from all over Africa in particular and grooming them into leaders. What they do is they follow the A-Level curriculum, and there is a whole lot of entrepreneurship that goes around it. In fact, one of the driving factors, if you will, is actually entrepreneurship. In any case, as far as multiculturalism goes, there are kids from literally all over Africa, from Cape to Cairo, there is absolutely everybody. (interview 5.)

This example, although not in eSwatini, shows the reactionary nature of, especially private schools, to the demands of multinational firms for multicultural competencies (Resnik 2009) and in this case a specific focus on entrepreneurship as well. It is true that education for globalised cultures is necessary to meet the challenges of a transformed world of fast technological change and new global issues to be solved (Little & Green 2009). T. Chikwanda ends his remarks on more widespread multiculturalism to include more of the elite schools around Africa, "and so, I don't find that diversity is unique to UWC. I've been to American International School of Lusaka for example, in Zambia, and there are kids who are mainly expatriate kids, from all over the world and so on and so forth. So, in terms of the diversity I don't think it's unique to UWC, I tend to think that any international school you go to is like that, they are all the same." (interview 5). Even with the use of technology to make the world more accessible, it must be done so purposely, otherwise it can be limited to connecting people more locally, "However in the government schools, I don't think they have that sharing of culture as such. I mean if you go to, say Mater Dolorosa or KaBois here, it's like they are tweeting to their friends that are locals, so I don't think that technology for the public schools necessarily opens up



culture or cultural interaction, I doubt that it does, because I mean they tweet amongst themselves.” (interview 5).

### **Poor Technology Infrastructure**

Infrastructure for schools especially when it comes to technology is weak across the board in eSwatini, this includes UWC and other private schools. The country as a whole is behind when it comes to internet bandwidth, especially compared to first world countries where it is almost a given that streaming video content will work without any hiccups. This shortcoming was expressed from within Waterford UWC by Q. Reissmann and can be assumed to be true for “lesser” institutions as well, “while kids have their phones, schools themselves don’t have very good I.T. infrastructure, so even at Waterford, I’m not always sure that I can stream a YouTube video or something like that and actually use internet materials in class which I could show the class and then generate a discussion from it. (interview 4).

### **Academics and Extracurriculars Disconnect**

There is a disconnect that is noted by the educators, when it comes to extra-curricular activities such as sport, their importance is seen as lower than academics. T. Chikwanda responded to my question about this in describing the trend of academics being seen as the most important, to the extent that sports awards are no longer given to top sports people amongst the students at Waterford UWC;

Okay I think with sports it’s encouraged as an extracurricular activity because, well you don’t want kids to just focus on academics, so they need to get out there and do something else. [...] they had sports awards then, now they’ve actually abolished sports awards. They abolished them about, must be now four or five years ago. [...] I don’t know about you when you played volleyball, I don’t know if you aspired to be the MVP (Most Valuable Player) that year?

**M. Reissmann:** Definitely yes.

T. Chikwanda: But that’s not here anymore, it’s there but I think when we had the sports awards its role was heightened. Now it’s there, the teams are great, they go off to AISJ (American International School of Johannesburg) or whatever and they win, and they come back. We don’t make such a big thing of it. (interview 4.)

I was disappointed to hear about this development because this was something that we as students enjoyed and worked hard towards being recognised outside of the classroom, sporting achievements contribute to school pride as well. The academic opportunities are wonderful to have but the loss of other types of opportunities excludes students who may be stronger in that regard than in academics or simply aren’t motivated by the school to

do well anywhere but the classroom. Conforming to global standards puts a lot of pressure on institutions to focus mainly on academics which is good, but there are opportunities for outside interaction with, for example, other schools that are being missed. In the future, if this trend continues, there is a risk that students will be less well-rounded and only think in terms of academics and monetary measures of success from their education.

Students who attend any UWC have the opportunity to be Davis UWC Scholars.

Davis United World College (UWC) Scholars are exceptional young people who have graduated from a UWC school and then matriculated at selected U.S. colleges or universities. The UWC experience [...] which brings students from around the world to live and learn together in one of 17 locations on five continents [...] has challenged them academically and personally, expanded their horizons exponentially, and shown them how to build understanding from diversity. [...] Once UWC graduates enrol in one of our partner U.S. colleges or universities, our program provides financial support for their undergraduate educations through institutional grants that support need-based scholarships for Davis UWC Scholars. (Davis United World College Scholars Program 2019b.)

Parents take this opportunity into account when sending their children to any UWC school including Waterford in eSwatini and it has a notable effect on their priorities as well as the school in general, this came up in my conversation with T. Chikwanda, “Yeah they look at that, even with kids coming into Form 1 (Upper Secondary) you would be surprised that their parents obviously look at the fact that they could go to America. It’s wonderful that the kids can go to America, but it somehow takes the spotlight away from everything but academics.” (interview 5).

One of the things that links Waterford UWC to other schools in Southern African community is sport, it was pointed out by L. Nodder as a similarity, especially to other private schools in the region “In a way, and I think Waterford was slightly more rooted in an amalgam of Southern African and maybe Eastern African cultures, and of course we had all sorts of other influences coming in as well. But I think Waterford conformed, at least loosely, to expectations of what a school might look like in Southern Africa. [...] We had the assumptions around sport, the assumptions around the structure of the school day, those were all things that we had in common with other schools in Southern Africa.” (interview 6). This comment shows how each UWC is rooted within the community where it is located, this is true for all schools anywhere. Recognition of community roots are important and could be an asset in terms of sharing and interacting within any given

community. This once again shows how a purely academic stance when it comes to education is a weakness within school systems, especially the elite schools, increasing the disconnection that already exists between private and public schools. Sharing of culture is not adequate and, in the future, this could add to the already existing disconnect and inequality (Resnik 2009) between educational institutions of all kinds, public, private and hybrids.

### 6.2.2 *System (Used)*

#### **Colonial Missionary Roots of Education**

Systemic aspects of education were discussed mainly in terms of how schools run and what influences the well running of a school especially with regard to the issues that are found in public schools. A deeper analysis of hybrid schools or so called “part public part private” was seen by educators in the light of the origins of the schools and their history in changing from what they were at conception to what they have become now. Q. Reissmann having worked at public school in rural eSwatini, moving to public school in the capital city then part private part public schools and finally at Waterford UWC which is fully private although belonging to a large network of 17 sister schools worldwide (UWC). When speaking about how SOS was different from fully public schools Q. Reissmann described it as “the actual physical structure of the school is very good, SOS built the school, so the facilities are good, but as the years passed I think SOS gave the school a bit less support so even though the structure of the school is good, the running costs are similar to that of a public school.” (interview 4). This description is not far from that of schools that are fully public in their current set up and one could say that SOS might be in the early stages of what has historically happened with schools that are fully public. Their origins are from the colonial era and many of them actually started as missionary schools, with names such as St. Mark’s, St. Michaels, Salesian, Mater Dolorosa and so on. Both Q. Reissmann and T. Chikwanda noted some of these schools in our conversations. T. Chikwanda comments on some of the nearby schools change over the last 10 years or so, “what’s happened with most of these missionary schools like St. Mark’s, and there’s a few more in town like Mater Dolorosa, certainly what has happened over time is that the government has almost literally taken over these ex-missionary schools like St. Mark’s. I think when it started it was purely missionary, I think in Swaziland there is also Salesian where Catholic church still has a lot to do with it and a few others, I think have really been handed over to the government. When that happens, people see standards as falling among other things, and so they don’t take their kids there.” (interview 5).

eSwatini's well running education system today was handed over from the British at the end of the colonial period just over 50 years ago, as Q. Reissmann points out as well, "there were a lot of missionary schools and while support from the churches that started them became a bit less and less the changeover was very gradual. Swaziland has a very well established and well running education system even though it is quite conservative." (interview 4). This history is part of what sets the education standard higher than that of neighbouring countries as has been noted in discussions. eSwatini also has a history of relative stability compared to apartheid in South Africa and the civil war in Mozambique, as pointed out by Q. Reissmann.

I think that the public-school system in Swaziland at the moment is probably better than South Africa and possibly Mozambique. In South Africa after the end of apartheid I think the education system tried to change too much too fast, and in the end, it was degraded a certain amount, I think. Whereas Swaziland at the end of the colonial period picked up an intact education system and didn't change it much, so the quality of education didn't diminish significantly. [...] I think in Mozambique the civil war did have a big impact, I'm not sure exactly what the state of public education is in Mozambique, it's a very big country and I think there is probably a big difference between the rural and urban schools but I'm not that well informed about it. (interview 4.)

### **Urban and Rural Contrast**

The idea of a school's location also factors into the quality of education with those further from urban areas showing a poorer standard of education and lower levels of multiculturalism. Q. Reissmann speaks about the difference between rural and urban public schools in our conversation, "in Swaziland with urban and rural public schools might be quite a big difference [...] so the rural schools in Swaziland, they get the same support from the government, which is to say teachers' salaries are paid, but the students come from quite financially compromised backgrounds often, so the school fees are not as high and the facilities are often not that well looked after" (interview 4). T. Chikwanda expands on his comments about public schools to include ideas about multiculturalism "St. Mark's is quite multicultural, not so much anymore, but certainly 10 maybe 15 years ago, you got a lot of kids, black, white, Indian and mixed-race heritages who went to St. Marks that I know. It is a public school, so I tend to think maybe location is one thing that helps, that has been a factor at least in having kids who come from all over." (interview 5), it surfaces that parents who are not of Swazi heritage are mostly found in the urban areas and where they choose to send their children is more and more to private schools, although this was not as much the case in the past. For example, Q. Reissmann, a white (German heritage) person, attended St. Marks school as a student when he was young,

when it still had more diversity and a higher perceived standard of education. Presently the go to school is Sifundzani rather than St. Marks with a higher level of diversity but also higher school fees, better facilities and better paid staff.

### **Generating Human Capital**

R. Raivio, a Finnish education leader (Principal of special needs school) as well as being a social worker gives a perspective that the goal of education is as follows “our goal is that when the kids are eighteen that they are going to survive in life, get a job, be part of the workforce” (interview 7). This goal is based on providing a good basic level of education, even to those children who are troubled, in this sense I draw similarity between special needs education and rural education in eSwatini. R. Raivio continues to say, “in Finland, most of the people go to second level school and graduate at low cost [...] like if you think how a country has more resources from the same amount of work [...] more educated countries get more resources” (interview 7) which highlights the equality that allows everyone to have a similar standard of education eventually leading to better human capital and greater efficiency in the long run. L. Nodder also noted how investing in schooling is important to build human capital, but efforts not to lose this investment through brain drain are equally important, his comments on his time in Lesotho in previous years and on a more recent visit are eye opening in this regard, “When I last went to Lesotho I was quite depressed at, it might or might not be relevant, I was quite depressed at how even some of the things that used to be, little enterprises that used to be led by Basotho (people of Lesotho), now had somebody from China sitting at the front. That’s not to criticise Chinese people for being around but it seemed as though all that national resource that had been put into education in the 60s, 70s and 80s was nowhere to be seen, it seemed as though the place of Basotho in economic activity in that country had gone backwards.” (interview 6). To keep human capital involved in future economies, technology and skills are central to the project of development, but this must be geared towards successful globalisation and sustainable development (Little & Green 2009).

