Decolonising and Deconstructing International Policies: Positive Discipline Policy in Eswatini

Boyie S. Dlamini
Faculty of Education University of Eswatini;

Francis F. Lukhele
Faculty of Humanities.

Abstract
The study examines how the International policy (Positive Discipline's) interaction with local conditions influenced children's access to education in Eswatini. The International policy and Child rights Based Policies Mediation conceptual framework and Raw's (1971) Theory of Justice theoretical framework were used. One family was observed and eight children were sampled through convenient purposive sampling. The interaction between local conditions and international policies were observed. Content analysis was used to analyse the data. The findings indicated that international policies' interaction with local conditions led to practices which negatively influenced students' learning. Indigenous knowledge was destabilised and left the family without strong centre of authority. It concluded that International policies are recognised but crafted within the context-neutral mindset which failed people to recognise local realities. It is recommended that policies need to be contextualised and their inappropriate structures be questioned to enhance children's access to education.
Key words: Decolonising, Deconstructing Policies, Education

I.   INTRODUCTION

The Eswatini government has shown some commitments to the prevention of injustices such as the exclusion of students from learning opportunities by aligning her policies with international conventions. The government has entrenched beliefs on international conventions and on international collectivism, working together with international, continental and regional bodies for the advancement of social justice through education. This was witnessed in the adoption of different educational policies including the policy on Positive Discipline (PD), Southern African Development Community (SADC) Gender Protocol, 2012 and other international conventions such as rights of the child. All these aimed at reducing permanent social exclusion in schools and society. Government's commitments were dually informed by a worrying increase in the number of students dropping out of schools and permanent social exclusion in different spheres of society. Hayton (1999) noted that permanent exclusion from school has multiple implications (emotional and financial costs), and associated with wider social exclusion from society. Permanent exclusion may lead to reduced employment opportunities, isolation, self-isolation and inaccessibility to social resources and manifestation of the culture of crime (Booth, 2000). The government of Eswatini realised that it would be advantageous for society to reduce and combat exclusion in schools, through different ways including the adoption of certain international conventions, policies and child's rights related policies, which advocate for good professional relationship between teachers and students. Positive relationships where both students and teachers feel valued, trusted and working in an environment which is not humiliating are the key factors in combating exclusion in school and society.

The Eswatini government adopted Positive Discipline (PD) policy to enhance working relationship between students and teachers and reduce students' misbehaviours. Positive Discipline is a corrective process that promotes the development of self-discipline and mutual respect within a nonviolent and caring environment (The Nepal Save Children report of 2007).

The Universal Declaration of Human rights of 1948 and others including the Convention on the Rights of the Child (CRC) of (1989) facilitated the adoption of Positive Discipline disciplinary measures in Eswatini and other national laws. These conventions advocated for the fundamental rights for children, including their rights to human dignity, physical integrity, equal protection and opportunity. The rights of the children are also

---

emphasised on article 19 of the Convention on the Rights of the Child (CRC) of (1989) which encouraged all governments across the globe to protect children from all forms of abuse.

The children's rights issue is also embraced within the Swaziland Constitution of 2005, in article (29) (2) of 2005 which states that a child shall not be subjected to abuse, torture, inhumane and degrading treatment or punishment. Children's rights are also emphasised on the Children's Protection and Welfare Act of (2012). These Acts are expected to be respected by all in schools, homes and communities. The government's aim is to ensure that the education system is grounded in the ethical principles of distributive justice. Distributive justice is a value underlying a disciplined commitment to reduce social inequalities to learning opportunities.

11. Struggles between International and Local conditions

The government of Eswatini is now operating in or struggling with conditions which emerged because of international conventions incongruence with local contexts related challenges in schools and homes. The international conventions put more emphasis on human rights related responses to students' individual needs and the creation of spaces for effective talking and listening to children. The emphasis on human rights agenda became a misfit to local realities and cultural dynamics and made the creation of space for talking and listening to children unproductive to their learning.

Today's classroom pedagogical discourses are overwhelmed by the culture of adhering to international conventions and policies such as Positive Discipline. This has created tensions between and among teachers and on their views on the functions of schools and societies, in addressing misbehaviour among children. Teachers and others are now required to balance the needs of a particular child who has become disruptive against the collective welfare of the other well behaving students (Sellmanat al., 2002), and parents are expected to use Positive Discipline in supporting teachers in enhancing children's learning. Thus, this study examines how the international conventions and children's' rights policies (Positive Discipline) interaction with local conditions are influencing children's access to equal education in Eswatini.

Some parents and teachers feel well castrated and disempowered with respect to disciplining their children since Corporal Punishment was outlawed in Eswatini and elsewhere (Ministry of Education policy of 2018). Their disempowerment had made some schools and homes to develop a unique functioning or becoming a holding entity instead of institutions of promoting expected societal values. This scenario directly or indirectly promotes the culture of social exclusion in schools and society.

