Master Thesis

in the frame of the

MA Program

in Peace, Development, Security and International Conflict Transformation

at the

University of Innsbruck

Prototyping a Freesponsible Solution for Uganda's Educational Challenges

In order to obtain the degree *Master of Arts in Peace Studies*

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Mpigi, Uganda 2014

Acknowledgements

I would like to express my deepest thanks and appreciation to the following inspirers, supporters, helpers, friends, role-models, advisors and personal heroes:

Ambrose Kibuuka
Bowie Daniel Hall
Brigitte Klatt-Salborn
Daniela Ingruber
Gabriela Barceló
Geraldine Salborn
Israel Katongole
Mansi Panjwani
Norbert Koppensteiner
Philipp Mäntele
Shakira Abubakar
Ted Cuevas
Uwe Salborn
Wolfgang Dietrich

Furthermore, I would like to give my special thanks to all Social Innovation Academy facilitators:

Bentrick Musani
Boniface Opio
David Monday
Geoffrey Omoding
Georgia Namara
Godfrey Sengonzi
Gorreti Katono
Grace Bukenya
Joel Hamba
Kerren Atuhairwe
Mackline Kobusingye
Miiro David
Phillip Twinamatsiko
Roland Tayebwa
Stella Lukwago Nakawuki
Sunday Gonzaga

Last but not least, my sincere gratitude goes to the supporters, without whom the creation of the Social Innovation Academy would have never been possible:

Augustinerkeller München
Friedrich Naumann Foundation for Freedom
Fürsorge- und Bildungsstiftung
Futura Stiftung
Hauptstadt Maler & Ausbauer HWP GmbH
Omicron

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Image on Cover: Sri Chakra Yogi Symbol (Dietrich, 2008: 319)

1. Introduction: New versus Old

Deconstructing and criticizing the contemporary educational systems is nothing new in academia; I am not the first and definitely not the last in line to address this issue. From August 30th till September 1st 2013 I attended the "Vision Summit 2013" conference in Berlin, Germany. Its vision was to promote what was called "EduAction"—change-making within the educational system and unleashing the potential by creating a culture of learning for students. Most of the leading educationalists engaged in working towards change in the educational system in Germany, Austria, and parts of Switzerland attended, with a total of over 1000 guests. The format brought in keynote speeches as well as hands-on, practical workshops and group discussions. The educational documentary *alphabet* (Wagenhofer, 2013a) had its premiere screening.

Over the three days, the term "educational revolution" was discussed numerous times per day, and representatives from educational initiatives and alternative educational models presented how they want to lead this revolution and how to abolish the current educational system.

In an evaluating discussion towards the end, participants stated that the conference gave them a great deal of confidence. Working against the current educational system can be very tiresome and frustrating. It is like swimming against the stream. I have experienced it myself and felt empowered after the conference, just like many others. Going against the mainstream in education is exhausting, and people see innovators as abnormal. My experience is that we have even lost the imagination to envision anything else but how education is practiced and has been practiced for decades. Without understanding a problem, finding a solution is impossible.

> Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire, 2000, p. 34)

As educator and philosopher Paulo Freire identified, education can either empower youth to transform the world, or it can socialize the younger generation to fit and follow the rules and structures of the older generation. The current educational system is doing the latter, and thus killing the creativity of our children and trying to withstand any transformation that naturally has to emerge since everything is always changing.

This is why it was a great experience for me to meet hundreds of like-minded people who see in the current educational system a similar problem than I do, and I could feel that something is boiling underneath the surface in the field of education in Germany. It is like a volcano that nobody has yet noticed already erupting beneath the calm sea.

Nevertheless, this volcano has been boiling since over 40 years and not making it to the surface to create drastic changes. Since the 1970s critique against the way children are educated was advanced. What is striking is that the arguments which were written about 40 years ago are still, in many parts, the same as those of today. The question arises: has almost nothing changed for decades, or did the change circle around itself and reached back to its beginning?

Author and educator John Holt and philosopher Ivan Illich have been some of the most provoking authors in criticizing education and schooling in the 1970s. Both put forward the argument that society needs to "deschool" or "unschool". In several books, Illich dealt with the educational system and its challenges to society. One of his most influential works is the book *De-schooling Society* (1970). Here, Illich builds arguments against the institutionalization of school and society. He argues that learning is not necessarily the result

of teaching. This common belief contributes to a myth of unlimited progress under which students are conditioned to consumerist mentalities. Schools keep their consumers forcefully out of the workforce, thus creating obedient elites, as teachers deliver packages of designed information to their pupils (Illich, 1970). John Holt formulated a similar argument drastically:

> Education … now seems the most authoritarian and dangerous of all the social inventions of mankind. It is the deepest foundation of the modern slave state, in which most people feel themselves to be nothing but producers, consumers, spectators, and 'fans,' driven in all parts of their lives, by greed, envy, and fear. My concern is not to improve 'education' but to do away with it, to end the ugly and antihuman business of people-shaping and to allow and help people to shape themselves. (Holt, 1964, p. 91)

The phrase that learning is not the result of teaching, but rather a natural human process was a thought that could be found in numerous variations in many of the keynote speeches among the "Vision Summit 2013" conference in Berlin.

Illich argues further that schools prepare for the participation in democracy, but have rules and sanctions for children which would be unacceptable for adults. Ultimately, schools legitimize hierarchies and the myth of unlimited progress through consumption. Schools predetermine the actions of its students and their behavior by institutional definition (Illich, 1970).

In a keynote speech, the philosopher and former IBM Board member Günter Dueck put forth a similar idea. He called for a shift in the way education measures success. In the German evaluation reports, each student's obedience, participation, effort, and conduct are listed and given an evaluation. Dueck asked whether these values are the most important ones on which the educational system should focus. He suggested instead to evaluate creativity, empathy, innovation, and even a sense of humor. According to Dueck, these values would prepare students better for the complexity of life that lies ahead of them (Dueck, 2013, see also Hecht, 2010).

If little has changed in the critique and application of education since the 1970s, I must go to the roots of education and understand its dynamics, where it is coming from, and why it developed in a way that withstands even the strongest critics and continues in the same way it has been for decades. For this reason, I will examine the etymological roots of the words education and school and go into the history of where these concepts started. However, first I will explain why I have chosen this topic in the first place.

2. Personal Perspective

2.1. Introduction

A personal perspective in an academic text might seem wrong for some readers coming from sciences, while it might make perfect sense for others who might be coming from a background of arts. It all depends where the reader is coming from; his or her background, experiences, and culture; and many other factors. In the same way, every written text is processed and influenced by the author who writes it.

As a student of Norbert Koppensteiner, professor at the Peace Studies Programme in Innsbruck, I follow his argument that there are personal reasons for why I am choosing my research topic (Koppensteiner, 2009). I could even take it a step further and wonder if it was me choosing the topic or if the topic actually might have chosen me. This means that I am unable to write with absolute academic objectivity because I am deeply involved in the topic. This does not only apply for me; every academic author is unable to write completely objectively (Anderson and Brand, 2011).

Since the field of study cannot be discussed without the subject involved in it, I need to become aware of the "I" in the academic writing. Every individual "I" is seeing the world not objectively, but from an "I perspective" (Dietrich, 2011). The literature, the quotes and the authors I came across in my research journey are subjected to my personal understanding. Hiding this component would make the work biased.

In this manner, this chapter is entirely dedicated to shedding light into my personal experiences and how the topic of this master's thesis came to me. I will demonstrate extensively where I am coming from and why I choose to write about education in Uganda.

This is important because it will provide a clear frame on how the objectivity in my academic writing is influenced. I have a specific set of lenses through which I am looking at education in Uganda. I will not need to hide behind generalizations but can give insights in various parts throughout the chapters from my personal background and experiences.

2.2. Who is the Author and what is his Educational Background?

I am composed of approximately 8 x 10^{27} atoms which form billions of molecules, 65 percent of which are water molecules (Shils and Shike, 2006). All of the cells in my body together form a complete bio-organism that, upon birth my parents decided to name "Etienne". As this organism I am part of my family, part of the planet, and part of the universe. I believe in the interconnectivity of the aforementioned entities. Furthermore, and in no particular order I am: male, German, a Berliner, a citizen of the world, a cancer, a golfer, an artist, an author, a listener, a musician, a dreamer, a student, a guardian for orphans in Uganda, a son, a traveller, the chairman of a nongovernmental organization (NGO), a snowboarder, a friend, always transforming, a teacher, an optimist, a climber, a brother, and many more.

I was born in 1986 in West Berlin and went to a public primary school where almost half of my classmates came from families that had immigrated. This was something I did not realize as a child at all. Only 15 years later, while looking at a class picture, I started to notice it. My performance in primary school was fairly good, and at the age of 13 I went to a bilingual-English secondary school at which my performance was average. I did not face major challenges, but also was not specifically content with my school system. The only times when I stayed at school longer than I needed and felt particularly content were the times when I could unfold my creativity and produce something of value for me.

I believe that motivation is a key element in learning. I remember studying for hours and days for the exams in which I had no interest. I was certain that I would never need the information again that I had to study. I learned to memorize quickly in order to pass the exams. Most of what I was learning was almost simultaneously fading away from my short-term memory. The only things that stayed were the experiences I gained, especially in the interactions with fellow students and with teachers. Thinking about it, I can recall a few experiences very vividly.

One day I wrote a long and signed letter to a teacher whom all students feared and who, in my opinion, was treating students, including me, unfairly. The teacher responded to my letter by holding a class session about how we students saw her methods and teaching style. She read out my letter and gave space for students to give statements. Only one student was brave enough to speak out on his concerns. The daily fear to come to class was only mentioned to me after the class, as I received positive feedback from my peers, who had been too afraid to speak. The opportunity was lost to inspire the teacher to rethink and she continued as usual. The only change was my grade falling from average to very bad without me changing anything. Although this being quite a negative experience at the time it had occurred, this incident gave me a lesson for life on how to speak up and motivate others to do the same.

When I became passionate about something in class I was motivated to spend all of my time trying to solve the challenges that it would give me. It did not happen often, but when it did, I would research for hours, and although I did not study in the sense of memorizing information, in the end I learned a lot. Those days were stored as an experience in my memory that could never be erased.

One project was a school band in which I played the guitar. Another project started in my arts class because I finished a task earlier than the others. The teacher told me that I could use the extra time for whatever I wanted and with all materials available. So I started to construct a Ukulele and ended up spending weeks on my own after school hours constructing the instrument in every possible detail. The finished product looked very professional and I was extremely content. The Ukulele is still hanging on my wall today.

Looking back at my time at school, together with the friends I made, these memories come to my mind first. I feel it had been the times I learned the most. Although, or especially because, I did it not do something for a good grade, but because of my own intrinsic motivation. Throughout primary and secondary school in Berlin and studying at the private university "Management Center Innsbruck", I followed the clear structures of learning what others believed would be best for me. I was able to choose courses, but could never choose the way of how I was to learn. Possibilities for doing things different were small, since not following the curriculum meant not being able to graduate.

I never questioned this educational system since everybody I knew was involved in or had gone through it. Only during my studies for my master's degree in "Peace, Development, Security and International Conflict Transformation" at the University of Innsbruck, I saw that learning can be done differently through a focus on personal transformation and experiential learning. Not only had my opinion mattered, but my feelings and my whole being was getting involved. In this specific master's programme, personal development is key. Only if one has found peace within oneself is he or she is really able to spread peace around the world. During my studies, I realized that there are too many people in the world who try to solve conflicts of others despite being unable to solve their own problems.

Unfortunately, the result is that good intensions can to do more harm than good in the end. In the master's programme, being very practical in its approach, I learned and transformed a lot and voluntarily attended for an extra semester that I did not need for any academic credit. I did this because I wanted to and because I saw the benefit for myself. This was something that had never happened during my education before.

I will display the Peace Studies approach from Innsbruck in a later chapter in more detail. At this point it is important to state that it changed and influenced me greatly. I rediscovered my spirituality and my energetic sides, and gained more comfort towards myself and a sense of wholeness. I feel that I had lost a lot of these things while going through the machinery of modern education. I used to be a child valued by my friends for my capacity of imagination and creativity.

Sir Ken Robinson identified that 98 percent of children in kindergarten can be considered geniuses with creative ideas and a natural tendency for exploration and wanting to learn, but throughout their time in school they are educated out of their creativity and capability of divergent thinking in order to be able to follow the external structure imposed on them (Robinson 2010a). I feel that I am part of the 98 percent and I ask myself if modern classroom education is not a way which prevented me from unfolding the way I would have if there would have been viable options to do things differently.

It appears to me that many people are becoming dissatisfied with a form of education that does not build upon their talents and passions. It is all about good grades in order to get a job that pays a high salary since this is considered successful. Rarely, however, does this job make the person truly happy and incorporates the mind, hand, and spirit alike (Habito, 2005).

2.3. How my Value System was Challenged

"[L]ike the horizon, our desires always seem to stay ahead of where we are. This cycle of hope and disappointment lies at the heart of consumer capitalism."

(Hamilton and Denniss, 2005, p. 6)

In 2006 the German military classified me as healthy and valuable for performing the obligatory nine-months of basic military training. It was clear to me that I did not want to become a soldier and I looked for alternatives. I discovered that I could do volunteer work in Germany or abroad instead. Going through the list of possible countries to go to, I stumbled upon Uganda in East Africa. A few clicks later I was sure that I wanted to go there and volunteer at an orphanage. Neither my parents nor any news of war or rebel activities from the Lord's Resistance Army, under its leader Joseph Kony, could stop me.

Living a simple life in a Ugandan village named Kankobe, without electricity and running water but with laughing and smiling children around me, challenged my worldviews and my prior education. Many people from the village I lived in would have to be classified as "underdeveloped" and "poor" but, nevertheless, I saw in them a sense of life energy and smile that I never felt before during my life in Germany. Questions emerged in me that I could not answer.

The economic standard and wealth in Germany in terms of monetary figures might be superior to that of many other countries, but I felt that I was the "underdeveloped" person in an emotional way. I was educated in a consumer culture in which, more is considered better and good is somehow never good enough. The current moment was constantly devalued for a future that was supposed to be better through having something more.

Once a family father in Uganda told me that he worked hard in order to be able to buy a bicycle to be able to reach his workplace more quickly and easily every day. His family had

all of the basic necessities, such as food and housing and he was able to provide money for the education of his children. He told me that he could now take it easy and enjoy the moments with his family, working enough to sustain them but not more in order to buy a motorcycle or car or a bigger house. He had no desire in consumption but the need to spend more time with his family.

I asked myself if I always needed to work harder in order to be able to buy something new and bigger since the media told me that it would make me happier. Doing so, I would work more and spend less time for more enjoyable things in life and have fewer relationships to other human beings.

I do not know my second-grade cousins, while many Ugandans do not even consider them as cousins, but instead see them as equal to their biological brothers and sisters. Elderly people in Germany are often put into retirement homes where strangers are paid to take care of them because their sons and daughters refuse to do so. Some millionaires in Germany suffer from severe depression (Graham, 2012) and from my personal experience I know that thousands of people in Berlin do not greet their neighbors when meeting them in the halls of their houses (see also Hamilton and Denniss, 2005). I asked myself whether these are the side effects we desire through development fuelled by competition and constant growth.

2.4. My Long-Term Commitment in Uganda

While living in an orphanage called “Kankobe Children’s Home”, I spent my days working, playing, and interacting with the children living in the home. The Kankobe Children’s Home is caring for around 120 orphans, neglected, and abandoned children from Uganda. Some have suffered from abuse, while others were found as babies on the streets of the capital city of Kampala.

The Home was founded in 1989 through support from Italy and under the Ugandan NGO “Child Welfare and Adoption Society”. Its mission is to advocate for the rights of the children, promote care and cater for the vulnerable children in Uganda to grow into responsible adults. The children in the home receive all basic necessities, including three simple meals a day and shelter. They need to work in the gardens quite a lot to help in producing food and have very little time to play. Nevertheless, they are in a protected space and are able to attend the primary school in the village. Compared to some children from neighbouring villages, they have good lives.

On a nearby hill, many local community members earn their livings through hard physical labour by extracting stones from the ground for usage in construction. Children have to start helping their families with this work using their bare hands, some being three to four years old.

One day in the Kankobe Children’s Home a girl came to me and asked me for help. She was afraid about her future because she was finishing her primary education and did not know what would come after for her. She wanted to continue schooling in a secondary school, but had no one who could support her despite having good grades. I realized that another ten children were in the same position as her. The orphanage was only able to take care of its children during their primary education. After finishing seventh grade, usually at

the age of 12 or 13, nobody was able to provide the school fees needed for secondary education. Most children had no chance to continue their educations and were on their own at a young age.

I asked my family and friends if they would be willing to cover school fees for the secondary education and received great feedback. All ten children who were finishing primary school were able to continue their educations in different boarding schools in Uganda with sponsor families from Germany. A few still had relatives with whom they were able to live in order to attend a day school. A project of secondary school sponsorships was born.

The following years the situation continued to be the same and the children finishing primary school had nowhere to go and no possibility to continue their education. That meant that every year new sponsorships were needed. Since new volunteers also spent a whole year in the Kankobe Children's Home year after year, we were all able to join together and find new sponsors.

It had been my experiences in Uganda and the sponsorship project that led me to study "Nonprofit, Social & Health Care Management." The year in Uganda had been the most challenging, but also the happiest year of my life. I was sure I wanted to continue in the direction of social work and development cooperation. The studies gave me the knowledge and courage to establish a Non-governmental Organization (NGO) in 2009 to have a legal basis to the project. Furthermore, a registered NGO meant that we could start a website, set up a bank account, and also give out documentation for tax deductions to donors and sponsors.

The other previous volunteers joined me and we named the organization Jangu e. V.[1] The word *Jangu* comes from the Luganda language, which is the most popular among the

[1] "e. V." is the German abbreviation for *eingetragener Verein*, meaning "registered NGO."

over 40 different languages in Uganda (Ladefoged, Glick and Criper, 1972) and also spoken widely in and around Uganda's capital city Kampala. *Jangu* literally translates to "come (here)." The name was chosen to encourage coming closer and not letting one be governed by prejudices. "Come" and learn that Uganda is not identical to Africa, that not all Africans are able to drum, and that Uganda does not simply consist of starving children, but has a rich cultural heritage and diversity to offer (Jangu e. V., 2014).

In 2009 *Jangu* was fully registered and granted the status of "serving the public good" under German law. Every year new children joined the sponsorship programme and so did the volunteers which lived with them over the years. As of 2014, Jangu e. V. has 19 members and is looking after more than 70 orphaned children in their secondary schools and their sponsors in Germany and many other countries around the world.

I returned regularly to take care of the project, the sponsored children, and the young adults many had become. The first generation of the sponsored youth finished their Advanced (A)-Levels Examinations in November 2013. Since they are the generation that I lived with, I saw a great transformation in them. They had gone from believing that they had little chance in society, to being empowered through education.

I believe that changing an individual's life into a state of empowerment will be like throwing a small stone from the top of a mountain: sometimes it will get stuck somewhere, not making it to the ground, but most of the time it will hit bigger stones and get them to roll down the mountain as well, until even the biggest rocks start to move. Education is the one area in which I can see that a small change can have a huge multigenerational impact.

2.5. Choosing Education in Uganda for my Research

Education can lead to a dignified and content life in Uganda and in any other country. However, there is no guarantee to it. Many parents in Uganda view education as an investment where the return of investment is supposed to be much greater than the money that was put into it. They have great hope in their sons and daughters that one day they will be able to sustain their whole families financially once they finish their education.

Being engaged in the educational system in Uganda, I realized that this is only partially the case. I became more and more interested in the reasons why there are many graduates in Uganda with diplomas and good educational backgrounds who are nonetheless unemployed or engaged in labour that is not adequate for their levels of education.

I will most certainly spend a big part of my life in and working with Uganda and its educational system, and I am not content with the way it is working. Since this is not only my subjective feeling, but also the word of many Ugandan students, teachers and international organizations, the Ugandan educational system is a topic worth researching.

This is why I chose to take an academic look into the Ugandan educational system and to dedicate my master's thesis to it. This brings the possibility that my work and the effort put into this it is not meant to be only read by my supervisors once for my degree, but that the thesis serves a greater purpose of establishing an academic background to the work of Jangu e. V. in Uganda.

3. The Research Problem and Education in Uganda

3.1. Introducing "the Pearl of Africa"

Uganda is a landlocked East-African country. Due to its favorable climate, flora and fauna, and reputation for friendly people, Winston Churchill referred to the country as the "Pearl of Africa"—a slogan which has remained to the present day. Most of the country's terrain sits on a plateau of around 1,100 meters above sea level. The terrain is bordered by several large lakes, including Lake Kyoga, Lake Albert, and the second biggest continental lake in the world: Lake Victoria, which also marks the start of the White Nile. It is the branch of the Nile that flows through Uganda to join the Blue Nile in Sudan before continuing on to Egypt and the Mediterranean.

However, and contrary to its gifted nature, Uganda is also one of the world's poorest countries according to the per capita income (World Bank, 2013), while agriculture provides the livelihood of more than 73 percent of Ugandans (Ministry of Agriculture, Animal Industry and Fisheries, 2010).

With one of the world's fastest growing populations at a growth rate of 3.2 percent (United Nations Population Fund, 2013), the country is soon to run out of physical space. Prices of land are skyrocketing and the capital city or Kampala is growing rapidly. Uganda is already the "second youngest" country on the planet, after Niger, with 49 percent of its population being younger than 15 years (United Nations, 2013).

This means that half of the population is yet to enter into the workforce in search of jobs. Yet already: "Youth unemployment is the biggest challenge Uganda is facing today." These words were put forward in a formal meeting with Uganda's Minister of Finance, Fred

Jachan Omach (2014, personal communication). The facts speak similar words: only five percent of Ugandans have permanent employment with a regular salary (Uganda Bureau of Statistics, 2007). Although vibrant informal economic activities exist, the youth unemployment rate is at an alarming 83 percent (World Bank, 2008), and with an average of six to seven children per woman, the employment situation is expected to worsen further in the future (FFHRI, 2011).