### **New Technology and Methods**

The influence of technology on education is mentioned by the educators’ group, although resources are limited in terms of bandwidth (as discussed in the Litany) there have been some notable changes in the way teachers teach. T. Chikwanda spoke about what he has noticed in classrooms at UWC;

Definitely it’s is different, even the way we teach is different, it is no longer the board and chalk, now you have your PowerPoint and the internet and even just the way we teach now is more, what they call “student centred” and so on and so forth. The kids obviously, you were talking about smartphones, yeah sure I mean

in terms of communication with even just other UWCs we have lots of that I mean they are always on their Twitter or whatever it is that they are on, or Facebook. It does make a difference; technology has changed a lot of things to be honest in terms of teaching. (interview 5.)

This conversation covers greater connectivity but also touches on a new view of teaching, “student centred”, which brings us neatly towards discussion of worldviews in education. Technology has eliminated old ways of writing on chalk boards and somehow making the experience less about creating notes as the teacher writes but more about showing slides and discussing them, it seems the new approach of student-centred education has some links to technology which I will discuss in more detail below in the Worldview/Discourse section of educators’ ideas in my conversations with them.

### 6.2.3 *Worldview (Used)*

#### **Deliberate Focus on Multiculturalism and Sustainability**

Educators provided detailed insight into the thinking that goes on within different institutions of education and how it shapes the experiences of students and staff. UWC as a private school has a standard of education much higher than public schools but it also separates itself from other private schools, Q. Reissmann differentiates it in his comment “I think, in terms of the private sector, there are a lot of good schools in both South Africa and in Mozambique which are as good as, Waterford let’s say, although they’re not as explicitly focused on multiculturalism or sustainability and that kind of thing, as Waterford is as a UWC” (interview 4). Being part of the global UWC community means that there is more thought given to the culture of the school as a representative of a global community in education. There are some observations based on the specific UWC environment that show its impact on the lives the students as they are mingled with one another and are able to affect each other in various ways, through their similarities and their differences. A good example is given by Q. Reissmann from in class experience at Waterford UWC;

[...]in the formal system you can often see, for example in a Theory of Knowledge class, a lot of students from the African kind of background like Swazi students, those from Zimbabwe and so on, often come from very Christian and quite conservative schools prior to coming to Waterford [...] many of them have actually said that they are surprised at how... that actually there are different ways of looking at the world, or different ideologies which they had never really thought of before. [...] When they start mixing with people from Europe and the U.S. and

so on. So that makes a very big impact on them because they realise that the world actually has more ideologies in it than they were aware of. (interview 4.)

Awareness of other ideologies in students is the first step, a changed worldview and more aware mind can lead to more concrete outcomes, such as questioning what one thinks they know and acting on new knowledge. This theme of questioning one's own ideas also came up in the alumni interviews, educators put it in terms of teaching outcomes while alumni had a sense of personal growth attached to it in their own lives. The deliberate way in which students interact with people far removed from themselves is the essence of what makes UWC heightened in its impact on education, especially compared to public education in eSwatini as pointed out by Q. Reissmann;

[I]ndeed the average Swazi student is a sort of a bridge between the traditional Swazi culture and English or western culture, there is that aspect [...] I would say that's quite different from, let's say Waterford, because all the students are pretty much in the same boat, so they both are familiar with two cultures so it's multicultural in that sense, but at Waterford [...] the UWCs are globally quite different because they have this deliberate cultural diversity which I think does make the UWC special even in a global context. (interview 4.)

In contrast schooling in rural public schools is made more difficult by cultural differences even though students learn coming from a background that is SiSwati speaking and trying to learn a mostly English-speaking curriculum especially in high school, "Often in the high schools people are learning in what is very much a second language which makes it a lot more difficult in the rural schools" (interview 4).

### **Liberal and Conservative Balance**

The theme among educators' interviews of questioning knowledge appears more in students from more liberal backgrounds that allow freedom of thinking and choice, however this is not purely an advantage for these students, being overly liberal can be a crutch as expressed by Q. Reissmann;

[S]ome students that I teach, Scandinavians for example, they have quite a liberal educational background and sometimes I'll be teaching them, say in ESS (Environmental Sustainability Studies) class, and I'll be amazed how little scientific background they have, like things which I would think that any high school student would know about, they've actually never been taught, sort of basic physics like conduction and convection and things like that. [...] a kid who comes out of Waterford (Waterford high school into International Baccalaureate programme)

has had quite a solid science background and similarly even in the other Swazi schools where science is a compulsory component of their education. I think, yes, that could be seen as something possibly that is missing in the overly liberal. (interview 4.)

Hard work and commitment to the basics of education are still important and, in that respect, more conservative backgrounds have an advantage over liberal backgrounds through their commitment routine and hard work. R. Raivio in his comments about the Finnish school system that he is part of also sees the individualistic values common in less conservative education systems and points out the lack of community values in the development of students, “I think one problem now in the values of the education system is that it’s more like you’re an individual, the better you succeed in life the better person you are [...] one person who succeeds has people that are unhappy around him. That is no way to be happy really, then you end up with a society with walls” (interview 7). This touches on the song metaphor from the alumni group, stressing the importance of the rhythm and collaboration in life. This means that students from all backgrounds have something to offer each other when they come together and share their influences with each other. Conservative and liberal educational backgrounds can work well together with a healthy balance between the two. T. Chikwanda describes the multicultural atmosphere at Waterford UWC as a good challenge because the students are exploring new things and to guide them in this endeavour is rewarding from an educator’s perspective, “I like the multicultural atmosphere and also the type of students we have at Waterford, very good and they know what they want and they’ve got inquisitive minds and I think that that’s a good challenge there.” (interview 5).

### **Awareness and Confidence**

Educators see the value of education in its ability to inspire confidence in students for them to be able to function in the world and for them to know enough about what is going on around them to even take action in their own lives or in their communities. R. Raivio from the viewpoint of a school principal for troubled children and a social worker in Finland can appreciate that times are changing, and education needs to be re-evaluated “education is losing its aim, and, in that way, it loses its value” (interview 7). In a special needs school in Finland the idea is to go above and beyond the average school in seeking out the needs of students, “I think we are doing things in quite a new way. I think the thing is that our kids are very troubled, the traditional discipline of school hasn’t been working for them so, you have to flip your thinking [...] I think right now the aim of education is kind of lost, with the world changing so quickly becoming global and multicultural.” (interview 7). The main idea here is that keeping education relevant is more difficult and it goes back to questioning and knowing how to evaluate things in a reflexive



manner. Times of change are times of new decisions and those who are able to make the good choices are best equipped to survive, as R. Raivio puts it when talking about troubled youth, “becoming more self-confident and ending with a job” (interview 7).

The educators group pointed out that youth movements are important, especially when students can think for themselves and see what is right and wrong, given enough confidence they can make a stand for what they believe in and affect change. Q. Reissmann makes reference to apartheid South Africa;

in the 1970’s, when apartheid started being undermined, a lot of that questioning actually did come from schools. Probably also because what they were questioning was much more tangible to the students and they felt much more able to question. [...] Things like environmental issues are much harder to question because the evidence is not nearly as much in your face as apartheid was at that time. [...] Yeah, that was an interesting thing which I’ve never really thought of before, I think when the students can clearly see something to be not right then they are more likely to act, and I think in that way people who have an awareness of environmental issues are more likely to act than those who have not really been made to question it. (interview 4.)

Awareness of issues could come from contact with people outside of your background who may not have the same issues or see them differently, a type of informal education that exists to a large degree inside more deliberately multicultural schools, “I suppose we have to make a slight difference between the formal and informal education at Waterford, where informally there is a lot to be gained from interacting with students from different places and you would find they have different points of view.” (interview 4). It is difficult to share this informal education with public schools because there is an elitist viewpoint that is not only perpetuated by high cost of private school, or limited scholarship opportunities, the private schools are perceived from the outside as inaccessible. T. Chikwanda mentions this with regard to the brief contact that sometimes happens between Waterford UWC and other schools, “they call our coach here at Waterford and say ‘hey could we have friendly or whatever, let’s have a tournament’ and then they’d come up and then they’d interact. I noticed that when most kids come to Waterford, especially for the first time, they just have this view of Waterford, they revere Waterford, they have this perception.” (interview 5). The school’s reputation precedes itself in the way it is seen from the outside, but it must be mentioned that the ethos of UWC is one of constant improvement and working towards continuing to be one of the best educations in the world. T. Chikwanda makes mention of this aspect as well, “With Waterford, I just think over the years there has been a continuous improvement. The academics is important, and they

continuously try to refine that part of things, facilities and sources and so on, I think that's an ongoing thing at Waterford. We are always looking for ways to make things, from an academic point of view, better." (interview 5). There is an opening then for suggestion, that if students and teachers are able to see and interact more with their neighbouring educational institutions of all levels there is something to gain for everyone, and without this type of interaction there is a component missing in their education and the impact that is possible within the community.

### **Leadership Transition**

The discussion on leadership in the conversations with the educators' group is where we began to talk about positive change and positive ideas for the suggested future of education. Good schools need good leaders to allow teachers to perform at their best and students to do the same from good teachers. Teachers should enjoy their jobs if the school is running at its best as R. Raivio put it, "they enjoy doing that and if they are not, I think that it's just bad leadership" (interview 7). We have covered in some ways how leadership affects schools in comparing private, public and hybrid schools and what their main differences are in transition from one type of school to another. Historically speaking, there have been leadership transitions in schools of eSwatini, starting from missionary or colonial led schools, to current public or part public schools, with their different leadership attributes. Unanimously, the educators group members based in eSwatini have criticised the quality of education found in her public schools, in lack of support and funding as well as quality facilities and staff training. It comes as no surprise that these are the most poorly funded schools even if the school fees are the cheapest, it has become a must that schools which aim to give a higher quality of education in eSwatini seek additional funding from elsewhere. In rural and poor areas this can make them less accessible to the communities they are meant to serve, especially if they raise school fees acquire additional resources.

#### ***6.2.4 Myths Metaphors (Used)***

During interviews with the educators' group, we touched on some of the metaphorical or representational aspects of the used future in the Worldview section, things like questioning the status quo and the reverence to Waterford UWC that exists in the perception of the institution. In thinking about how one could represent these views in a more creative way the distance between prestigious educational institutions and ones that are more ordinary needs to be highlighted. T. Chikwanda has already explicitly noted that students who visit the Waterford UWC from outside already have a perception of the school as a level above their own, separated by wealth and opportunity to be able to attend. To be

able to enter a UWC as a middle/lower income-class Swazi, would be based on academic excellence, bursary awards and some measure of luck as space is limited and sought after.

