

**SOCIODRAMA IN GROUP WORK AS A MEANS TOWARDS CROSS-
CULTURAL AWARENESS DEVELOPMENT WITH ADOLESCENTS**

BY

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ABSTRACT

This study outlines and evaluates a twelve week sociodrama programme aimed at creating cross-cultural awareness amongst adolescents. Three experimental groups and two control groups were involved in this process.

Sociodrama is an experiential method of group work that utilises member strengths and experiences to create "shared" or "collective" dramas or enactments. Individual therapy is not involved. The process is "member-driven", with the director acting in an egalitarian manner as facilitator. Once the warm-up and enactments have occurred, group members discuss the learning and exchange ideas about the process. This includes three methods of "learning" - behavioural, cognitive and affective.

This study confirms that sociodrama is an effective method of creating cross-cultural awareness amongst adolescents.

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CHAPTER ONE - INTRODUCTION

1.1 BACKGROUND

With South Africa being a multi-cultural society and with the recent socio-political changes, many more youth are being exposed to others of differing cultures. This exposure can be traumatic for some, especially if they been brought up to believe that being different makes one "better" or "worse" than someone else (Burman & Reynolds, 1986; Banton, 1988). Places that were until recently accessible to only certain groups, are now "open to all", for example, schools. This means coming into direct contact with those who in the past were often ignored, feared, ordered about, obeyed and/or isolated.

One way of learning to deal with this new and changing "reality" is to interrelate with members of different cultures in a supportive, non-threatening environment (Sternberg & Garcia, 1989). According to Radin (1974) and Chan (1989), the most effective way of learning cross-cultural awareness is through participation in cross-cultural groups. Programmes designed to enhance cross-cultural awareness and sensitivity can play a vital role in breaking down old stereotypes, developing respect for differences and developing new relationships across cultural barriers (Cushner, 1988; Banks & Banks, 1989).

For many children in South Africa, the first time that meaningful contact is made with those of differing cultures is at school. For some, this is occurring for the first time when they enter high school. According to Piaget (1968:17) children learn to develop an intercultural or cross-cultural perspective between the ages of 8 and 13. After the age of 13, the child's attitudes become more rigid. It, therefore seems logical, that a programme that could enhance their cross-cultural awareness and sensitivity, and modify certain prejudicial stereotypes be offered at this stage, i.e. when children are between 8 to 13 years old.

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The process of one such programme, namely the cross-cultural sociodrama programme, has been outlined and evaluated in this research project.

1.2 RESEARCH PROBLEM

This research proposes to illustrate and evaluate the process of development of cross-cultural awareness in 3 sociodrama groups of young English speaking children between the ages of 11 and 13, through exposure to a programme of sociodramatic groupwork.

1.3 IMPORTANCE OF THE RESEARCH

As outlined briefly under Section 1.1, South Africa is undergoing a transitional phase. The country is moving away from the apartheid era where emphasis was placed on individual and group differences and a division of resources based on these differences, towards one of unity and the equality of all as human beings living in a democracy.

To shift from one way of thinking to another is not easy, especially since the old form of thinking was justified in many, many ways as being "right", God inspired and "set out in scriptures" (Bosman,1982). To change, means that these justifications are being questioned and, in some cases totally discarded.

For young people between the ages of 11 and 15, this must be an exceptionally confusing time. Not only do they have to contend with the stresses and strains of their own biological and psychological development, but with the changing "reality" around them (Conger, 1991:293). Piaget (1968:17) states that children of this age are becoming able to accommodate the viewpoints of others, are developing a sense of national identity, are

developing opinions and attitudes about others, are developing cross-cultural perspectives as well as stereotypical ideas.

For those who are younger, these developments are just starting to occur, i.e. their learning will take place within the new and changing sociopolitical context. However, those children who are already 13 and 14, have in many cases already developed certain ideas and prejudices. To have to now relate with persons of other cultures, to redefine their developing sense of national identity and come to grips with the massive change in attitude that is required, must be very difficult (Conger, 1991).

The sociodrama group work programme outlined in this research project can play a vital part in assisting young people to adapt to these changes. It utilises the knowledge that adolescents are turning to one another for support and group identity (Conger, 1991). It is aimed at helping young people adapt to these changes by providing them the opportunity to meet other young people of differing cultures in a supportive, non-threatening environment (Hollin & Trower, 1986; Sternberg & Garcia, 1989).