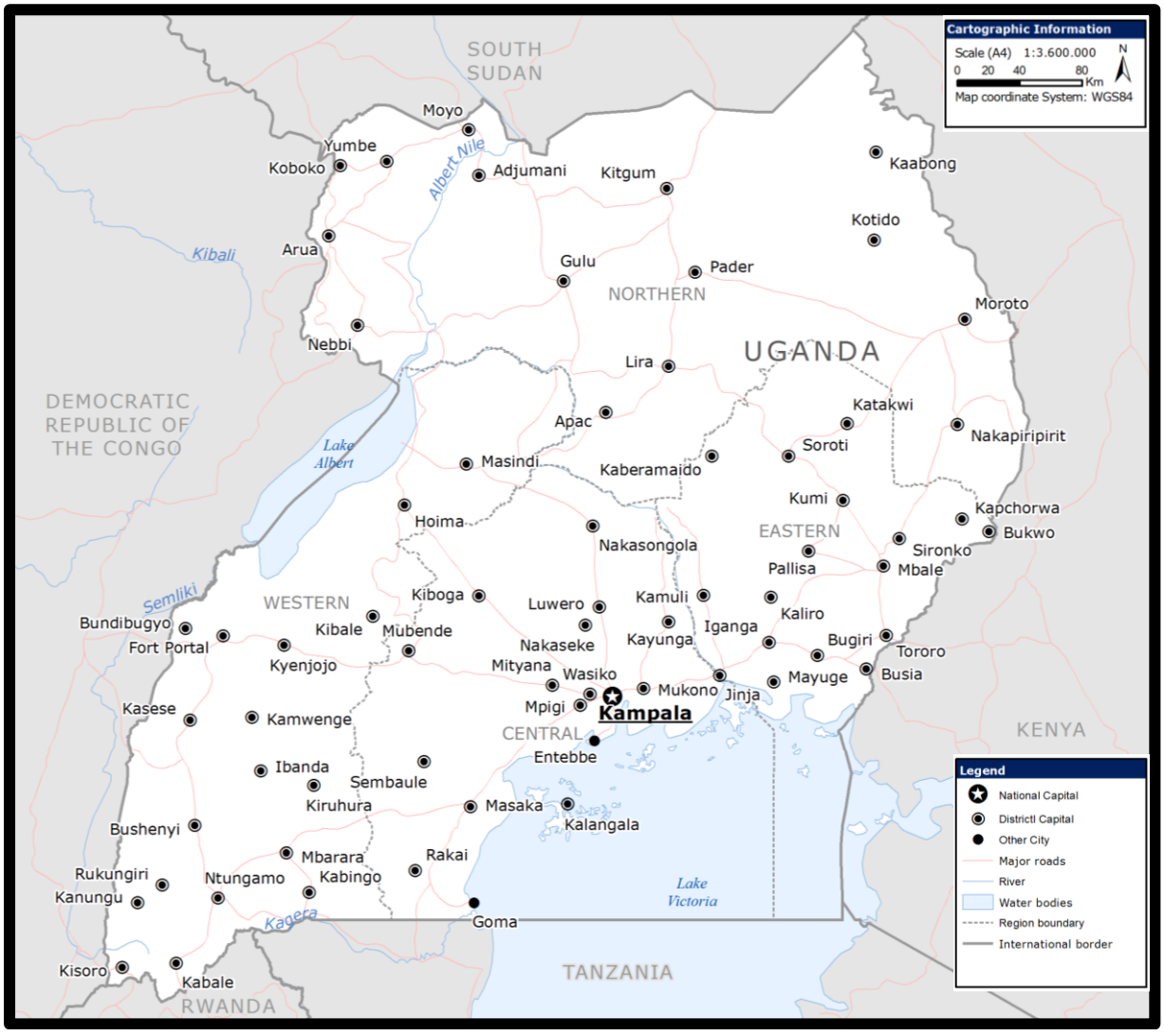

Figure 1: Map of Uganda (European Union Joint Research Centre, 2013)

The mentioned facts have associated effects. Uganda has one of the highest alcohol intake rates in the world (United Nations Data, 2014) and in 2004 Uganda was leading the rankings as the country with the highest alcohol consumption (World Health Organization, 2004). The youth in Uganda see drugs and alcohol abuse as one of the most important factors contributing to a rise in the crime rate and violent behaviors (International Youth Foundation, 2011). With a high youth unemployment rate 57 percent of youth between the ages of 14 and 35 are involved in drug abuse (UHRC, 2009; International Youth Foundation, 2011).

Having one of the highest population growths in the world can be both a blessing and a curse. As it drives the economy, it hinders overall per capital income and limits the efficacy of development initiatives, as resources are spread thin. Uganda has not yet made use of its unique demographics, and the potential of youth remains dormant. The Ugandan author and educationalist, Ambrose Kibuuka, captured this in a brief story:

> A man found an eagle's egg and put it in a nest of a barnyard hen. The eaglet hatched with the brood of chicks and grew up with them. All her life the eaglet did what the barnyard chick did, thinking she was a barnyard chicken. She scratched the earth for worms and insects. She clucked and cackled. And she would thrash her wings and fly a few feet into the air. Years passed and the eagle grew very old. One day she saw a magnificent bird above her in the cloudless sky. It glided in graceful majesty among the powerful wing currents, with scarcely a beat of its strong golden wings. The old eagle looked up in awe. 'Who is that?' she asked. 'That's the eagle, king of the birds', said her neighbour. 'She belongs to the sky. We belong to the earth – we are chickens'. So the eagle lived and died a chicken, for that's what he thought he was. (Kibuuka, 2008, p. 30)

With this story, Kibuuka suggests that Ugandans would be able to "fly" if they would stop believing that they cannot. The question becomes one of the sources for suppression.

One might naturally look to the education system for Uganda's youth to address this question. However, rooted in a colonial past, the Ugandan educational system is neither geared towards innovation nor the development of new solutions to old problems. The educational dynamics are on the verge of a complete collapse. Older generations creating curricula for their children cannot understand changed dynamics, and so the alignment of the

Ugandan educational system does not match practical realities. A study on entrepreneurship in Uganda (Byabashaija, 2011) concludes that the many universities in Uganda particularly emphasize theory at the expense of practical approaches, and therefore lack the chance to foster imagination, flexibility, creativity, and other personal skills. Unemployment is high even among young people with tertiary education, with 36 percent of university graduates unemployed (International Youth Foundation, 2011, p. 16). The number of people graduating from tertiary institutions and the young people who are seeking for jobs regardless of their educational background by far exceeds the number of jobs that are created every year (Kibuuka, 2008, p. 54).

Universal secondary education has been introduced, but based on the experience of taking care of 70 students through the sponsorship programme of my NGO, Jangu e. V.; I can confidentially state that it has not had much impact. Only a few free secondary schools exist, and their performance is poor—with over 150 students sometimes enrolled in a single class—that students do not want to attend these schools (Meinert, 2009, p. 55).

Through experiences of over eight years of student sponsorships in secondary schools in Uganda, Jangu e. V. has seen that school fees at schools which are rated as being decent in their performance, range from $300 USD to $600 USD per year. The average Ugandan salary was measured in 2010 and came to about 300,000 Uganda Shillings per month, which at that time was about $140 USD per month (Uganda Bureau of Statistics, 2010), however, in rural parts of Uganda, the average monthly income was less than half of that amount (Uganda Bureau of Statistics, 2010).

Only considering the average does not reveal that in 2009 still 38 percent of Ugandans lived from less than $1.25 USD per day (Uganda Bureau of Statistics, 2010). Considering the monthly income, it becomes unaffordable for the majority of parents to send their children to

school, especially as noted earlier, with the fact that they have on average six to seven children.

The prohibitively high cost of education worsens as it extends to the university level. Jangu e. V. was looking at the possibility of sponsoring their first generation of youth until the completion of university but the tuition fees have been too high for the NGO to manage. University tuition fees can exceed $1,000 USD per semester[2], accommodation and living expenses not being included. In the end the high fees allow only the elite of wealthy families or students with sponsors from abroad to attend university.

A scholarship programme from the Uganda Government exists for the best performing students in the standardized A-levels examination but only the elite schools reach a level of the academic standards needed and so it further only favors the elite. One of the first generation students of Jangu e. V. went to St. Mary's Nkozi Senior Secondary School, which is one of the best performing schools in rural Mpigi District. The student achieved the highest grades for the national A-Levels examination out of all her class mates in the entire school for the year of 2013. Nevertheless, when the results for government sponsorships were published in the Ugandan newspapers, she was still a few points short for a scholarship.

Through tremendous mobile network coverage, even in remote areas of Uganda, any information is available at a click of a button through mobile internet, thus obviating the need for extensive rote memorization. Relevant education thus becomes more and more a matter of teaching students to apply knowledge towards capacity development, social innovation, and job creation as opposed to memorization of facts which can easily be accessed electronically. However, Uganda's youth is neither empowered to think critically nor able to explore their creative capacities, but instead disciplined and conditioned to recall facts presented by the

[2] The Uganda Martyrs University's fee structures for the academic year of 2014/2015, for example, are above two million Uganda Shillings per semester without living expenses, books, and other requirements. The amount converts to about $820 USD. See http://www.umu.ac.ug/content/fees-structure for further reference.

teacher as the absolute truth. The potentials of Uganda's young people are lost and dreams can hardly unfold, because students who never learned how to question information critically and assess their value will more easily believe any information given to them. If studetns further never explored their creative sides, they will hardly be able to implement ideas into practice.

Vocational centers and technical schools exist in Uganda, but do not go beyond producing job seekers because of their clear focus on factual knowledge as opposed to critical thinking and limited array of applicable skills which they teach. Training, for example, tailors and bricklayers is important, but does not reveal the potential of the Ugandan people because they are limited in the array of skills that they teach. Young people who are unable to explore their creative capacities are held back from turning ideas into social innovations.

Furthermore, the current skill-based training model in Uganda is structurally flawed on several other levels. The Ugandan Government implemented the "Business, Technical and Vocational Education and Training" department, in short "BTVET." The International Youth Foundation described:

> Due to the high unit costs involved in most skills training, a large number of vocational schools offer some of the same low-cost, gender-tracked skills: hairdressing/tailoring for women and carpentry for men. Institutions rarely link their courses to rigorous market studies that would indicate which skills the local private sectors demand and rarely develop or maintain relationships with the private sector. As a result, many tend to continue offering the same courses because of their own financial and other resource constraints, thus training students for already saturated markets (International Youth Foundation, 2011, p.11).

In the past, and particularly due to the country's advantageous climatic situation and fertile soils, Ugandans did not need to think about innovations and creative solutions. Planting seeds and going into nature to search for wild-growing foods was able to sustain people (Katongole, 2013, personal communication). However, having a population that has grown from about seven million to about 37 million people within 50 years, the situation has drastically changed and needs creative minds and innovative solutions. However, the Ugandan educational system

is reproducing the status quo from its colonial history. Across the educational spectrum in Uganda, from elementary schools to universities and technical centers, there is an overemphasis on testing:

> Exam-based education has created many failures because, more often than not, it discourages creativity and adaptive thinking. Instead, students are encouraged to learn things by rote and are discouraged from asking the critical questions that would instead lead to creativity. (Kibuuka, 2008, p. 44)

The *Youth Map Uganda Report*, prepared through support from the United States Agency for International Development (USAID) identified that:

> Uganda faces challenges in both the quality and relevance of formal education. […] Stakeholders and youth alike questioned the practicality of the curriculum given high unemployment and labor market needs. […] The revised National Youth Policy (2011-16) calls for the development of a national youth employment policy and emphasizes employment creation through youth-led enterprise development. (2011, p. ix)

The *Education for Sustainable Development Uganda Implementation Strategy*, which was written by the Ugandan National Commission for UNESCO (2010) reviews the Ugandan strategy of how to address the challenges of implementing the United Nations Decade of Education for Sustainable Development, which calls upon the development of training programmes to build capacities and skills which foster sustainable practices. Some of their key focus areas are capacity building, training, research, innovation and the usage of information and communication technologies (Ugandan National Commission for UNESCO, 2010). Furthermore, as the Uganda National Commission for UNESCO describes, Uganda's education needs to align towards:

- A deliberate and conscious integration of values and ethics underpinning sustainable development;
- A learner-centered lifelong learning environment;
- Critical thinking and problem-solving to empower society to appropriately and confidently engage the dilemmas and challenges of sustainable development;
- Contextualized learning that considers local relevance and cultural appropriateness by addressing global as well as local issues in the curricula;
- Formal, non-formal, and informal education;

- Realization of the evolving nature of the concept of sustainability;
- The use of a variety of pedagogical techniques that promote participatory learning and higher order thinking skills.
  (Uganda National Commission for UNESCO, 2010, p. 16)

Kibuuka further notes:

> The irony is, those who have served fewer years on the school benches, and we obscenely call them 'school-drop-outs', are the ones who create the jobs that the graduates desperately look for! There must be something wrong in this equation. (Kibuuka, 2008, p. 33)

Especially the promotion of creativity, critical thinking, computation skills, problem-solving, decision-making, communication and investigative research skills are key for an education an education which can prepare students for the challenges of the 21st century.

Some unique facts need to be understood by all students to be able to address the prevailing challenges. Uganda's population growth rate is almost as much as the GDP (United Nations Population Fund, 2013); therefore current development is not only based on population growth itself, but also on unsustainable use of resources. This combination creates a categorically unsustainable situation, particularly under the definition of sustainability from the Brundtland Report: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987).

Under this definition, Uganda's current economic activities are clearly unsustainable because there is no way that they can provide enough resources for the future. This is because as the population grows, protection for the environment does not follow. Exploitative economic activities treat the natural environment as a source of immediate wealth, regardless of future needs.

> Uganda's development seems to be focused more with modernization and economic growth than the social well-being of its citizens. The economic gains expressed in statistical figures do not critically relate to socio-economic and ecological effects. As a result, natural forests and wetlands are being de-gazetted for economic investments, while at the same time Ugandans are increasingly engaged in unsustainable economic

> activities like swamp reclamation, sand and clay mining, stone and sand quarrying and charcoal burning that degrade the environment and the natural resource base. (Uganda National Commission for UNESCO, 2010, p. 25)

The *Skilling Uganda: BTVET STRATEGIC PLAN 2011 – 2020* report by the Ugandan Ministry of Education and Sports highlights a paradigm shift for skills development in Uganda. It calls for a change of mindset of pursuing actual skills rather than pursuing one certificate after the other. *Skilling Uganda* calls for the establishment of non-formal training as an integral part of education and wants to strengthen employer-based trainings, as well as supply more flexible and demand-driven education (Uganda Ministry of Education and Sports, 2011). A further key point in the strategy is the promotion of innovation in skills development and the support in developing new approaches to non-formal skills development. The strategic plan specifically notes:

> Skills development for informal sector employment cannot follow a uniform approach, but must be specific to target groups and markets. New delivery approaches and new partnership models with other stakeholders can increase specific relevance, quality and cost-effectiveness of programmes. Successful programme in other countries may be adapted to fit Uganda. Skills development needs to be linked to technology research and innovation. (Uganda Ministry of Education and Sports, 2011, p. 19)

Although the Government of Uganda has identified problems in the educational system, it does not bring about change in the mindsets of its people. To this argument, Kibuuka states:

> Unfortunately, society, through its long-established institutions and their systems, has programmed us to think, believe and behave as though the past equals the present and future, or that we can do things the way we have always done and expect to keep getting the same results, or even better ones. That is how most of us are suffocated under the illusion of university education and professional training as a 'preparation' for the 'real world'. It's like grooming a mango seedling under the artificial conditions of the laboratory and then expect it to perform in the same way when transplanted to the natural and, all together, very different environment of the 'real garden'. (Kibuuka, 2008, p. 57)

It is deeply rooted in Uganda's society that schooling leads to finding a job and having a good life because this reflects the way that the job market used to function. However, this dynamic has changed drastically. As stated earlier, the youth unemployment is already at 83 percent,

and with rapid population growth, it can only increase further if the educational system continues with its current practices.

3.2. Research Question

My personal objective is to address the above stated educational challenges in Uganda and write a thesis for the completion of my master's degree in "Peace, Development, Security and International Conflict Transformation". I want to use this opportunity to work academically in order to establish a potential solution that can be practically applied and effect change in the present dynamics. The thesis thus becomes my personal project in that it starts with a burning question that I want to answer. Specifically, the research question is as follows:

What educational prototype in Uganda can contribute in tackling the social challenge of an extremely high youth unemployment rate combined with one of the world's highest population growth rates?

This question is already designed to find a solution that can be implemented in Uganda. It has a clear practical approach. The results shall be implemented in Uganda as an educational prototype that will serve to test the practicability of my ideas on the ground, thus bringing results from which to learn and adapt. I want to generate long-term and positive impact through the outcome of this research. If my thesis only serves the aim of providing me with an academic qualification and then ends up in a book shelve never to be looked at again, I would not be acting in congruence with the content of my words. Therefore, my personal objective with this research is to implement my results practically.

Two sub-questions will help me to break down the research question and make an implementation possible:

- How did Uganda become a world leader in youth unemployment and what can be done about this?
- How can students in Uganda be supported to unleash their potentials?

4. Methods

The approach used for this research relies on qualitative research. The most important aspect is a broad literature review which is combined with interviews conducted in Uganda and my observations from the first month of putting results from this thesis into practice in the Social Innovation Academy in Uganda. From July 2012 to March 2013, I was reading all documents, reports, articles and books related to the field of education in Uganda and further resources about education in general. With that, I saw that different sources sometimes had very different statistics for Uganda. This reminded me of the challenges that I faced when I did prior research in Uganda for my bachelor's thesis.

I was researching about the internally displaced people in Northern Uganda (Salborn, 2010a; 2010b) and faced many challenges in getting accurate data. I found out, that all quantitative research in Uganda was facing similar challenges of getting accurate data. This is a contributing reason for why; I did not choose to perform quantitative research in Uganda once more. Rather, I looked at all the reports and quantitative research that I could find which other people and institutions had done.

This mostly consisted of reports from international organizations or United Nations institutions. However, in the end, few of these reports made it into this thesis. They helped me to gain an initial overview regarding the challenges in education in Uganda but in the end, a few books from individuals engaged in education have been the most influential works cited and make for the theoretical framework of my work.

Secondly, the practical part of this thesis is compiled out of interviews and interactions in the field of education in Uganda. I had been engaged in the sponsorship of students in Uganda since 2006 but from April 17, 2013 until May 14, 2013 and again from November 25, 2013 until December 23, 2013, I went specifically to Uganda for this research. I returned in

March 2014 and stayed until the completion of this work in October 2014. This means that the thesis was mainly written on the ground in Uganda with constant feedback and interactions with Ugandans.

I met with the Ugandan NGO "Bakuze Uganda" which has all Jangu e. V. sponsored children as members, as well as other prior Kankobe Children's Home children who have grown up. We engaged in an open space dialogue. I carefully listened to their perception of my ideas, their views on education and I was able to learn from them. Since all members of Bakuze Uganda have gone through the Ugandan educational system in some way, either what society would call "successful" as an O-Level or A-Level graduate or "unsuccessful" as a dropout, there was a lot to learn from for me.

In 2012, out of their own motivation, the youth who has been sponsored through Jangu e. V. started organizing themselves to empower each other. The group has chosen the name "Bakuze Uganda" which comes from the Luganda Language, meaning "They have grown up"[3]. The group registered as a Ugandan NGO in 2013. They welcome all individuals, who have ever lived in the Kankobe Children's Home as a child. The organization has more than 160 members and reaches far beyond the sponsored children of Jangu e. V.

The method I chose to engage with the Bakuze Uganda members was the Open Space Dialogue Technology as my method of qualitative research. It was developed by Harrison Owen (1995; 1997). He states that: "The method is used when the nature of a problem is reasonably clear, but uncertainty exists about the directions in which to travel to address the problem, and the specific action steps to be taken" (McDonald, Bammer and Deane, 2009 p. 73f). Open Space Technology works in a free manner as detailed agendas, plans and materials are not needed and can even be counterproductive.

[3] Translated by the author

> Open Space Technology is effective in situations where a diverse group of people must deal with complex and potentially conflicting material in innovative and productive ways. It is particularly powerful when nobody knows the answer and the ongoing participation of a number of people is required to deal with the questions. (Owen, 1997, p. 15)

Through self-organization the method gives the participants space to develop the issues regarding the Ugandan educational system that are most relevant and creates space for planning actions to address them. The outcome is usually a report summarizing the findings and ideas of the participants, which will then be presented and prioritized by the group. (Owen, 1997).

Focusing on the needs of students in Uganda and giving them space to express themselves is working beyond imposing ideas. Through dialogue, new perspectives arise. Only if hierarchies are non-existent and participants feel safe to express their feelings and concerns, can important issues be talked about. During the Open Space Dialogue, I facilitated and elicited the ideas arising. I did not take ownership of the meeting. I did not want to impose anything but, in the words of Antoine de Saint-Exupéry, I wanted to plant a seed that could grow by its own and take on different forms and shapes according to the soil and conditions; "If you want to build a ship, don't drum up people together to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea."[4]

Within all my research in Uganda, I was without doubt an external influence in form of a white male bringing in ideas into the Ugandan context. I was loaded with the full history of colonization and its power structures. I cannot deny this fact but only embrace and include it in my awareness on the one hand and deconstruct it as much as possible on the other hand. My main goal of this research is to break the dominating power structures of education in Uganda, and to elicit the self-determination among youth towards their empowerment.

[4] This quote has been attributed to Saint-Exupery though its exact origin is unknown.

Some African authors, including for example James Shikwati (2004), whom I met in March 2014 in Nairobi, or the Zambian author Dambisa Moyo (2010), call for a complete withdrawal of all forms of development aid and interference in the African continent. Their arguments propose are that aid does more harm than it does good.

That is why I chose to work in a manner where I, as the researcher, see myself equal to the people with whom I engage. I did not provide solutions, implemented what I believed was right and what could bring me the highest benefit, but I instead started an open dialogue where the results were open and even a complete refusal of engaging with me was a viable and valued possibility. I will explain in more details the method of Open Space Dialogue in a later chapter and present its results.

5. Literature Review and Research Results

5.1. Etymology and Definitions

The common terms, "education" and "school" trigger specific memories and pictures for every individual who experienced the concepts which these words represent. It thus becomes necessary to review the history and meanings of the words and their specific definitions for the purposes of this thesis.

English is one of the languages most frequently learned during "education," and in today's world the English definition of this word is: "the process of receiving or giving systematic instruction" (Oxford Dictionaries, 2014). The word "systematic" means that the way to receive or give instruction is done by "acting according to a fixed plan" (Oxford Dictionaries, 2014), a set of rules agreed upon where a right and a wrong is defined.

The word education derives from the Latin word *educere* which is composed of the prefix "e" meaning "out" and the word *ducere* meaning "to lead" (Online Etymology Dictionary, 2014).

To lead or leading itself can be understood as "to go with one by holding them by the hand while moving forward" (Oxford Online Dictionaries, 2014) the original definition implies a linear notion of moving towards something or progressing, and this notion still reflects the contemporary understanding of how to educate youth. Education must show children the way forward, demonstrate how the older living generations understand the world, and how the world functions. The older generations transmit the value system, customs, and traditions which any given society has accumulated over time.

Out of the above definitions, my adapted definition of an educational system is the following: A fixed plan created by current or previous generations to give instruction to the

young generation which learn the values and worldviews of their ancestors; slightly adapt it to the naturally changed circumstances, and transmit it to their own children. I will refer to this definition throughout my work whenever I use the expression "educational system".

Education forms part of the process of socialization of human beings, with the idea that children are empty and pure and need to be filled with all that previous generations have achieved. Children need to work hard to become a full member of their society, which is believed, can only be done through education (Illich, 1970). The following definition from the Encyclopædia Britannica further displays this idea:

> Education can be thought of as the transmission of the values and accumulated knowledge of a society. In this sense, it is equivalent to what social scientists term socialization or enculturation. Children—whether conceived among New Guinea tribespeople, the Renaissance Florentines, or the middle classes of Manhattan—are born without culture. Education is designed to guide them in learning a culture, molding their behaviour. (Encyclopædia Britannica, 2014)

Education has been declared a human right (United Nations, 1948) and through the Millennium Development Goals (United Nations, 2011), all nations are supposed to bring their children into primary schools to be educated. A clear definition, however, of what education is and how it should be carried out is not universal; different nations with different views, values, and cultural backgrounds exist.