### **The School on The Hill, Winding up the Mountain**

With Waterford, I just think over the years there has been a continuous improvement. The academics is important, and they continuously try to refine that part of things, facilities and sources and so on, I think that's an ongoing thing at Waterford. We are always looking for ways to make things, from an academic point of view, better. I'm looking for my metaphor. [...] Yes, it is a work in progress, and we are driving up, certainly with Waterford I don't think academic standards have gone down, I think we are winding it up, and up, and up. So, I would say, with the local schools, I think there is that relaxed attitude that has not gone away. It is a lot like a public enterprise, like SPTC (Swaziland Post and Telecommunications), and a private enterprise like MTN (Cell Phone Provider), the work ethic is different.

*M. Reissmann: Yeah, I get what you are saying and for me there the metaphor is that, you are winding up the hill to Waterford, or you are winding down the hill to the public schools. I think that is actually an excellent metaphor that we can pull out of this.*

*T. Chikwanda: Yes, winding up the hill to Waterford or winding down, or in a sense, plateauing with the public the public schools. (Interview 5.)*

In this description Waterford UWC is not only physically up a mountain (it really is) but also metaphorically. The feeling was that government run schools and institutions are mismanaged in some ways, their governing is not as meticulous as a dedicated private institution instead of the national bureaucracy. Looking forward into the future it is plausible that this separation will continue to increase unless public schools are able to join in the culture of constant improvement. Weak signals of such a culture is seen in the hybrid public-private schools that utilise the limited help from government along with an initiative from a different entity within the school's identity.

### **Ship with Too Many Captains**

R. Raivio brought up an interesting idea in our discussion of metaphors for his view on education (Finnish and general perspective), "A ship that has too many captains and no clear direction. Because the teachers don't know what the values of education should be, they're all just playing with their own values. They are doing a good job they are highly educated but they don't have like one captain, one direction." (interview 7). The idea that the values of those within an institution need to be centralised or given a familiarity to all those involved as a uniting force. The risk of having poor leadership lies within

this lack of direction, beneath any actions and systems of education, is a belief or value system that identifies a particular institution. I would argue that institutions that have found their values end up taking the form of a government school with an extra twist taken from some other entity. This could be a missionary or donor organisation or some other influence (e.g. SOS Children's Village and School, Montessori Primary School).

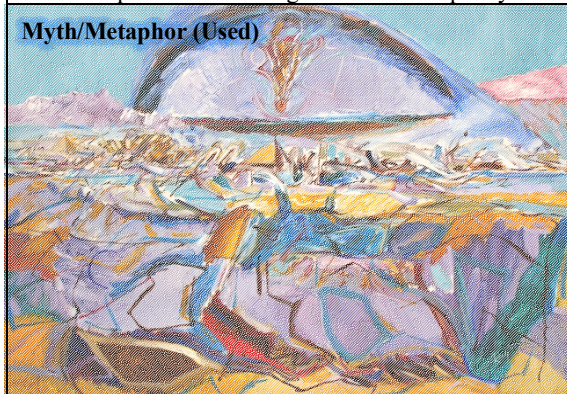
### 6.2.5 Table 9: Educators Used Future

Artwork Title: “Leaving Egypt” (Berman 2008), a view of Egypt depicted with a pyramid in the centre, with a plume of brilliance above. This image speaks to the separation and elevation of private or international schools above other schools in eSwatini. This is a compilation of the results of my analysis of the Educators Used Future.

<p><b>Litany</b></p> <ul style="list-style-type: none"> <li>• In general, eSwatini’s education system is stronger than neighbouring countries.</li> <li>• Part public part private schools are able to attract better teachers and higher quality education through extra resources available to them on top of government support.</li> <li>• Level of multiculturalism in schools that do not have a deliberate focus on it is actually very low, ethnic differences do not make backgrounds of students vary as much.             <ul style="list-style-type: none"> <li>○ International schools and private schools have greater level of multiculturalism through expatriate clientele and have much higher school fees.</li> </ul> </li> <li>• I.T. infrastructure is poor across the board in eSwatini, especially within educational institutions. Low bandwidth in public, private and UWC schools (if any computers are present in the public schools).</li> <li>• Extra-curricular activities are experiencing a disconnect to academics and distancing neighbouring schools from lack of interaction. Sports are taking a back seat, even at private institutions and UWC where they are declining in value compared to academics.</li> </ul>
<p><b>System</b></p> <ul style="list-style-type: none"> <li>• eSwatini’s education system has roots in her colonial history, with many schools starting out as missionary schools and being handed over to government becoming present day public schools.             <ul style="list-style-type: none"> <li>○ Varying levels of support from missions or other organisations of public schools is a determining factor in quality of education, where those that are more private than public have a higher level of education.</li> </ul> </li> <li>• The goal of education is to create human capital, but human capital is not well utilised, rather it is often lost to urban areas or larger outside economies.</li> <li>• Technology is transforming the classroom (along with society), computers are replacing traditional text on paper and chalkboard. A more student-centred approach to teaching is also emerging, especially in private and UWC schools.</li> </ul>
<p><b>Worldview/Discourse</b></p> <ul style="list-style-type: none"> <li>• The deliberate focus of UWC on multiculturalism and sustainability sets it apart from other private schools in education quality although others exist in Southern Africa that have a deliberate aim and multiculturalism.</li> <li>• Students at UWC are more than a bridge between two cultures, they are able to see new ideologies and worldviews that are foreign to their own cultures and have a greater possibility to act on new awareness.             <ul style="list-style-type: none"> <li>○ Students from liberal backgrounds are able to show those from conservative backgrounds that questioning the status quo is possible and important, while conservatively raised students can</li> </ul> </li> </ul>

show that it is important to work hard and grasp the basics of knowledge without question. A healthy balance can come out of interactions.

- Private schools like Waterford have a culture of constantly changing and improving, where government run public schools are gradually slipping in standards or at best plateauing.
- Poor quality of education in schools can be attributed low resources and poor leadership, this is directly correlated to schools that are purely run by the eSwatini government, with least funding, and lowest quality of staff and facilities.
- Historically there have been leadership transitions in schools of eSwatini with many public schools starting as missionary led institutions, moving to government led. The next leadership transition will be important in deciding the future on a policy and leadership level.



- **School on the Hill, winding up the mountain.**  
Private and UWC schools continually improving while Public institutions stagnate or deteriorate.
- **A ship with too many captains**  
Values are unfocused or non-existent.

### 6.2.6 *Myths Metaphors (Alternative/Suggested)*

The thoughts of the educators' group in this section are their ideas distilled after twenty minutes of conversation to create hopeful images (Alternative/Suggested) of the main issues we had been discussing. They carry perspective and purposeful creative thinking aimed at solving issues or reworking them.

#### **Pioneer First World**

Q. Reissmann: King Mswati said first world status by 2022 kind of thing. [...] What a lot of people don't realise is that the first world in a sense is in quite a mess because what is going on in the first world is not sustainable and in a way what one needs to do to people is ask them "What is a sustainable status?" or a sustainable end point that we should be working for. I think a lot of kids at school sort of think, well... the first world is actually where everything should be going to, and it's not that at all because it's all going to go pear shaped pretty soon possibly.

M. Reissmann: So you could say the new Vision 2022 could be for Swaziland to be the new first world and not to join the first world.

Q. Reissmann: Yes exactly, that's the sort of thing like, one would say "yes let's go for a first world status but without making the mistakes that the first world actually made" [...] a country like Swaziland could rather than trying to be first world, could be trying to be a role model rather than trying to follow a role, trying to model a better role would be a better way to go. I think that's a good end point actually, that development shouldn't actually be modelling a role but creating a role. (interview 4.)

In this part of the conversation with Q. Reissmann we spoke in broad terms about development after a conversation that covered issues of public and private education, globalisation, heritage and multiculturalism and some detail on the rural Swazi perspective on these issues. We reached this idea from discussing the King's "Vision 2022" and the imperfections of westernised development, also considering how eSwatini finds herself falling slightly behind in globalisation whilst simultaneously well rooted in the ways of old customs mingled with the new developments and influences of the western world. In essence rethinking the paradigm of development and carving out a pioneering role in the development arena.

The metaphor here is to place eSwatini in the role of an exploring pioneer or inventor trying new ways of doing things that are not overrun by western thinking but use the best parts of it to make new combinations. The small size of eSwatini could be a blessing or a curse but it does mean that experimental or new ways of dealing with issues can be implemented fairly quickly and one might say easily. It is true however that the small size limits both human and non-human capital. Confidence is key, and this outlook could yield some radical and disruptive ways of dealing with the major issues of eSwatini's development and education.

### **Leadership Body Language of Trust**

It's not a metaphor but it's a picture of leadership at all sorts of levels, from the ministry to schools, from the heads to the teachers, from the heads to the students and from the teachers to the students. The best leadership that I see is leadership that is present, leadership that is engaged, but leadership that also **gives the body language of trust**, and of freedom.

M. Reissmann: So the trick is in my mind is for people not to feel abandoned but to feel trusted.

L. Nodder: Yes, that could apply to the teachers, that could apply to the students and that could apply to the headmasters themselves within the country.

M. Reissmann: Yeah. I think that is a good metaphor that I could go with. We could use that metaphor to represent the school itself, and its personality in a way.

L. Nodder: If you think about your father in terms of that idea, I don't know how your father was in a home setting, but when I saw your father walk around the school. Your father gave people space, but he didn't show disinterest to them, he was always interested in them.

M. Reissmann: I think he is a teacher at all times, in my mind. When I grew up I would pretty much ask him a thousand questions and he would sort of be amused and give me some kind of an answer that would keep me going and then I would come back with another one, that's the sort of atmosphere that he has in the classroom as well.

L. Nodder: Yeah, he doesn't force a conformity, he doesn't force you to listen to him, but he doesn't remove himself from you there, "I trust you".

M. Reissmann: So the metaphor is Mr Reissmann?

L. Nodder: Yes. (interview 6.)

This is a flattering depiction of Q. Reissmann (interview 6) but has an important message about leadership's stance. This stance of trust and freedom, whilst present and engaged can be used to look at leadership in different educational institutions in eSwatini. I will explore what this might mean a little further in the layers of CLA above this particular metaphor. New leadership roles can be crafted from this idea, moving away from the "used future" metaphors the "school on the hill" and the "ship with too many captains". The best teachers fill this type of leadership role, the same can be said for the best school administration and the best national level administration that supports the education systems of eSwatini. Body language as it is described here, is non-verbal communication, this type of communication is not outright or in your face but also constitutes a large part of the message that you send out. My impression of this is that this metaphor covers the human part of leadership, rather than systemic. The nuances of communicating trust and allowing freedom are present in all levels and relationships of education systems. It could be the source of courage and confidence required in the previous metaphor to "Pioneer the First World".

R. Raivio also mentions trust as a major part of leadership roles in education and social work especially in supporting teachers and social workers. "When you trust people then people start to act trustworthy." (interview 7). If this statement reflects the attitudes of leadership, there is a risk of being taken advantage of, however the nurturing effect this leadership has is invaluable. Untrustworthy people must be dealt with accordingly and systems put in place that may limit the risks while reaping the benefits of this "body language of trust".