Through exposure to one another and participation in a programme designed to encourage their own spontaneous sharing of ideas and solutions to "group" problems, they are able to develop cross-cultural awareness and respect for individual differences.

The programme also encourages the development of tolerance and understanding, and an awareness of the valuable resources they each have which contribute to shared solutions of problems. The group identity that is formed is no longer that of one particular cultural group, but an intercultural or multi-cultural identity (Yalom, 1983).

Another value of the programme is that there is no set format that HAS to be followed, thus breaking away from the rigid form of "old" South African

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learning in which children were taught to be docile, conforming and obedient (Burman & Reynolds, 1986; Louw & Kendall, 1986; Robertson, 1991). Group members are encouraged to be as different or conforming as they feel comfortable with, to question and challenge and to see the group "leader" as an equal participant in the group - someone who can be argued with, questioned and who is also open to learning and/or experiencing new things (Moreno, 1943a; Sternberg & Garcia, 1989).

Finally this programme is designed to not only encourage the cross-cultural tolerance and awareness that is needed in the "new South Africa", but to enhance the belief of each individual in themselves, not just as members of a particular group, but as unique human beings. Apartheid has a legacy of "dehumanising" people (Burman & Reynolds, 1986; Van Zyl Slabbert, 1986; Banton, 1988; Berger & Godsell, 1988; Gilliomme & Schlemmer, 1989). This process affected ALL South Africans, not just certain groups, and the education system was one place that played a part in this process. Children have been "schooled" not to question, not to have their own opinions, but to accept things (Burman & Reynolds, 1986; Caldwell, 1990). This often results in individual children doubting their own sense of "being" and worth.

Any programme aimed at creating a sense of acceptance of others, needs to first help members develop an acceptance of themselves. Cushner (1988) supports this stating that before one develops an international perspective, one needs to develop an interpersonal one.

For all the above reasons, the sociodrama group work programme is seen as one method which can contribute much to the changing face of South Africa in general, and to the needs of the adolescents in particular.

1.4 OBJECTIVES

- 1.4.1 To Evaluate the Effectiveness of Sociodrama as a Method of Cross-cultural Awareness Development.
- 1.4.2 To Outline the Process of Cross-cultural Development within the Context of a Sociodrama Groupwork Experience.

1.5 HYPOTHESES

- 1.5.1 Participation in Sociodrama Groups will Enhance the Development of Cross-cultural Awareness.
- 1.5.2 Exposure to Members of Other Cultural Groups within a Groupwork Context will Help Create Cross-cultural Awareness.

1.6 DEFINITION OF TERMS

In this section only definitions of concepts have been given. Details of each concept defined will be discussed in Chapter Two.

1.6.1 Adolescence

Adolescence is described by Kaplan & Sadock (1981:839) as a period "of variable onset and duration, marking the end of childhood and setting the foundation for maturity." There is a process of biological, psychological and social maturation that occurs during this stage, at the end of which the adolescent is given adult status. These factors vary in the length of time needed before maturation is complete, with biological changes starting sometimes as early as age 7 and terminating as late as age 25.

1.6.2 Attitudes

According to Trower (1984) attitudes are social behaviours that are a learned phenomenon. The performance of these social behaviours depends on reinforcement. An attitude is further defined as a "tendency to react favorably or unfavorably toward a designated class of stimuli, such as a national or ethnic group, a custom, or an institution" (Anastasi, 1990:584).

1.6.3 Catharsis

Catharsis can be defined as the deep expressions of emotions (Sternberg & Garcia, 1989). The process of "emotional healing" was first described by Aristotle and referred to as a "purging of emotions" (Sternberg & Garcia, 1989:21).

1.6.4 Culture

According to Banks & Banks (1989:327) culture is defined as the "ideations, symbols, behaviours, values, and beliefs that are shared by a human group." The term can further be defined as a group's efforts to survive and adapt to its environment. They further state that culture consists of symbolic and ideational meanings and is inherently a social process, i.e. culture is relative and therefore open to change.

1.6.4.1 *Cultural Assimilation and Sociocultural Dissonance*

Cultural assimilation takes place when one ethnic or cultural group acquires the behaviour, values, perspectives and characteristics of another ethnic or cultural group and sheds its own cultural characteristics (Devore & Schlesinger, 1987; Banks & Banks, 1989).

Sociocultural dissonance occurs when the stress, strain and inconsistencies caused by belonging to two cultures, the ethnic culture and the dominant culture, get too great for the individual to bear (Devore & Schlesinger, 1987; Chan, 1989).