In Eswatini and elsewhere the most common perpetrator of social exclusion in schools may include physical abuse and verbal violence, which are mostly perpetuated by teachers within and outside the classroom. Sellman at al., (2002) noted that there is complex interplay between social institutions' practices (home and schools) and the individuals within those institutions which may facilitate permanent exclusion in schools and societal developmental activities. Beachum and McCray, (2011), stated that exclusion in schools is shaped and framed by different institutional contexts, national and school policies and the characteristics of the students and their abilities to engage with the people within the institutions (Hodgson, (1999; Pomeroy, 2000), and the language used in schools. Blair, (2001) stated that some students may be excluded from their learning opportunities because had insufficient opportunity to acquire and use the language skills necessary to negotiate their learning processes with teachers and at home. Booth, (2000) once claimed that language, or other policies more often are used to pathologise individuals with the intention of detracting attention from the possibility of relevant offices' deficiencies, thus the teaching and learning is undermined, and the exclusion process begins. In some institutions, exclusionary practices have encouraged students to embark on the process of decolonizing their institutions and curriculum (Meda, et al. 2017).

111. Decolonisation within Education Sector

Within the South African Higher Education sector, in 2017 there was a call for decolonisation of the curriculum process, where students and educationists were expecting the curriculum to reflect the lived realities of local conditions and cultures. There was a call for the recognition of all peoples' knowledge and realities to enhance teaching and learning. Their call for the decolonisation of the curriculum involved contextualisation of the course content, modes of teaching and learning, knowledge construction and professional practice within the broader context of the subject discipline. This includes the approaches used in that particular subject. The decolonisation process also pertains the "attacks" of the predominance of the Anglo-American and Eurocentric approaches to educational policy matters (Meda, et al. 2017).

Their decolonisation process was more about striking a balance between international conventions concerns with the local conditions' complexities and societal expectations. Both indigenous knowledge and international conventions expectations ought to have a place in the educational and societal practices. This could help students not to be detached from both worlds (local and international worlds). It gives students an opportunity to strike a balance between the knowledge of their communities with the knowledge of the international world.

Decolonisation was about making things relevant to peoples interests and be applicable to their lives, both international and local lives. It was not only about responding to foreign ideas, ideologies and practices but to all forms of ideologies which are not compatible with people's lives in a particular context(s).The foreign ideologies and practices need not to be from foreign lands. Ideologies could be foreign within local context (s) for others, and need to be decolonised to meet their interests and comfort. For example, in the 1980's the Eswatini Living Waters Nazarene Church was established as part of a decolonisation process because some members of the Nazarene Church were incompatible with some religious practices, thus they decolonise those practices to suit their religious interests and contexts. The Living Waters Nazarene Church was established to recognise both local and international ways of worship and Christian ways of knowing and applying religious ideals. It was about advocating for perspectives which were reflecting their diverse religious views and practices. Decolonisation is an human element, which is about relevance, applicability and people's comfort in any activity.

1v. Universalists approaches

The Universalists approaches to educational policy matters have broader implications; they could affect what is taught and how it is taught and eventually the quality of education and society. As education reflects society and society is expected to reflect the kind of education provided to students.

The universalists approaches have become entrenched in the thinking of some people in a way that other perspectives are not recognised or local cultural knowledge and indigenous ways of knowing and applying are disregarded or abandoned in preference of international or Western ideals. This is more pronounced in most adopted international policies such as Positive Discipline policy in schools. Some people are now advocating for perspectives in education which are more accommodating and reflective of the diverse worldviews and local conditions. In situations, where local conditions, cultural knowledge and indigenous ways of knowing are accommodated, not abandoned in preference for irrelevant Western ideals.

V11. Contextualisation of Policies

The adoption of univeralists approaches on educational and non-educational matters calls for contextualisation of international conventions and policies. To ensure that policies are not seen as mechanistic, devoid, displaced from local contexts and removed from local realities.   Knowledge about the policies is not enough if the policy implementers lack the skills and knowledge to contextualise them. Contextualisation of the policy is part of decolonisation and an effort of harmonising the international policies with local-cultural conditions in pursuit of excellence in education and other spheres of society.

Contextualisation of international conventions and policies gives a deep appreciation for the diversity in all aspects of all educational contexts such as schools, homes and communities. It further helps in discarding or be sensitive to the belief that universal policies are cultural neutral pursuit. It provides the basis for appreciation of the interdependence and mutual influences of both local and international contexts. This is based on the fact that policies are implemented effectively when their contexts are situated within the local-international frame of references. This is important because policy matters are often influenced by the social, political and cultural structures within the countries in which they are implemented and factors beyond their borders. This may include schools and families' failure to integrate indigenous and international norms and values in the management of teaching in the classroom (Meda et al., 2017), and sensitivity to the influence of globalisation which can not be easily ignored on policy matters.