Despite vast differences across the globe, education is understood globally to be taking place in an institution named "school". However, the original meaning of the word "school" is a complete different understanding with a completely different world view than we understand it today. I will briefly explore the etymology of the word and the concepts that accompany it.

From its original meaning, little is left in today's educational system. "School" derived from Latin, which adapted the word from Greek. Here *skholē* (*σχολή*) meant "leisure" (Oxford Dictionaries, 2014). Over 2,000 years ago, the Greek philosopher Aristotle wrote that

"[w]e work in order to be at leisure" (Pieper, 1998). In our contemporary global society, however, people around the world tend to devote their entire lives not to leisure, but to work. This notion is deeply rooted; when asking a person, "What do you do?" We are normally inquiring about an occupation, the work, and way that the person earns his or her living. People define themselves through their work, and leisure is often seen purely as something necessary to regain strength for work, and is something that is frequently neglected.

Furthermore, leisure is often connected to being idle and useless. Leisure is considered to have no direct monetary value, as for example work has. This means that the daily routine of school holds little time for leisure because it does not transmit children with the values and accumulated knowledge of society. In school students are taught to improve themselves constantly by improving their individual monetary value.

During Aristotle's time, the worldview was the opposite. He noted that "[…] the first principle of all action is leisure. Both are required, but leisure is better than occupation and is its end" (Aristotle, 2005, p. 125). Philosophically and for the essence of education, his statement is highly interesting. However, Aristotle also put forward the idea that slaves exist naturally and he himself was not one of them, but rather able to delegate his work to other people (Smith, 1983). Therefore, I must see his words in regards to work and leisure critically. Disregarding and excluding the sociological connotations his views might imply and only seeing the philosophical parts, leisure meant a useful time for oneself, for learning and for discussing. Rather than being useless, this represents the time when creativity can happen and ideas can emerge. Following Aristotle's argument, children also cannot be seen as empty and needing to be systematically led, because their leisure is already their end.

5.2. Education as Structural Violence

We grow up in school with nobody wanting to hear how we feel. Creativity is replaced by wondering what to say that is right.

(Rosenberg, 2003b, p. 37)

What Aristotle understood over 2,000 years ago has been lost in the educational process, and through the process of passing on values from one generation to another, his notion was weakened further and further, to the extent that a desired educational system is considered a system that produces the most value while neglecting all leisure. I will explore Aristotle's philosophy with authors and scientists following his path in the 21st century.

Educationalist Ken Robinson draws a strong comparison between the educational system as we know it today and conveyor belts in factories (Robinson, 2010b). Raw materials enter the process, are formed and moulded into shapes, and are put together into a finished product. All products are exactly the same. Abnormalities that fail to meet the quality standard are sorted out and considered to be waste. (Robinson, 2010b; Guzzo and Doin 2012). The question arises: what happens to the millions of "deficient products?" They are seen as failures and might see themselves as such.

The pioneer and visionary of democratic education, Yaacov Hecht, was once one of these deficient products of the educational system. Now he is a dyslexic educationalist and founder of the Institute for Democratic Education. He states that every child can be a genius if the circumstances in education allow him or her to be one; unfortunately, the current educational system only allows academics to emerge (Hecht, 2010). The ultimate goal following the logic of the system is to aim for becoming a professor in university (Robinson, 2010b). The path is pre-given and does not allow detours. After high school comes a bachelor's degree; master's degree and then the Ph.D. Children are going through this machinery of education. Grouped up by age, students receive their manufacturing date and

information is put into their heads to constitute a finished product that is set by the curricula (Robinson, 2010b).

Quality standards exist in this "factory". Every student is measured through grades. Since every human being is different and has a different background and different strengths and weaknesses, the quality standard amounts to a utopian average among all students. A form of mass education has been achieved in which none of the individual differences are cultivated (Kirkpatrick, 2008).

The diversity of different personalities of different human beings is replaced by the common average. Students are taught obedience and conformity to these standards through a system of punishment and reward. Controlled with little possibility to question what is imposed on them, students receive facts as the only correct answers and the only possible truth that need to be recalled in standardized tests and exams. Competition arises and grade point averages indicate how far away a student is from reaching the goal of becoming the perfect student whom the system mandates.

> Young people are sensitive. It is cruel to make comparisons among them. It is foolish. Cherry blossoms are cherry blossoms, and plum blossoms are plum blossoms. Students should be shown warm compassion, so they can grow at their own rate and in a way true to themselves. (Ikeda, 2010, p. 211)

The 2012 Argentinian documentary *The Forbidden Education* draws a strong comparison between the educational system and conveyor belts in factories; abnormalities that fail to meet the quality standard are sorted out and do not make it to the finished product (Guzzo and Doin, 2012). Children are denoted with dates of manufacture, which represent their age groups, and follow strict steps set by the curricula in their education. In order for the modern educational system to work, the quality standards need to be defined. One child will be told to be more active while another is told to be less active. The middle way is the desired quality standard, as it produces the least friction (Guzzo and Doin, 2012). Ultimately, this

means that the diversity of different personalities of human beings is replaced by the common average and students are taught obedience and conformity to these standards. They are left vulnerable to be controlled with little possibility to question what is imposed on them.

> Our gifts, talents and dreams that we believed we had as children. We were criticized or undermined for having them. For some reason, they felt too dangerous to others for us to have, or they were simply ignored by others and we decided therefore that these gifts were unimportant. (Gruder, 2008, p. 110)

What Gruder (2008) describes goes in line with what Robinson means by stating that children are educated out of being geniuses (Robinson, 2010a; 2010b). Their talents, passions, and natural desires towards exploration do not find a place in the school. What is foremost learned by each child is how to get through the system. One important feature to do so is memorization of facts and information. Educational reformer John Dewey calls this form of education "so set apart, so isolated from the ordinary conditions and motives of life, … [school] is the one place in the world where it is most difficult to get experience" (Dewey, 1915, p. 17).

Some children might be naturally gifted with memorization skills and therefore find it easy to study for tests for which information needs to be recalled. Others feel resistance and question themselves regarding why they need to remember something which will fade away after the test is passed.

I, for example, belonged to the second group and in high school—specifically the competitive German college-preparatory system of gymnasium—developed effective strategies to write down information that I could look up if needed. This meant I was sometimes cheating and not following the system. My ways of cheating where sophisticated and creative and I was never caught. My natural talent in producing creative solutions found a place in the educational system in that they helped me to get through it more easily. Some of

my classmates over the years however did not find a place to make use of their individual talents in the educational system and failed the tests, forcing them to repeat school years.

Following Paulo Freire, one of the most influential thinkers on education during the late twentieth century, modern education is a banking system. The teacher deposits knowledge into the heads of the students who are reduced to passive vessels that need to be filled (Freire, 1998). Within this system I learned how others wanted me to be and how I needed to behave in order to become the "perfect" student that the system told me to be.

What I was taught to become became more important than who I already was. This way I was constantly trying to fit myself into a template of imagination. Asking children or students about how they feel is a very rare in the formal education system.

Looking at the system from a background in peace and development studies, I see that the educational system is a form of structural violence. The term "structural violence", means a form of harm to people whereby their needs are not met (Galtung, 1969). It was coined by sociologist and peace researcher Johan Galtung in 1969. With this term Galtung tried to capture a form of harm to people whereby their needs are not met. It does not manifest itself in direct physical violence but rather a silent violence affecting people psychologically and mentally that causes suffering.

The modern educational system consists of daily structural violence for many of its students. The need for self-exploration and the unfolding of creativity and compassion in children, youth and adults is hardly met. Instead students are treated as raw material that goes through machinery, not being able to make decisions concerning their psychical well-being (Galtung, 2008).

> In school we are taught that the fundamental things we need to learn to be successful in our society are reading, writing, and arithmetic. The first several years of public education focus primarily on these fundamentals. In an industrial world, where every worker functioned as a standardized cog in a corporate machine, this may have made sense. But today's challenges aren't standard. […] work today often must address unknowns, uncertainty, and ambiguous challenge spaces where solutions are not clear

> or standard, and where the ability to create and discover is more important than fitting a standard mold. (Gray and Brown, 2010, p. 48)

This is not done deliberately or with an agenda behind it. However, it is done in a systemic way that developed over time (Robinson, 2010a). For the students falling out of the system the consequences can have great impact on their lives. Shame of being stereotyped as a failure might occur. Black describes shame with the following description:

> Shame is the painful feeling that comes with the belief there is something inherently wrong with who you are. It is the belief that you, or a part of you, is defective or inadequate. To live with shame is to feel alienated and defeated, never quite good enough to belong. It is an isolating experience that makes us think we are completely alone and unique in our belief that we are unlovable. Secretly, we feel like we are to blame. Any and all deficiency lies within ourselves. (1999, p. 12)

Individual students are, however, not to blame for their failures. It is the system that cannot unleash their potentials and is trying to make them fit into a shape that their nature does not allow. This structural violence comes from a history where the goal of education was a different one, than it is today. It therefore becomes important to look at the development of the educational system over time.

5.3. History of Education and its Application around the World

The current school system is built upon the concept of a modern world view. Its origins are not universal. However, the system has become universal over time, and its practice ruled over other forms of gaining knowledge. It follows a structure fostering a mentality of: “if you do not know, I have to teach you!” This prevents students from doing things differently.

However, teaching and learning are as old as mankind itself, and education has taken place in the form of socialization and enculturation. Hereby, the rules, patterns, and manners of a group of people are transmitted to their youngsters (Matsumoto and Juang, 2012).

Imitation and storytelling played the central role before writing was invented in the ancient Mesopotamia around 3500 BCE (Guisepi, 2004). This means that in everyday interactions with younger and older generations everyone is always a learner and a teacher at the same time. However, also autodidactic learning was possible, whereby one is teaching him or herself new skills.

Formal education and schooling developed around 300 BCE, during the times of Aristotle, Plato and Socrates (Marsh, 2001). The first schools in the sense of today's understanding of a school were the Chendu Shishi High school, established 143-141 BCE in China and the King's school in Canterbury, established in 597 CE. The first university was the University of Bologna which was founded 1088 in the Roman Empire.

Otto Von Bismarck of Prussia made education mandatory for everyone in 1873 in Prussia (Schleunes, 1989). It was compulsory for everyone to attend school by all means. Bismarck imposed heavy punishments to any clergy who failed to fulfill the policies. Bismarck believed that educating every individual automatically increases the effectiveness and working standards of the workers. Therefore, everyone was forced to attend school in order to be appointed in any official post (Steinberg, 2011).

He also encouraged military education, believing that educated soldiers can learn with ease, plan, and focus on their missions and battles (Eyck, 1950). During the industrial revolution from about 1760 to about 1830 CE, many European states needed obedient workers who were able to fulfill the tasks given to them. Because Bismarck's model was successful; it was adapted by many nations around the world. It became the universal standard and the modern educational system was born. In slight variations in different nations, it is still in place today and implemented in almost every country around the world.

Because it values strict obedience, it is not fostering the diversity of the human species. Children learn to compete within a system characterized by the banking of

knowledge (Freire, 2000) and their potentials, passions, and creative capabilities have little chance to blossom. The focus of learning switched from the human being to the institution in order to get certifications that allow for high positions and status.

Whether it is academia, science, philosophy, creativity, spirituality, sports, arts, dance or any other field that is at the heart of a student, a discipline is looked at through the lenses of modernity and questioned if it can bring a profitable output that can be measured, preferably in monetary figures. The question is not if it benefits the personality towards a holistic and fulfilled life, but whether it has monetary value for the society.

5.4. Development: An (UN)desired Drive of Education

Education refers to any process that develops knowledge, skills, attitudes and values leading to a change in the behavior of children and adults. This can be in traditional schools, but also in informal or non-formal educational contexts (Fountain, 1999). The United Nations Educational, Scientific and Cultural Organization (UNESCO) sees education as part of increasing "human capital for economic growth" with the aim that students will "participate fully in development" (Fountain, 1999, pp. 1-2). Although these statements can be interpreted in different ways, including the promotion of local businesses or fostering agricultural stability, the term "human capital" clearly puts a face value on human individuals and sees them as a commodity that needs to foster development through economic growth.

The mass media often produce a social programming towards growth, constantly moving ahead, glorifying the future as something better than the current moment. Subliminal messaging in advertisement further creates a contrast between what is and what ought to be, leading to frustration and conflict. According to Zen Master Ruben Habito, the media portrays a world in which consumption supposedly makes happy (Habito, 2005). In this line, I will

spend more time working and less time enjoying life in order to fulfill the monetary need of consumption only to find out that my new material items cannot have a lasting and meaningful impact on my life.

Since I am consuming more if I am unhappy, the system does not desire that I get out of the consumer paradigm. Within this value system, the more I own, the more I still want. Thus I can never really be satisfied with what I already have. It becomes inherently difficult to appreciate the current moment if we desire something that we believe would make us happier in the future (Habito, 2005).

Striving for constant expansion of knowledge makes us believe that any problem we face can be solved by further research, leading us to believe that we control the world. Children are getting prepared to fix the problems of the future by learning the tools of research. Knowledge is expanding rapidly every day and the access to it is easier than ever. However, the gap between what we know and how we use the knowledge to create a sustainable world is bigger than ever before (Habito, 2005).

The modern mainstream education did not teach me to challenge the daily reality by looking at the root causes of problems. The opposite is the case. Several of my classmates who were not able to sit still in class had been classified with a learning deficit and were put onto medication in order to be able to focus. The modern educational system, by treating superficial shortcomings with medication, fails to address its own deep contradictions instead of adapting itself to harness children's natural creative energy.

In most higher-income countries, the free-market capitalist system encourages schools to be run as a business. Competition is the key, as the strongest need to be separated from the weaker for the scarce managing positions that run the world (Robinson, 2010a). The educational system tends to categorize people as academic or non-academic. The former are

considered smart and valuable, whereas the latter are judged for not attaining the full potential required by society (Robinson, 2010a).

The universal modern educational system, implemented in almost every country and place around the world, is destroying the diversity of the human species because students are seen as commodities serving the greater system of development through growth. Children's potentials, passions and creative capabilities have little chance to blossom. Without innovation from the most important part of education, its students, the ability of constant circular reinvention of the educational system itself is blocked, since new ideas challenging the system are being rejected.

This means that modern education is losing resilience while rigidity increases. Reforms do not go down to the underlying structures but are still improving Bismarck's model that was created centuries ago. In this model students are like raw material going through the machinery of education in order to create monetary value.

5.5. Education in Uganda

The education system held over from colonial times produced jobseekers rather than job-creators, an issue which was recognized as a global, post post-colonial education problem.

(Meinert, 2009, p. 49)

This opening quote by Meinert shall lead this chapter. She attributes the reason for why Uganda is mainly producing job seekers instead of job creators to the colonial history of Uganda. However, the actual situation reflects more complex realities than this critique could encompass on its own. I will not go into colonialism itself, as it would be a different topic of research. Nevertheless, I agree with Meinert (2009) that the colonial history in Uganda under

British rule left a school system behind which does not empower students to become critical minds and find their own ways, but train them all equally to become obedient workers who could be easily exploited.

My focus is less to explain how the current situation came in existence but to understand the current dynamics to be able to produce a solution as a prototype school model. Although there are vast differences between England and Uganda in terms of cultures, ideologies and educational values, the desired education in Uganda is following the British model even though already in 1978 this system was identified as failing its purpose, but nevertheless it is still operating today in Uganda;

> A child born today in the United Kingdom stands a ten times greater chance of being admitted to a mental hospital than to a university ... This can be taken as an indication that we are driving our children mad more effectively than we are genuinely educating them. Perhaps it is our way of educating them that is driving them mad. (Laing, 1978 as quoted in Hicks, 1988, p. 5)

School in Uganda focuses purely on academic learning, which is in many cases unrelated to the daily reality of students leading to difficulties finding employment and living up to the families' expectations after they invested into the child's education (Meinert, 2009, p. 9). Passions, potentials, motivations, talents or practical skills serving for the fulfillment of basic needs of children and students are often suppressed and fall behind. This form of structural violence values competition instead of cooperation.

Grades reduce the interest in learning, they do not bring out the full potentials of students and most importantly they tend to spoil the human relationships among classmates (Kohn, 1999). In order to avoid failure, the idea of who I need to be becomes more important than the reality. In other words, what I am taught I need to be, becomes more important than who I am already. An illusionary template is created that students need to fit themselves into. Asking children or students about how they feel is a very rare question.

The structure of Ugandan schools indoctrinates students to the extent where critical thought and general analysis become difficult (Ssekamwa, 1997). Many times per day students have to repeat the exact sentences a teachers says, until memorized by heart (Meinert, 2009). Questioning the information received can be seen as questioning the teacher's authority (Kibuuka, 2014a, personal communication).

Free primary education was introduced in Uganda in 1997 and brought enrollment in primary schools of up to 97 percent of eligible children (Essama-Nssah, 2010). Before, all forms of schooling required school fees to be paid. However, the vast expansion towards free primary education meant a vast loss of quality. The high primary enrollment led to high primary school drop-out (UNESCO Institute for Statistics, 2013). Uganda is number one in the world in the primary drop-out rate with 75.2 percent of students who start school but are not able to finish even primary school (UNESCO Institute for Statistics, 2013).

In rural areas this number is even higher and if the students are subtracted who are only able to complete primary education after repetition of classes, then in some areas only five percent of students remain (Hoppers, 2008). This means that in these parts of the country 95 percent of children below 13 years have to deal with the psychological consequences of not being sufficient and being a failure because the educational system is not able to support the children in their needs. In secondary education the facts are similarly alarming since only 15.5 percent of youth, in the respective age category, are attending class regularly (Pereznieto, et. al, 2011, p. 8).

Even Ugandans who have undergone the luxury of higher education and obtained a university degree are struggling to find employment. Currently there are about 40,000 university graduates per year, of whom only 8,000 to 10,000 are able to find employment (Foundation for Human Rights Initiative, 2011, p. 5). If the elite is not finding employment for the so called "uneducated" majority of drop-outs and individuals without any formal

education only unskilled labor, low wages and subsistence farming remain (Akampa, 2013, personal communication).

The underlying problem is the fact, that only five percent of Ugandan population is permanently employed (Uganda Bureau of Statistics, 2007). This means that new employment has to be created urgently but students are not being prepared for this task.

> I hear with disgust, politicians and educationalists telling graduands to 'go out to be job creators' without having taught them how to do it. It's like they expect the graduands to be like miracle workers who can make things happen without having been taught how to make it happen. I have hardly known universities in Uganda where creativity or job creation precisely, is practically taught as a subject. This makes job creation seem like an illusion to many young people leaving school. (Kibuuka, 2010, p. 221)

The rich diversity of Ugandan people is being extinct by a generated uniformity through schooling where the desired students are all the same: obedient and disciplined while autonomy over one's own future; critical thoughts and analytical skills are completely neglected. 95 percent of students are not prepared for the harsh reality in Uganda and its unique job market if major changes in the educational system in are not implemented. Kibuuka gives the reason to the lack of positive vision and a sense of direction forward during school education (2008).

University education in Uganda is mainly accessed by the elite (Kibuuka, 2008). Ugandan high schools are increasingly producing job seekers instead of empowered individuals ready to start their own projects and businesses. This therefore demands an alternative for high school graduates and universities.

In addition, the few Ugandan elite students who have undertaken the luxury of higher education and obtained university degrees are struggling to find employment due to lack of employable skills. If elites find difficulty gaining employment, then it is even more difficult for the vast majority of people who do not have the privilege of studying at a university to get jobs.

Titles, degrees and certificates of educational achievement in Uganda, as it is the case also in many other countries, are not a guarantee that a person is really qualified. Some schools are illegally buying nationwide standardized tests to prepare its students for its questions and are giving them better grades only to be high in prestige and on top of the national ranking of best performing schools (Sempa, 2012) .

Qualification in papers and being able to produce quality work are two separate entities in Uganda, as many people with excellent curriculum vitae exist who are not able to fulfill their promises and are especially lacking the practical experiences (Sempa, 2012).
Fortunately, the opposite is also possible. Uganda has some highly skilled and eminently respectable workers who have never entered a school in their lives. They have obtained skills by themselves or through their social contacts and implemented them successfully. They are not able to produce any certificate or paper of excellence but they can show their finished and quality work which is the highest form of qualification.

5.6. Uganda's Educational Challenges

For most of us the problem isn't that we aim too high and fail—it's just the opposite—we aim too low and succeed.

(Ken Robinson as quoted in Zaid, 2014, p. 130)

The modern educational system in Uganda is socially conditioning its students towards competition, development and economic growth. Any educational reforms can only reshuffle the same deck of old cards if the fundamental structures are left untouched. The first step to be able to challenge the structures is awareness (Kuhn, 1970).

Diverse people need to have diversity in the way they are learning and not just one single system enforced upon them. Nelson Mandela once said: “Education is the most powerful weapon which you can use to change the world” (Mandela, 2003). However, education in Uganda is not allowing change to happen naturally and it must be understood why it is the case before a solution can be found.

The Ugandan educational system has four levels. It starts at Pre-primary, which however has hardly any enrollment, especially in the rural settings (Meinert, 2009). Primary education consist of seven years (P1 – P7) and ends in a Primary Leaving Exam. Secondary Education is divided in Ordinary Levels (O-Levels) that takes four years and Advanced-Levels (A-Levels) consisting of another two years (Meinert, 2009). Several public and numerous private universities exist in Uganda. Since introduction of universal primary education in 1997 it is supposed to be free. However, materials and requirements are still to be covered by the family, leading to high drop-out rates (Zeelen, 2010).

The quality of education in Uganda’s public schools is generally very low:

> Many children in lower primary are still struggling to read English and do basic Mathematics […] 9 out of every 10 children in P3 could not read and understand an English story text of P2 level difficulty […] 7 out of every 10 children in P3 could not solve numerical written division sums of P2 level difficulty correctly. (Uwezo, 2011, p.3)

One contributing reason for the poor quality is the fact that many teachers see and treat knowledge as a secret which needs to be deserved by students otherwise the teacher will keep it to himself (Meinert, 2009, p. 90). The worldwide changing circumstances, that knowledge has become freely accessible are not accounted for. As stated earlier, in almost all rural areas in Uganda internet can be accessed with a fairly affordable price using a mobile phone, even for families with little monetary income. However, the educational system in Uganda is not making use of the new technology. Rather textbooks and other learning materials are locked

up in the teacher's offices and seldom can be accessed by students (Meinert, 2009). If the books are used, their content is written onto the blackboard for the students to copy from.

Another contributing factor towards poor quality education is the time spent for actual teaching in relation to other activities during the day. Meinert (2009) identified, that in some Ugandan schools more than half of the day goes by with disciplinary measures taken by the teachers. Students are told to sit properly, to pay attention and if anything occurs with what the teacher does not agree, punishments and many times corporal punishments, although theoretically prohibited unless the parents agree to it, are common practice.