1.6.5 Cross-cultural Awareness Development

The term "cross-cultural" implies communication or interaction across or between two or more differing cultural groups (Green, 1982). Cross-cultural awareness is defined as an outlook on the world that includes an openness and flexibility to learning about others in an accepting way (Green, 1982). Cross-cultural awareness does not just develop by learning information about others, but needs to have included in the process attention given to the attitudes, values and emotions of the learner. This implies that any programme aimed at developing cross-cultural awareness and sensitivity should be holistic and focus on the attitudes, behaviour and feelings of the learner (Sternberg & Garcia, 1989).

1.6.6 Cross-cultural Learning

Radin (1974) states that the most effective way of learning cross-cultural awareness is through participation in cross-cultural groups. Chan (1989) supports this saying through groups understanding of others and attitude change can be promoted. The tendency for people to generalise other persons into categories decreases over time as a result of intense intercultural experiences in appropriate conditions (Cushner, 1988).

1.6.7 Discrimination

Discrimination is defined as the differential treatment of individuals or groups based on categories such as race, gender, social class, ethnicity (Banks & Banks, 1989:327).

1.6.8 Ethnic Group

This is defined by Banks & Banks (1989) as a microcultural group that shares a common history and culture, common values and behaviours, and other characteristics that cause members of the group to have a shared identity. A shared economic and political interest is also part of an ethnic group as well as a sense of peoplehood. Cultural characteristics rather than biological traits are the essential attributes, i.e. an ethnic group is not the same as a racial group.

1.6.8.1 *Ethnic Minority Group*

According to Banks & Banks (1989) an ethnic minority group has several distinguishing features. These include cultural characteristics, racial characteristics or both. Members are easily identifiable with their unique attributes making them targets for ethnic racism and discrimination. Ethnic minorities are usually numerically minority groups within their societies.

1.6.9 Groups

According to Moreno (1943b:335) groups are defined as a form of social atom. Radin (1974) and Bateson (1988) support this adding that the group is both the medium and target for change. The process of group work encourages members to become a unit or context within which members interact and share experiences, i.e. a social microcosm (Yalom, 1983). The relationships that are formed promote independence, interdependence, intergration and differentiation - all aspects necessary for change to occur (Keeney, 1983; Yalom, 1983; Bateson, 1988). Further, the process of sociofeedback received from other members with regard to group experiences and individual contributions, can create sufficient impact for reflective thinking (Watzlawick, 1974) or multiple comparisons (Keeney,

1983), as well as contribute to the learning of social skills (Yalom, 1983; Rothke, 1986; Bateson, 1988).

1.6.10 Play

There is no one definition of the word "play". It has been studied over the centuries and many different conclusions have been reached (Crowe, 1984; Bruner, Jolly & Sylva, 1985). Some theorists state that play is an attitude of throwing off restraint (Millar, 1977) and engaging in pleasure and enjoyment. Others state that it is a release of natural energy, a class of activities, a mood, a practising of adult behaviour (Garvey, 1982). Whatever the definition all types of play contain a certain degree of choice, lack of constraint from conventional ways of handling objects, materials and ideas. Play further should be pleasurable and fun, have no extrinsic goals, be spontaneous and voluntary and involve some active engagement on the part of the player (Garvey, 1982). According to Piaget (1968) play and imitation are an integral part of the development of intelligence.

1.6.11 Race

According to Banks & Banks (1989) race refers to the attempt by physical anthropologists to divide human groups according to their physical traits and characteristics. This has proved to be very difficult as there are few "pure" races, therefore there are many different and conflicting definitions of what constitutes a racial group.

1.6.11.1 *Racial Consciousness*

Racial consciousness has been defined by Banton (1988:10) as a distillation of personal experiences. It is an individual's interpretation of how his life is affected by the way others assign him to a racial category. It can also be the tendency to assign others to a racial category.

1.6.11.2 *Racial Awareness*

According to Foster in Burman & Reynolds (1986:158) the development of racial awareness starts when a child is very young. This awareness implies a cognitive recognition of physical differences and attributes. By age 3 there is a rudimentary awareness which is firmly established by age 6. Not a great deal is known about the process in which a child gains this early racial awareness. According to Katz in Burman & Reynolds (1986:160) racial awareness must not be equated with fully developed racial attitudes which only crystallize around the ages of 11-13.