### 6.2.7 *Worldview (Alternative/Suggested)*

In this section I highlight the parts of conversations with the educators' group that show some suggestions of worldviews and useful discourse, suggesting what is needed for the education system in eSwatini as it has been discussed. This is a different process than that of digging for a metaphor that could represent issues that start at the litany level. I feel a sense of empowerment to think in the way the base metaphor prescribes. I am looking for worldviews and discourses that can support a pioneering spirit as well as a leadership stance of trust within the education and development systems of eSwatini.

#### **Multi-perspective Thinking**

From an educator's perspective the worldview consists of sharing part of one's self in order to affect positive change in youth during their development years. The educators understand that what they do affects the children in a profound way when they teach. Q. Reissmann raises this issue with respect epistemology of a lesson. "I think sometimes in a subject like history, you can sort of teach it in a way, where the teacher will say "This is how it happened", and you can also teach in a way where you say "These are different ways of showing how it happened" from different perspectives. [...] I think a lot of the teaching force itself is quite conservative in that the teachers themselves perhaps are not questioning as much as they should be, so they sort of sound too sure of themselves almost." (interview 4). The classroom discourse includes the teacher's reflection on the material, they can give a perspective that is their own or give perspectives that might even contradict their own views, with the good example of a subject like history. Multi-perspective thinking is purposely wide and gives different accounts as it is taught to the students. The teacher can raise their own questions about the material and ways of explaining it to their own satisfaction, and then continue to think about ways of explaining things where multi-perspective thinking is applicable.

#### **Learning as a Questioning Process**

In discussion with Q. Reissmann the idea of questioning was highlighted as a key part of the education process, "I think it's quite important, especially if we are looking at things like sustainability, where there is a lot, if you look at what you pick up from the media, it's quite hard to separate what is propaganda from what is good science for example, and those sorts of skills do require questioning" (interview 4). This adds to the idea of teacher's having to question themselves, in the age where information comes in mass but and from intangible sources, everyone has to struggle with these types of questions more and more in any walk of life. Good science and propaganda are harder and harder to tell apart if you look at the internet as the major new game changing information

resource. This approach to education describes a large part of the worldview of the educators' group and articulated well by Q. Reissmann in our discussion, "They have to be actively encouraged to question, this is something that I've found is ESS (Environmental Systems Science) classes a lot, a lot of the questions are based on your opinions and how you can justify your opinion, that sort of approach." (interview 4). It is in discussions of issues, expressing your opinion, and having the chance to hear others, that the process of questioning begins in earnest. It is clearer from discussion that before anything can be questioned, it must be brought to the attention of students and teachers. Issues such as sustainability are being questioned by students from the vantage point given to them by science classrooms, where the issues are explained to them, allowing them to pose questions about issues.

in 1976, when apartheid started being undermined, a lot of that questioning actually did come from schools. Probably also because what they were questioning was much more tangible to the students and they felt much more able to question. Things like environmental issues are much harder to question because the evidence is not nearly as much in your face as apartheid was at that time. [...] I think when the students can clearly see something to be not right, then they are more likely to act, and I think in that way people who have an awareness of environmental issues are more likely to act than those who have not really been made to question it. (interview 4.)

The Soweto Uprising is a grave example of students making judgments and decisions based on their beliefs (Ndlovu 2006). Here the process linking knowledge to action is described in the sense that knowledge feeds action, especially changing and developing through a process of learning and questioning. Q. Reissmann argues that the process of experimentation lays out the scientific method of logical questioning, "in science you are fairly clear what is right and what is not right, but the reasoning behind it, you are supposed to learn science through experimental investigation which is a sort of questioning process." (interview 4) This puts experimental investigation in the backbone of education so that students can learn the process of investigation and doing so using "good science". Although scientific experiments do not have outcomes that are as complex as social issues, the thinking can still be applied and rethinking or building an opinion can stem from this type of questioning process. This ties in nicely again with the idea of teachers showing many perspectives in a classroom, and even exploring their own personal perspectives through teaching.

### **Forming Opinions**

The spirit of trust from the Myth/Metaphor CLA level is important when teachers and students are asked to consider their opinions and express them in a safe environment. Trust also supports the pioneering spirit that is highlighted in the Myth/Metaphor CLA level. R. Raivio as a leader in a school and the social work industry focuses on happiness of his teams. Fulfilment and enjoyment in work go a long way in those lines of work to keep teachers and social workers motivated to make positive change in people's lives every day. "they enjoy doing that and if they are not, I think that it's just bad leadership" (interview 7), R. Raivio takes on the responsibility of keeping his team happy and influences the rest of the operations from that point by giving his team trust to execute once they are well taken care of and motivated to do good work,

**M. Reissmann: you think the best place to change education is actually to deal with the teachers?**

R. Raivio: Yeah, to keep teachers highly educated for equality and give them trust. (interview 7.)

### **Professional Development and Worldview**

Teachers at UWC and private schools work in a very different professional environment where they are able to grow in more ways than those in public schools. They are intentionally immersed in a different ideological setting that comes from a different leadership approach. C. Chikwanda touches on this during our discussion of technology and UWC ideology's effects on teaching, "Even we teachers, to be honest, I'm sure every teacher here, we get exposed to that, we are even told and read about it, and so we act deliberately and like you are saying international minded. So even if you have got this very local way of doing things in your head, the moment you come here, you know we have this professional development about what a UWC is, the ideology behind it and international mindedness, you kind of begin to think like that." (interview 5). The campus is a place of learning for everybody involved, not limited to students only. The deliberate nature of multicultural ideology prescribed is a key feature that allows learning to happen in the way it is meant to at UWC schools.

### **Technology needs "Deliberate International Mindedness"**

There is an argument that allowing technology to infiltrate society will unlock sharing of cultures as a catalyst to communication. However, it is made clear by discussions with the educators' group that technology alone cannot unlock sharing of culture. Communication is increased by technology but not directed by it. There has to be a motive to explore outside of one's circles and opportunities for connection with specific people created that can be grown and nurtured into a cultural exchange. "Yes, so I'll go back to technology and internet, classroom lessons in public schools, I think they must adopt, like

we have, a deliberate international mindedness, you know with the UWC and IB. The IB curriculum and the whole UWC thing has got this deliberate thing about international mindedness. [...] So, I think one thing that public schools can do, is just to have deliberately there in their mission statement or something. That they are going to be internationally minded and that they won't be so closed in." (interview 7). The mission statements of public schools are an area that could be explored as a way to give them guidance in finding an identity.

### **Structure in Swazi Culture**

The identity of the people of eSwatini is linked to a culture that has not been shaken as much as neighbouring countries. Compared to Mozambique and South Africa, eSwatini provides sufficient structure and motivation to produce professional teachers. L. Nodder describes the cultural climate in eSwatini in terms of the quality of teachers;

We also observed it in terms of Waterford's engagement in community service in different schools, that there was a greater emphasis put on classroom attendance in Swaziland. People actually more or less went to school, and there was a sufficient structure within society to hold people in school while they were meant to be in school and I think that also applied to the teachers, there seemed to be, in a very generalised sense, a slightly higher level of motivation and sense of professional duty, I thought, a sense of vocation by teachers that I met in Swaziland. (interview 6.)

Given the right leadership mentality there is a good possibility to open a way for the Swati culture to pursue better ways of educating. In a sense the building blocks are already there with a culture that gives good structure. A good leader is somebody who works on the worldview level, giving a vision and purpose to an institution as L. Nodder puts it while speaking about his some of his experiences in Lesotho, "our closest school, I thought had an extremely good headmaster and there was a sense of purpose about the school." (interview 6). This edges into ideas that are core in Futures Studies, a leader with Futures Consciousness (Bell 2003) has a good and straight forward idea of what they will achieve while they run an institution. L. Nodder refers to an exemplary head of a school which turns out to have harnessed government support as well as other means of creating a formidable school, "you need people like Mary Fraser (former Headmistress at Sifundzani, for several years) it's not because she was Scottish, it's because she had a bloody good idea of, and a straightforward idea, of what she wanted to achieve within the resources that she was able to." (interview 6) Mary Fraser was not a worker; she was a professional at her craft of running her school. Her school, in that she was the ideological

source of the school's identity. L. Nodder asserts that "the trick" is to move people from being workers to being professionals with enough freedom, even with the risk of some doing a bad job.

[A]nd again if the system gives teachers enough space to decide quite how they want to teach and what they want to emphasise you run the risk of weak teachers doing a poor job, but my experience has always been that the aggregate has been a better outcome than if one wants to strictly regulate quite or exactly what teachers will teach, at what time, how it will be assessed and so on. The trick is to move from teachers being workers to being professionals. (interview 6.)

To deal with issues related to teachers given freedom and not doing a good enough job trust is seen as the long term solution, touching on the system level of the CLA analysis, a system based on trust is thought to have a better outcome, "If the system says to teachers, "we trust your judgement, we trust your work ethic and we will give you space to teach as creatively as you can within the constraints that our resource situation permits" by and large I think you get better outcome." (interview 6). L Nodder goes on to give an example of how Singapore runs its education administration by keeping, at least, all the heads of the schools involved in all major decisions made by their ministry of education on a governmental level;

Now Singapore has a much more controlled system but it is small enough so that no change from the ministry of education is brought in without a conference of all the heads of all the schools in Singapore. They have a say, maybe the teachers don't have so much of a say but there's no such thing as an edict from the ministry of education in Singapore, where the heads will roll their eyes and say, "Where did this come from?". (interview 6.)

This is the type of thinking that can be applied in the system level to be one of the guiding principles when thinking about creating or amending the system of education in eSwatini.