V111. International Conventions aspect of Globalisation

International conventions continue to serve as a vehicle for globalising the world but this comes with both advantages and disadvantages to the lives of the people. International conventions continue to act as a major constraint on sustainable education development because the international conventions overlook that local education policies and practices are mediated by local country-specific institutions, community complexities, home cultures, and conditions. This situation forced people to have both subjective and objective meaning and purposes of the international conventions. International conventions are no longer seen as remote practices because it impacts differentially on students learning and living conditions and achievement of quality education and sustainable development around the world including Eswatini. They influence the peoples' thinking about the family roles and responsibilities in enhancing teaching and learning and their common belief that children's' behaviours are rooted in local conditions, nature of the homesteads and community expectations.

Local practices and students behaviours have cross boarder and international dimensions but local needs demand local response, which is framed by national laws, customs and local challenges. This is fairly embraced in this 1990s'catch phrase: think globally and locally. This has a particular relevance to this study, which examines how the international conventions and children's' rights policies (Positive Discipline) are affecting educational work practices in the Kingdom of Eswatini. There is invisible public debate among

educationists about the national policy responses to international conventions' demands and professionals' responses to the conventions' consequences for the education system and the type of society government wants to achieve through education.

International conventions are part of globalisation agenda, which is more concern about changes on policies and curriculum for a universal purpose. Transnational policies are the focal point of the complex globalisation agendas. The international policies have led to complex situation where there is interface of global and the local unique practices, which have shaped and framed the native educational policies, classroom pedagogical practices and the face of society in different ways. Sometimes there are some tensions because the international conventions advocate for global socio-cultural practices while local conditions require socio-cultural specific values to be promoted through the education policies and systems. The struggle of globalisation of the local values and localisation of global practices (Khondker, 1994), suggests that there some effort to change some norms and values to be in line with international educational views and expectations with limited localisation of globality. The Globalisation agendas are more about on relocating policies, values and services to different cultures and societies with perceived chances of success. The relocation of ideas and values have profoundly restricted classroom pedagogical discourses and peoples' different path ways of thinking and living in societies. This has brought socio-cultural conflicts in local policies and politics.

International conventions are an aspect of globalisation which affects all sectors of society including education. Some international conventions requirements have failed professionals' efforts to transcend international expectations to local conditions, norms and expectations. Some international conventions requirements need to be blended with local conditions and challenges. For example, this may include the blending of Positive Discipline aspects with some Corporal Punishments aspects to enhance teaching and learning in schools and society, particularly in societies where Corporal punishment has been used for generations. The blending of Positive Discipline aspects with some Corporal Punishments ones shows some appreciations of global perspectives and knowledge, while recognising the complexities of local practices and challenges. There is increasing anecdotal evidence that international conventions and policies are impacting directly on the work of local teachers in different ways which require sensitivity to local conditions and professionals' capabilities to extend their thinking, interventions beyond the given uncontextualised international conventions. The importance of contextualisation was also observed on the adoption of the concept of Kingship care in England and Wales (Lyons, 2006) a product of local conditions, concerns and events which included a shortage of foster carers, the desire to offer substitute to children which is culturally appropriate.

1x. Personal sense of Conventions for Quality Education and Society

This issue of personal sense of International Conventions underlie the public concern about professional responses to international conventions and policies and their consequences for teaching and learning, and the sustainability of society. Good education systems cannot function and flourish, and be achieved only through international conventions blindly adopted but they require continuously attention on local social conditions that shape the education system and children's learning.

Making sense of international conventions is important for Eswatini. Eswatini is at least a signatory to one or more international conventions with direct or indirect implications for quality education and quality society. These include the Universal Declaration of Human Rights (UDHR), International Convention on Elimination of All forms of Racial Discrimination (ICERD) and policies of different aspect of education, such as Positive Discipline (PD). Education has a potential and fundamental capability for an individual's ability to function and to dysfunction in society. The International Covenant on Economic, Social and Cultural Rights (ICESCR) puts more emphasis on the right of every one to education directed to the full development of human personality and development. Governments and individual citizens are obliged to ensure that international conventions respond to local conditions and ensure that they contribute to national and globalised justice-oriented development (Green et al., 2007), some international conventions and policies are or seem to be drifting away from serious engagement with the notion of equality access to educational opportunities. Some of these international policies are problematic and of great concerns because they are producing hazardous disparities to students' learning opportunities because of different local social forces (Green et al., 2007).