1.6.11.3 *Racism*

Defined by Banks & Banks (1989) as a belief that human groups can be validly grouped according to their biological traits and that these different groups inherit different mental, personality and cultural characteristics that determine their behaviour. Racism is not just a set of beliefs, but beliefs that are practised by a group that has the power to enforce laws, institutions and norms that oppress and dehumanise the other groups. It is also a means of protecting privilege (Green, 1982).

1.6.12 Roles

According to Moreno (1943a) every role has two sides, a private and a collective side. A role is the part played by an individual in an interpersonal setting that is influenced by individual expectations. The roles which represent collective ideas and experiences and are called sociodramatic roles. Those that refer to individual ideas and experiences are psychodramatic roles. Every man has a set of roles which dominates his behaviour and every culture is further defined by certain sets of roles (Hollander & Hunt, 1960:260). This is called the individual's "cultural atom" (Moreno, 1943b:331). Due to the reciprocal relationship between man and his

culture, there is a sharing of these roles. Watzlawick (1974) supports this stating that for each role there is a complimentary role. Keeney (1990) states that man does not only exist in one system but in a variety of systems and sub-systems, each requiring different and/or shared roles.

1.6.12.1 *Role-play*

Role-playing is defined by Corsini (1966:vii) as the most natural of all forms of psychotherapy. It helps individuals with self action and assimilation in concrete fashion, the insights developed in a session. It is "the process of making inner gains, in insight and empathy, generalisations and motivations, self confidence and peace of soul, and all of the usual subjective states of the 'mind', through peripheral, i.e. actional processes" (Corsini, 1966:91). Role-playing is further defined as the "acting out" of a particular role or set of roles within a particular context (Blatner, 1973).

1.6.13 Small Group Activity

According to Shaw (1981) and Chan (1989) the small group is an important vehicle for service delivery. It nurtures internal strength and resources among members. The collective strength enables the members to cope with alienation, loneliness, obtain understanding and relate to conflicting values and norms. Small groups tend to consist of between 8 to 12 members, gathered together for a common purpose and "creating a set of norms for their functioning together, developing goals for their collective activity, evolving a sense of cohesion so that they think of themselves and are thought of by others as an entity distinct from all other collectivities" (Hartford in Anstey, 1983:12).

1.6.14 Socialisation

According to Cushner (1988:159) socialisation is the process by which individuals learn the skills, knowledge and attitudes of a given culture. Children are socialised by learning to take on different roles or sets of activities that are expected for the performance of certain positions in a group (Hare, 1985:19).

1.6.15 Sociodrama

Sociodrama is defined as a group action method in which participants act out agreed upon social situations spontaneously (Sternberg, 1989:xvi). It is based on the assumption that groups that come together are already organised by social and cultural roles, which to some greater or lesser degree is part of a shared culture (Moreno, 1943a:438).

According to Moreno (1943a:436), sociodrama is a "deep action method dealing with inter-group relations and collective ideologies", with the goals of (i) catharsis (expression of feelings), (ii) insight development (new perceptions) and (iii) role training (behavioural practice) (Moreno, 1943b; Sternberg & Garcia, 1989). It is a group learning process that helps members clarify values, hopes, thoughts and feelings and practice new behaviours within a supportive, non-judgemental group environment (Petrie, 1987; Sternberg & Garcia, 1989:xv).

Sociodrama does not focus on individual problems, but on interpersonal and shared role processes, i.e. it is group centred and not individual centred. It is therefore a non-threatening form of experiential learning and includes all the benefits of a group work experience.

1.6.16 Spontaneity and Creativity

Spontaneity can be defined as the "adequate response to a new situation, or the novel (and adequate) response to an old situation" (Moreno as stated in

Sternberg & Garcia, 1989:106). Spontaneity is further defined by Corsini (1966:13) as the natural, rapid, unforced, self-generated behaviour in new situation. Creativity goes hand in hand with spontaneity and results in true, unique spontaneous involvement. When the sense of creativity is lost, spontaneity can become routine or stereotyped (Siroka, Siroka & Schloss, 1971).

1.6.17 Transcultural

The term transcultural (d'Ardenne & Mahtani, 1985) is used in a similar fashion as the term cross-cultural (outlined under 1.6.5). It emphasises the reciprocal nature of communication between persons of differing cultures.

1.7 LIMITATIONS

-The groups were conducted in English despite this not being the home language of all the participants.

-Membership of the group was limited to those standard 6 pupils who attended English medium "model C" high schools on the East Rand, i.e. schools that had chosen to allow entry to a certain percentage of children of "other" race groups. These schools were not 100% "open" to all race groups during the time of the survey.