### **Trust Creating Confidence and Safety**

R. Raivio shared similar ideas to L. Nodder, which is not surprising since they are both in education leadership roles, however, they come from completely different backgrounds and L. Nodder has significantly more experience. Raivio speaks beginning with the idea of common good over individualism, "In my opinion, right now the aim of the education system should be moved back to common good thinking. With climate change and stuff

like that, I think individualism has come to its end really, and we should go more community-based.” (interview 7). eSwatini’s culture is far more “community-based” than Finnish culture from which Raivio speaks, his ideas could give new insight and apply well if they are supported by the idea of a community-based structure to society. “I think right now we have to re-think the whole aim of the education “what do we really want?”, “Which kind of students do we want when they graduate?”.” (interview 7), this now touches on the types of values that are taught in schools to produce a “kind of student when they graduate” as Raivio puts it. The common theme in the educators’ group continues where multiple perspectives when teaching are important to be shown and have students think through them for themselves. “I just want that everybody learns how to think for themselves. [...] In the big picture, I don’t want to give values. I can say that these are my values, but the most important thing is that everybody becomes an individual that thinks and solves problems.” (interview 7), from this it is clear that Raivio is also of the opinion that learning to question for yourself and informing yourself is key in education. Raivio sees value in making a difference to those who need it especially as a principal of a special needs school in Finland, “the kids I work with, I know they are on a path that leads to being an outsider in society. Then I see them turning it their way. [...] very special kind of children, the common thing is good self-knowing. You have to be very confident in what you are, you have to know what you are because then it’s easy for you to be kind of like a role model. Creating safety for kids that are very troubled.” (interview 7). The strength of character that Raivio’s teaching staff must possess is something that has to be nurtured in the same way they nurture their students. Raivio himself applies the same thinking as L. Nodder in reinforcing trust, “when you trust people then they start to act more trustworthy” (interview 7). Trust also allows an element of safety for both teachers and students to feel comfortable in being open with one another, sharing part of yourself is embedded in the experience of education, “I think you have to create an environment of trust so that every co-worker trusts each other and then you talk very openly about everything like even emotions. [...] You can say to a colleague that “okay, this kid really pisses me off today can you handle him? I just can’t do it today”. Like you create a safe open environment, and it’s all based on trust.” (interview 7). Education that works based on this principle of trust can shape values of students, a school mission comes into play here to guide values, Raivio covers this a little in his comment about values of education and values of teachers on a personal level, “the teachers don’t know what the values of education should be, they’re all just playing with their own values.” (interview 7). As a leader within a school it is possible to stake out an identity for the school and provide a good background from which teachers and students can operate and begin to learn about and form new opinions and ideas.

### 6.2.8 *System (Alternative/Suggested)*

#### **Education is Affected by Technology and Globalisation**

This is one of the more visible layers of CLA unlike Worldview and Myth/Metaphor levels, here we spoke about addressing issues facing development and education in eSwatini in a more tangible sense, describing more or less the ideas and organisational structures that come into play. Globalisation has been a major force changing the terms of development for all economies of the world with marked jumps in technological development. Technology and skills are central to the process of development (Little & Green 2009). The start of the digital age puts us on the cusp of the sixth industrial shift or revolution, with globalisation at the forefront of this shift and relying on knowledge based economies where new combinations of knowledge are at the heart of innovation and entrepreneurship (Schumpeter & Elliott 1996; Wilenius & Kurki 2012). This was evident from conversations with the educators' group and a valid concern for teachers who are unsure of the landscape that their students will be navigating in the adult lives. "Yes and I think that even the demands of industry and so forth are changing quite quickly, so I'm sort of aware that the people I teach are going to end up in jobs that I don't even know exist yet, because of the impact of I.T. and things like that" (interview 4), Q. Reissmann expresses indirectly the importance of reflexivity and ability to deal with the unpredictable or unknown. The high rate of change of the world cause by "I.T. and things like that" is a real systemic factor and must be taken seriously.

#### **The Idea Behind Wikipedia**

Developing a system of education that takes into account technological changes of the last say ten years is suggested by Q. Reissmann in our conversation about the effect technology has had on education through mass availability of information. The idea of questioning this mass of information and its sources is a key skill already discussed in the Worldview section of this analysis. Systemically speaking, "Yeah I think that whole idea of Wikipedia is maybe what schools could be modelled on in one way or another. [...] especially as you can actually take Wiki articles and compile them into a book on a certain topic and things like that." (interview 4). This is an interesting approach given by Q. Reissmann because Wikipedia is a source of information that can be said to be "by the people for the people" in a sense. It is often not credible for things like scholarly research, but I personally find that if a Wikipedia article has good sources and is well argued it can be useful, its utility is furthered through its ability to empower people to add, correct or edit. It is the practical manifestation of the "hivemind" as it were. Students can use a Wiki framework to understand the basics of information resources, how to compile and use information and how to create information themselves as well as critique it as a creator and user of this resource. R. Raivio in relation to this thinking expresses how growing

self-confidence is a key aim of education, “becoming more and more self-confident and ending with a job” (interview 7), it is my understanding that self confidence in using and being part of the information on the internet, is a desired outcome. “I think in other areas there is quite a lot within education where it is now clear that content is much less important in a way than process, it’s how you learn or why you learn particular things rather than learning facts.” (interview 4). An extension of the idea of confidence in the information age is the idea of education teaching students processes of learning rather than facts, even from an early age in some form. Exploration and experimentation instead of memorization. Nurturing curiosity and empowering students to learn and create on their own if they have sufficient interest. Basic education followed by logical questioning of what can be understood from a solid base of knowledge.

### **Sharing the Load**

The systemic suggestions of the educators’ group hinge on sharing the load and responsibility for education and development, education clearly has not been thriving under a purely public approach in eSwatini. eSwatini has suffered an economic downturn since the mid 1990s, limiting resources for development reform and leaving education undernourished especially in the more remote areas of the country, coupled with the country being at the epicentre of the HIV/AIDS pandemic with the highest rates of infection world-wide. (Marope 2010). The schools that have thrived in this environment have not been fully public, and those that are fully private are very inaccessible due to the high cost of attending. There is a space that has already been discussed in previous sections for hybrid schools that have elements of both public and private setups. “I think where the private public partnerships work best is in the presence of strong leaders within those schools who stake out an identity of that school, but understand their role within the national scheme better than maybe a school like Waterford did, and are relieved of some of the pressures of funding that a regular international school or private school would have.” (interview 6). L. Nodder reveals that there are pressures that exist even when running a school that is private that may not have been acknowledged with all the focus being on the economic hardships of public schools. Fitting into their roles within the national scheme of education is not an easy task for any school. Once again, we touch on strong leadership as a guiding influence for any school as an important factor, even from a systemic point of view. Pressures on any school and leader of a school include financial, administrative (government), acquiring appropriate school fees and physical infrastructure; to name just a few.

### **Teacher Level Intervention**

It was agreed unanimously by the educators’ group that the best place to affect systemic change in education is intervention on the teacher level. The teachers are in a sense,



to use a metaphor, the showmen and show-women with an audience of students and a supporting cast/crew of different types of entities from personal level, school administration, government and even global entities. Q. Reissmann puts it as in service training as well as initial training to explicitly teach them how to implement world views based on multiculturalism, "I think really it might involve actually changing the way teachers are trained and also possibly doing quite a lot of in-service training for established teachers to make a broader view a bit more accessible to students" (interview 4). In service training suggests that teaching is in itself a learning experience for teachers as well as students and the teachers can develop as they practice and be aided by some guidance. As L. Nodder said in the educators' suggested world view "the trick" is to move people from being workers to being professionals. Training does that from the time when teachers are first trained but it can easily continue because there is at least one way to judge how well teachers are doing, by seeing how their students perform, as T. Chikwanda likens it to a barometer, "I think what happens is you are given the freedom as a professional to exercise what you do and, in the end, of course the results are like a barometer of what you do." (interview 5). Allowing teachers freedom to work would do well to be accompanied by some form of feedback so that teachers can continuously learn from what they are doing, what works well and what does not. The attention of "in service training" could be given to those who need it the most if there is some "barometer". There was an interesting related point raised by R. Raivio about how the Finnish system takes care of people who are falling behind, "I think the Finnish education system's best part is that it really takes care of the people who are falling behind and that makes most of the kids, when they graduate, they have a certain level of education." (interview 7). This type of thinking could be applied to teachers as well as students and end in a greater level of expertise and eventually equality in standards of education. The question of who is falling behind is a pertinent one here, from the conversations with the educators' group it is clear that schools in the rural areas are most poorly funded and it has also come up that essentially students in the rural areas enter English medium high schools essentially studying in a second language, identifying these types of situations is important in systematically dealing with them. L. Nodder suggests that well trained and competent teachers should be able to interact with students on a level that allows them to use their imagination and creativity to almost experience the richness of life within the classroom even if resources may differ in availability, "[b]ut to me it is not so much having, I know it helps to have people from lots of different backgrounds in one place, but I think a creative and skilled teacher, that has appreciation that there is a richness in the human experience is something that can be taught without there necessarily being a diversity of backgrounds in that cultural sense within a classroom. I think that is one of the prime challenges for teachers in many national systems." (interview 6). Training of teachers can be given this main challenge to meet: how to have teachers share the richness of the human experience?

### **Individual School Forces and Factors**

I have discussed with educators in some detail about leadership staking out an identity for a given school in the worldview section discussions, the more practical way of thinking about this in the system level is a way to identify driving factors or forces, T. Chikwanda also mentions this directly when describing a school in South Africa that has many of the merits of UWC, including a multicultural outlook. “In fact, one of the driving factors, if you will, is actually entrepreneurship. In any case, as far as multiculturalism goes, there are kids from literally all over Africa, from Cape to Cairo, there is absolutely everybody, I can’t remember if there is almost two hundred, somewhere there.” (interview 5). The process of claiming an identity has to do with these driving forces within the schools’ mission. In this example a strong focus is on entrepreneurship along with an African brand of multiculturalism, not fully global but still a melting pot of African nationalities and cultures. Schools or groups of schools that have certain driving factors can be systematically categorised and treated in an ideal way as they express themselves in practice based on different sources of ideology and drive.

#### ***6.2.9 Litany (Alternative/Suggested)***

In this section I concentrate on the parts of the educators’ interviews that described in a more physical sense the types of changes that could benefit education, all within the scope of multiculturalism, development and thinking about what the future holds technologically. This more pragmatic type of discussion includes things like class exercises for students and teachers that stem from the CLA levels that have been discussed up until this point. It is a conclusive chapter because it is easier to digest the suggestions given here, rather than those on the deeper levels of CLA that give the underlying thinking without suggestion of literal action.

### **Questioning Process and Independent Research**

We spoke mostly about practical examples and anecdotes of class activities with Q. Reissmann as he described some of his class experiences and opinions. He in essence is describing what he calls “the questioning process” first taught to students through experimental investigation in science class. “you are supposed to learn science through experimental investigation which is a sort of questioning process” (interview 4), in practical terms students need to learn to ask the questions in experiments so that this can be carried into more complex situations and involve their personal opinions and beliefs. Teachers and students using the tools that are available and thinking of themselves within technology, is undeniably one of the keys to unlocking globalised development. Q. Reissmann

plays with the idea of teaching students to use their smartphones for education, “students do actually have their smartphones, and possibly people need to find ways of integrating this, like a teacher could sort of go online in class possibly, using a smartphone, and showing up different things that you can find on the internet and exposing their students to them and trying to make them respond to them.” (interview 4). With the internet it is difficult to determine how reliable information may be, or even how ethical.

They should learn how to use the internet and how to be critical of the internet. I think that’s a very good exercise, for example if I’m on Facebook and somebody puts on a post that I find quite surprising, it could be something about vaccinations or so, my own response is to start Googling that topic and to find what the background of it is and that sort of thing. [...] possibly a way in would be for me to familiarise myself with what students are looking at on the internet, and possibly use that as a platform to do some kind of critical analysis. (interview 4.)