> My assessment of the typical school day in the three schools in Kwapa showed that approximately 40% of the children's time was spent in some kind of disciplinary space: assemblies, inspections, corrections and punishments. Only around 30% of children's time was spent with a teacher teaching. Approximately 30% of their time in school was spent playing when waiting for the teacher in the classroom or during breaks. (Meinert, 2009, p. 78)

The didactics inside of the Ugandan classroom have a dynamics of repetition and memorization. A very frequent technique is for the teacher to start a sentence, then in the middle or end of it, he or she asks the question "What", which signals to the students that they are expected to finish the sentence all together in chorus. This rhetorical technique can serve the purpose of increasing the attention span for listeners but if done to many times per day, it becomes an automatic process of memorization and repetition where any kind of creativity, problem solving or critical thinking are not needed.

This daily technique is so engrained into Ugandans that it can be found within daily conversations all over the country. While explaining something in a casual talk or while arguing with another person, sentences are frequently interrupted in the middle and followed by a "what" before the speaker would answer it himself or herself.

Meinert gives a detailed example of how this looks like in a typical classroom setting in Uganda:

> The teacher turned around and raised the cane in a threatening way, paused and then said: "Today you are going to learn Primary Health Care. What is this?" "Primary Health Care!" the class answered in chorus. "What is health?" the teacher asked the girls. "Do you have any idea about health?" The girl said "No." Quietly another girl said, "alaus" (hygiene/cleanliness). The teacher did not respond. As a boy entered the class with a piece of sugar cane in his mouse, the teacher threatened the boy: "Next time you are late I am going to cane you properly!" the boy sat down quickly. "Okay" the teacher said with a sigh, "Health is a state of physical, mental and social wellbeing – a state of what?" "Physical, mental and …." the class answered in chorus, but could not finish the sentence. "Health is" the teacher repeated, "a state of physical, mental and social wellbeing." This time he wrote the sentence on the blackboard and pointed to the words for the class to repeat in chorus. (Meinert 2009, p. 86)

Through this technique, Ugandan students are conditioned to memorize and repeat. When I gave simple text books with short stories in English to the children I worked and lived with in Uganda, they would be able to read the text but struggled to give a short summary of what they had read. Asking the children to read the story again did not solve the problem of comprehension. Asking them to read the story more than twice had the result that the children would start to re-cite complete passages of the text by memory, yet they still struggled to provide a summary. This is the case through a conditioning of the mind where Ugandan students learn that memorizing is the right thing to do and thinking freely is not welcomed. Generally student's skills in critical thinking and self-reflection are very low since they have never been practiced (Lanam Kijange, 2013, personal communication).

Education in Uganda has become a business. Private schools are opened up and popular because government schools provide poor services. However, the initiators of the private school first of all look into their return of investment in term of financial capital and care less for the quality of education they are offering and creating (Olanya, 2013, personal communication).

Parents see the education of their children also as an investment where they expect a return of investment after the child has completed and is supposed to find a job with a good salary and high social status (Meinert, 2009, p. 163).

> Well-off parents in Uganda invest large sums of money and other resources in their children's education, sending them away to boarding schools, trying out one school shifting to another to see if it is better .As pupils progress through the schooling system, they appropriate identities and moralities of being 'learned' and 'modern. (Meinert, 2009, p. 8).

Based on my experiences in Uganda and following Brock-Utne (2000) and Ssebbunga (2003) it is evident that Ugandan students learn that their own culture and identity is inferior and something to be punished for expressing, while the British culture is idealized. This for example happens through the use of language. Ugandan students after primary school are generally not allowed to speak in their native language but instead only in English. In class and also among each other, English is enforced as the ruling language. Speaking in the native language is highly punishable by, for example corporal punishment. Nevertheless, students tend to use their first language to communicate whenever they do not feel observed because their level of English at the age of nine is not sufficient for complex topics.

Every language has a culture and specific meaning attached to it. If children are not allowed to speak in their local language, part of their identity and culture is lost in their daily interactions. If being punished and beaten for trying to conserve their identity it conditions the children to ingrain that local Ugandan cultures are highly inferior to the colonial culture. In the British culture and also in the culture of the United States, which in Uganda is consumed via the media and television, it is generally believed that consumption makes happy (Habito, 2005). As stated above, it becomes difficult to appreciate the current moment if we desire something that we believe would make us happier in the future (Habito, 2005).

However, the nature of development suggests that what was yesterday is old and out-dated while today we need to create something for a better future tomorrow. Growth and development are seen as the keys and the measurable index of success (Vreeland, 2003). The educational system in this context has become about good grades in order to get a job that

pays a high salary since this is considered a successful life. Rarely however, this job makes the person truly happy and incorporates mind, hands and spirit alike (Habito, 2005).

Ugandan traditions and cultures generally are much more focused on the community (Otiso, 2006). However, the "colonialist" way of thinking and lifestyle is emerging. A big quantity of oil was found in Uganda and will be extracted in large scales from 2016 onwards (Otoa, 2012) bringing monetary development to Uganda. This will certainly influence Ugandan lifestyle. The question becomes if the people can preserve their cultural identities despite the monetary growth of the country that would most probably only benefit already wealthy Ugandans. Albert Einstein noted: "Not everything that counts can be counted. And not everything that can be counted, counts" (as quoted in Reeler, 2007, p. 28).

5.7. Education in the Rigidity Trap

"If you seek different results, do not repeat the same things over and over."

(Albert Einstein[5])

As discussed before, the modern schooling system made its way into almost every part of the world despite great cultural differences (Sachs, 1992). In Uganda, just as in any other country, it contributes to a modern Cartesian reductionism separating our mind from our body:

> The history of education is the story of the totality of man's efforts to create, preserve, and transmit human culture. It has three essential aspects: first, it embraces an account of economic conditions, industrial developments, and social and religious life […] second, it considers the contributions of science, philosophy, and art, and the progress of morals, law, and government; third, it treats in detail the schools and all the other agencies that coöperate in the work of education. (Eby and Arrowood, 1934, p. vii)

[5] Quote by Albert Einstein, taken from (Guzzo and Doin, 2012), original quote in Spanish: "Si buscas resultados diferentes, no hagas siempre lo mismo."translated by the author.

This educational system follows the technocratic approach of a modern world view, whereby the belief exists that science could solve every human problem. “Technocratic approaches typically seek to optimize, that is, to incrementally improve a situation through efficiency gains” (Zaid, 2014, p. 22). That is why there are countless educational reforms that try to improve the already broken model (Robinson 2010a; 2010b).

The reforms cannot change the underlying structures of the system that have been put in place and inherited for decades. Reforms are common but do not challenge the structure and foundation of education. Any change or reform within the modern educational paradigm is only a reshuffling of the same deck of old cards. “Reform is no use anymore; because that is simply improving a broken model […] what we need is not evolution but a revolution in education." (Robinson, 2010b).

The system is not flexible to unleash the potentials of all its students. Education must be a highly dynamic process. This means that it is necessary a subject of change. It is active and in constant motion because there are millions of individual people involved. Since everybody is unique and the world is constantly changing the educational system must follow to adapt in a natural way. According to the social entrepreneur and author, Hassan Zaid, a dynamic system cannot look at its parts in isolation but it must consider the greater picture; the systemic and complex connections and all its interrelations (Zaid, 2014, p. 23).

> Learning is the very purpose of human life, the primary factor in the development of personality, that which makes human beings truly human. Nevertheless, development of personality has consistently been reduced to a subordinate position and viewed as a means to other ends. This view has prevailed worldwide through modern history, particularly in the 20th century. The educational system has therefore been reduced to a mere mechanism that serves national objectives, be they political, military, economic or ideological. (Ikeda, 2010, pp. 85-86)

Every human being is unique and incorporates a different background, culture, family structure and personality. Trying to educate everyone within the same modern educational system despite these differences seems to be a contradiction, but this is what is happening

around the world. Curricula and topics studied in schools and universities can be quite different, but the underlying foundation and structure is the same almost everywhere. Within the modern educational model, students are segregated through grades, take standardized exams, and get the illusion that there is only one correct answer.

The modern educational system produces winners and losers instead of empowering every individual in a unique way according to differing personalities. Whether it is academia, science, philosophy, creativity, spirituality, sports, dance, or any other field that is at the heart of a student, a discipline is looked at through the lenses of modernity and questioned if it can bring a profitable output that can be measured, preferably in monetary figures. The question is not if it benefits the personality towards a holistic and fulfilled life, but whether it has value within the modern paradigm. Passions, potentials, motivations and talents of children and students are often overlooked completely.

The author of theories on innovation, Charles Lead beater, identified that "education needs to work by pull, not push" (Leadbeater, 2010). He compares the modern educational system with McDonald's fast food restaurants. The American fast food chain works as a franchise system, whereby all restaurants work exactly the same, no matter where in the world they are. It is one system to serve everybody. Contrary to McDonald's stand the Chinese restaurants. They are found all over the world and yet there are no international chains of Chinese restaurants. Even if sometimes having the same provider or importer, each individual restaurant retains its autonomy to adapt to its environment, changing the menu, the taste and the ingredients accordingly. It is the same principle, but executed through different applications. All our energy goes into sustaining the "McDonald's type of schooling" developed by Bismarck in the 19th century that spread all over the world.

Looking upon my own education from Germany, most of what I have learned in my life did not come from a classroom setting, but rather from my student peers, personal

experiences, and most of all by making mistakes. Still, by getting grades and using standardized tests, there is not much room for mistakes because an illusion of absolute truth is created in schools. Mistakes are seen as wrong and thus should be avoided.

In the 2013 documentary *alphabet* Ervin Wagenhofer takes a close look at the modern educational system in different countries around the world. As Wagenhofer said at a discussion with the audience after the German premiere screening at the Vision Summit in Berlin 2013, the alternative title of the documentary is called "love or fear". It already displays the key messages of the documentary: our educational system is moving towards institutionalized machinery that drills our children into fear for the sake of national development, while it is also possible to have an education based around love and motivation towards self-exploration (Wagenhofer, 2013a).

The German premiere of the documentary was part of the Vision Summit Congress 2013 in Berlin that I attended. Ervin Wagenhofer and a few of the main characters in the film had been present and were having a discussion with the audience of about 900 people after the screening (Wagenhofer, 2013b). Here, Wagenhofer explained how he came to make a documentary about the educational system.

He stated that the topic came to him, because he traced the causes that led to the negative key messages of his previous two films *We feed the world*. There Wagenhofer explored how mass food production in central Europe works and what negative impacts it has on society and the environment. In the documentary *Let's make money* he explored the capitalistic system that focuses on maximizing profit while neglecting the well-being of the human species and the planet itself. Trying to find the root causes why people act the way they do, for Wagenhofer it came down to the educational system that systematically produces people with mindsets following others blindly without questioning or seeing a fuller picture (Wagenhofer, 2013b).

In the opening scene Wagenhofer quotes Sir Ken Robinson. He states that we are systematically educating our children out of their curiosity and their ability for divergent thinking (Robinson, 2010a). A great number of children lose their natural curiosity and lust to learn new things because learning becomes something enforced. Children can easily get the impression that they cannot do things by themselves and always need an adult to give tasks and also to give punishment or rewards after the task has been completed. The educational system is centred around the mindset of the adult world, not the necessities of the child (Guzzo and Doin 2012; Wagenhofer, 2013a). However, every child is full of potentials and has different talents. With the mere fact alone that everybody is different and unique, every human being has something to offer for others that they do not have.

> None of the things [children] are to learn should ever be made a burden to them or imposed on them as a task. Whatever is so proposed presently becomes irksome: the mind takes an aversion to it, though before it were a thing of delight or indifferency. (Locke as in Grant and Tarcov, 1996, p. 51)

Students can spend their entire school life and even beyond, thinking that they are stupid and a failure without the ability to produce anything of value to the society. However, it can become like a fish trying to climb a tree, because swimming is not considered valuable or a lion trying to fly because running is considered of less value (see also Hecht, 2010). Learning becomes something enforced without any joy attached to it and students become machines fulfilling programmed tasks (Wagenhofer, 2013a). Koreans are the unhappiest students almost all the member countries in OECD (OECD, 2013). Yet because of the high performance of Korean students in sciences and reading, their school model has become the role model for the 21st century economy driven by competition.

On this notion Germany is also following suit and the education is focused on the economy rather than on the individuals. The schooling time for university entry certification was lowered from 13 to twelve years, which means that students finish school earlier and start

employment earlier. With the global competition for jobs, also Uganda will have to follow suit eventually if the system is not changed.

The economy and the educational system are becoming more and more inseparable to an extent where for example stocks from tutoring companies in China are traded in the stock exchange and homework is given to little children in Kindergarten (Wagenhofer, 2013a). Since the United Nations set the global standards the entire path is leading into a similar direction for all countries that want to be compatible in the international markets. The United Nations ratified the Universal Declaration of Human rights and made the modern educational system the one and only possibility. However, on a planet with more than 7.2 billion people there cannot be one set of rules that fit all. Humanity is just too diverse and one universal model of mainstream and modern education might fit for some students but creates structural for others.

If a culture or society has different values, not based upon individualism or justice, they are seen as "wrong" since the human rights serve as a legal justification to intervene and "educate" people about how it is "right". In this sense it is for example illegal in different European countries to receive education at from your family in so called home schooling (Spiegler, 2003). Some Ugandan traditional communities do not want to send their children into schools but rather have them in their communities, as it has been since centuries; however, they lose the option to decide for themselves and children are put into schools nevertheless (Lanam Kijange, 2013, personal communication).

The focus of learning switches from the student to the institution in order to get certifications that allow for high positions and status. In the end, knowledge brings money and those who have money keep the power structure alive that brought it to them. The powerful people decide what is valid knowledge and what is not, creating a bias in the system itself. Illich supports this idea when he says: "School reserves instruction to those whose every step

in learning fits previously approved measures of social control" (Illich, 1970, p.12). The modern educational system lost its adaptability and can be seen as a maladaptive system.

Ecologist Crawford Holling illustrates that a healthy system is functioning like an adaptive cycle: a dynamic structure that reinvents itself constantly. The system falls into a rigidity trap when the process of constant circular reinvention is blocked. In this trap, any novelties or new ideas challenging the system are not welcome, and its creators rejected (Holling, 2001). The modern educational system has reached a rigidity trap as it is losing resilience while the rigidity increases.

The educational system still follows the same rules as they were set by Bismarck and the first obligatory schooling system that later served the industrial revolution (Guzzo and Doin, 2012). Modern education is still functional, as millions of people successfully go through it but it serves the purpose of conserving the status quo that was set centuries ago.

Holling suggests that a system, in order to be healthy and functioning to its full potential, needs to go through cycles of destruction in order to release innovation and creativity. The modern educational system hinders the creativity of its people through the banking of information from one generation to another. As philosopher and spiritual teacher Jiddu Krishnamurti noted "Conventional education makes independent thinking extremely difficult" (Krishnamurti, 1953, p. 13). The role of education has become the enforcement of ideologies that have been set long before (Chomsky, 2003).

Diversity in thoughts deviating from the modern ideologies is considered knowledge with little value. A farmer producing crops receives less social value than a stock exchange speculator who may benefit from the misery of others. Modern education in the rigidity trap greatly contributes to this dilemma as it plants the seed that primarily measures success in monetary figures.

5.8. Release out of the Rigidity Trap

'education' is in no way limited to classrooms but is a mission that must be undertaken and realised by human society as a whole. We must now go back to the original purpose of education children's lifelong happiness – and reflect up on the state of our respective societies and our ways of living.

(Ikeda, 2010, p.107)

The introductory quote of this chapter indicates that we are conditioned to think in predetermined ways, in dualities, in "us versus them", and in repeating patterns that are passed down to us. The systems theorist and inventor Buckminster Fuller saw himself as a trim tab, which is the small rudder that uses leverage to change the course of a ship with very little effort (Sieden 2011). Fuller, sometimes called "the Grandfather of the Future", identified that competition is obsolete and it is time for the human species to realize that we can do much more with a lot less resources and effort through cooperation (Sieden, 2011).

In education I see a trim tab, as small changes can have vast impact over time. Awareness is the first step to be able to do things differently (Kuhn, 1970). If the mainstream educational system raises awareness towards root causes, empowers critical thinking and promotes a diversity of personalities, it will have a tremendous effect on future generations. If every student is provided with the knowledge and tools to flourish in their unique way while at the same time learning to respect and be able to cooperate in an interconnected world, students would contribute to, what Fuller calls, "a world that works for everyone" (Fuller as quoted in Sieden, 2011, p. 21).

The role of a school from my perspective must be to provide a safe place where one can make mistakes and learn from them. This would better prepare students for the future. I can see a comparison with learning how to drive. I need to make important mistakes with the driving instructor next to me to keep me safe. I have room to make all possible mistakes so I would not make them again while driving on my own and putting me and others in danger.

Different exceptions based upon that principle exist. Among these are the alternative schooling systems like Waldorf, Montessori, and picture schools that do not favor competition but instead promote cooperation among students. Unfortunately, due to generally high tuition fees in most countries, including Uganda, admission to these schools is exclusive and requiring a certain standard of wealth.

These alternative educational methods have been introduced in Uganda by Ugandan individuals who have been abroad working in for a long time in a Montesorri or Waldorf school. First hand, they had experienced the benefits for children in the alternative method. After returning to Uganda, the individuals decided to start for example the Victoria Montessori School in Entebbe in 2001. However, the schools do not reach beyond the nursery level of education (Lanam Kijange, 2013, personal communication; Olanya, 2013, personal communication).

This is due to the fact that one teacher went abroad for several years, worked and experienced the Montessori school philosophies but when returning to Uganda setting up a school him and herself, the different educational approach is not fully grasped by other professional teachers brought in to teach.

These teachers have not gone through a Montessori school themselves and received a different style of teaching as teaching methods during their teacher training. After years of practicing what they had learned in class with their students, it was stated that it became almost impossible for these teachers to change their teaching style. Especially when stressed or overwhelmed, these teachers used teaching methods foreign to the Montessori to gain control over their students (Olanya, 2013, personal communication).

I see the problem in the line of thought in trying to “teach old dogs new tricks”, whereby fully trained and experienced teachers are failing to do things differently. Therefore, more realistic to release education out of the rigidity trap are approaches that could be

implemented in any type of school. Following, I will briefly introduce a few of these approaches.

Transformative learning focuses primarily on the overall holistic well-being of students. One of its most important founders, Jack Mezirow describes that transformative learning happens when individual human beings change their frame of reference through reflecting critically upon their beliefs and assumptions (Mezirow, 1997). It tries to give space for the student to find meaning on the one hand, while becoming critically aware of oneself and the environment through constant transformation of perspectives, on the other hand.

> A holistic perspective is critical because it seeks to understand all phenomena, even the worldviews that shape our civilization, in terms of larger contexts, larger dimensions of reality. To a holistic thinker, nothing is self-evident, self-justified, or self-contained, because everything is interconnected and receives meaning from the larger contexts within which it is situated. The modern worldview is not the final expression of human creativity. The global market economy is not the best of all possible worlds. (Miller, 2005, p. 3)

Marshall B. Rosenberg, known for his work in nonviolent communication, argues that more than pure banking of information is needed in education. Critical awareness and finding meaning in the topics we learn are crucial. Rosenberg calls this form of transformative learning Life-Enriching Education:

> Life-Enriching Education [is] an education that prepares children to learn throughout their lives, relate well to others, and themselves, be creative, flexible, and venturesome, and have empathy not only for their immediate kin but for all of humankind. (Rosenberg, 2003, p. xi)

The modern educational system in itself is by no means wrong, as it serves the function of transmitting knowledge. I, as the author, am only able to criticize this system after I have gone through it. Nevertheless, the modern educational system is lacking the adaptability to educate human beings in a way their diverse potentials can blossom and inject innovation and creativity into the educational system involving mind, body and spirit alike. If a whole generation can flourish in a diverse way, it is likely that it will pass this ideology onto the next generation, leading the educational system to regain its adaptability and be released

from the rigidity trap while constantly reinventing itself through new ideas coming from the students from within the system.

Maria Montessori had the vision that education might be the only means that can, once and for all, abolish war and educate for peace if it includes the appreciation of diversity and nonviolence while developing conscious minds with critical thoughts that do not believe everything that is taught. Montessori calls for self-discipline within the students (Duckwoth, 2008, pp. 34-36). In this manner, the role of education is essentially to create critical awareness. The person and students can then acquire knowledge and skills about the issues they are concerned by themselves.

Motivation is key to act and try out new behavior that can bring change. An evaluation of the new behavior must incorporate the critical awareness and question the system if the new behavior is challenging the root problems and the structure or simply its symptoms. To be able to break free from the rigidity trap, a paradigm shift in education is needed. Different approaches such as Transformative Education, Life-Enriching Education or Elicitive Education could have the ability to contribute towards a shift where all aspects of the human existence could blossom. If whole generations flourish in diversity, introducing novelty and creativity into the educational system while passing it on to future generations, which themselves will bring in their new ideas, the educational system could be released from its rigidity trap. For the educational system to become healthy, it must undergo cycles of destruction, release, innovation, and creativity, instead of suppressing these cycles.

6. Going beyond Educational Rigidity

We must give the highest priority to cultivating in young people the strength of character and values that will enable them to take the lead in building a world of creative coexistence.

(Ikeda, 2010, pp. 91-92)

I have put forward the arguments from different authors as to why the modern educational system, which the Ugandan educational system is a part of, is failing to empower its students and gave some general examples of how different approaches work. In this chapter, I will take a closer and detailed look at four different approaches with alternative aspects towards education. These guide me through to prototyping an educational model, as a result of this research, in the chapter after.

6.1. The Innsbruck Approach of Trans-Rationality

Transformative and experiential learning are ways of how knowledge can be gained and transmitted. They are based upon hands on activities, games and role plays (Birkenmaier, 2011). The learning outcomes can be different for every participant but will more likely be remembered much longer than by just hearing or reading information (Cranton, 1994).

The Master of Arts Programme in Peace, Development, Security and International Conflict Transformation from the University of Innsbruck is not a regular university programme or course but it is combining different educational alternatives into a unique setting. Grades are only a side product and not the focus of students and professors. What is learned and taught is not standardized and the learning experience is different for every participant. Every student is taken as an individual in contrast to many other universities,

where students are just a number, whereby they are searching for their results of exams on a board using their matriculation number.

In the Peace Programme in Innsbruck, diversity and a plurality of possible answers are highly valued. I have gone through the programme myself and found it highly beneficial for my life. It changed me to the better and I decided to go for an extra semester which I did not need the credits for, but just because I liked to do it.

The programme and its founder, Wolfgang Dietrich, put forward a new concept, which is called trans-rationality. At the end of the 20th century studies and experiments from the field of quantum physics showed results that could not be explained easily (Zohar, 1994). If atoms are shot with the speed of light away from each other, they still stay in a relationship that influences each other. A possible explanation is that all particles in every subject matter—all being essentially energy—are interconnected thus interrelated. A separation is not possible (Smetham, 2010), which goes in a similar direction as the Buddhist world view.

The physics experiments led to new interpretations about the existence of human beings and how our world is functioning. It goes against the modern world view, where every human being is separate from another but that every living organism and every subject matter influence each other. A clear separation cannot be made. A change of one part of the whole inevitably changes every part around it as well (Capra, 1991; Sheldrake, 2005).