-External factors may have influenced the effectiveness and reliability of findings, e.g. parental influence, teachers, friends and the media, the overall sociopolitical ethos of the "East Rand" in general, (which is considered to be more conservative than in towns closer to Johannesburg proper).

-Distortions in observation may have occurred due to the researcher being a participant observer in the study.

-Those children who chose to become members of this group may already have been a "select" group in that (i) they voluntarily elected to become part of a cross-cultural experience, (ii) they had the support of their parents and (iii) they had the support of their school principal and teachers.

-A limitation of the sociodrama approach is that specific goals cannot be outlined due to the nature of the process. Sessions are "member" driven, in that spontaneous interactions guide the direction of the session, rather than members being driven towards meeting a desired goal. An overall objective or guiding goal is present, i.e. cross-cultural awareness development, but there are no specific goals which need to be met in order to measure when this has been achieved. What is considered important is the "process" in which all members have an equal chance to participate and grow (Moreno, 1943a; Radin, 1974; Sternberg & Garcia, 1989).

CHAPTER TWO - LITERATURE REVIEW

The information contained in the following chapter has been organised under six main groupings, "adolescence", "attitudes", "cross-cultural awareness development", "group work", "play" and "sociodrama". This has been done in order to provide some structure to the vast amount of literature consulted in an attempt to provide a theoretical framework for this study.

2.1 ADOLESCENCE

Although restricted by the biological factors, adolescence is a function of cultural norms (Kaplan & Sadock, 1981; Conger, 1991). The more sophisticated the society, the longer the period of adolescence, since more time is needed to learn all the sophisticated skills. Despite this, autonomy and self-reliance in adolescents is gaining greater approval from peers and society in general, i.e. adolescents are being encouraged to become independent without necessarily having adequately learnt all the skills needed in this complex society (Conger, 1991).

Psychologically the ability for abstract conceptualisation develops. This is the foundation for creativity. The adolescent's capacity for abstract thought explains the increasing awareness of national and international issues, with environmental issues and with basic meanings and values of human existence.

The young person who is attempting to not only deal with a changing self, but also a changing society may experience doubts and anxiety (Conger, 1991). Mostly these feelings are hidden, but if the adolescent is able to form a close friendship with one or more other adolescents, these feelings can be discussed and explored (Conger, 1991). The adolescent friendship has a particular advantage in that it offers a climate for growth and self-knowledge that the family is not equipped to offer (Konopka, 1972). Adolescents tend to be more flexible than younger children

or adults and are more open to change (Conger, 1991). They have not yet defined the boundaries of the self and have a great need to "belong" to a group (Conger, 1991). These group friendships help contribute to identity formation, therefore it is very important what type of group the adolescent becomes part of.

Research in both the USA (Conger, 1991:332) and South Africa (Burman & Reynolds, 1986:93-114) shows that the school experience of young people leaves much to be desired. The emphasis of education is on order, discipline and conformity at the expense of self-expression, creativity, intellectual curiosity (Van Zyl Slabbert, 1986; Louw & Kendall, 1986; Banks & Banks, 1989; Caldwell, 1990; Robertson, 1991). Education is aimed at creating docile individuals who do not question the status quo or the prevailing societal stereotypes and norms. High schools tend to be even more authoritarian because adolescents are more difficult "to control". A major problem with this approach is that it limits the adolescent's scope to develop new attitudes, despite now being cognitively able to do this (Conger, 1991). Privately funded schools may differ depending on the ethos of the governing body and teachers, thus encouraging the adolescent to use his/her ever increasing skills to learn new things.

During adolescence the young person moves from conventional moral reasoning (which is simplistic and involves absolute stereotypes) to principled moral reasoning. This is all dependent on the capacity of the individual to reason and think hypothetically, i.e. consider options rather than just looking for a simple answer (Conger, 1991).

The more society changes, the more adolescents are exposed to a diverse and changing world in which they have to make certain choices. These choices cannot be independent of personal values (which tend to be socially and culturally learnt). It is therefore of great importance that programmes be developed which assist the adolescent in this decision making process, but which do not limit the freedom or spontaneity of the individual to experience with alternatives. According to Moreno (1943a), Sternberg & Garcia (1989) and Conger (1991) exposure to stimulating and

challenging social and cultural environments, meeting new and different people, encourages a higher level of moral development.