Although there is some concern for the integrity of information that is available through internet access, if students are taught to use it as a tool, they could tap into the parts that will be most useful to them, for example, teach themselves new skills through this resource. In practical terms this means getting them to the point where they can do independent research, “I think one thing about Waterford for example is students are expected to be able to do project work, whereas in government schools it doesn’t really happen much, where kids are expected to do a bit of independent research. [...] It’s actually not going to cost you huge amounts of data to do a bit of research, so it would be something that could take off in an interesting way, using your phone as a research tool.” (interview 4).

### **Understanding Wikipedia**

We discussed further what “using your smartphone” is and what its application might look like in the classroom especially in terms of platform or framework that could support learning on the internet and empowering students to use it effectively. Wikipedia came up as an interesting view of the internet because by its very nature it is designed to provide information but it is also a platform to create information.

Last year we did an interesting thing in T.O.K. (Theory of Knowledge course, IB) based on a documentary about Wikipedia I think it was called “Truth by Numbers”. I think for students for a start to realise that you can contribute to Wikipedia without any formal qualifications is quite shocking because, on the one side it sort of questions the reliability of Wikipedia but on the other side it is almost empowering to show that if you know something about somewhere you can actually make

a Wiki page. [...] It would be nice to have a project, say about a town in Swaziland, where the students are almost more knowledgeable than anybody else because it's where they stay, and at the same time realising that because you don't have to be qualified to be in Wikipedia, it means you cannot accept anything you see in Wikipedia as being sort of, gospel truth. (interview 4.)

The resources needed to be on text-based Wikipedia and experience it are relatively low in terms of internet bandwidth and high-powered computing devices, "you can teach kids how to search, like how to research, how to use what they have" (interview 4).

### **Missions and Corporate Social Responsibility**

The educators group had some experience and knowledge of hybrid educational institutions that perform better than, at least, fully public schools while not being as expensive as fully private schools. Educators pointed out the partly missionary beginnings of schools in eSwatini and how there has been a movement from missionary to government going back to "[f]or example, there were a lot of missionary schools and while support from the churches that started them became a bit less and less the changeover was very gradual. Swaziland has a very well established and well running education system even though it is quite conservative" (interview 4). There is space for a new movement of identity in schools that is gradual but well aimed. Another practical example of a school that has been born from government and outside help is SOS Children's Villages where an orphanage along with a primary and high school were built. In literal terms it is important for government schools to be open to new ideas and organisations that are interested in being part of positive change in eSwatini. Organisations themselves have a lot to gain from the benefits of Corporate Social Responsibility (Kell 2014) which are widely accepted as a key part of post-modern organisations. A long-term undertaking into education would be a good way to give an organisation good purpose and image.

### **Equality Through Teacher Mentorship**

When it comes to equality which is pointed out as an issue between public and private schools stemming from stark differences in multiculturalist culture and available resources (Resnik 2009), despite this, intervention is still thought to be best at the teacher level according to educators. R. Raivio comments on how Finland achieves a high level of equality in education in practical terms, "I think what they have done really well is that school is free for everybody, and teachers are very highly educated [...] in Finland it's five years master's programme for every teacher [...] even the schools that are in bad areas, like poorer areas, they still have good teachers which make the schools very even, best school, worst school, you get pretty much the same education and then everybody has the same possibilities." (interview 7). This is a valid point about standardisation of

higher education requirements for all teachers, but can eSwatini afford to do this, or will there simply be not enough teachers if this type of change is made suddenly? My own idea from this however is a compromise, could teachers attain their master's degree while they teach and in that way schools better themselves and their teachers. To take it a step further, a teacher mentorship and exchange programme, teachers that move across the globe and have their horizons opened to different teaching styles and traditions all while learning and completing a master's programme. It could take the form of a leadership training programme for teachers with different tiers and support coming from higher tiers to lower ones. Teachers need to be worldly in order to create a globalised space within their physical classrooms, they can use their experience of the world to be the ones who inspire children while doing practical training for themselves to reach a level of teaching mastery. Teaching can also become a more reflexive discipline if teachers are in the habit of learning themselves as part of their teaching practice, as the old saying goes "the best way to learn is to teach", students might be inspired by the idea that they learn the same research techniques their teachers are using to acquire knowledge as professionals.

### **Changing Classroom Network and Technology**

In a globalised world economy graduates can make of use connections and experience to benefit the development of themselves and eSwatini. Some curricula have already had an adjustment to better meet new requirements of business (Resnik 2009) and classrooms are changing already in UWC schools. The classroom has changed because of technology and maintaining relationships with peers has changed too. It makes an experience that includes multiple cultures all the more important through the growth of an individual's network. T. Chikwanda mentions it in his comments about how technology has changed the classroom, "here (Waterford) the kids have a naturally diverse international kind of thing, they make friends as well here from all over the world, sharing of cultures is a lot more obvious here. I mean when these guys go away from here, they graduate and go to university, they keep those connections, I mean world-wide connections." (interview 5). We spoke a little about connecting UWC to the schools in eSwatini that are near enough for students to meet and interact, this is already happening to some extent with sport, "Yeah, I think in terms of involvement, other schools could come up more or Waterford could go down more. I mean like, we have tournaments, we have the inter schools tournament here at Waterford so the kids from KaSchiele, Sisekelo and wherever else, they come up here and play, but that's that, maybe more could be done." (interview 5). There is an element of community service within UWC's IB curriculum that allows another avenue of contact with the locals of eSwatini and UWC students but it seems it is not enough for them to interact easily;

I'm thinking of Waterford, I mean we try this kind of community service, except of course, I'm talking from a point that we are going out there, that's what happens with community service, we are going out there to visit them, we go down to KaBois or KaSchiele. They don't come up here so much on their own. It's very seldom proposed that "hey can we come to Waterford and do something" the only time that happens is usually through sport. (interview 5.)

Sport has come up in a few ways and its importance is evident in education even if only as a way to allow students to interact from their different schools and cultures although more could be done to increase interschools activities and opportunities for interaction. L. Nodder described a school in Lesotho where he had some experience as a head teacher, a "community school is how I would describe it, partially government funded for a mixture of South African refugees and baSotho" (interview 6). The idea of a community school allows all kinds of people and organisations to have a hand in the running and helping of a school and links the people who interact. Doing activities together such as community service and sports is a unifying force that can do a lot of good especially with strong and supportive leaders. The community school concept encompasses well the idea of sharing the load and responsibility of education especially in a developing country like eSwatini.

### **Vehicles for Multiculturalism**

On the topic of finding ways to distribute the known benefits of multiculturalism in education, making graduates more marketable for jobs in multinational companies that value multicultural competencies (Resnik 2009), the idea came up that skilled teachers can have the ability to describe the world in enough detail to deliver multicultural competencies to be instilled in students. L. Nodder gives the example of English literature and its worldwide spread and diversity as an opportunity to examine many different written texts that are culturally diverse, "A very simple example, [...] all students in Swaziland study English and they all study some form of English literature, if the texts are coming from a wide variety within the worldwide spread of people who speak English, coming from hugely different cultural perspectives, a skilled teacher, through their tone, through their body language, affirming these different cultural experiences can bring that into a classroom, in a remote, in a small village in Swaziland." (interview 6). We spoke here about the human interactions and delivery of classroom lectures that can spark imagination and interest as well as informing students. There is something to the nature of a school in terms of intrinsic personality of an institution that affects the quality of students, L. Nodder compares two schools that are run differently but have a similar standard of education

I think there is something instructive to compare between Sifundzani (part public part private School in eSwatini) and Usuthu (mostly private primary school in eSwatini), Sifundzani had fewer resources than Usuthu, Usuthu had a greater top end capacity to raise funds. Sifundzani kept its offering pretty simple but it had much better leadership, I think, and the students who came out of Sifundzani school didn't have some of the bells and whistles of the Usuthu people, but they had a much better background in reading, they had a much better background in mathematics, if I think back to those entrance tests, and the students were less precious, they were used to a little bit of rough and tumble. (interview 6.)

The nature of Sifundzani is one that competes with one of the better schools through strong leadership that keeps a simple but focused offering and achieves good results. Students from both Sifundzani and Usuthu apply to Waterford UWC for high school and IB so a comparison was easy to make for L. Nodder (in terms of entrance testing and interviews).

### **Transparency Empowering Educators**


Transparency is a powerful force in education and as teachers and school heads are given more transparency, they are able to take control and have a hand in the decision-making processes that affect their work. Even if a system is quite controlled transparency allows that control to be well utilised, L. Nodder makes reference to how Singapore runs her educational ministry, going back again to this quotation with more detail in how it was expressed;

Now Singapore has a much more controlled system but it is small enough that, so no change from the ministry of education is brought in without a conference of all the heads of all the schools in Singapore. They have a say, maybe the teachers don't have so much of a say but there's no such thing as an edict from the ministry of education in Singapore, where the heads will roll their eyes and say, "Where did this come from?". (interview 6.)

Education professionals should feel an attachment to their governing bodies, they should know how to make suggestions through the appropriate channels (leaders) so that they can feel empowered to work better. These physical connections are created in a community school atmosphere that has working links to its surroundings.

### 6.2.10 Table 10: Educators' Alternative/Suggested Future

Artwork Title: "Like a Bird in the Wind" (Berman 2014), a bird in the wind shows the world from a bird's eye view. This idea of a free flying bird as the wind supports and carries the bird, fits the pioneering and supportive themes of the metaphors found in the educators' interviews. This is a compilation of the results of my analysis of the Educators' Alternative/Suggested Future.

 <p><b>Myth/Metaphor</b></p>	<ul style="list-style-type: none"> <li>• <b>Pioneer First World</b> Creating a new confident role in development and innovation for eSwatini.</li> <li>• <b>Leadership Body Language of Trust</b> Present, engaged and supportive leadership through trust.</li> </ul>
<p><b>Worldview/Discourse</b></p> <ul style="list-style-type: none"> <li>• Learning as a questioning process that students and teachers go through together.             <ul style="list-style-type: none"> <li>○ Helpful to separate what is e.g., "good science" and propaganda.</li> </ul> </li> <li>• Forming opinions through a process of education in scientific process of investigation             <ul style="list-style-type: none"> <li>○ Action that stems from visibility and understanding of issues.</li> </ul> </li> <li>• Leadership that looks after the teachers needs and gives them freedom to teach well.</li> <li>• Professional development of teachers in UWC has a marked effect on their worldview, they are more internationally minded through learning about UWC ideology.             <ul style="list-style-type: none"> <li>○ What public schools can do is be more deliberate in their international mindedness.</li> <li>○ Technology alone will not facilitate cultural exchange. It must be directed. Mission statements that reflect school identity.</li> </ul> </li> <li>• There is sufficient structure in Swati culture for good leadership to give education and educators a sense of purpose.             <ul style="list-style-type: none"> <li>○ Focused and present leadership giving teachers trust (judgement and work ethic) and space allows them to work at their best, they also need adequate support from and <b>involvement</b> in education administration.</li> </ul> </li> <li>• Trust allows safety in teachers' work, where people can talk openly, even about emotions.             <ul style="list-style-type: none"> <li>○ This is the foundation that can allow shaping of student knowledge and values in a constructive way.</li> </ul> </li> </ul>	
<p><b>System</b></p> <ul style="list-style-type: none"> <li>• Globalisation especially in relation to technological change is a real systemic factor in all economies under the project of development, education for development is no exception.             <ul style="list-style-type: none"> <li>○ Reflexivity in a changing world is important in education for the future.</li> </ul> </li> </ul>	



- The whole idea of Wikipedia is maybe what schools could be modelled on in one way or another. Understanding Wikis would be a good framework for understanding how information on the internet can be created and shared, as well as questioned.
  - Building confidence in the new landscape of a globalised world is a key goal.
- It has become evident that process is more important than factual learning, moving forward.
  - Flexibility and dealing with change is easier with the approach of learning process rather than fact.
- Sharing the load, part public part private/philanthropic.
  - Pressures of running a school cannot be met by government alone.
  - The schools that have thrived have not been fully public, and those that are fully private are very inaccessible due to the high cost of attending.
- Systemic change at the teacher level is likely to be the most effective, changing the way teachers are trained along with in service training over time along with teaching.
  - Trying to develop those that are identified as showing signs of falling behind by their metrics and other outcomes. Those that are successful could help those that are in need.
- Richness of human experience, in a cultural sense, can be taught by a skilled teacher within the confines of a classroom. This is the challenge to teachers and teacher training systems.
- Identifying the driving forces or factors of any given school could help in understanding what types of systemic change could benefit a particular school or groups of schools.