Going into etymology, the term "universe" already suggests the idea of interconnectedness of everything. The word's original meaning in the Latin language translates to "all combined into one whole" (Oxford Dictionaries, 2014). On this notion, the founder of the Integral Institute, Ken Wilber writes about the theory, that beyond rationality and beyond our modern world view lies more, which he called trans-rationality (2000).

Trans-rationality "does not introduce itself as better or superior concept that would overcome modernity, but as a perspective that integrates it into a greater and broader concept,

which, while still respecting it, nevertheless goes beyond it" (Dietrich, 2012, p. 271). The programme's semester is structured around the trans-rational approach. It starts with a three months academic online phase. 20 to 45 students are taking part in the programme each semester and are coming from many different countries and different cultural and personal backgrounds. The first three months contribute to a progress of mutual understanding and learning from one another. It is a time to understand that many different truths and peaces exist (Dietrich, 1997). This must be understood and acknowledged.

Assignments have to be handed in regularly and are getting constant feedback from the peers. Text discussions help to view a specific topic from different angles. At the end of the three months online phase, students have completed a coherent text of about 30 pages. The first two weeks of the two months presence phase in Innsbruck are reserved for an introduction to the trans-rational approach and cross-reading feedback sessions of each of the academic 30-page writings.

Although the MA programme consists of four semesters, students from the different semesters mix together into one group. The group dynamics and group processes are one of the most powerful learning tools of the programme itself. Interactions in a multicultural setting call for misunderstandings and conflicts to be overcome. This enhances the process of learning from each other.

Gabrielle Roth developed a meditative dance following 5 Rhythms she named: flowing, staccato, chaos, lyrical, and stillness (Roth, 1998). The Innsbruck curriculum is designed to embrace these rhythms. The less spectacular online phase and introduction make up the flowing stage. Students get to know each other and find themselves in a honeymoon-like state where differences are exciting and dissonances tolerated, thus solved easily (Dietrich, 2011).

What follows is a one week army training, with a four day UN peacekeeping mission simulation. Despite a lack of sleep and lack of food, combined with physical exhaustion the group of students has to overcome extreme situations that provide experiential learning. Realistic situations from conflict areas are staged through the Austrian Army in an interactive way where an action by the students produces a counter-action by the trainers from the Austrian armed forces. The process becomes part of the staccato phase, where the students define themselves and are able to find their full potentials in the given situations and circumstances (Dietrich, 2011). No set answers to the problems are given but a plurality of ways are possible and leave space for trying out, failing and learning from mistakes in an extreme, yet safe environment.

From exhaustion in the army training, students will find themselves in the opposite extreme of a shamanic Native Spirit camp with meditation training straight after. Here, focus lies on self-reflection and finding inner peace. The week-long training follows a philosophy that only if one has found his or her inner balance and can transform personal conflicts in a productive way, can he or she go out to solve the big problems of the world. In this state the self-definition from the staccato can no longer withhold the new reality of a completely different setting. Conflicts among the group members become present and disturb the group dynamic in the so called chaos phase (Dietrich, 2011).

After the Native Spirit camp follows a two week pure academic class, as well as experiential and transformative learning tools including for example Quantum Light Breath, holotropic breath work, Theatre for Living, Theatre of the Oppressed, Political and Family Constellations, Five Rhythm Dancing, Aikido and others. In this stage emphasize lies again upon the individual student and their personal development and unfolding of potentials.

During this time students furthermore realize, that the end of the two months is approaching, which becomes part of the lyrical phase. Differences are being overcome and

conflicts within the groups transformed and harmonious interactions achieved and celebrated (Dietrich, 2011). The final stage is described as stillness. Inevitably the end of the term means all celebration ends and the students go back to their daily routine away from Innsbruck (Dietrich, 2011). Extreme challenges have been overcome and the individual personality has transformed. This will be felt heavily when people arrive back home and many things seem to have changed. However, the only thing that has changes is the way the student is perceiving and reacting to his or her old environment. The student has unlearned, transformed and finds stillness reflecting upon the experiences made.

The process of the 5 Rhythms ends or starts anew with the following online seminar for students in the second or third semester where the process repeats itself but due to a different group dynamics and different individuals in the group becomes a complete new and different experience. The entire programme is designed around transformative and experiential learning. It gives freedom to the participants to learn what they need to learn from each exercise, as the learning outcomes are individual and differ.

6.2. Freesponsibility

Our mindsets are shaping the way we perceive the world and how we are drawing the connection between what we see and what we have previously learned and experienced. Education has the power to teach and influence learner's knowledge, skills, attitudes and values, while attitudes and values make up our mindset (Navarro-Castro, 2010). Once we have made up our mind about an issue, it becomes difficult to change the way of our thoughts. Even if arguments speak out the contrary they can even lead to a "backfiring effect" and make us believe even stronger in our perception of reality (Nyham and Reifler 2010; 2012). It can make us function on autopilot, which is heading into one direction because it was

programmed to do so, without being able to adjust to changing circumstances. The question has been raised of "What is it that causes us to approach challenges on autopilot?" (Zaid, 2014, p. 41). For sociologist Pierre Bourdieu, the explanation is related to the "long lasting dispositions of the mind and body" (Zaid, 2014, p. 41).

The education towards attitudes and values is the hardest to achieve and cannot be taught but must be lived by example (Eagly and Chaiken, 1993). An influence to my behavior can be achieved through extrinsic motivation of punishment or reward (Sansone and Harackiewicz, 2000) or it can be achieved by an intrinsic motivation that allows me to do things differently because I truly believe in them and want to do them. The latter comes only if I have the freedom of choice, not if I am forced or if I feel that I am being forced (Sansone and Harackiewicz, 2000; Zaid 2014).

Freedom in terms of education means that everybody has the possibility to choose the form and structure of education he or she desires, bringing about the least form of structural violence for the individual. The execution of freedom must be voluntarily limited at the line where it infringes the freedom of another person in order for everyone to live in harmony and with the least possible forms of structural violence.

Psychiatrist and holocaust survivor, Viktor Frankl's in his most influential book: *Man's Search for Meaning* (1992), argues, that the problem we face is often not the problem itself but our attitude towards the problem creates it in the first place. Meaning, that it is our attitude that must change first and our mindset needs to be aware when we are infringing the freedom of others. Frankl writes:

> Freedom, however, is not the last word. Freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibleness. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibleness. That is why I recommend that the Statue of Liberty on the East Coast be supplemented by a Statue of Responsibility on the West Coast. (1992, p. 134)

Frankl's view might sound dualistic but the symbolic meaning behind Frankl's message is that freedom and responsibility must go hand in hand, in fact they are inseparable.

Defining the term "responsibility" is a difficult task. Formal sources such as the Oxford Dictionary incorporate negative connotations to the word and speak of duty, blame and obligation (Oxford Dictionary, 2014). Although this might be true, I would prefer a more positive implied meaning for the term. Taking responsibility can actually free oneself from duty, blame and obligation if the motivation for taking responsibility comes from within us and is not imposed from the outside.

Marshall B. Rosenberg, known for his work in nonviolent communication (Rosenberg, 2003b), focuses heavily on the concept of responsibility. He is of the view that we are all self-responsible for our feelings. In that way, everything can only be a stimulus (Rosenberg, 2003b). Frankl states that the last of humans freedoms, and one that cannot under any circumstances be taken away from a person, is the ability to choose one's attitude to the given circumstance (Frankl, 1992). In other words, it is up to me if I am able to respond in negative or positive ways—Response-ability. Rosenberg states that there are four ways of response-ability: to blame myself, to blame the other, discovering my feelings and needs and ultimately discovering the feelings and needs of others. In his mindset under nonviolent communication, the first two response-abilities do not create value. It is only if we are able to respond in a way that considers our feelings and needs or the feelings and needs of others, that value is created (Rosenberg, 2003b).

Regarding the school system, Rosenberg states that it conditions us in the first two response-abilities, neglecting our feelings and neglecting our needs (Rosenberg, 2003b). David Gruder sees that all human beings have a drive for personal authenticity, a drive for fulfilling relations to others and the want to have a positive impact in the world (Gruder,

2008). This can only be done through the sincere and deep understanding of my own feelings and needs and these of others.

Since the execution of personal freedoms will be different for every individual on the planet, it can only be accomplished in a harmonious and peaceful way if we combine it with personal responsibilities. Here, the plural form is deliberately used to express, that different forms of responsibilities can exit—including the forms with blame and a sense of duty, and also the liberating ones of response-ability. Gruder invented the term *Freesponsibility* for linking freedom with responsibility. He does not distinguish between the motivations for taking up responsibility. Here, my own response-ability is to go deeper into the feelings and needs expressed through his writings and I conclude that Gruder goes highly in line with Rosenberg's meanings of responsibilities that are based upon our feelings and needs, rather than on blame and fear.

Therefore my personal definition of freesponsibility is the following: Freesponsibility integrates freedom and responsibility in a way that one is aware of the effects—positive and negative—the execution of personal freedoms have on others, while understanding and fully respecting their feelings and needs. Taking responsibility is the basis for personal growth and personal development. Sometimes it might be painful but just as it is painful for the snake to grow out of its old skin, it is worth it.

In the field of education the concept of freesponsibility has different implications. Teaching freesponsibility in my view is not possible. It can only be lived and transmitted through being a role model to students. Only a learning environment without fear and blame can achieve this. It must acknowledge as well, that every individual is unique and has different feelings and needs and that even my feelings and needs can differ from one moment to the other. One student might have feelings and needs more in line with academia, while

another one is more into sports, while a third one's feelings and needs align with arts, music, spirituality or any other possible field or a combination of fields.

Obedience and the conservation of imbalanced power structures keep the status quo alive of training towards blame and fear. The people running the system are benefiting from it with high social status and good salaries. Here, freesponsibility is not found and the people designing curricula, teachers and educationists are rarely aware how the execution of their freedom can have negative impacts on others. Education needs to build upon this awareness—on both the individual and on the environmental levels.

Unfortunately, responsibility can be easily misunderstood as obligation but in the meaning I am seeking, it comes closer to the Buddhist understanding where one does not impose ideas on another person but can only make suggestions for the other to explore; the decision if and how the other person takes the suggestion lies purely in him or her (Maithrimurthi, 1999). Rosenberg is of the same opinion. He highlights that the best we can do, is to understand our and the others feelings and needs and make a request for change (Rosenberg, 2003b). If the request is not taken voluntarily, there is nothing we can do about it but leave it alone. No imposing, no blame, no shame and no fear shall be the response-ability (Rosenberg, 2003b).

In this line, responsibility requires the freedom of choices between different possibilities, meaning that the responsible person could also have acted or reacted differently and made a conscious choice (Habermas, 2011). Sociologist and international peace builder John Paul Lederach would call education in this line "elicitive education". Lederach is known for peace and conflict study approaches. Through a participatory conflict transformation Lederach gives importance to empowerment through strengthening the skills and knowledge that lies already within every one of us (Lederach, 1996). Lederach invented the word "elicitive" for this approach. It means that there is no imposing from the outside, no blaming,

no shaming but a connection to one's feelings and needs and therefore unleashing the potentials within one self. This can be applied in conflict solutions as well as in educational settings.

Applying this term in the realm of education, elicitive education would mean that natural talents, passions and motivation lying within every human being could flourish freely and be strengthened in any possible way, making it freesponsible. More important than expertise and passing down knowledge becomes the "facilitating skill of providing opportunity for discovery and creation through an educative process that is highly participatory in nature" (Lederach, 1996, p. 56).

These forms of education try to give space for the student to find meaning on the one hand, while becoming critically aware of oneself and the environment through constant transformation of perspectives on the other hand. The most extreme form of freedom in education which can still be considered as formal education, are the Sudbury democratic schools (Greenberg 1995; 2007). In these alternative schools there is no curriculum and no class. Children come to school and will learn completely out of their own motivation. Yet, out of their interest every child has so far been able to learn how to read, write and calculate. Learning without any structures and very little external input gives the children the chance to live and do their passions. However, without inspiration to try new and different things and to leave their comfort zone, students might never realize other talents and potential passions they have or could develop.

The freedoms of one child will be a form of unfreedom for another child. Unlimited freedom cannot exist and trying to execute it as much as possible is yet another form of structural violence towards others. Responsibility to create inspiration for the children to be able to explore a diverse variety of options is needed.

To be able to live and learn in a freesponsible way, creativity, critical thinking and problem solving are key areas. The educational scientist Sugata Mitra experimented with the phenomena of learning through motivation with children marginalized by poverty in India. He put computers as a "Hole in the Wall" in slum areas where children had never seen them before and had no idea what the internet was and how to use it (Mitra and Dangwal, 2010). The children taught themselves to use the computers and the internet through cooperation.

The "trial and error" technique founded upon making mistakes as the basis for learning enabled them to use computers after only a few hours. The results and further experiments show that education takes place most effectively if children have interest, motivation and can work together in small teams. The freesponsibility given to the children empowers them to try any possible solution until they master almost any problem. No blame or judgment is involved and no solutions are imposed from the outside. If the environment stimulates curiosity, learning through self-instruction and sharing knowledge among peers is possible and can even replace a teacher (Mitra and Dangwal, 2010).

With his idea, Sugata Mitra won the first ever $1 million USD TED-Prize. He proposed for his "school in the cloud" project that uses effective "Self Organised Learning Environments (SOLE)". In his research and experiments he found out that children have the capacity to learn even complex topics by themselves if they are provided with a computer set up with an internet connection.

No teacher can compete with the endless knowledge that the internet can offer but needs to facilitate students to make use of the overload of information to serve their learning purposes. A variety of free and massive open online courses, called MOOCs, are available and new ones are being started everywhere around the world. They are breaking the dominant structure of education in which certain knowledge is only available to certain people. Since knowledge is power, the power has historically been divided among the powerful, with little

access among the less-powerful people. With MOOCs, even otherwise expensive and for example former exclusive Harvard University courses can now be accessed for free. The only restriction is a fairly broadband internet connection to watch videos. This is a high form of freesponsibility. The learner is responsible for his or her own learning in the timeframe that he or she needs. Videos can be watched whenever wanted, speeded up or slowed down, however the learner wishes.

Coursera (coursera.org) is a social entrepreneurship company partnering with top universities to offer free online courses. I have taken several courses with Coursera and was learning a lot and could adjust to my own speed. Since most content is transmitted through video lectures, the user is free to watch the video in normal speed, re-watch them or certain parts, which have not been understood or watch even in fast forward of double speed if the content can be understood fast. Also irrelevant lectures can be skipped or watched only partially. Further MOOC platforms include:

- edX (edx.org), which offers Harvard and MIT classes for free.
- Kahn Academy (khanacademy.org), which received several prices and offers free world-class education.
- Udemy (udemy.com) facilitates anything from programming to yoga, design to salsa with world class teachers online.
- UDACITY (udacity.com)
- Watch Know Learn (watchknowlearn.org)
- African Virtual University (avu.org)

A variety of other educational portals also exist. Among these are for example Play the Call (playthecall.com), Skill Share (skillshare.com), The Faculty Project (facultyproject.org) or World without Oil (worldwithoutoil.org) These have a different approach not structured in traditional university style lectures. The internet can provide endless knowledge but cannot

achieve a change in the values and attitudes of a person. Attitudes change if experiences are made and the value of something is not only been told, but can be felt and experienced.

One way in education to achieve this, is through the realization of projects. Schools have opened up whose curriculum is only designed around projects. They are project-based schools transmitting knowledge through project-based learning.

6.3. Project-Based Learning

Project-based learning is defined by the "High Tech High" School, a leading institution which teaches all its content and curriculum through projects, as; "A structure that transforms teaching from 'teachers telling' to 'students doing.'" (High Tech High, 2004). Ted Cuevas has been the principal of one of the first schools and helped starting three more project-based schools of its kind in the United States of America. In an interview I conducted with him in Uganda, he defined project-based learning as the "learning through doing projects, whereby a project can be as little as an essay or as big as starting a company" (Cuevas, 2014, personal communication). He further stated that usually projects are attached to creating some kind of product or service (Cuevas, 2014, personal communication).

In more details, High Tech High defines project-based learning as: "Engaging learning experiences that involve students in complex, real-world projects through which they develop and apply skills and knowledge" (High Tech High 2004). It is based upon the "inherent drive to learn" whereby students have the responsibility to gather the information they need for their specific projects by themselves, as well as allocating their own budget, resources and materials to it (High Tech High, 2004).

The curriculum of the High Tech High Schools however, is bound to the national curriculum of the USA and therefore not very flexible. Certain topics need to be covered and

specific projects have to be done by the students. While speaking to Ted Cuevas, he mentioned how restrictive this framework is and that his dream has always been, to design a school or learning environment in a way that students are completely free to choose their projects out of their interests and needs assessment, rather than through a definition of a government (Cuevas, 2014, personal communication).

Nevertheless, even if bound to a set curriculum, different research has shown that well implemented project-based learning is more effective than the current classroom learning (Markham et al.,2003; Tamim and Grant, 2013; Thomas 2009; Markham 2012; Mitra et al. 2010). It is more efficient in transmitting knowledge because it is obtained from the students themselves and not lectured by a teacher.

Furthermore, knowledge is directly put into practice and can be recalled much longer. Especially social competencies, and ever more importantly, soft skills are obtained and creative capacities strengthened. Through choices of different options students are more motivated and tend to help and teach each other in cooperation instead of destructive competition over grades. Nevertheless, a productive atmosphere of competition is created as students want to come up with original and best project results.

In Zen practice, a *koan* is a particular type of question that, on the face of it, seems not to make any sense. It's used with students to provoke great doubt and gauge their progress in Zen. For example:

> Two hands clap and there is a sound. What is the sound of one hand?" The more I pondered the question at the heart of the lab, the more paradoxical and problematic it seemed. From a pragmatic point of view, however, the value of koan is not in answering the question, for there is no answer. It's that the Zen student, in struggling with the question, arrives at a new way of being, valuing, if you like, the very nature of the struggle. The struggle generates value, producing new insights and change. Treating a koan like a project is a recipe for failure. (Zaid, 2014, p. 59)

Project-based learning is an alternative method which successfully combines knowledge and practical skills. It is a form of learning that bridges knowledge with practical

skills. Through self-determined realization of projects, students acquire the relevant knowledge and skills for the present and future employment situation. Not the curriculum is the center but projects are the curriculum itself (Cuevas, 2014, personal communication).

Students are being taken seriously and are shaping their own learning reality (Markham et al., 2003). They work in small teams on independent projects from start to end. Project-based learning uses the natural tendencies of youth to obtain knowledge and provides a framework where newly obtained knowledge can be actively tested and where the dichotomy of knowing and doing is transformed.

Through high self-responsibility punishments, such as corporal punishments, are completely unnecessary. Fear of performance and punishment are abolished as exams do not exist. Students can purely focus on creativity, imagination and engage in their work freely while being able to make mistakes and learn from them.

The internet constitutes of the biggest source for research. However, questions are constructed in a way that a single answer provided through the internet is not possible but concepts and information can be obtained to use the internet practically and creatively. This means learning sustainably since self-inquired knowledge is used instantly and will stay in students' memories. It is proven that without motivation for understanding a topic, students will most likely only do and learn the absolute minimum to pass the upcoming exam (Markham, et al., 2003). After, barely any knowledge will stay because it was not relevant for the real life situation of the student (Markham, et al., 2003). Only what is meaningful to the students and which sparks curiosity will remain in the student's memory for a long time. In that, communication and collaboration are more helpful than routine manual skills (Trilling and Fadel, 2009).

In project-based learning, every project starts with a burning and motivational question regarding real-life problems consisting of an issue which surrounds the students. Projects

reach far beyond the regular curriculum. At the end of a project presentation is made to fellow students and guests, such as parents and experts from industries and companies. How the students design their time in-between and how they conduct their projects and come to a unique, creative result, product, or service is purely up to their teams.

Destructive fear of performance is abolished. Exams do not exist. Students are constantly trained in effective communication, cooperation, presentation, self-evaluation, and adaptation. At the same time, discovery, creativity and self-sufficiency are actively promoted.

Within projects students need to budget, calculate, research, cooperate, imagine and think critically to create a unique product output. Many of the greatest inventions of mankind have been discovered by mistake or have been side effects. Leverage effects, synergies and serendipity are part of the project-based learning approach because students are free and encouraged to try out their ideas.

Different personalities and characteristics of students, such as different social, cultural and language backgrounds are no obstacles but resources to learn from and with each other effectively. Respect and peaceful problem solving among team members are preparing students for live. Looking at fellow teams while cooperating and communicating actively are keys to success. It is a big step in the development as an individual when realizing that together more can be done than one could ever achieve alone (Hunter, 2013).

The teachers are providing help if needed and facilitate student's projects. However, they are not providing answers to problems. Basis for grading are the engagement, creativity and cooperation of each team member individually. The way how the final product was obtained is more important than the actual result, allowing for mistakes to learn from. Critical reasoning is trained and individual personalities empowered. A diversity of results is encouraged and created instead of single answers. Every member of a team can have a

different and unique role that suits him or her best and that leads to the greatest success of the whole group.

6.4. Design Thinking

Many aspects from project-based learning go in line with the Design Thinking process, which follows three steps: Inspiration, Ideation, Implementation (Brown, 2008). Design Thinking is

> a methodology that imbues the full spectrum of innovation activities with a human-centered design ethos […] Innovation is powered by a thorough understanding, through direct observation, of what people want and need in their lives and what they like or dislike about the way particular products are made, packaged, marketed, sold, and supported. (Brown, 2008, p. 86)

It is human centered and a method for project creation, which according to Hasso Plattner (2011) has four rules:

1. It is social in nature.
2. It must preserve ambiguity
3. All design needs to be constantly re-designed
4. Making ideas tangible facilitates communication

Furthermore, Design thinking is built around five key areas. These are Empathy, integrative thinking, optimism, experimentalism and collaboration (Brown, 2008). Marshall B. Rosenberg built nonviolent communication around empathy (Rosenberg, 2003b). In Design Thinking it takes up an equally important role. Empathy is the ability to put yourself into the shoes of others and really feel and understand what they are feeling and understanding (Rosenberg, 2003b).

In the Design Thinking process the designer is able to understand the feelings and needs of the customer or user of a product or service. The more details available, the more successful the Design Thinking process will be (Brown, 2008). Integrative thinking is needed,

which means the ability "to see all of the salient—and sometimes contradictory—aspects of a confounding problem and create novel solutions that go beyond and dramatically improve on existing alternatives" (Brown 2008, p. 3).

The concept of optimism brings in the aspect of being hopeful that a potential solution exists which is able to tackle the given challenge in a better way than the current alternatives. When students are constantly told to be "wrong" however, their thinking and their behavior in schools constitutes of a natural aversion towards taking risks.

Specifically, in the Ugandan context, a student who is unable to memorize multiplication tables in a timely manner as defined by his or her instructor may develop an reluctance to perform in mathematics, perhaps belying his or her great potential in this field if optimism were to be taught (Brown, 2008).

An important aspect in Design Thinking is collaboration. Which means not only that diverse people are working together but that no one single person can be an expert in a given subject matter but that a team of people is needed to achieve expertize (Brown 2008).