Although in their younger years adolescents will be influenced greatly by the kind of model their parents provide, as they grow older they will start to question and make their own decisions (depending on the reward and punishment system the parents employ). These decisions can be greatly influenced by outside forces, such as exposure to the sociodrama programme outlined in this research study.

Authoritarianism is characteristic of the younger adolescents political thinking (11 - 14 years). By mid-adolescence they are able to be more abstract and less rigid in their thinking and suggest options and consider the experiences of others as having great value, even if different from their own. Exposure to other forms of thinking and acting during these earlier adolescent years, encourages the child to be more open and accepting of the ever increasing new and alternate experiences life has to offer (Conger, 1991).

2.2 ATTITUDES

Attitudes related to people appear early in the child's development. As early as 3 years of age a child can differentiate between physical differences and start making attributes based on these differences from the age of 5 (Burman & Reynolds, 1986). However, of importance is the fact that children assimilate prejudiced attitudes through LEARNING and not based on personal experience (Piaget, 1968; Burman & Reynolds, 1986). This learning can be via parents, family, history books, the media - a variety of sources (Brunt & Enninger, 1985).

According to Piaget's theory of development (Kaplan & Sadock, 1981) children in the concrete operations stage (8 - 13 years) are beginning to be able to accommodate alternate points of view, more so if they are assisted in this process. During this stage their intellectual development is such that they become able to

consider the needs and opinions of others, as well as develop a sense of national identity, attitudes and values about themselves and others.

Piaget (1968:2-103) discusses the development of morals, customs and attitudes in children. He compares their acquisition to the development of rules in children's games. He states that most of the moral rules the child learns, he receives from adults without being aware of the origin or complexity of the "rules" being learnt. In this way attitudes, like social customs and cultural norms, get "handed on" from one generation to the next.

Children between the ages of 11 and 13, the stage according to Piaget (1968) that signifies the codification of rules, know the code of rules that society follows. Stereotyping occurs at this age, as well as the development of a cross-cultural or intercultural perspective. It is therefore very important that any programme aimed at developing cross-cultural awareness and sensitivity be aimed at this age group (with some variations according to the needs of the particular children).

2.2.1 Discrimination

Differences in skin colour make discrimination easy. Social differences are then taken for granted as they are based on the physical differences (Banton, 1988). Differences other than those of appearance have at times been magnified to the point in which members of another group are regarded as sub-human. The ordinary social and moral rules of a society are then thought to not apply to this particular group and, in extreme cases, have lead to genocide (Banton, 1988).

Manipulation of people into "us" and "them" categories can make people behave in ways that are out of character. This can serve to then reinforce the stereotypical ideas the differing groups have about one another. This polarisation of groups can force those discriminated against together, resulting in mass action, situations of collective excitement and violence. If this becomes a continuous process, these

situations can lead to eventual breakdown of the state (Cole, 1987; Banton, 1988; Giliomee & Schlemmer, 1989; Schrire, 1991; Robertson, 1991).

2.2.2 Racial awareness

There is an hypothesis that one of the major factors in this early awareness development is direct instruction from the parents. Also contributing are cultural artefacts such as toys, games, pictures, the media, but as yet no clear, direct link between these has been established (Davis, 1974; Allport, 1979; Burman & Reynolds, 1986).

One of the major earlier findings showed that black children developed a sense of ethnocentrism later than white children, but recent research states that with the liberalisation of the media, the increased sense of "black pride", improvements in resources and facilities for black people, findings are now the same for all groups of children. This serves to reinforce the idea that racism, racial awareness, culture are all social constructs and open to change (Van Zyl Slabbert, 1979; Banks & Banks, 1989; Borden, 1991).

2.2.3 Racism

In South Africa, until approximately June 1992, children were sent to schools that were designed to cater for certain "racial" groups only, with the exception of private schools. If parents wanted to send their children to schools of a different racial grouping, special permission was needed from the government (Burman & Reynolds, 1986). This form of social control by the government served to strengthen any beliefs individual racial groups may have had that they were different. Different syllabi were designed for the different racial groups, further confirming the belief that different groups had different mental abilities.

The entrenchment of racial categories into the legal system of South Africa has led to race acquiring a pseudo-reality because of it's socio-political consequences (Van

Zyl Slabbert, 1979). According to Burman & Reynolds (1986) generations of South African children have grown up with differing attitudes and experiences. Certain groups have been privileged and have very confused ideas about their own role in society. Just as confused are the children who have been deprived. Many firmly believe that the inequality is justified, as a result of the success of the "brain-washing" by the adult community with regards to racial stereotypes (Bosman, 1982). They believe that the racial differences that South Africa has entrenched into its whole fibre of social functioning is valid because people "are different" and therefore, due to the category of racial group that they belong to, have differing intelligence capabilities. This belief in justified differential treatment includes all aspects of social functioning (Banton, 1988).