#### **Litany**

- Teachers guiding students through the questioning process on simple things so they can apply it to more complex issues in future.
- Applying use of available technology (smartphones etc.) and how to use them for education.
  - Competent students in carrying out independent research can query and mould technology and information.
- Wikipedia model or framework for understanding and using the online information for education.
  - Acquire but also create information, edit or critically evaluate. Knowing you can be an expert on something by simply being where you are or doing independent research and experimentation.
- Part public part private schools can be born out of external support leveraging Corporate Social Responsibility trends and government supporting them in education boosting educational endeavours.
- Equality in education can come from a better qualified teaching force standard, in all schools. Teaching mastery can be acquired while teaching and doing practical research.
  - *Idea: Teacher Mentorship and Exchange Programme.*
- Classes have changed due to technology along with “network” a student has after graduation which is more accessible and important than before.
  - Multiculturalism as part of curriculum affects this and should be taken into account on student and possibly teacher level.

- Sport and community service are a way for schools to interact with each other and allow students to make friends and grow their peer networks, currently more could be done in the area of interschools activities.
  - A community school ideology opens up interaction with a school's neighbours, community and government ministries
- Skilled teachers can convey multiculturalism and train multicultural competencies if they use their ability to deliver inspiring lectures based on different viewpoints from around the world.
  - English literature is a vehicle for multiculturalism since English is spoken and written in many different cultures around the world.
- Empowering educators using transparency in the running of education and giving clear channels of communication.

## 7 CONCLUSION

To answer the main research question, I have summarized the main points describing four images of the future. These CLA based Images of education in eSwatini are rooted in a larger question which I started out exploring at the beginning of this research, inspired by King Mswati III's Vision 2022. I have always been interested in the larger question: in a globalized and interconnected world, how do developing countries develop? — in order to take advantage of new technologies and other modern-day progresses to mitigate so called *first world problems* such as climate change or pollution. The advantage in looking at a big topic is that you can be opportunistic. My opportunity to deduce these images is partly based on my attending both public and private school in eSwatini, hence the use of Autoethnographic methodology combined with the core Futures Studies framework of analysis.

### 7.1 CLA Images of futures of third world development driven by multicultural education summary:

The images stand as my interpretations of interviews designed to fit the CLA framework and describe the world through that lens. I aim to provide insight into the types of things that *could be*, and further explore what interviewees and myself feel *should be* in a Desired Future. Classically the outcomes are divided into undesired and desired futures (Used Future and Suggested Future) however the images may contain both themes based on my attempts to include related qualitative data in analysis, more so in deeper levels of CLA when discussing ideas outside of the Litany level. The term Used Future is a more critical look at the current situation moving forward, however suggestions can be made to imagine a different way of handling the issues being discussed, thus the term Suggested Future.

Images look closely at how multicultural education can produce students who are supported to think creatively, express themselves and create totally new things. These are the same students that can be good leaders and face the upcoming challenges. UWC schools have produced the IB curriculum which has been adopted by many other educational institutions (Branson 2003). This study aims to be creative, empowered and imagine ways of educating students by including the larger stage of a connected new era with new challenges and innovative ways of preparing for them. In much the same way, multicultural education exemplified in UWC schools can shape leaders and citizens to be what the world needs. Translating this into national education systems may be easier than expected

when considering how connected ICT makes the experience of life today and in the sixth wave cycle as it manifests (Wilenius 2014).

### **Image 1: Alumni Used Future**



**Litany:** Inequality is confirmed between schools that are government run and schools that are run by private entities. Schools that are part private and part public in their administration identified as a viable middle ground. A lack in extracurricular activities also identified as limiting factor to education of students.

**System:** Colonialism and the spread of Christianity as the first globalisation that mostly failed to harness positive aspects of globalisation and resulted in extractive human capital practices in eSwatini. Colonialism left an “in-tact” education system. eSwatini’s small size and cultural background slows effects of globalisation, making it unavoidable but more manageable to globalise.

**Worldview:** Generational friction shows differences in what meaningful work is seen as. A maturing economy must address ideology of growth and finding meaning in both life and work to increase societal work/life satisfaction and happiness. Change in ideology of development that goes along with change in growth ideology.

**Metaphor:** The world is only your oyster if you think it is, while the orange is sucked dry, ideology and visibility of success is important. Metaphor meaning that lack of opportunities in eSwatini is causing people to leave for better opportunities away from home.

**Future:** Unequal schools even with influence of technology you have the disconnected vs connected on a human level. Donor driven schools are good but in short supply. Meaningful work opportunities and industries shortage due to extractive labour practices continuing from colonial times. *Unless these current trends change, there will ultimately be failure to reach first world status even in the long term.*

### **Image 2: Alumni Suggested Future**



**Metaphor:** The song metaphor combines solutions to many of the problems outlined in the alumni's used future by successfully combining something that requires hard work and practice with enjoyment. Rhythm is more appealing than routine when considering hard work, it adds a

notion enjoyment and fulfilment, "Not just a type of school but a type of life."

**Worldview:** Fulfilment in life as an educational goal. Learning how to learn and do independent research. Locally applicable education for growing and maturing the economy.

**System:** Wholesome and constructive exposure to other cultures aided by technology causes a ripple effect in the society. Widening especially teachers' perspectives can have a large positive effect.

**Litany:** There is a serious need for investment especially in public education. Learning that includes research methods utilising technology. There are opportunities in extracurricular activities to develop more socially connected education practices.

**Future:** Increased Emphasis on extra curriculums and teaching practice development, constructive multicultural exposure and technology use, learning a "type of life" as an avenue for development in education. Reaching first world status through having citizens who are contented in their work and well connected to their surroundings near and far.

### **Image 3: Educators Used Future**



**Litany:** Generally functioning education system in eSwatini ranging from public, hybrid and a few private schools. Even ethnic differences do not constitute as much multiculturalism as deliberately applied in UWC. Schools have poor technological infrastructure.

**System:** Many public schools have colonial missionary roots and produce human capital that is lost to larger economies. Technology is transforming the classroom and a more student-centred approach is being used especially in private schools.

**Worldview:** Students are more than a bridge between cultures, they are more likely to act on newly visible ideologies. Private schools have a culture of constantly improving in

contrast to public schools which often decline in quality over time and through leadership transitions.

**Metaphor:** School (Private/UWC) on the hill, winding up the mountain, culture of improvement and disparity in quality of education available from different types of schools. A ship with too many captains (public) with unfocused or non-existent values.

**Future:** Infrastructure shortage especially in rural public schools, functioning but dated public-school system, difference is deliberateness and purpose identity, human capital is lost to larger economies. *Ultimately failure to reach first world status, where equality is a key attribute.*

#### **Image 4: Educators Suggested Future**



**Metaphor:** National role or narrative as a pioneer of a new first world, creating a new role in development and innovation instead of using the first world paradigm of what development has been until now. School leadership body language of trust, present and attentive but not overbearing.

**Worldview:** Learning and forming opinions as a process. Leadership and professional development that looks after and influences teachers. Trust from leadership and sufficient structure in society creates a good and safe environment for teachers to work.

**System:** The idea of Wikipedia for understanding the internet and related technology as a resource. Prioritising process teaching over memorisation of facts. Sharing the load of education between public, private, philanthropic and other entities. Skilled teachers that can convey richness of human experience. School identity and driving forces that stake out that identity.

**Litany:** Skilled teachers guiding students through a questioning process (e.g. scientific experimentation). Guided application of available technology in education (smartphones, Wikipedia). Deliberate multiculturalism in education that nurtures the networks of teachers and students supported by technology and globalisation. Sports and other extracurriculars for interschools interaction locally and internationally. Transparent and present leadership that empowers teachers to convey “richness of human experience”.

**Future:** Student and teacher centred education development programs that aim at deliberate multiculturalism in education. An increased emphasis on linking organisations

and people through extracurricular activities. Government policy and budget along with external investment in education and innovation that creates industry. This influence also gives schools identity and driving forces.

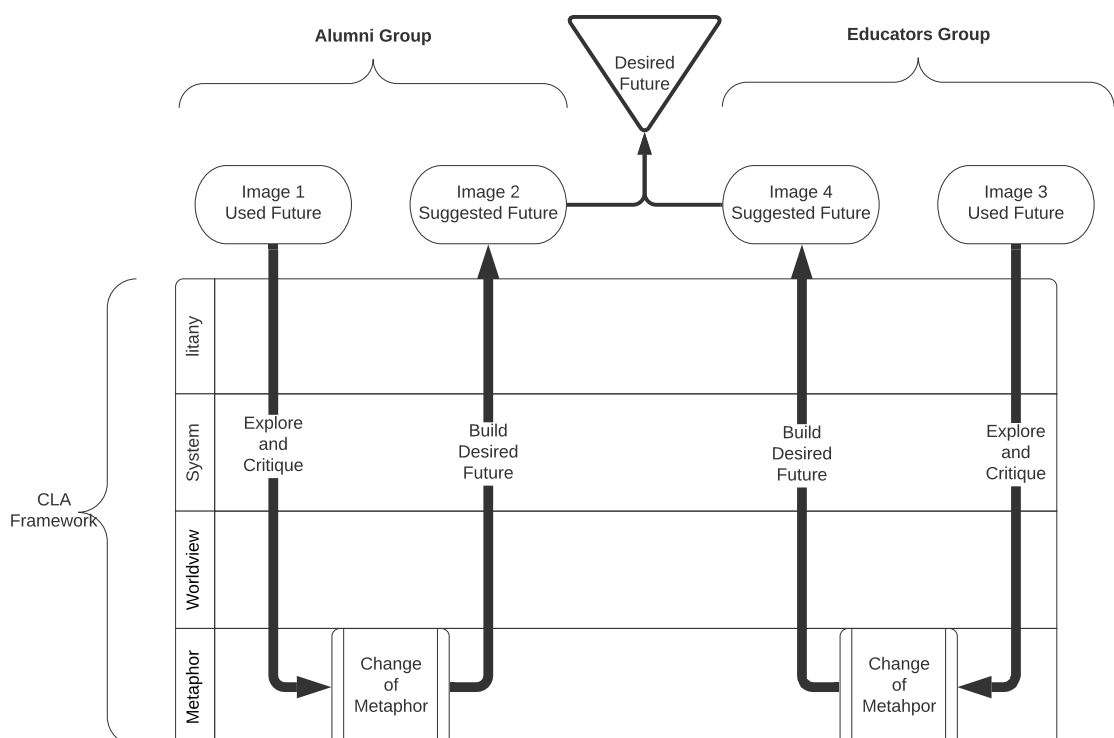
## 7.2 Future Images Combined for a Suggested Desired Future

The ultimate goal of this research is to illuminate a desired future that is attainable given the conditions of the current situation. Reaching the desired future using the perspectives of both the alumni group and the educators’ group and combining their ideas while also describing it through the CLA framework. Flowchart 1 (below) shows the way in which images are created and combined to reach a well thought out suggestion of what a desired future would entail based on the processing of data within this study.