Gerald Hüther, neuroscientist and educational critic, states that protozoa becomes a multicellular animal not through competition but though integration. This same concept applies also to the human brain. It does not get bigger but becomes more efficient and knowledgeable though a better connection of its different parts (Gerald Hüther, in Wagenhofer, 2013a).

6.5. Social Labs and Prototyping

The desk is a dangerous place from which to view the world.

(John LeCarre as cited in Zaid, 2014, p. 121)

A prototype is the "first or preliminary version" of something (Oxford Dictionaries, 2014). Prototyping is an essential part of the Design Thinking process and an important step also within project-based learning. Prototypes originally were used for designing the first vehicles and cars. Prototyping later found application in the software and game developing industry. The PC Mag Encyclopedia defines prototyping as: "Creating a demo of a new system. Prototyping is essential for clarifying information requirements" (The PC Mag Encyclopedia, 2014). In the Design Thinking process prototyping can further be applied to anything, including prototyping items or services.

Prototyping brings the product or service quickly to the user and involves him or her in order to gain insights and feedback for improvement. The user sees and interacts with the prototype (Crinnion, 1991). According to Zaid (2014) prototyping means the production of something new rather than the optimization or improvement of something already in existence. Prototyping is rather the contrary of the widely spread technocratic approach.

> The dominant technocratic approach was born during the early twentieth century, a time when the belief that science would solve all human problems was widespread […] For example, if ten thousand people are hungry, then a technocratic approach would seek to ensure that every day some of these people were fed […] This is a classic optimization strategy. (Zaid, 2014, p. 22)

The technocratic approach falls under the modern world view, whereby it is believed, that everything can be explained and optimized by the human rationality (Dietrich, 2011) but any optimization can only look at its parts in isolation without considering the interconnectedness of everything. For the individual, it might be a profitable idea to produce

charcoal or for a nation to upscale its weapon production but the overall devastating long term effects are not considered for the global community.

Only if the larger picture can be understood and one understands how individual actions affect the environment, the society and the global community, one is able to act accordingly. In the technocratic approach planning is the usual practice which, according to Zaid can no longer sustain the challenges of the 21st century (2014, p. 22).

To counteract the constant reshuffling of the same deck of old cards without innovation, new ways of thought have come up and have spread during the last ten years. The concept of prototyping was applied to different areas, such as social labs, co-working spaces and innovation labs. These have come up all around the world and exist also in Uganda. All of these are physical spaces, where a diverse group of people come together to solve problems. These can be individual or group problems but the aim is to share knowledge and skills for a common good and to produce output in form of a product or service that can work. The collective is generally seen as creating much more value than the individual alone.

Students within education need to be able to solve problems and be creative when there are no preset solutions available. Students must also be able to preempt problems which may arise. A difficult mathematics problem, for example may have a solution which was established hundreds of years ago. An emerging problem may have no preset solution method. In contrary to planning for a project, prototyping is more in line with a trial and error technique, whereby a prototype is produced and tested. What works will be developed further, what does not work, can be tried to improve, otherwise it will be left behind. Only through constant testing one can find out if an idea can actually work.

Social labs are spaces, where prototyping can continuously happen. Zaid's definition is the following: "A social lab is a strategic approach towards addressing complex social challenges" (Zaid, 2014, p. 125). He continues: "[…] social labs are not projects. A project

has a beginning and an end. Project-like thinking has been the dominant approach to addressing social challenges" (Zaid, 2014 p. 57). Prototyping however works in a different way, as Brown explains:

> Prototypes should command only as much time, effort, and investment as are needed to generate useful feedback and evolve an idea. The goal of prototyping isn't to finish. It is to learn about the strengths and weaknesses of the idea and to identify new directions that further prototypes might take. (Brown, 2008, p. 3)

One important aspect of prototyping compared to the planning approach is the usage of human capital and social capital instead of only financial capital (Zaid, 2014, p. 85). Further, planning seeks to solve problems in the future and can take years before a project starts. By the time it starts, the reality that it was based on during the planning has inevitably changed. Prototyping produces a result in the shortest possible time and therefore focuses more in the here and now. "The point of a prototype is to start to deliver results as soon as possible and, in the process of iterating, to improve. That is the difference between a pilot and a prototype." (Zaid 2014, p. 107)

Different forms of capital are needed whereby social capital is the benefit that derives from diverse people coming together to share (Lin, 2001). It can potentially be more powerful than financial capital and Zaid is of the opinion that any organization not valuing its social capital will die out (Zaid, 2014). Whenever different people are coming together, conflicts and misunderstandings are a natural consequence. However, they can be highly productive and beneficial. Tsing uses a metaphor for that and put it in the following words:

> A wheel turns because of its encounter with the surface of a road; spinning in the air it goes nowhere. Rubbing two sticks together produces heat and light; one stick alone is just a stick. As a metaphorical image, friction reminds us that heterogeneous and unequal encounters can lead to new arrangements of culture and power. (Tsing, 2005, p. 71)

Within a social lab, diverse people are working together, using friction and different opinions as a positive side effect. Prototypes also create a form of friction, just as any invention and

innovation does. Anything new that people are not accustomed to, will in the first place bring resistance. If the resistance can be overcome however, the new ways will be integrated into peoples' lives and great impact can be achieved.

7. Prototyping a Freesponsible Academy

Nothing is more crucially important today than the kind of humanistic education that enables people to sense the reality of interconnectedness, to appreciate the infinite potential in each person's life, and to cultivate that dormant human potential to the fullest.

(Ikeda, 2010, p. 48)

What started out being an idea for my master's thesis, turned out to become a long journey that led me to found the Social Innovation Academy, also called SINA. I came to Uganda in 2013 to research about the Ugandan educational system with the idea of doing something that could create value to my NGO Jangu e. V. for its educational sponsorships. That is where a long journey started. I had experienced a different way of tertiary education myself and was researching about alternative ways of learning in Uganda. I decided to combine my experiences in experiential and transformative learning with my research findings from Design Thinking, project-based learning and the concept of freesponsibility to make an educational prototype. This journey needs further explanation.

7.1. Research Journey with a Purpose and Open Space Dialogue

In 2013 the first sponsored students of Jangu e. V. were finishing their high school education. I was looking for the options of how to bring them to a point where they could be financially sustainable on their own. My idea while founding Jangu e. V. in 2009 was that I wanted to support children from Kankobe Children's Home to the point, where they would have a fair chance of finding employment and leading a dignified, happy life. The dream was also, that formerly supported and grown-up youth would be able to support vulnerable youth themselves, creating a circle of sponsorship within Uganda rendering foreign aid obsolete.

Through my research I found out that I failed in this goal due to the fact that the framework in Uganda does not allow for high school graduates to find employment without further education. They could find occasional work where they would need to do hard physical labor for about $3 USD per day but this work they could have done also without any education. Universities were too expensive for Jangu e. V. to support the first nine Jangu e. V. high school graduates.

Vocational and technical schools are a lot cheaper but in the end, they also create more job seekers and only few that can actively tackle the 83 percent of youth unemployment through the creation of new jobs. So I felt, that I had to do something more, a new project for the high school graduates to become able to sustain themselves.

I remembered an inspirational day I had during my semester abroad studying "Peace Education" at the United Nations mandated University for Peace (UPEACE) in Costa Rica in the course by Victor Valle called "Change in the Educational Systems". The course had the goal: "students understand the driving forces, the potential obstacles and constrains, and the instruments that are necessary in educational systems to undertake meaningful educational changes for actual social change" (UPEACE, 2012).

On October 16, 2012 we went to the project-based school named "CEDES San Bosco" in Alajuelita, Costa Rica. The students would take us around their school and show us their projects. I saw fifteen year old girls working on glasses with build in cameras with a computer system running in them. Their project had the goal that blind people would receive notifications when an object or obstacle would be in front of them.

I saw these students very empowered and that they would probably never have to go around looking for employment but they would create their own employment, or companies would be looking for them. The school was successful and had sponsors such as Microsoft to

give them support and materials. I asked myself, why I could not try something similar in Uganda to empower the high school graduates that I had led to finish school.

To get more insights and to not impose my ideas on others, but to elicit their ideas, on May 12, 2013, I organized a full day Open Space Dialogue in Uganda. It took place in the premises of the partner organization of Jangu e. V. called Child Welfare and Adoption Society. They are running the Nsambya Babies Home and had meeting rooms available in Kampala. I left the invitations to Miiro David, the founder of Bakuze Uganda. He sent out invitations via text messages and phone calls. Everyone was invited for 9am, however in Ugandan culture time has a different perspective as in some other countries and effectively the Open Space Dialogue started at 11am with 51 participants with a welcoming and explanation about the Open Space Dialogue Technique.

Figure 1: Schedule and Topics of the Open Space Dialogue (image taken by the author)

All participants were from Bakuze Uganda and therefore former children of the Kankobe Children's Home. Out of them, 19 were sponsored youth of Jangu e. V. Ideas were gathered in an open forum in the big group to come up with the topics for the different time slots available. Then the groups would meet in different rooms and talk about their ideas. The question posed for the day was: What can we do in Uganda after completion or drop out of school to lead sustainable lives?

I observed that the problem behind seemed clear to everyone. Exemplifying, during clarifying questions and paraphrasing of the days' tasks, one participant put it in his own words stating that, students come out of school with little chances of finding employment and without knowledge and experiences to create something on their own.

Twelve different ideas and topics for dialogue were gathered in the open forum that could possibly tackle the challenge. These were:

1. A school working in a practical manner
2. Poultry Piggery and Cattle raiding project
3. A Bakery project
4. Internet Café project
5. Candle making project
6. Restaurant and Take-away project
7. Microfinance project
8. Motorbike-taxi ("Boda-Boda") project
9. Stationary business project
10. Dispensary project
11. Opening up shops
12. Farming and agriculture

The question was posed in a way that allowed for divergent thinking of possibilities. However, most topics for discussion were framed by the participants as a project to generate income.

In the Open Space Dialogue many creative ideas were present. The list of the twelve topics chosen was the outcome of the ideas which seemed most promising to all participants. The lack of creative ideas is not the reason for students not to come up with their own projects and businesses after school. It is rather the lack of experience and support of how to put ideas into practice.

Collectively ideas can be made possible. From my observations of the day, participants were very engaged and felt empowered to share knowledge and work together on different challenges. Collaboration however, is hardly present in the Ugandan school system. Sharing knowledge is considered cheating and can be a reason for punishment, especially during examinations (Miiro, 2013, personal communication).

Figure 2: Projects, Topics and time frame of Open Space Dialogue (image taken by the author)

Within the twelve dialogue sessions, I observed the clear hierarchical structures within the different groups discussing the topics. Group leaders were defined and took the lead without considering the opinions and input of the more quiet members of each group. Most group leaders were chosen according to their age. Many of them started telling others what to do and left little space for self-organization.

The Open Space Dialogue technique is designed to counteract this dynamic with a simple but powerful "law of the two feet". Whenever a participant does not create value to a given topic or does not see value in it for him or herself, he or she is expected to move to another place, where the creation or the gaining of value is present (Owen, 1995; 1997).

Unfortunately, during the Open Space Dialogue in Kampala, very few made use of this law. It is a concept different to the school standards, whereby students sit and listen through lectures without engagement. It is commonly believed, that when a teacher is not in the room with his or her students, learning cannot take place (Meinert, 2009).

The day showed the importance of collaboration and teamwork to achieve a goal. It also showed that project ideas are within everyone but needed to be elicited. A process is needed of how to put ideas into practice. Eleven out of the twelve ideas gathered by the participants were clear project ideas which require a start-up capital and would then be supposed to generate income for the members involved to share the profit.

The results from the groups were mostly a budget needed for their initiation. However, with little or no knowledge of project management, entrepreneurship and marketing, I had the feeling that the projects would most likely not be sustainable and run out of funds quickly. The skills for basic skills in entrepreneurship are needed, which have in the past not been part of the national curriculum in Uganda (Olupot, 2014, personal communication).

Recently, this has changed but the didactics do not engage students to fully grasp the concepts. One can talk to a person for hours about how to swim but until the person has gone into water, he or she will never be able to swim. Certain skills can only be learnt by actually doing them.

In Ugandan schools teachers are trained to lead classes on entrepreneurship, who themselves have never started an income generating activity or business (Olupot, 2014, personal communication). Students need to learn how to be responsible and budget for funds through actually starting a project and developing a budget. Only then can they feel what it takes to run a business or an income generating activity and learn from their mistakes. The Ugandan school system however, does not allow for students to start their own projects and transmits knowledge about entrepreneurship purely through memorization and lectures. At the end of the term, an examination is done, whereby students need to recall definitions but have never experienced of what they actually mean when they are put into practice. Out if this need, the NGO "Educate!" arose:

> Educate! delivers to 16-20 year old youth within Ugandan schools a practical and relevant model of education, comprised of a leadership and entrepreneurship course, interactive teaching, intensive mentorship, experience starting an enterprise, and access to out of school networks and resources. Through advocacy and direct service in schools, we are working to get this model to be part of the education system. (Educate!, 2014)

Ugandan volunteers are brought into schools to teach a few hours per week about entrepreneurship and leadership in a practical way that encourages students to start their own small-scale businesses. The model is working well and constantly expanding into more and more schools. The Ugandan Government picked interest in it and is engaged with Educate! to develop the national curriculum about entrepreneurship for secondary schools. Which means, that the need for a more practical approach for entrepreneurship has been identified and is beginning to be addressed. In the Open Space Dialogue in Kampala however, very few of the participants had knowledge or practical experiences in entrepreneurship.

Another idea put forward in the Open Space Dialogue was a school working in a more practical manner that already embraces entrepreneurship and vocational skills. Within the dialogue group the statement was made, that Uganda needs “job creators and not job seekers”, a slogan I heard frequently in many different discussions and interviews. However, very few have an answer to the question of how this can be achieved, especially since the population of Uganda is constantly increasing.

The Open Space Dialogue brought out ideas on the how. Members of the group discussed, that technical and vocational skills need to be hands-on trained in an “alternative school” and that projects need to be the focus of the curriculum. Members also decided to keep the student number less than 200 students per year to ensure quality instead of quantity. The different courses or skills to be learned in the school were recorded and in the end of the Open Space day presented to the entire group as: “catering, plumbing, building, carpentry, electrics, tailoring, computers, hair dressing and sports”.

The idea received positive feedback from the other participants. For me, it matched the ideas I had prior to the day in my head, which I never presented to any of the participants. I also did not take part in the discussions but only observed and facilitated. I was the only non-Ugandan present during that day. More than half of the participants, I had never met before.

The results motivated me to go ahead with my idea, merge it to the ideas from the “alternative school” put forward in the Open Space Dialogue together with my prior research findings and work together with Bakuze Uganda to start addressing the challenges.

7.2. Fulfilling the Prerequisites: Fundraising and the Project Team

Two days after the Open Space Dialogue, I left Uganda and went to Germany. I kept constant contact with Miiro David, the initiator of Bakuze Uganda. We both had the motivation to start the school together. Initially I though with around $50,000 USD Jangu e. V. would be able to do something to fulfill our goal. Reaching Germany, I found the 2013 UNESCO Youth Forum call for applications. Successful projects for capacity building for youth in developing countries would be invited to present their ideas to the United Nations and would receive a grant of more than what I initially expected to need for starting the school.

So I thought I would give it a try and apply. Over the next six weeks I answered all the questions posed and came up with a detailed project proposal. I was forced to put my ideas into a first draft of writing, almost like a model for the creation of the prototype. I called it the "Project Based School for Social Innovation" (Salborn, 2013).

My application was not successful. Nevertheless, it helped me to see the goal clearly in front of me and it motivated me to continue exploring other possibilities. I never doubted that I would find a way to make it happen. Just a few weeks after the rejection of the UNESCO proposal, the Vision Summit congress in Berlin took place and I attended. In a workshop on Gamification, the concept of using game elements in non-game contexts (Kapp, 2012), I worked together with a gentleman from Austria, who I later found out, was the CEO of the Austrian company "Omicron".

We started discussing about education in general and ended up having a longer conversation. I told him about my project idea and he asked me a lot of questions, especially about Uganda and the challenges in the educational system. It turned out, that he was already engaged in educational projects in Uganda for over ten years. His company had started a foundation to support educational initiatives all over the world.

They had built and supported various schools in Uganda and faced the same challenge as I did: after completion of high school, the whole investment into students' education seemed almost useless because they were not able to lead sustainable lives and find decent employment according to their level of education. That is why he was extremely attentive to my project idea. In the end he requested me to send him the UNESCO proposal and we would discuss further possibilities.

A few months later I went to present my project to the whole team of Omicron's charity foundation called "Crossing Borders", first in their branch in Berlin, later also in their headquarters in Klaus, Austria. They voted without any counter votes to support me and the project with 45,000 Euros. With new gained confidence I approached all the current sponsors of Jangu e. V. and asked them for their support or if they would know anybody in a position to support us. One of the sponsors is the owner of Germany's largest beer garden "Augustinerkeller" located in Munich.

In November 2013, before going to Uganda again, I personally presented the project to them and received the positive response of 30,000 Euros. By that time I made more calculations, estimations and a project budget and knew that I would need at least 100,000 Euros to start the project. But I was confident, that I would also find the remaining third of the funding.

I went back to Uganda for four weeks to research further, to make detailed plans and to prepare for the project to start in 2014. I visited different sites for buying land and tried to build the legal foundation for the project in form of starting a legal entity in Uganda. It turned out to be a very difficult task because for foreigners in Uganda to start an entity, many requirements apply.

Lawyers advised me to go for the fasted and most stress-free solution of a company by shares and so I founded "Jangu Social Innovation Limited". Then, just before my departure

back to Germany, I found out, that a company by shares would make the project very difficult. Taxes would need to be paid and being a foreign company, many restrictions would apply.

Within my last few days in Uganda, I tried to look for alternatives. A company by guarantee or transferring the shares of "Jangu Social Innovation Limited" to Ugandans to make it a Ugandan company would have been possible options. Another one was, to try setting up a Ugandan NGO, but for other NGOs this process has sometimes taken over two years of fulfilling the needed requirements. I went back to Germany with some frustration and without a legal entity set-up and the last 1/3 of the funding was still missing.

On the other hand, the part that I expected to be the most difficult for starting the school, turned out to be the easiest: finding like-minded people to join the idea and my journey. Without actively seeking out for people, just by talking to friends and new acquaintances about Uganda, the word about the project spread and people became interested.

Mansi Panjwani, an Indian peace educator who studied together with me "Peace Education" in UPEACE in Costa Rica came on board and became in charge of the initial three months facilitator training and its curriculum. Martin Anhut, a former volunteer at the Kankobe Children's Home, member of Jangu e. V. and a student of civil engineering joined the team as well and became in charge of the construction part of the project. Philipp Mäntele, a vocational teacher and electrical engineer heard about the project through an acquaintance at a seminar I attended and became interested and decided to come to Uganda in April 2014 for six month to help facilitating the educational design together with Mansi and me.

Ted Cuevas was also a student the "Peace Education" programme in UPEACE and has been a principal of a project-based school in California for several years. He started three further project-based schools in the USA and facilitated their development. He also joined the team and brought in some of his experiences as a project-based teacher.

I went back to Uganda in March 2014 to resume from where I had left in December 2013. It soon became clear to me, that the NGO, although the most difficult to register, would be the legal entity with the most benefits for the project. I went out to gather all the requirements, which included many letters of recommendations from government officials and local authorities.

The fundraising remained at 75,000 Euros and some extra small donations that in total made less than 80,000 Euros. I sent out close to one hundred requests to foundations and companies which I found that had somehow a connection to Uganda. No positive replies would come back. I saw how hard it is to make people believe in an idea, which has not been proven successful. Through a personal contact with a donor I was able to sell my idea but via email it did not work out.

Still, I believed in the idea and went ahead in planning and preparations. The money was enough to buy land and start the project until some results could be demonstrated which would possibly attract more funding. In any innovation or project, the initial stage is the hardest. Many innovations with great potentials are never being developed in Uganda, because their innovators could not find enough support (Kibuuka, 2014a, personal communication).

Luckily, I had enough funding support to start and would work on an unpaid basis myself. The first step was to buy land. A piece of land that I had visited in December 2013 on top of a hill in Mpigi Town, 40 Km outside of Uganda's capital Kampala was still available for sale and I entered eight weeks of negotiations. First the price had to be discussed, then the exact boundaries. The owner was selling 14 acres in total and the project budget was only able to afford five acres. The problem was of how much land from the five acres I would be able to obtain for the project from the top area of the hill, where the land was of much more valuable

than the part on the slope. The transaction was finally signed end of April, 2014 and five acres were bought. The point of no return was reached and 18,000 Euros were spent.

By this time the name had changed from the project-based school to the "Social Innovation Academy" with the acronym "SINA", taking the "S" from Social, the "IN" from Innovation and the "A" from Academy. While talking to Ugandans about the project I found out, that everyone seemed to have a very strong image of what a school is and what a school is not. Since the project was to deconstruct the mindsets of what a school is and challenge the Ugandan educational system, I saw that the term Academy was more suitable and SINA was a great acronym. Short and memorable for anyone that would hear it.

However, I started to get worried about fundraising, which remained at less than 80,000 Euros. Martin Anhut and Phillip Mäntele had already arrived in Uganda and joined the team on the ground. I was also able to get more and more Ugandans on board to support the whole project with their voluntary work. One of them was Ambrose Kibuuka, who has written several books, whereby one of his books I have quoted here several times, and critiques about the educational system and had previously tried to set up an alternative schools but was not successful. Currently, he is an independent educational consultant who works sometimes for the US embassy in Uganda, the UN or for international NGOs and gives trainings for their staff. He charges $500 USD per day but for SINA he volunteered for free. He believed in the idea and was attracted by it. He brought in a lot of the Ugandan perspective on education.

Everything was growing well apart from funding. I started to get stressed about it. Some sleepless nights came and I realized that even 100,000 Euros would not be enough to start the whole academy in a sustainable way. Things turned out to be much more expensive than planned before starting. Some of the reasons could not have been foreseen. The land we bought is located on a hill. It has a beautiful view and makes a great peaceful learning environment. However, it also means that the ground is full of rocks, meaning that the

foundations of the buildings would have to be cut through stones. National water would not reach to the hill, because the water pressure is too low. We would have to hire a water truck to transport water up the hill until a permanent solution of a borehole, a strong water pump or rainwater harvesting, would address the problem. Also, items such as lightning rods would be necessary on the buildings.

I realized, that 140,000 Euros would be needed at least (better 200,000 Euros) to start the project in a way that it could sustain itself from the structures put in place. By that time I had written various project proposals and responded to numerous calls for applications. I also continued to write to any German company doing business in Uganda and asked for support but no positive response was to be seen.

I started for the first time to get worried and set a deadline; if by the end of May 2014 no more funding would be granted, SINA would need to start very small and inefficient. Then, a few days later I received a response to a message I had written to a German foundation (Fürsorge- und Bildungsstiftung) which was started by a German recycling company. After a phone interview, 40,000 Euros were granted to Jangu e. V.