Concern about the international conventions and policies has in part grown because of inequalities in terms of learners' access to quality teaching and learning, which may lead to a large number of failures, teenage pregnancy (Moet, 2018: Eswatini Economic Policy Analysis Research Report, 2018), and an increase of inequality in society. Thus, professionals need to be in conversation with international conventions and policies instead of being converted to it or their irrelevant meanings to local conditions. Making personal sense of International policies is crucial because different pathways of understanding social inequalities can be interrupted through the nature of policies and policy actions. Policies are part of an integrated international conventions package which put emphasis on peoples' rights to effective teaching and learning, and living. They need a systematic perspective because an action in one aspects of the policy can trigger expected and

unexpected outcomes in other areas of education system and society, which may be detrimental to sustainable development.

The conventions or policies should not have a free ride into the schooling system and society. Professionals should critically and imaginatively engage the assumed, perceived and invisible benefits of these policies. This is part of decolonising the policies for effective change and practice. It is about deconstructing the entrenched believes and assumptions about international conventions and policies on matters of inequality in education provision and perpetuation of inequalities through racial practices. Kumashiro, (2001) claimed that covert racism not only exists in schools, but also on national policies, international conventions and the schooling system processes which could be producers of multiple forms of inequalities (Kumashiro, 2001), facilitated by racism which may operates through hidden subtle and legalised forms of policies such as Positive discipline. This is invisible inequalities could be perpetuated through institutional racism, the school system's failure to provide the necessary service to students (Foster, 1999; Social Exclusion Unit (SEU), 1998), and the increased number of teenage pregnancy (Eswatini Economic Policy Analysis Research Report, 2018), teenage pregnancy accounts for at least fifth of all cases of pupils dropping out of school yearly in Eswatini. In the 1980s' teenage pregnancy was not higher when Corporal Punishment was used as a form of promoting collective management of children in schools and society, instilling good behaviour and a sense of responsibility among young children in Eswatini.

The increase of teenage pregnancy is an indirect product of international policies such as Positive Discipline, which disempowered or relieved society from their collective responsibility to discipline children, and this undermines government's effort of improving the country's literacy rates and sustainable development. Teenage pregnancy has a potential of speeding up or triggering a chain of social and economic costs, chaos to the nation and the world. It puts the country in difficulty position of failing to manage this key enemy of sustainable development and societies. It is one of the main contributing factors to poor economic development activities in Eswatini (Eswatini Economic Policy Analysis Research Report, (2018). Professionals from the education sector and others have to be in conversation with international conventions and policies which invisible undermine quality education, fight against social inequalities and sustainable development. Social inequalities to learning opportunities and resources shape a person's opportunities to live a sustainable life because inequalities may lead to not only to differential exposure to poor learning, health damaging experiences, but also to differential vulnerability to health related damages within countries and beyond their borders.

X. Methodology

The study examines how the international conventions and children's' rights policies (Positive Discipline's) interaction with local conditions are influencing children's access to equal education in Eswatini. It puts more emphasis on the influences of the interconnections between the layers of international conventions, policies, home and classroom pedagogical discourses and teaching and learning. These concepts are framed and shaped by broader layers of contexts and dynamics between them (Parsons, 1999), and need to be conceptualised across the levels of influences (home and classroom practices). There is a complex interplay between these levels of contexts which need cross section of analysis. Milan, (2012) suggested that understanding of educational policy matters require different interconnected levels of analysis for better clarity. Some international policies are matters which transcends the nation-state polity (Milan, 2012).

These policies are examined because no single policy such as Positive Discipline can by itself addresses the multiple dimensions of educational and societal goals. Multiple policy approaches was necessary to ensure that multiple objectives of the study are simultaneously addressed, exposing the invisible practices that reproduce the injustices in school and society, rethinking the assumed about these policies in education.

X1. Conceptual Framework and A Theoretical Framework

This work is anchored on the International Conventions (policies on Positive Discipline and other Child rights based policies' mediation framework and the Theoretical Framework; Raw's (1971) Theory of Justice. This theory links to the study, which is about distributive justice through policies.

Conceptual Framework

The study is based on this conceptual framework: International Conventions (policies on Positive Discipline and other Child rights based policies' mediation.

- **International Conventions (policies on Positive Discipline and other Child rights based policies' mediation:**

International conventions are mediated by local conditions and

local conditions modified by international conventions,

policies and political will.
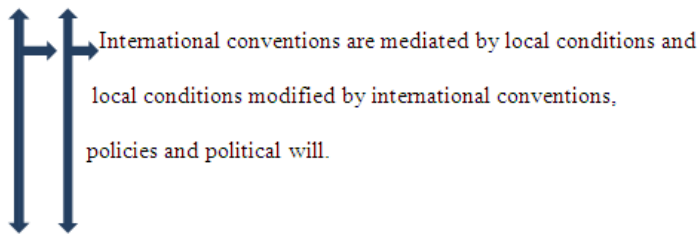
Local Social Conditions

Since, International Conventions are mediated by local conditions and these could be modified by international conventions and policies, it is important to examine how the mediation and modification processes influence students teaching and learning both at home and schools. Examining these policies is part of decolonising and deconstructing them for improving practice.