**Used Futures:** Lacking infrastructure and investment essentially cause the inequality that exists in the education system contrasting public and private schools as well as rural and urban settings. Shortage of opportunities for growth in eSwatini.

**Suggested Futures:** Deliberate and constructive use of forces of multiculturalism, foreign investment and extra curriculans. Staking out school identities and driving factors to create a more meaningful and well-rounded experience of education. A pioneering spirit.

**Figure 2. Flowchart Process of Reaching a Desired Future Image**



I have taken the liberty of suggesting that eSwatini could enact a system where teachers are sent on exchange in a training capacity while they further their studies in their profession as well as gain valuable multicultural exposure that can be brought back in a meaningful way to those that they teach as well as themselves. I drew heavily on the words of L. Nodder (interview 6) who made it clear that a skilled teacher can communicate material in a rich and meaningful way to students based on the teacher's own experience. If that experience is multicultural then such a teacher can impart multicultural competencies to students and give them a first-hand account of the world, even far afield with the possibility to consider totally different views. I also drew on the words of Q. Reissmann (interview 4) that eSwatini should take a fresh look at development and aim to pioneer rather than replicate a route to first world status. It is known that the development paradigm of the west is flawed and to follow suite is probably not the best way to do things anymore. A pioneering spirit is present in the desired future that I have extracted from interviews and their analysis, it is especially evident in the parts of study that led to image 4 (Educators Suggested Future).

The desired future requires intervention at the teacher level, increasing multicultural competencies for teachers (in service training) and using that to influence students through teachers in a ripple effect. The desired future also requires a deliberate focus on multiculturalism, extracurricular activities, technology and sustainability for development and education. There is an obvious need for investment in education in eSwatini and staking out an identity for every school that includes driving force within that institution. Learning a type of life rather than a type of education is also a key theme that was uncovered in this research. eSwatini is one of the last absolute monarchies, functioning in the real world. I believe we should be taking a look at places like these if we want to find novel solutions to problems that are outside of the normal and flawed development paradigm. This thinking draws on the advantages in the area of multiculturalism, we look at more cultures and the way they do things in addition to our own cultures, there may be useful perspectives that are not apparent in more narrow exploration of dominant worldviews.

### **7.3 Reflection and Future Work on the Topic**

This experience has been rewarding for me both in learning about my home country and schools that I attended as well as contributing to development and education research. It was also rewarding to empower people that I interacted with because I feel that all my interviewees learned a little bit about CLA and how to analyse things in their own lives



in a deeper way and come to more robust solutions that Futures Studies can help reaching. Although transcriptions and working through qualitative text data is long and arduous, the work was interesting to me because of the autoethnographic nature of research. It means that I had a deep personal connection to it and learned a little about myself as well. It is my hope that I have uncovered some interesting and useful ideas in the process that will benefit UWC, eSwatini and other developing countries. The CLA framework is very powerful in its analytical process to uncover problems and solutions that are beneath the surface or Litany (Inayatullah 2004; Russo & Caloundra City Council 2003).

As already mentioned, the core idea in this research is development of third world countries moving forward with a pragmatic focus on education. Further work on this topic could be in many forms, but I want to highlight possibility to develop the method of Autoethnography in conjunction with Futures Studies. Futures Studies tackles difficult problems that are very complex and often difficult to understand on the surface, usually in relation to cultural influences on society. Being personally involved in the work has the advantage of allowing the researcher to really immerse themselves in their work, as I have done, to produce work that is extremely detailed and insightful. There are pitfalls to consider at the same time in terms of being over involved and narrow sighted when one is an auto-ethnographer, development of this methodology is nonetheless a very interesting area of further study.

CLA methodology adds the dimension of Action Learning in a new way of carrying out auto-ethnographic interviews which I am bringing to the table through this study. I feel that I have justified my methodology choices and It is with pride that I submit this work as a combination of disciplines that produce a unique but workable text. I look forward to hearing back from especially the eSwatini government, the UWC organization and peer researchers. As a Futurist I aim to affect positive change through showing information about the future that enables good decisions on steering the present especially for policy makers and educational institutions.

Looking more closely at the International Baccalaureate curriculum, there is a course that I remember throughout the two years called Theory of Knowledge. It covered interesting ontological and epistemological ideas that are important and were some of the more memorable classes. As I have done with the my own methodology, Futures Studies could easily lend itself to this type of course study and enhance it in a myriad of different ways, especially considering that *Futures Research Methodology* contains many different methods (Porter et al. 2009). Students would do well to have these types of forward-thinking ideas in their minds before going to university or elsewhere in their lives after UWC.

In terms of further research on a personal level, this could also be tackled by somebody else, I would like to add more interviews and opinions to my pool of respondents to see if any other ideas may emerge. I have archived interview audio recordings and transcriptions in case there is a need to go back and reflect further on them or if there is any dispute about why I came to certain conclusions in analysis. I would also like to replicate this study in other countries where UWC schools are present, to see the effects that these schools have on the countries in which they are found and purposefully engage with their communities to share more of the *UWC spirit* that was birthed by Kurt Hahn and has grown over the years in many different settings (Branson 2003).

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## APPENDIX 1

### Interview Question Pool

1. What kind of (education) expert are you? Any skills you would like to highlight..
2. What level is the education system currently at compared to the “neighbours”, anything unique that stands out?
3. Globalisation is, accelerated movement of: **goods, services, capital, people and ideas** across international borders. (Little & Green 2009) Which of these is moving most from eSwatini in and out?
4. What role does education play in globalisation?
5. Do you find that multiculturalism is part of the education system in your institution? What about neighbours/others?
6. How does multiculturalism affect education?
7. What is the overarching aim of education in the context of your institution/life?
8. Who/what is responsible for making education possible?
9. Who/what is responsible for updating education system, to meet overarching aims better?
10. Are those responsible for running education doing a good job? Shortcomings? Achievements?
11. What do you base truth/morals on? Is this universally applicable?
12. What gives meaning to life/education? In terms of the mark you leave after you move on.
13. What is your: origin story/purpose/human nature? Compared to people you know (any outliers)
14. What does it mean to be a (Swazi/Student/Teacher/UWC Member)?
15. Can you think of a proverb (Swazi or other) about education/multiculturalism that reflects something important.
16. What is your opinion of multiculturalism in education?
17. What is your opinion of multiculturalism in work?
18. “The whole is greater than the sum of its parts” If we apply this thinking to education what does it mean?
19. When seeking to unify differences, is it better to be *pervasive and indirect* OR *obvious and purposeful*? Context of seeking to unify differences of people.
20. What are/is driving force giving power to students to discover more outside of their immediate surroundings? Shift from hierarchical to horizontal power structures.

21. What do you see as a possible source for investment into basic needs of education that is not being used? (Private sector or other)
22. In your experience of education, which parts of it are best suited to cultural exchange and innovative ideas? (Entire system? Exchange program at the end? early stage?)
23. What is the biggest inefficiency in (Higher) education right now? Is there any possibility of remedying the inefficiency in your opinion?

## APPENDIX 2

### Email Questions

Interview Questions

Sent by email

Dear \_\_\_\_\_,

I am doing my Master's Thesis in Futures Studies (foresight analysis) at the University of Turku in Finland. This study is exploratory in nature and focused on two interlinked areas to be used to imagine different images of education systems through Futures Studies methodology.

Firstly focused on national development of developing countries, from the view that education is the main driver for development. I will look in particular at the education system in the Kingdom of eSwatini, which is a developing country, but also home to the United World College of Southern Africa (UWCSA), Waterford Kamhlaba.

As an alumnus of Waterford and your experience in various areas of knowledge as well as eSwatini, I am delighted that you can help me with your thoughts and creativity in the questions that follow.

I want to reiterate that this study is exploratory in nature and questions are more of a guide to any thoughts you might have or activities that come to mind/stand out. (items in parentheses are ideas related to the question that are useful for this study)

1. Please tell a little bit about yourself, what kind of expertise do you have? Any skills you would like to highlight? as well as your educational background starting from primary or high school.

[Response...](#)

2. [CLA Litany Layer] What level is the education system in eSwatini? (in your case having been to Public, Private, UWC) compared to the neighbours... compared to the rest of the world...

[Response...](#)

I have loosely defined Globalisation as the accelerated movement of goods, services, capital, people and ideas across international borders.

3. [CLA System Layer] What kind of effects has globalisation had in eSwatini? (What is moving the most

through the borders of eSwatini?)

Response...

4. [CLA System Layer] What role does globalisation play in education? (in your own experience and/or generally)

Response...

5. How does multiculturalism affect education? Any specific activities that stand out? (in your own experience and/or generally)

Response...

6. What practical issues exist in UWC? What about eSwatini's national education system?

Response...

Some slightly deeper questions based on culture and beliefs as well as more imaginative ideas. [CLA Worldview Layer]

7. [CLA Worldview Layer] What do you base truth and morals on? (any influences on you that come to mind)

Response...

8. [CLA Worldview Layer] What gives meaning to life? What gives meaning to education? (the mark you leave behind? Happiness? Fulfilment?)

Response...

9. What phenomena enable students to discover more outside of their immediate surroundings?

Response...

10. [CLA Myth Layer] Can you think of a proverb/myth/metaphor/image/poem (anything that lends itself to visual images) that represents education? (in relation to themes that have come up in the course of answering previous questions)

Response...

Thank you for your responses!

This study aims to produce images of the future generated from imaginative and logical ideas, cultural elements and stories/images. The analysis and conclusions reached are aimed at policymakers as a tool to steer innovation in a beneficial and well-thought-out long-term direction.