Two weeks later I received a response to an email which I had sent out in October 2013 to another German foundation (Futura Stiftung). They said that they had misplaced my email in another folder and never read it. They stumbled upon it again and asked me, if we would still be in need of funding. A few weeks later the Social Innovation Academy received another 60,000 Euros and all funding needs were solved until the end of 2014.

The Academy was able to start with a three months facilitator training, the purchase of all necessary equipment and tools for student projects, and the construction of two residential dormitories, toilets, showers, a kitchen and five learning houses out of plastic bottles.

7.3. Putting Results into Practice: the Social Innovation Academy

Innovation is not an efficient process – it's messy.

(Zaid, 2014, p.88)

Innovations are born from a community of diverse people working together on a shared goal and trying out different ideas while learning all together (Zaid, 2014). Psychologist Abraham Maslow sees the primary function of education of any student as "help to become the best he is capable of becoming, to become actually what he deeply is potentially" (Maslow, 1964 p. 49). In this line, the Social Innovation Academy (SINA) in Uganda has been created. It "is a unique learning environment, which empowers youth to become job creators by nurturing innovative project ideas into social enterprises with positive impact on society and the environment" (Social Innovation Academy, 2014a). SINA combines different aspects of this research and its findings, it is based upon the different concepts discussed above.

> SINA creates open learning spaces and systemic social labs for capacity development of marginalized youth for social innovation and job creation. Ugandan scholars tackle socio-economic problems in self-organized projects towards sustainable life-styles in a connected world (Social Innovation Academy, 2014b, p. 7).

In line with Zaid (2014), the Social Innovation Academy is a social lab, whereby diverse people are working together prototyping possible solutions. It is also a project-based school; however, it is not bound to a curriculum. Students are free to come up with project ideas which truly motivate them. The limits of the student projects are only bound to the limits of their imaginations and creative capacities. Information and facts are gathered through internet and library research since pure memorizing of knowledge is much less relevant in a connected world. The increased use and advancements of technology, easy access to the internet, as well as the sharing of knowledge fertilizes the project-based learning into a spiral dynamic of increased social awareness and social innovation.

The goal is that Jangu e. V. scholars, who have finished or dropped out of school, get the chance in a protected environment to make experiences, learn from mistakes and work on actual projects to become social entrepreneurs after one year. The time frame is not set, however. Whenever a group of students or an individual is at a stage with a project, where it can become a social enterprise, the individual or group is ready to leave SINA. This can be after a few months or after more than one year.

To reach their project goals, students have to work and learn interdisciplinary. They are holding the freedom and responsibility over their own learning process and have to organize themselves actively. Mistakes are forming a great resource for learning and are a valuable accompany of project-based learning. Only if mistakes are allowed and not punished, students can explore unknown fields and try their ideas (Dewey and McDermott, 1973).

Students are free to explore sciences, arts and any field they find useful for the fulfillment of their projects. Materials, tools and the internet are available and specific items can be inquired for their project work. Lectures by teachers are only given if requested. Constant feedback is given to support the learning efforts. Students are given a "freesponsibility" for their own learning which creates motivation and is empowering for active engagement.

"New technologies in combination with synergistic support have the potential to create sustainable solutions to social and economic problems, breaking educational rigidity that produces obsolete workers instead of creative social capital" (Social Innovation Academy, 2014b, p. 5). The Social Innovation Academy seeks to be a sustainable learning environment on all possible levels. Sustainability at SINA means that any project emerging out of the Academy must be having:

- Positive impact for the individual or group of individual
- Positive impact for the community and society

- Positive impact to the environment

The self-sustainability of the academy means that products and services needed from outside shall be home-made through the SINA community and not be bought. The academy started out to be my idea in collaboration with the members of Bakuze Uganda and students from Jangu e. V. but it soon became an open space for diverse and different people to come on board and share their ideas.

Inspired by the Open Space Dialogue's "law of the two feet" (Owen, 1997) one principle applies as a guideline: Do you create value for SINA and does SINA create value for you? If for any member the answer is not a definite "yes" the SINA might not be the right place for that particular individual. SINA does not seek to be or become a "one size fits all" solution. It is a prototype of an educational option. SINA might be the best personal empowerment experience for one person, while it might not be the best option for another. SINA seeks to be inclusive to anyone, but cannot work for everyone. However, all SINA members are involved in decision making and can always bring in their ideas and changes.

Students are holistically enabled and mentored to the self-determined realization of innovative projects of any kind. In the open learning spaces, knowledge and practical skills are linked in a way that projects become the curriculum itself (Social Innovation Academy, 2014b). Compared to high school class sizes of 100 students in each room, the focus in SINA lies in quality and not quantity.

Students from marginalized backgrounds are able to shape their own learning in SINA while working in small teams. Their natural inquisitiveness can flourish in the student-led start-up ventures (Social Innovation Academy, 2014b). SINA is an entrepreneurship centre connecting to the ancient meaning of the word leisure. Nothing is enforced and thereby the intrinsic motivaton of students is fostered to create their own projects. These are not only a learning experience but also fun because fullfilling the human need of self-realization and

self-actualization are giving us pleasure (Das, 1989; Maslow, 1943). Students decide for themselves the knowledge and skills needed to lead meaningful and dignified lives.

Through SINA Ugandan youth shall not only be prepared, qualified, and skilled for the national job market, but also empowered towards job creation and social innovation. Students will develop creative ideas tackling Ugandan problems. A clear advantage in Uganda's job market will be achieved, as the youth will shine through with creativity, skills in social entrepreneurship and innovative mindsets (Social Innovation Academy, 2014b). However, instead of competing for the few jobs available, the goal is that they will be able to create their own jobs.

The freedom given to the students is bound to a high level of responsibility, making SINA a "freesponsible" approach. The destructive and inherent fear to do things differently shall be eliminated. Academic exams do not exist, neither grades.

7.4. Upcycling, Plastic Bottle Construction, and the philosophy of SINA

The country needs and, unless I mistake its temper, the country demands bold, persistent experimentation. It is common sense to take a method and try it: If it fails, admit it frankly and try another. But above all, try something.

(Franklin D. Roosevelt as quoted from in Zaid, 2014, p. 79)

In SINA, students are able to explore their creative capacities and are empowered to turn ideas into social innovations. SINA transcends Uganda's current educational model that perpetuates a traditionally embedded rigidity. Providing ideal conditions for young people to develop their dreams, "SINA's holistic approach begins with upcycling construction and ends where students find their own resourceful solutions" (Social Innovation Academy, 2014b, pp. 7-8).

Thousands of plastic bottles are burned daily, both wasting a potential economic resource and releasing toxic pollutants into the air, land, and water. When collected and compacted with soil, “bottle bricks” can serve as useful construction materials. I came across this technique through a referall by a friend in South America, where the technique was first applied. I decided to make it the first facilitated but student-led project. Stronger than normal bricks, half the price, earthquake resistant and buffering heat, the technique has many benefits and is sparking student’s creativity while being friendly on the environment.

The costruction is part of the project-based learning approach. Facilitators and students work together in building the academy. Not only idealogically but also physically—bottle brick by bottle brick. It creates a high sense of ownership and motivation. Everyone knows that later on, they are the ones who will be working and learning in the room they are constructing. It furtermore closes the prevailing gap between a teacher and a student in any conventional educational setting, whereby strong hyrachies exist in Uganda. However, SINA does not have a teacher in the conventional sense, but instead has facilitators.

Different roles and responsibilities exist for the academy to function but there is for example no classical headmaster that is giving out orders. Rather, different learning groups have been designed. Their concept and function will be explained later.

During the plastic bottle construction, facilitators and students work together hand in hand. It serves as a teambuilding activity. It also activily works on the mindset of everyone involved. During several weeks the construction enables participants to think beyond the conventional and outside the box. The concept behind is called “upcycling”.

Upcycling is one of the key aspects of SINA. It means not only to recycle materials, whereby for example out of newspapers toilet paper is made, but to use waste materials in a way to create products of much higher value (Seo and Lévy, 2011). Plastic wastes can be used

to make jewlery for example or old drinking straws can be used to weave hand- and shopping bags.

Figure 3: Plastic bottle upcycling construction of the first learning hut at SINA (image taken by the author)

7.5. The Possibility of Failure

Ken Robinson identified, that creativity cannot manifest itself without a possibiity of failure (Robinson, 2010a). The same applies even stronger for innovations. There can be no guarantee that an innovation will work and can be successful. The only way of finding out is through implementation. Which means that the possibility of failure always exists. It must be incoporated and a compagnion of the innovation itself.

Since the concept of SINA has never been done anywhere and is an innovation in its own, SINA has the same possibility of failure. In the beginning it was an idea, an innovation without any guarantee for succes. Establishing a different way of learning through freedom and self-responsibility means stepping into unknown territory in Uganda. It cannot be forseen

how in the longrun SINA's students will react to an educational model in which they can actively impact their education themselves and develop their own projects. It certainly means a big change of their mindsets. Instead of waiting to receive instructions from a teacher, students will have to learn how to develop entire projects in cooperation amongst each other.

The financial challenge and the possibility of failure is foremost the financial sustainablity of the Academy. Only if it can survive without donations and investments in the long-run, can it be successful. In the first two years, while implementing and putting the idea into practice, external funding and grants are needed to buy suiteable land, to train facilitators, to construct and to meet the running costs.

However, step by step the Academy is designed to survive on its own in terms of monetary needs, thus becoming finacially independend and sustainable. Different parts will contribute in achieving this goal. Any student or facilitator, or group of people can apply for funding to start an income generating project for SINA. In July 2014 the first project of that kind was an agricultural project for planting vegetables and banana trees. Further income generating projects to be launched at SINA within its first few month of operations are animal rearing and giving paid workshops and trainings to external people or companies by SINA facilitators.

Viable products created in the future by the students can be branded under the SINA name; marketed and sold on the Ugandan marked for SINA revenue. Inventions solving Ugandan problems will be patented. Loans and start-up capital will be given out to graduates with promising business ideas for start-ups and incubation. After the establishment of businesses, mostly social enterprises, part of their profits will flow back into SINA for the start-up of other businesses, thus creating a systainable cycle. The assessment of projects and business ideas will be done by SINA members themselves. Through gain-sharing SINA shall be financially independent after five years.

7.6. The Heart of SINA

The heart of education lies in the process of teacher and pupil learning together, the teacher drawing forth the pupil's potential and rising the pupil to surpass the teacher in ability.

(Ikeda, 2010, p. 207)

Every organization has a core that keeps it running in a specific way. It becomes an organizational culture, or the heart of that organization. Within the heart are the core values and they are ideally within every member and within every daily activity and every interaction. SINA also has a heart, which was defined before the start of the Academy to find ways of creating the culture of SINA in a way that speaks to the heart of every participant. Three core values of SINA have been defined: being a continuous learner, being hopeful and being respectful towards self, others and the environment (Social Innovation Academy, 2014b).

Being a continuous learner especially means and includes the commitment that I do my best and that I am motivated to acquire new skills, while also being responsible and accountable for my learning. Endurance and perseverance come into existence, when the learning is not always easy. Within the first core values lies also the idea of making mistakes as a process of learning, while on the other hand being critical towards self, others and the projects.

Being hopeful means having big dreams and a vision without giving in to the stimuli that can make one become cynic (Social Innovation Academy, 2014b). Sharing ideas and working in teams helps to keep the head up and constantly improve myself, while I can also help to improve the development of others. Being hopeful also means to have a positive attitude towards life and to see problems as challenges and opportunities for change, rather than obstacles. Creativity and courage are needed for this, while the ability to feel gratitude can keep me going (Social Innovation Academy, 2014b).

Empathy and compassion are important aspects which fall under being respectful towards myself, others and the environment. Only if I can connect to others in a deep and understanding way, can I find integrity for myself (Gruder, 2008). Diversity has to be valued and an overall sustainability of the connectedness of all beings has to be achieved. The non-existent separation between me and others and me and the environment is lifted and I need to understand that any harmful action towards others or the environment is in its essence a harmful action towards myself. Cooperation and teamwork contribute towards a culture of respect. Resourcefulness values the available resources. Freedom and responsibility come together making the heart of SINA a freesponsible culture. To reach the goal of empowering Ugandan youth to be able to design projects in a way that they can be successful and sustainable outside of SINA, the culture has to be put into practice. Project-based and experiential learning are key areas of reaching the goal. SINA defined that projects require four areas of its creators to continuously work on:

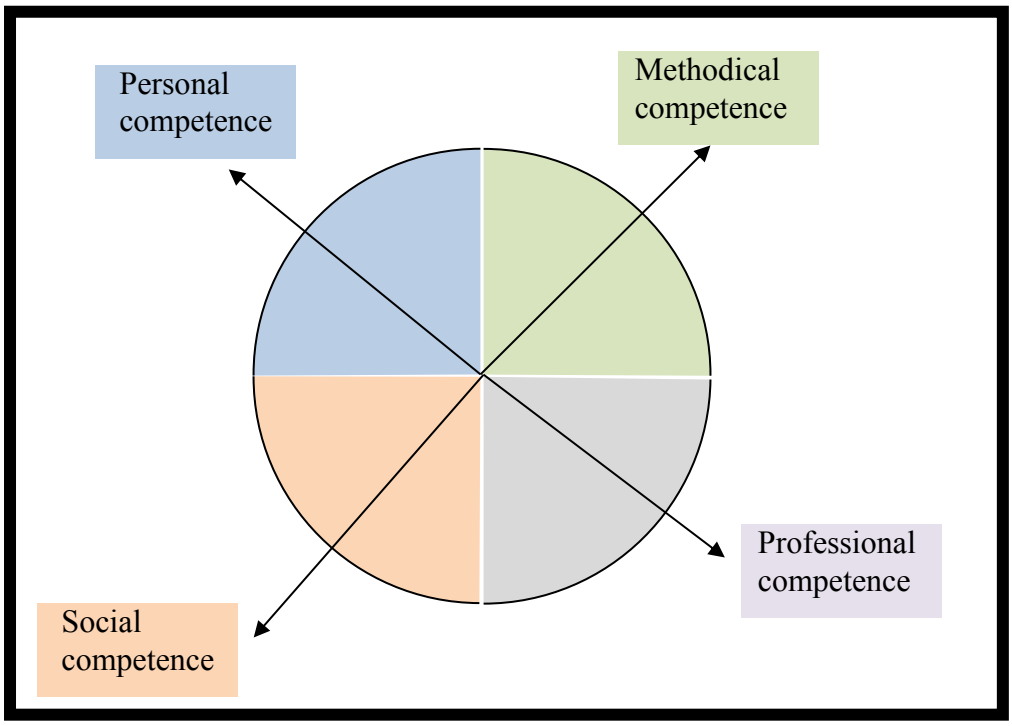

Figure 4: Competences Scheme

Personal competences, as understood in SINA, include leadership skills, self-esteem, active listening, creativity, perseverance, reflections, proactivity and commitment, among others (Social Innovation Academy, 2014b). Methodical competences are for example time management, presentation skills, organization, management, process knowledge and problem solving (Social Innovation Academy, 2014b). Social competences include communication and conversation skills, teamwork, emotional intelligence and others (Social Innovation Academy, 2014b). The professional competences are in line with knowledge about facts, concepts and technical expertise (Social Innovation Academy, 2014b; see also Clutterbuck, 2004).

SINA defined that projects are the content of its educational framework. The process of project-based learning is applied and constant feedback is given and weekly project presentations are held within the SINA community. In the beginning, from August 2014 until December 2014 the upcycling plastic bottle construction is one joint project for facilitators and students.

Most of the day is spent on development of the four key areas through projects themselves and through requested inputs in form of workshops and activities. The first projects start small, without a budget and having a time frame of a few days. Then, projects grow in their freesponsibility, their budget and their time span. Initially the guidance within the projects is high. Within the growth of the projects the guidance reaches a point, where it is a self-led process within the students themselves through feedback loops. It does not require external guidance beyond feedback. This is the stage whereby a student project is ready to be implemented outside of SINA. It is ready to become a business, a NGO or any other possible form. The following graph displays the project growth and the level of guidance:

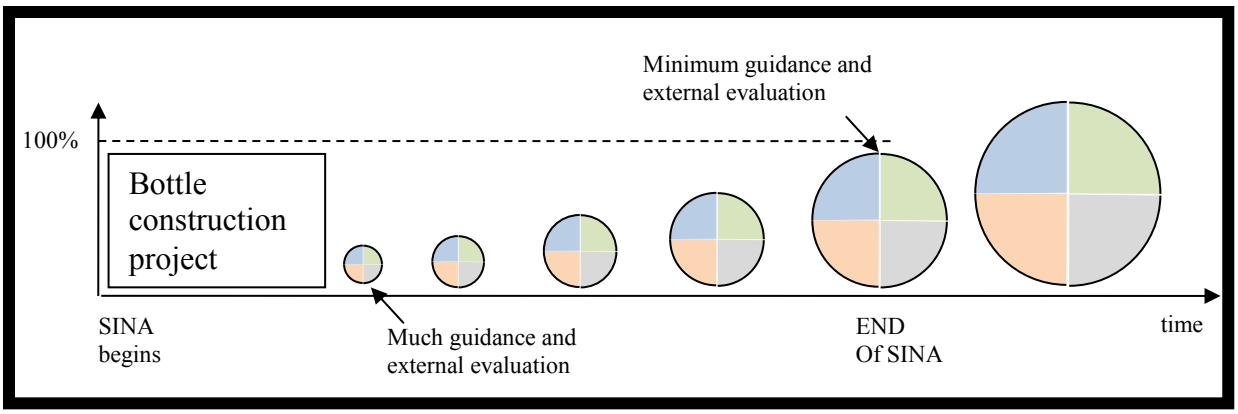

Figure 5: Project cycles over time

If certain competences are not available within the social capital of the students and facilitators, teamwork becomes extremely crucial. Two team members could match each other and create a higher state of possibilities in a joint effort. Therefore, project groups are formed through the interest in a topic and the expertise brought in. Innovation can also happen when a person without any knowledge about a given topic comes in and gives feedback.

Experts in a given field are trained and conditioned to think in certain ways, whereas people without much knowledge have the ability to think beyond. Just as Robinson (2010a; 2010b) stated about children being able to think beyond given limits, adults are educated and trained in ways that mostly produces the predominant presumed right answer; the same applies to experts in a given field.

To be a centre for social innovation, SINA needs to promote a learning environment further in line with lllich's views about unlearning (Illich, 1970). For that reason SINA was able to get a diverse team of international and local people together to develop the Social Innovation Academy (SINA). I will further display how this was done.

7.7. Selection Model for Facilitators at SINA

The emphasize lies in the training of facilitators for the overall success of the Academy. Only if the model of an almighty teacher is converted into that of a mentor who gives assistance instead of orders, can innovation and creativity take place. The facilitator training started with only 20 individuals from Uganda. The small setting gave room for feedback, evaluation, and adjustment measures. The start-up phase also consists of a great learning process for the overall project team and partners involved. It generates the lessons learned before scaling up to possibly 100 students in the pioneer Social Innovation Academy (SINA) in Uganda.

Since teachers are the most important contributors for success, the focus has been on their effective training. However, already the distinction between a teacher and a facilitator sets the goal of the training: eliciting potentials, coaching and mentoring others to their best of abilities.

For over six weeks the SINA team of Ugandans and internationals identified different NGOs which are working in the field of education and skills development of youth in Uganda. We established contact with them, introduced our project and asked them if they could think of people who would be aligned with the idea and who would be interested in working with SINA.

From about 25 NGOs and individuals, a total of 158 people have been referred to us. After sending out official invitations for our selection process, where the salary, the working conditions, and the fact that applicants would first need to go through a three months unpaid training was stated, a total of 85 people attended our three selection days. Each day 25 to 30 people went through a full day of activities which would not only give our team a chance to assess the applicants, but it also served to facilitate the empowerment of the participants. It was not a conventional job interview but a learning experience for everyone.

All comments from participants after the day at the closing session were extremely positive. It was stated during a final feedback and last information round of each day, that participants learned a lot, that they could see the importance of teamwork and enjoyed the day much more than any other formal job application they had gone through before (Hamba, 2014, personal communication; Miiro, 2014, personal communication).

The facilitator selection combined different experiences from different existing selection concepts. One of them was the "Teach for India" model, whereby Mansi Panjwani had a lot of experiences, as being a Teach for India fellow herself. Teach for India is part of the Teach for All movement which started in the United States of America as "Teach for America" (Kopp, 2001). In the morning we asked the applicants to prepare a five minute presentation about a passion they had in life and what they were doing with and about it. The aim was to check for commitment within the applicants.

Then we conducted an activity which we had designed and named the "River Nile Crossing". It was inspired by different group activities (Baer, 2009). In the activity participants had to use timber to cross an imaginary river. Who fell into the "water" would be blindfolded. This activity especially gave insights into teamwork and helping others in need. Another important aspect was the perseverance of participants. The activity was designed to be challenging and hardly to be won.

After lunch, a group discussion took place in small groups, whereby participants had to solve the problem of low attendance in a secondary school by taking the role of an imaginary "board of directors" of that school. This activity gave the observing team insights into the debating culture of participants and their active participation.

After that, one-on-one dialogues took place. The observations of the participants of the day would be brought to them. Applicants who did not stand out had a last chance to impress. For others the dialogue went deeper into areas of observations during the day for each

participant. For applicants that impressed the observation team, the dialogue was also intended to find out if the person really fits to the core values and ideas of SINA. After the individual dialogues, a final round was made, where participants could express any questions, concerns and ideas about the model of the day and SINA in general before the day was closed.

During the whole day there were no written essays, no resumes were checked, nor any certificates needed to be brought. Some of the most important evaluation criteria, on which a successful applicant was chosen, included self-awareness and the ability to reflect about one's own actions, as well as the ability to bring out the strength of others without imposing one's own ideas.

Applicants would not compete against each other but against the set criteria. The aim was to select 15 facilitators to be trained and to become permanent members of SINA. However, 18 applicants met the set criteria and were therefore invited to take part in the training. The observation team expected some facilitators not being able to participate in a three months unpaid training. For one person it was the case. 17 people started with the training out of the participants in the selection days.

Two selected facilitator trainees came on board to SINA with their innovations. After hearing about the upcoming plastic bottle construction, various people in Uganda told me about a person whom they had seen on television intending to make flooring from plastic bags and eggshells. This unique upcycling technique fascinated me and I ventures out over several month to trace the person. After finally meeting Godfrey Sengonzi, I introduced him to the idea of SINA and invited him to take part in the facilitator training. He accepted.

His innovation is a terrazzo floor solution that is manufactured using eggshells mixed with polythene plastic bags and white cement. The floor is strong and can be made in a low cost. Before he came to SINA, his ideas was still in the prototyping stages and he was not

stable—financially and health wise. With him coming on board, a win-win situation was created. He would develop skills needed to promote his innovation and gain strength in a stable environment, while SINA had another inspiring upcycling project on board. After the three months facilitator training, he was so deeply committed to SINA, its idea and the way forward, that he wanted to start the production and the overall project together with SINA with a profit share of 55 percent for SINA.

A production space was created on the SINA grounds to process eggshells and plastic bags. It became a SINA project, whereby three scholars were interested in participating and developing it further. The first floors to be laid will be the floor of the first plastic bottle constructed house. It will be completed in November 2014. Then, the terrazzo-team has enough experience to take orders from outside, starting in 2015 to generate income and run the project as a social business.