As children initially are exposed to learning through their parents and family systems, many become aware of race as a source of difference from an early age. This is a frightening thought as it implies that a racially prejudiced attitude can be learnt by a child before the child has had any exposure to people of other groups and can form opinions for itself (Van Zyl Slabbert, 1979; Kendall, 1983; Burman & Reynolds, 1986; Hollin & Trower, 1986; Conger, 1991).

2.3 CULTURE

According to Green (1982) all cultures contain a complex repertoire of responses and this repertoire is expanded with contact with other cultures, even if some "traditional" experiences, behaviours or customs are lost. Hollin & Trower (1986) and Devore & Schlesinger (1987) agree with these definitions adding that culture is the product of action and is the major force effecting subsequent action, i.e. culture guides thinking about other things.

All criteria making up a cultural group are socially constructed (Banks & Banks, 1989) or a result of social conditioning (Singer, 1987). Even gender is determined socially and psychologically, despite obvious physical differences. The essence of culture is not what these differences between groups are (or likenesses), but how

the members of the group use them (Singer, 1987; Devore & Schlesinger, 1987; Hoffman, 1989). Where a certain cultural group has had a helping hand in developing resources to meet certain needs, e.g. developing the education or health systems, their performance within these structures will tend to be better than that of others.

Singer (1987) states that society is made up of different cultural groups, each unique in its own right. However, these cultural groups are made up of individuals and there are very few who belong purely to one cultural group. Therefore each individual is totally culturally unique. This supports the view that culture is a social phenomenon and that every interpersonal communication is also, to a greater or lesser degree, intercultural communication.

With increased interpersonal communication, there is less chance of misperception and fear of others. Society is no longer culturally "pure", despite what South Africa's right wing political parties would like everyone to believe (Policy perspectives, 1989; Caldwell, 1990). More and more people of all cultures are coming into contact with one another, therefore being able to communicate freely is very important for cross-cultural learning to occur (Singer, 1987).

Cultural tolerance and cross-cultural communication can be developed through participation in cross-cultural sociodrama groups (Hollin & Trower, 1986; Sternberg & Garcia, 1989). Members exchange communication about how particular roles are played in their culture encouraging the exploration of both the limitations and rules of differing cultures. By participating in the sociodramatic process individuals are helped to overcome their intolerance to other cultures (Sternberg & Garcia, 1989). As no-one is totally free of prejudice, all members are seen to be on equal ground within the group.

As stated by Green (1982) cultures are different, but people can work towards a personal sense of tolerance and appreciation of cultural idiosyncrasies. Cushner (1988) further states that it is important to develop an international perspective, but

to do this one needs to develop an interpersonal perspective. One needs to be able to understand and communicate effectively with those of other cultures, i.e. an international form of "empathy".

2.3.1 Cultural Assimilation and Sociocultural Dissonance

According to Vinter (1985) sociocultural dissonance is socially induced, exhibited and evoked, often as the function of interaction with other groups. It can result in an inappropriately distorted set of attitudes and behaviours by both the dominant group and the group that is considered different. The resulting misunderstanding between groups can cause hostility and give rise to conflict, which in turn results in reinforcing the existing stereotypes.

In South Africa both cultural assimilation and sociocultural dissonance occur. Children of majority groups (unlike other countries where these phenomena tend to occur in minority groups) experience sociocultural dissonance when they find themselves learning contradicting values e.g. Zulu speaking children may be brought up with the belief that they are a very proud nation ruled by only one king, but simultaneously are part of the dominant Calvinist white South Africa where their "uniqueness" is undermined and they are treated as second class citizens. The divisions occur at more than one level with different groups of people experiencing differing degrees of division (Burman & Reynolds, 1986).

An environment that is unresponsive to individual needs can cause stress and pressure, with the individual experiencing "problems in living". Relationships with other human beings are necessary for human survival. They impart a sense of identity and self esteem. If the social environment undermines this process, individuals (who in turn make up groups/communities) are left feeling incompetent and alienated (Burman & Reynolds, 1986; Devore & Schlesinger, 1987).