This framework helps in unpacking how children's rights to education were influenced by international conventions and policies, and local conditions. Students' rights to access education cannot be achieved solely by pursuing international conventions' agendas alone, but also require taking into consideration the local social conditions that shape education access and education inequalities or inequalities for students. Inequality access to equal opportunity to education could be increased by local social conditions, societal actions and insufficient political will to harmonise the international policies and local cultural conditions. The political will should be driven by an understanding of local conditions because children's rights as advocated by policies of Positive Discipline (PD) and other children's rights related policies by themselves are not always sufficient to guarantee, true access to quality teaching and learning.

The framework provides a useful lens for thinking about the multiple parts at which education inequalities through international conventions and policies can be created, exacerbated and perpetuated across generations. National policies, lack of Policymakers' effort and willingness to make personal sense of international conventions' implications on local conditions, and make it part of their construction of their meaning in schools and society has a potential of perpetuating in inequalities in society. Policymakers' passive reception of a closed, fixed, unchallenged and given meaning of international conventions is one of the multiple parts at which education inequalities could be increased.

X11. A Theoretical Framework; Raw's (1971) Theory of Justice.

A theoretical framework guiding this study is the Raw's (1971) Theory of Justice which is centred on the equitable distribution and provision of goods including education in a society. Education is a public good which needs to be produced equally to students and the international conventions are concerned about students' equal access to education. This theory is underpinned by the principles of equal rights and rearrangements of social inequalities either in education or other spheres of society or life for social justice. The two principles (students' equal access to education and equality of opportunity to education) are relevant and key to the study.

From this perspective of the theory there is a need for ensuring that the rights of children's access to equal opportunities to education under the auspice of the international conventions, (PD) policy and other related policies are respected and experienced by children at home and schools.

X111. Study design, context and participants

This was a case study. It was done in one certain family in Eswatini, among children who were attending local schools. These children were related through parents and first cousins (related through parents' siblings).

The participants were sampled through the convenient purposive sampling procedures. This family had eight children who formed part of the study or who were the participants. The children were managed through Positive Discipline and human rights related guidelines, and globalised agendas which aimed at curbing the spread of child abuse and the culture of violence in schools and society.

Schools and society are key contexts for the study because international conventions' agendas are expected to be reflected in society and schools. The International conventions and children became the focal points of this study because the children's behaviours and attitudes towards school work both at home and schools were indirectly influenced by these human rights related guidelines and policies.

These students or participants were under the custodian of their grand grandfathers, grandfather and grandmothers with limited or without contact with their biological parents because of different reasons. One of these guardians had clear understanding of the human rights related policies and had served as a Chairman of

the school Committees for 15 years, and successfully raised their children. They had clear understanding on how children should be successfully raised in a Eswatini context.

X1V. Data collection
        Data was collected through reflection observation on matters related to Positive Discipline and Human rights Declaration through students' behaviours at home. The observation focused on how the International conventions, local conditions' interactions influenced the local conditions, homes and family members' lives and children's access to education. The observations were conducted together with documentary evidence. The observation covered a period of five years.
        Observation was used as a data tool to qualitatively asses the international conventions (Positive Discipline and the human rights related policies) in relation to local conditions, and children's access to education. Kieman (2004) noted that observations are useful when the phenomenon cannot be interviewed, policy interaction cannot be interviewed by observed. Observation is the way of gathering data by observing certain people's behaviours, or children's behaviours as influenced by the international policies and local conditions. The visible and invisible interaction between the local conditions and international policies' influences were observed for a period of five years through children's behaviours on these key matters: their reaction to their Guardians' advices on educational related matters and other factors (**see Table 1 Data Presentation).**

Table 1 Reflection on Home Observation: on matters related to Positive Discipline and Human rights Declaration by products (what was observed were linked to teaching and learning)