Figure 6: Facilitator Godfrey Sengonzi prepares a terrazzo floor out of plastic bags and eggshells (image taken by the author)

Another facilitator named Godfrey Omoding makes solar equipment locally and is trying to figure out how to construct a solar car or solar motor bike and has started working towards these innovations by making solar lights.

Figure 7: Facilitator Geoffrey Omoding presenting his solar innovations (image taken by the author)

Social Innovation Academy

Personal Invitation

to become part of the Social Innovation Academy (SINA) in Uganda

Would you like to be part of the team that is creating long lasting, innovative and sustainable solutions for Uganda? Do you want to tackle the root causes youth unemployment in Uganda and grow to your full potentials and help others do the same?

Then we are looking for YOU! Become a Facilitator at SINA!

Who we are and what we do

The Social Innovation Academy (SINA) is a change-maker and entrepreneurship centre in Mpigi Town by the Ugandan NGO "Bakuze Uganda" in collaboration with the German NGO "Jangu e.V." SINA creates open learning spaces and systemic social labs for capacity development for social innovation and job creation.

Fighting the 83% youth unemployment rate in Uganda at its roots, SINA will empower marginalized Ugandan youth to tackle prevailing socio-economic problems of their communities in self-organized projects towards sustainable life-styles in a connected world.

Who we are looking for

We are looking for 15 facilitators/ teachers/ mentors who are excited to work with youth and with us.

If you are willing to actively participate in a new approach of learning and building capacities of people from different communities, backgrounds and abilities, then the Social Innovation Academy (SINA) might be a place for you not only to facilitate students but also to unleash your own potentials!

Apply if you:

- Are 18 years and above
- Have strong communication skills in English
- Are ready to be challenged and unleash your full potential and the talents of others
- Are open for new ideas and have an innovative mindset yourself
- Have various skills in education, vocation, technics, social fields, arts, entrepreneurship, etc...

We encourage anybody to apply. Applicants do not need to have previous teaching experience.

Important Dates:

If you are interested in applying to be a Facilitator, please contact us by — 30th May 2014
Open days and Interviews will be held in Kampala — 4th and 5th of June '14
Trainings will take place from 9th June 2014 until 31st August 2014

Out of the 15 trainees we will recruit 10 for our staff as permanent facilitators at the Social Innovation Academy in Mpigi town.

Next Steps:

1. Contact us if you are interested in becoming facilitator/ teacher/ mentor at SINA
2. We will invite you for our open day and interviews
3. We select trainees who will become facilitators in our unique 3 month training (meals and accommodation in Mpigi will be provided)

If you have any questions and to apply, please contact us:
Philipp mobile: 0758852735, email: crm@jangu.org
Find more information at: www.socialinnovationacademy.org and www.jangu.org/en

Figure 8: Personal invitation of SINA facilitator selection

7.8. Results and Challenges after Twelve Weeks of SINA Training

We can't solve problems by using the same kind of thinking we used when we created them.

(Albert Einstein as in Ehrenfeld and Hoffman, 2013, p. 20)

After the first four weeks of the SINA facilitator training a written evaluation was carried out. Questions included what changes participants could observe in themselves, what they had learned and what needed to be improved for the ongoing training. All 18 facilitator trainees gave positive feedback (Omoding, 2014, personal communication; Nakawuki, 2014, personal communication).

To be able to not get biased answers but true and meaningful evaluation, two facilitator trainees representatives were selected to come up with their own questionnaire and conduct the evaluation without the presence of the trainers, Mansi Panjwani, Philipp Mäntele, Ambrose Kibuuka who periodically volunteered at SINA and me. The two representatives also gathered all the questionnaires and went through them, giving the trainers a detailed overview of the results the following day (Omoding, 2014, personal communication; Nakawuki, 2014, personal communication).

The most common areas of personal empowerment that happened during the first four weeks had been in awareness and consciousness. The social relations to others improved to a more respectful way. Circumstances which before were not seen as disturbing or as a problem started being noticed as a problem that needed to be addressed.

Weekly one-on-one mentorship sessions were held each Saturday. The trainers: Mansi Panjwani, Philipp Mäntele and me sat down with one facilitator trainee at a time to engage in an open dialogue for 30 – 60 minutes. A space was given to express concerns, challenges, questions, as well as appreciation. Because talks were confidential, no protocol was written. However, each Saturday evening the trainer team sat down to compare the challenges, needs

and feelings of the facilitator trainees and strategize need-based educational activities to address challenges. These meetings were protocoled.

Some examples which had been shared with me in my one-on-one sessions included the gender imbalances in Uganda and the way women are dealt with in Uganda. A woman having to kneel down to greet a man, the women doing all the house works, or women not being allowed to ride a bicycle in the Baganda culture have never been questioned but always been taken as tradition and therefore these mindsets have been considered as rightful.

Male facilitator trainees stated that their new awareness lead to behavioral changes in them. However, this change did not come through anyone telling the facilitators what they thought was right. It came through self-reflection after different activities, whereby their result was open and every participant could learn something different from each activity.

One participant stated that people in his home village would make fun of him and not treat him seriously if he will start to help his wife washing dishes but that he will after the training do it nonetheless to initiate change (Musani, 2014, personal communication).

It was further stated in the one-on-one sessions that the first four weeks of the SINA facilitator training brought confidence to participants. Facilitator trainees said that their communication skills improved, that they could better express their views and did not take everything for granted. The ability for critical thinking rose. “Nothing is impossible” or “I’m possible is the true meaning of impossible” are further sentences that frequently cut across the one-on-one interviews and the daily interactions during the first four weeks of training.

Many of the facilitator trainees further stated to have enjoyed the practical, engaging and hands-on approach of the training, more than any other previous learning environment. Furthermore, coming from settings in high school and university, whereby most of the class is done in lectures, whereby the students sit and consume the information presented by the

teacher, the facilitator trainees had been accustomed to an experiential and transformative teaching approach.

The training was designed for participants to learn from experiences, rather than through banking knowledge. Through activities nothing was imposed but situations created, whereby participates could reflect about their own behavior, their patterns and see for themselves if they want to do things differently. Participants started to see the benefit in this approach to the point, where complaints and concerns were brought out when one of the few lecture style inputs happened during the training.

This means that within four weeks of the training a mindset change in some facilitator trainees had happened. The way of learning, through banking information and memorizing for exams, which was the way all facilitators had gone through for at least 13 years in school plus possibly more years in university, a methodology which had been accepted as the right way, would not be accepted without protest. In other words, something that had never been questioned—never been seen as a problem or never been understood as structural violence—was, after four weeks of activity-based experiential learning, questioned.

7.9. Empowerment beyond Hierarchical Structures

The idea and the design behind the facilitator training was to unfold the potential of the participants, make use of new technologies, while using synergies and leverage effects to solve real life challenges. It was designed to be challenge-based and hands-on, as well as a practical training.

Through prior planning by Mansi Panjwani and Philipp Mäntele the training was flexible to adjustments and changes, rather than running on programmed autopilot. Most importantly the training was designed to work on the mindsets of the participants towards a

culture of trust and honesty. Especially the first four weeks were dedicated for building a culture of mutual respect, understanding and empathy (Social Innovation Academy, 2014b).

As stated above, a culture of a community or of an organization cannot be explained or enforced but has to be lived. One important part of a culture of trust is self-awareness. I must be able to know myself to work and live with others in a harmonious way. Self-reflection and recognizing my strengths and areas of growth are parts of this awareness.

Every Saturday was dedicated to one-on-one mentorship with the facilitators to solve any issues and challenges that could not be easily spoken out in a big group. Furthermore, every week the mentors would reflect together with the facilitator trainee about the week and the individual behaviors and make steps for personal and professional development. This relates to how educationalist Daisaku Ikeda sees education as the mission of each individual:

> Education separated from society can have no viral force; likewise, there is no future for a society that forgets that education is its true mission. Education is not a mere right or obligation. I believe education in the broadest sense is the mission of every individual. To awaken this awareness throughout society must be the highest priority in all our endeavours." (Ikeda, 2010, p. 108)

The second week was about identifying and understanding the problems and challenges education in Uganda is facing. The third week was about the group dynamics and the fourth week about SINA and the world, its global connections and its overall mission. The first four weeks have also been focusing on the awareness towards environmental protection. The burning of waste is common practice in Uganda and it includes the burning of all types of toxins, such as plastics. A waste management system was put into place that sorts waste according to its future use in SINA in possible upcycling projects, following the design thinking process.

SINA has set its vison until the end of 2015 to be run by its facilitators and students in a sustainable manner whereby full ownership is taken. SINA students, who come out of high school, are after one year at SINA supposed to be able to lead a self-sustainable life. By the

end of the first year of operations of the Academy, at least four projects, which can be individual or group projects shall have emerged from SINA and are run outside of SINA, creating value for the society, the environment and with a profit-share for SINA. To achieve this, students need to have gone through a complete process of a project cycle, Design Thinking and constant feedback.

Within the first year of operations, SINA's goal is to generate 25 percent of its funds within the Academy through income generating projects. In many Ugandan organizations engaged in education—most especially in schools—the ongoing professional and personal development of teachers and trainers is often neglected (Katongole, 2013, personal communication).

SINA focuses on the constant development of new skills of all its members—students and facilitators alike. For example, every facilitator must acquire at least one more skill in addition to the skills they already have, every year. Meaning, that if a facilitator is an expert in IT, he or she is required to also find another area of interest and become an expert in it.

To reach its goals, SINA came up with an innovative system of how it is internally run. It is done in a way, which enables tasks to get done while at the same time it is empowering its people. In any business setting different department exist. Every department is separated from another. One is in charge of human resources while another one is doing administration. One department is relating to another but in the end they do not exactly know what another department is doing. Transparency rarely exists.

The department is rather a closed space whereby one person is the head of department. Furthermore, an overall manager or boss exists. SINA abolished the term department and gave it the name learning group. This means that it is an open space, for people to come in and learn while also taking care of tasks. It becomes learning by doing—empowering

everyone involved as well as not creating hierarchies. Facilitators and students both are part of each learning group. SINA came up with six different learning groups:

- Sustainability Learning Group
- Foundation Learning Group
- Facilitation Learning Group
- SINA Culture Learning Group
- Social Innovation Learning Group
- Connection Learning Group

The Sustainability Learning Group has the task of running the academy in a sustainable manner. This means that members of the group evaluate the overall performance of the academy and other learning groups. They also take care of maintenance, medical needs and infrastructure. In a business setting the Sustainability Learning Group would be called the department for "general management'. SINA deliberatly chose different terms in order to create the culture that is needed for empowerment without strong hyrachies. By calling it a learning group, everyone is welcome to participate and learn.

The Foundation Learning Group has all the tasks related to transparent finances and personnel. The Facilitation Learning Group looks at the ongoing personal and professional development of all SINA members. They also plan activities and bring in external partners to give workshops. The SINA Culture Learning Group creates and maintains an organizational culture built upon creating a learning environment of trust, harmony and happiness for all SINA members. The Connection Learning Group connects SINA to the world. This goes from immediate neighbors and the community of Mpigi Town, where SINA is located, to all kinds of media and public relations. Last but not least, the Social Innovation Learning Group is inspiring students and facilitators for coming up with new project ideas, while monitoring and assessing projects. The group becomes a collective expert in project development and project

management. They check each student and each income generating project if it meets the SINA criteria. Does it have a positive impact on the individual or group of individuals? Does it benefit the society? Does it have positive impact on the environment or at least does it not do any harm to the environment?

Each morning, after a quick 15-minute energizing activity and some general announcements, a rotational meeting takes place for exchange of information between the different learning groups. Each group sends one member, on a daily rotational basis, to the general meeting. One members of each group rotates to another learning group, which means also, that each group receives a visitor.

For half an hour issues and tasks are discussed. Then all members return to their learning group and exchange back the information they have received. Then until lunch time, all the groups get to work on their tasks. The rotation ensures that all members will be in each position and have to constantly represent and present their group to others. Within a few days, I could observe changes within some students. They became more comfortable, spoke more freely and became more motivated to try different ideas through the trust and responsibility given to them. Each afternoon is then spent on the development of projects. Here, students come up with creative ideas and put them into practice under the guidance of the facilitators.

I will exemplify a change within many participants through one case of one of SINA's facilitators. He entered the training with little self-esteem and with a need to improve his communication and presentation skills. After the first three weeks of training, SINA was invited to exhibit its ideas and innovative products to Uganda's President and to the community of Mpigi district in Uganda. For this presentation, a small wall was made out of plastic bottles for demonstration purposes. The facilitator out of his own motivation, stood next to the wall for over three hours and explained to the audience the benefits of using plastic bottles to construct, what SINA is about and why innovative ideas can solve problems in

Uganda. His audience sometimes reached more than 100 people which gathered around him. Because of his height of almost 1.90 meters, he stood above the crowd and explained with a passions coming from his heart. It was a change initiated by intrinsic motivation showing the power a freesponsibile approach has.

During the exhibition on the 30th of June, 2014, the President of the Republic of Uganda, Yoweri Museveni was also present and toured through the exhibits for some minutes. He also came to the booth of SINA and asked some questions and shook hands with one of SINA's students. It came to this point, because SINA had been invited for this day due to a previous exhibition. In the Ugandan local hierarchies, the officials of any district must be aware of any activities going on in their area.

For introductory purposes SINA organized a function and exhibition for all district officials to get an overview of what SINA is and to officially open the facilitator training. The innovations of SINA were displayed and received positive feedback. In speeches of the officials their support towards SINA was stated. The day ended with a shared meal and music to which the government officials started dancing.

Two weeks later, President Yoweri Museveni was scheduled to come to the district for the opening of a new hospital and the construction of a new road. Chosen small-scale businesses of the district were invited to exhibit to the district community and to the president. Although SINA is not a small-scale business, the local government invited SINA to exhibit as well on the police grounds of Mpigi Town, the district capital of Mpigi district, where SINA is located. This invitation showed that the district was already proud to be able to present SINA as a local initiative for innovation to the public. It further showed how SINA came into existence at the right time at which an outcry for innovative solutions cut across the whole country (Kibuuka, 2014b, personal communication). SINA was not only accepted by Uganda but also taken on by a local population as its own.

Yoweri Museveni did not have much time to spent and was rushed through the exhibition because he was already far behind his time schedule. He was expected to arrive after lunch hours but arrived at 5:45 PM. We were only able to talk to him briefly. The whole day was a clash with a different reality. On the idyllic hilltop where SINA is located two kilometers outside of Mpigi Town, hierarchical structures are little. Students and facilitators share the same living and working environment and are treated as equals. Everybody is empowered to think critically and for himself or herself.

At the police grounds thousands of people were waiting for hours for one man, who is on top of the hierarchical system. He told the crowd how he would bring development to their area and how he will address all the challenges the local population is facing. Instead of empowerment of the people I felt the opposite during his speech. The social capital of the thousands of people present could create tremendous development on its own. If the crowd would have started putting their heads together in creative processes and would have started working together to solve their own challenges at that day, during the hours that they had wasted waiting for the president to arrive, the people could have already tackled some of the problems themselves. But instead they were waiting many hours for a person to tell them how he will help them.

If people are conditioned during their education—formal and non-formal, in school and in their families—to wait for someone to come to help them instead of cooperating to solve their own challenges, than the people are not empowered but discouraged. When potentials are suppressed in schools rather than given room to flourish, it becomes inherently difficult especially for young people, to take the first step towards change out of a rigidity trap.

Figure 9: SINA exhibiting to Uganda's President Yoweri Museveni (image taken by presidential press unit, copyright by Jangu e. V.)

8. Concluding Remarks

This thesis was written to answer the question: what educational prototype in Uganda can contribute in tackling the social challenge of an extremely high youth unemployment rate combined with one of the world's highest population growth rates? Within the question lie different educational challenges Uganda is facing. A high youth unemployment rate together with a high population growth rate is a combination leading to social problems in the country. Uganda is leading in both, youth unemployment and population growth. If these challenges are not addressed, the "Pearl of Africa" might soon be a state of conflict and war.

Ideas and innovations tackling the challenges exist in the heads and hearts of Ugandans but the educational system does not allow for social innovation to happen. My research indicates that Uganda became a world leader in youth unemployment through its rigid educational system. Only very few young people are able to take the step, and the risks involved for prototyping new solutions and giving them a try. The underlying reason is found in the way youth is educated. Schools suppress their students to become obedient workers going out into the job market not finding employment. The system is preparing youth for something that does not exist anymore for everyone in Uganda: employment; and the system is failing to adapt to change. The root causes within the educational system causing problems are left untouched.

The idea of doing education differently is nothing new. However, the current educational system in Uganda is so predominant, that little is changing although evidence calls for a plurality of different approaches. If a business is not producing profits it would be stopped. Education in Uganda is producing monetary profit for the schools and their owners but the actual social profit education is providing is little. Weighing all the factors discussed in this research—and although this can never be effectively measured—I conclude that the

output of schooling in Uganda for the society and the environment at large, is negative. Meaning, that the educational system in Uganda does more harm than it does good for the country as a whole. The system decreases illiteracy and helps students to understand basics concepts. Without doubt, this brings empowerment and opens up possibilities. Nevertheless, students complete school with lacks in basic areas beyond quantifiable test scores and are in need of tools for personal development and soft skills towards self-empowerment and the creation of jobs. Since almost half of the country's population is below the age of 15, Uganda is systemically conditioning its majority not to differ from the given norms through its educational system. Following norms does rarely see innovations to happen and cannot let the creative capacities and the potentials of youth in Uganda flourish.

Through writing this thesis, I went deep into the subject matter and was shocked with the findings and results I was coming across. I found out, that through educational sponsorships of youth in Uganda, I was actively promoting the broken school system myself. For the sponsored orphaned youth, school is still a better place than the alternative of a life on the streets or going back to families in which they had been abused from. However, I started thinking of what else could be done. The research led me to look for answers and to start a prototype learning space for social innovation in Uganda.

The Social Innovation Academy (SINA) is a place where no teachers exist and no single answer is correct. It is a place built around trust, harmony and happiness for all members involved and seeks to empower everyone to become the best they can be. It is a project-based learning environment that nourishes ideas to flourish into social businesses, with good impact on the society and the environment. The Academy is based upon project-based learning, it is influenced by the Design Thinking process and works in a freesponsible manner.

The Academy started in June 2014 with its facilitator training. Its first 15 students joined end of July 2014. The different didactics around self-empowerment without strong hierarchies, whereby everybody is equal and no one is imposing anything onto another person, created drastic mindset changes within the facilitators and students after only a few weeks. These changes are perceived by the individuals themselves as positive and observed by other individuals as equally positive.

When freesponsibility is given and everybody is free to choose out of their own motivation which responsibility to take on, empowerment is happening. The same applies, when the facilitator is a continuous learner and the student gets constant chances to train their peers and the facilitators alike. Students and facilitators are working together on projects—from an idea, such as mixing plastic bags and eggshells to making a floor finishing, up to a finished product ready to be established as a social business. Different stages and challenges have to be overcome, whereby the idea has to go through the full Design Thinking process and needs to produce a final product or service ready to be successful in Uganda and able to create employment.

The research question has been partially answered, but must also stay partially open for further research. As stated throughout this thesis, learning is a very dynamic process. Education, in its nature, is necessarily a subject of change and in constant motion. To avoid becoming stuck in rigidity, the educational prototype of the Social Innovation Academy (SINA) in Uganda needs to maintain a dynamic structure of reinventing itself constantly. While its environment and surroundings are also changing, new challenges are always arising, calling for always new ways of prototyping solutions.

I am grateful of having had the opportunity to write this master's thesis because it put me on track for creating SINA, which has already been empowering 30 people within a few months. It has already created employment for youth and hopefully continues to do so. I

cannot predict what kind of projects are going to come out of SINA, it depends purely on the facilitators and students but if a culture of learning based upon trust and cooperation is established, I believe nothing is impossible. SINA is on its way of creating this culture.

The goal is to expand to having around 50 to 100 students, depending when the critical size, whereby the idea might stop working well, is reached. My vision is also not stop in Mpigi, Uganda but if the prototype academy is successfully empowering youth and is able to run itself in a sustainable manner, a second academy shall be opened up in another part of Uganda. Then another one in East Africa could be opened and ultimately many Social Innovation Academies could exist all around the world.

The dream and vision started here, through this academic writing and hopefully ends in the empowerment of thousands of young people and the badly needed drastic changes within education all around the world. Learning environments need to unleash the youth' potentials while fostering the empowerment, happiness and harmony of everyone.

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Interviews and Personal Communications

Akampa, Johnson (2013). Interview with open questions for 30 minutes conducted on December 21, 2014 at Youth Advocacy Foundation Uganda, Kampala.

Cuevas, Ted (2014). Filmed interview of 15 minutes with prepared set of questions for video documentation of the Social Innovation Academy. Conducted on August 5, 2014 at the Social Innovation Academy.

Hamba, Joel (2014). Informal talk for 20 minutes on May 4, 2014 at Reproductive Health Centre, Kampala.

Katongole, Israel (2013). Interview with open questions for 45 minutes conducted on May 10, 2013 at Hotel Africana, Kampala.

Kibuuka, Ambrose (2014a), Interview with open questions for 50 minutes conducted on May 26, 2014 in Kamwokya, Kampala.

Kibuuka, Ambrose (2014b). Informal talk for 90 minutes on June 30, 2014 at the exhibition to President Museveni and the community of Mpigi, at Police grounds Mpigi Town.

Kijange, Lanam (2013). Interview with prepared set of questions conducted on May 5, 2013 for 94 minutes at Kampala Montessori School.

Miiro, David (2013). Informal talk for 35 minutes on May 12, 2013, discussing the day Open Space Dialogue at Nsambya Babies' Home, Kampala.

Miiro, David (2014). Informal talk for 20 minutes on May 5, 2014 at Reproductive Health Centre, Kampala.

Musani, Bentrick Joel (2014). Personal communication for 60 minutes in form of one-on-one mentorship on July 1, 2014 at the Social Innovation Academy, Mpigi Town.

Nakawuki, Stella Lukwago (2014). Informal talk for 60 minutes on conducted facilitator evaluations at the Social Innovation Academy, Mpigi Town, July 10, 2014.

Olanya, Christine (2013). Interview for 50 minutes with prepared set of questions conducted on May 13, 2013 at Victoria Montessori School, Entebbe.

Olupot, Richard Ogaino (2014). Informal conversation for 45 minutes on May 14, 2014 at the offices of Educate! in Kampala.

Omach, Fred Jachan (2014). Personal communication at the Ugandan Ministry of Finance for 60 minutes on March 25, 2014, within offical meeting with scholars from the Friedrich Naumann Foundation.

Omoding, Geoffrey (2014). Informal talk for 60 minutes on conducted facilitator evaluations at the Social Innovation Academy, Mpigi Town, July 10, 2014.

Affidavit

I hereby declare that I have written the presented Master thesis by myself and independently and that I have used no other than the referenced sources and materials.

In addition, I declare that I have not previously submitted this Master thesis as examination paper in any form, either in Austria or abroad.

Mpigi, 12/12/2014 

Place, Date Signature