Observed Phenomena/What was observed	Observations Made
Positive Discipline and human rights related behaviour at home **Positive Discipline and human rights related children's behaviour at home**	• Culture of disobedience, defiance; • Development of new cultural norms within the family members: children not taking orders from other members of the family, except "theirs"; • Skills of listening and communication were distorted by new emerging home culture (not responding to any advice from a "non related family member"); • I don't care attitudes development among the extended family members towards "non related family children; • Culture of collectivism in building moral values deteriorated because children only belongs to their "parents"; • Children operated from their own ways of knowing, which was incongruent with the expected culture at school and society; • Home-School-Society-Cultural conflicts developed; • Home contexts produce and reproduce invisible inequality in education access and future economic opportunities.
International conventions, local conditions' interactions and their- by products	• Destruction of indigenous knowledge; • Destruction of the 21st century skills; • Breeds a self-conflict among the opponent of some international policies; • Breeds conflict between western values and indigenous values on how to raise a child; • Conventions promoted melting port families type; • Melting port families without strong centre of authority; • Toxic family relationships a product of divergent views on building children's character and societal values and norms; • Rebellious culture among children; • Distorted extended family relations; • Promoted indirect form of management of children; • Family practices transformed into state controlled affairs., increased state control in specifying family disciplinary measures; disciplinary measures indirectly regulated by state and indirectly by international or UN agencies;

	• Home became breeding grounds children's despair, hopelessness, ; • Homes-schools became breeding grounds for teenage pregnancy; • The policy interaction facilitated parallel access to education for children from disadvantaged and advantaged children; • International conventions gave rise to segmental knowledge.

XV. Documentary sources as data

Documentary evidence were also used as data because both international conventions and national and local policies alike strive to transform schools and societies into places where quality education is provided to every child and justice is enjoyed for sustainable development purposes. Documentary evidence were used to ascertain whether there was international policy non-alignment with local conditions (values and cultural norms), which usually makes it difficult for Policy initiators to bring together the international conventions, national policies and local conditions into agreement and close cooperation.

Documents and reports related to international conventions were interrogated to ascertain the international conventions social implications. Documentary evidence were also used as data to examine the policies costs implications (see Table 2), which focuses on how the International Conventions Rights based agendas had some social costs implications. Success and failure to achieve quality education and quality life reside in the character of the policies contexts, how it was crafted, implemented and the contexts where it is implemented (home and school contexts). All these contexts have some social cost implications.

Table 2: International Conventions Rights based agendas and Social costs implications

• Power imbalances associated with the Western knowledge, cultural domination over indigenous knowledge, national or local cultures, which often lead to social exclusion or marginalisation of some citizens; • Social exclusion with high social costs and financial costs; • International conventions and strong neo-liberal tendencies have join together to erode local norms and values (respect and mutual trust); • Moral decay among the children; • Growing of visible and invisible inequalities of the haves and have notes associated with access to education; • Increasingly, teenage pregnancy and poor access to education has become a factor for perpetuating missed opportunities and inequalities; • Any child poor access to education is a cost to the nation's economy and inclusive growth and sustainable development;

XV1. Data analysis

Content analysis was used as a data collecting and analysing tool to analyse and describe the policies and observed the local conditions discourses within the home contexts (see table 1and 2). Content analysis could be data collecting tool and simultaneously an analysing tool (Cornbleth, 1990), which facilitates the observation of the emerging patterns, relationships and themes on the data (table 2). The observed data were inductively assessed in relation to the end products of the interaction between the international conventions and local conditions, and their influences on children's access to educational opportunities. The observed data were developed into a list of ideas, patterns and themes (Ndwandwe and Dlamini, 2014), which lately presented in tables (see Table 1 and 2).

XV11. Findings

The aim of the study was to examine how the International Conventions and other Children's' rights policies' (Positive Discipline) interaction with local conditions influenced children's access to equal education in Eswatini. Children's access to equal education is framed and shaped by broader layers of contexts and dynamics between them (Parsons, 1999). The findings of the study indicated that the international conventions' interaction with local conditions lead to unfamiliar different practices which negatively influenced students' access to equal educational opportunities at home and in schools. The interaction destabilised the indigenous knowledge related foundation or setup or homes which facilitates children's access to education. It produced a new type of families, where children were operating from their own ways of thinking and knowing, which were incongruent with the known, tested and expected cultures at home, school and society. This did not only destabilised children's thinking but also the existing relationships within and among related families and extended families which help children to access education. For, example, the flow of help within the extended families was negatively influenced and this affected some students' access to education. The flow of help or resources within the extended families depends on the quality of family relations (Bengtson, 2001). The

developed unhealthy relationship shaped both home and school environments in which the children lived and learnt. Thus, children's access to education was undermined. Children environments were negatively shaped through the cut-off of support from extended family members, this support included social and emotional support (affection), particularly for those who lost their biological parents. Social quality ties within families were also negatively influenced, yet were helpful in sharing good values necessary for schooling and quality education.

The findings indicated that core skills of listening and communication were distorted by destabilized family foundation and emerged new home culture (not responding to any advice from a "non-related family member, or unrecognised family member. The emerged new culture further distorted the family culture of collectivism which was useful in managing families and children. The culture of collectivism in building moral values which is critical in children's educational success deteriorated because children were now perceived as individuals who only belong to their "parents", with legal rights to discipline. This had negative implications because educating a child is a complex matter and collective responsibility which could not be achieved through individuals' effort, particularly in societies with limited resources. Jaeger, (2012) stated that interactions between children's' immediate family and extended family environments and (Bengtson, 2001) also noted that extended family members influence children's educational outcomes by providing material and affective support to them.

The findings of the study indicated that the destruction of the culture of collectivism in families led to the melting port type of families without strong centre of authority. Melting port type of families consists of Uncles' children, Nephews' children, Grandchildren, Grand-grand children and destitute children without strong centre of command. Some of these children were indirect managed by distance, by their distance parents. This further made it difficult to guide the children towards their educational success. There was absence or no sense of integrity provided to children and models to emulate among their colleagues. The management of children became an intricate endeavour because of the limited, or absence of people who are models of inspiration. The absence of models with strong centre of authority became part of the visible and invisible forces that reproduced inequalities in educational access and society. These forces include children's pregnancy, poor family relations, and less or absence of effort to transform families where quality management of children can be provided fairly. There was lack of quality management of families where the management could be characterised by a conversation with family problems instead of being converted to or absorbed by them. The melting port types of families have become a racist set up of producers of multiple forms of inequalities in education provision. It facilitated the parallel access to education for children without biological parents and this undermined the international conventions' effort to overcome social injustices (gender violence), through education. Undermining these international conventions' agendas and efforts stifled children's opportunities to access critical thinking skills and become critical independent citizens, who can deconstruct their entrenched belief that there are the victims of circumstances with limited opportunities to escape.

The study findings indicated that international conventions and policies distorted extended family relations, promoted indirect form of management of children, and transformed family practices into state controlled affairs. There is now an increased state control in specifying family disciplinary measures; which are indirectly regulated by state and international or United Nation agencies. This has brought some form of indirect rule by the state and international agencies.

The study findings revealed that the increased state control in specifying family disciplinary measures brought some power imbalances between Western knowledge and local knowledge, and cultural domination over indigenous knowledge, which lead to social exclusion or marginalisation of some children from their learning opportunities. In his study findings (Shava, 2013), indicated that the power imbalances between Western knowledge and Indigenous knowledge has created a situation where the role of parents and elderly in the education of their children about their values to a larger extent were excluded.

XV111. Conclusion

The international conventions and other human rights related policies are both important and problematic. With their recognised good intentions but were crafted within the context-neutral mindset which failed international policymakers to recognise the deep rooted and ingrained local realities embedded into a particular country. This notes that international conventions are implemented in social contexts that have a huge bearing on their implementations. The social contexts of local conditions reinforced the policy failure and inequality in education provision by distorting the home environment. The international policy makers appeared to be lacking a deeper understanding of the broader and more localised nuanced social contexts that shape policy influence in education and other spheres of society.

The study concluded that international conventions as facilitator of effective learning opportunities need to be contextualised because there are always mediated by indigenous knowledge and local institutional arrangements and practices. It is increasingly clear that while international conventions might be considered an

international matter, it is not exempted from local trends regarding quality education and sustainable education. The international conventions are a combination of different practices across the world. Thus, there are no global activities without the influence of local activities. This was best illustrated by the concept of kingship care in England and Wales which is clearly noted within the 1989 Child Act (Lyons, 2006),

Some of the globally approved policies (such as Positive Discipline) have subordinated local social norms, the key drivers of educational practices in local contexts. Positive Discipline policy, for example, had shaped the local known home basic values-orientation and ways of the tested indigenous living and intensify social norms dislocation. This dislocation produced the unintended melting port type of families with their negative influences on children's access to education.

The international policies initiators took for granted the power of contextualisation of policies in teaching and learning and the fact that the purpose of education is to cultivate the appropriate skills for both local and international societies. The presence of local cultural conflicts, incongruences, and inconsistencies with the international conventions influenced children's behaviour and learning opportunity in a negative ways. The international conventions cultural conflict encouraged families to operate from their own cultural ways of knowing as opposed to both local and international conventions expectations. The cultural conflicts have forced parents and children to operate from their own cultural ways of knowing, different from the known and tested indigenous ways. The cultural conflicts have resulted in a resistant or oppositional home environment, where parents are fighting to control children, and children resisting parents' effort to control them. This may result to children refusing to engage in a classroom culture and refuse to learn.

Examining the international policies has taken us to a situation where we understand that the impact of an international policy decision in one country can have far–reaching ripple effects on the education systems of unrelated countries. There are no longer seen as remote international processes because of their local influences on different academic discourses.

X1X. Recommendations

National policy makers, teachers and parents should be empowered to challenge and question the inappropriate structure of international conventions and policies rather than conform to policies that make them incapable of helping children to access quality education. They should be helped to operate within the policies in order to make them local and international relevant.

It may be important for Professionals and policymakers to strike a balance in international conventions so that indigenous knowledge and values find their ways into international policies and local conditions recognised in international policy design stage. This could be referred to as decolonising and deconstructing international conventions and policies.

REFERENCES

[1]. Beachum, F.D. and McCray, C.R. (2011) Cultural collision and collision: Reflections on Hip hop culture, values and schools. New York, NY: Peter Lang.
[2]. Begtson, V.L. (2001) "Beyond the Nuclear Family: The Increasing Importance of Multigenerational Ties" Journal of Marriage and the family 63 (), PP 1-16.
[3]. Blair, M. (2001) Why Pick On Me? School Exclusion and Black Youth (Stoke-on-Trent, Trentham Books).
[4]. Booth, T. (2000) Inclusion and exclusion policy in England: who controls the agenda?. in F. Armstrong. D. Armstrong and L. Barton (Eds.) Inclusive Education : Policy , contexts and comparative perspectives. London: David Fulton.
[5]. Bowe, R. and Ball, S.J.(1992) Reforming Education and Changing Schools, Routledge: London.
[6]. Corbleth, C. (1990) Curriculum in Context. Falmer,: New york.
[7]. Eswatini Economic Policy Analysis Research Report, (2018) The Implications of Teenage Pregnancies in Eswatini: A Trend and Spatial Analysis. Mbabane: Eswatini.
[8]. Foster, M. (1999) Race, class, and Gender in education research: Surveying the political terrain, Educational Policy, V. 13(1/2), PP 77-85.
[9]. Green, A. Little, A.W., Kamat, S.G., Oketch, M. and Vickers, E. (2007) Education and Development in a Global era: Strategies for " successful globalisation". Researching the Issues (Educational Article No. 69). London: DEFID.
[10]. Hayton, A. (1999) Talking Disaffection and Social Exclusion: education perspectives and policies. British Journal Educational Research Journal, VOL. 28 (6), PP 226-320
[11]. Hodgson, A. (1999) Analysing education and training policies for tackling social exclusion, in: A. Hatton (Ed.) Tackling Disaffection and Social Exclusion: education perspectives and policies (London,
[12]. Jaeger, M. M. (2012) The Extended Family and Children's Educational Success. American Sociological Review, VOL77 (6), PP 903-922..

[13]. Khandler, H.H. (1994) Globalisation Theory: A Critical analysis. Department of Sociology working Paper . Singapore: National University of Singapore.

[14]. Kieman N.E. (2004) Observation: An underused method to collect data: tip sheet 37, University Perk, PA: Penn State Cooperation Extension.

[15]. Kumashiro, R. (2001) Towards a theory of anti-oppressive education. Review of Educational research , Vol. 70, PP 25-53.

[16]. Lyons, K. (2006) Globalisation and Social work : International and Local Implications. British Journal of Scial work, V. (36), PP 365-380.

[17]. Meda, l. , Swart, A. and Mashayi N. (2017) Decolonising the curriculum at a university of Technology in South Africa. Educational Review, USA, vol. 3 (6), PP 50-57.

[18]. Milan, M. (2012) Globalisation, transnational Policies and Adult Education. International Review of Education. Vol. 58 (6), PP 777-797.

[19]. Ndwandwe, S.B.and Dlamini, B.M. (2014) a Descriptive Study of High School Agriculture Teachers Competencies in Swaziland. NACTA Journal , PP 88-94.

[20]. Nepal Save the Children's (2007) A Tool Kit on Positive Discipline with particular emphasis on South and Central Asia. Nepal: Kathmandu.

[21]. Parsons, C. (1999) Education, Exclusion and Citizenship (London, Routledge).

[22]. Pomeroy , E. (2000) Experiencing Exclusion (Stoke-on-Trent, Trentham Books

[23]. Sellman, E. Bedward, J. Cole, T. and Daniels, H. (2002) A Sociocultural Approach to Exclusion, British Educational Research Journal, Vol. 6, PP 889-900.

[24]. Shave, S. (2013) The Representation of Indigenous Knowledges. In Stenvenson , R. B., Brody, M. , Dillon, J., and Wals, A. (Eds.). International Handbook of Research on Environmental Education. New York: Routledge. .

[25]. Social Exclusion Unit (SEU) (1998) Truancy and School Exclusion (London, Social Exclusion Unit/Cm 3957; www.cabinet-office.gov.uk/Social Exclusion .

[26]. Rawls, J. (1971) A Theory of Justice. Cambridge: Harvard University Press.