Although sociocultural dissonance is painful, it can be a tremendous source of growth and change. If the individuals or groups perceive it as an opportunity for

growth they can encourage the re-evaluation of existing social attitudes and norms by working together in a constructive way (Chan, 1989).

Cultural assimilation has occurred amongst various groups of people who have discarded their traditional customs and practices, in the hopes that by assuming those of the dominant culture, they will become accepted. There are many people in South Africa who have done this only to discover that apartheid made few exceptions - even if persons of other "colours" behaved the way they thought the dominant white culture did, by virtue of their skin colour they were still excluded from assimilating. If they were able to convince the powers that be that the colour of their skin was actually lighter (or whiter) than perceived, assimilation was more likely to occur. Certain groups in the country have also chosen to assimilate with other groups, e.g. white people discarding their own traditions and values and assuming those of the Zulu nation. The very process of assimilation has highlighted the absurdity of racism and apartheid in South Africa (Giliomee & Schlemmer, 1989; Caldwell, 1990; Robertson, 1991).

2.3.2 Cultural awareness

Cross-cultural awareness and perceptions do not develop automatically with cognitive or emotional maturity (Cushner, 1988). Certain experiences during specific periods of the development process of children are important in the formation of attitudes. In order for these children to be able to accept, understand and interrelate cross-culturally, a cultural sensitivity needs to be developed (Chan, 1989).

Cross-cultural group work under structured conditions has a positive impact. Of importance is the process and nature of the contact. The capacity for individualising each member within a specific cultural matrix is the genius and challenge of effective cross-cultural social work (Green, 1982).

2.3.3 Cross-cultural learning

According to Banks and Banks (1989) a cognitive approach alone is unsuccessful in teaching cross-cultural groups. There is little evidence that educational or cognitive training about prejudice, without emotional involvement brings about the desired change. It is important to include affective experience. Knowledge AND experience is necessary for cognitive growth. Cushner (1988) supports this saying there needs to be a combination of cognitive, behavioural and affective qualities for successful cross-cultural learning. Cross-cultural learning is further described as multidimensional (Cushner, 1988). Piaget (1968) states that traditional education does not utilise the child's natural learning ability. The memory of a child is dependent upon activity and real activity presupposes interest for the child. If education is purely didactic and does not involve the child fully, learning becomes a very slow process.

Sociodrama, also known as a form of enactment of psychodrama (Remer, 1986) addresses these three aspects that are so vital for an holistic cross-cultural learning experience: cognitive, behavioural and affective involvement.

According to Moreno (1943a) sociodrama is ideal for studying cultural inter-relations. Every individual has mental pictures of different roles within their own culture. By role-playing these within the group, members of differing cultures are introduced to these roles and can discuss how they differ or are alike to the roles performed in other cultures. Sometimes one cultural group does not have roles for a particular situation or the role has been distorted over time (e.g. the role of God in different cultures varies so much that comparisons can be very difficult). These differences can be explored in sociodrama and, in certain cases, this exploration can lead to clarification of the differences and even changes in attitude towards certain roles.

Due to the changing nature of society, and the ever increasing cross-cultural mixing that is taking place, the education system is becoming more diverse. Racial and

cultural groups are no longer isolated and educators need to acknowledge this. Education can no longer focus only on the needs of one particular group but has to take into account the multiplicity of needs (Burman & Reynolds, 1986). Educators have to take into account the varying backgrounds of the children and need to encourage reforms in order to help those from deprived backgrounds stand an equal chance in the academic environment (Banks & Banks, 1989).

Interethnic integration promotes understanding and acceptance of ethnic and cultural differences. Through awareness and sensitivity towards different cultures, social integration occurs (Hollin & Trower, 1986; Chan, 1989).

According to Devore & Schlesinger (1987) this integration needs to occur in such a way that different ethnic or cultural groups can still maintain their sense of cultural distinctiveness.

Allport (1979) states that certain factors are necessary to increase the outcome of cross-cultural contact. These are:

- i) members have equal status or equal access to rewards within the contact situation;
- ii) members must work together to achieve a common goal;
- iii) interactive potential must be increased so that participants can get to know each other personally;
- iv) prevailing social norms must favour equality and encourage positive relationships.

A sociodrama programme, that has the explicit permission of the parents and teachers (if necessary) to be carried out, complies with all four of these factors and is therefore an ideal medium for encouraging cross-cultural learning. (See 2.6 for details).

2.3.4 Ethnic Group

Individual members of an ethnic group vary considerably with regard to the extent of identification with the group. Individuals can belong to more than one ethnic group, e.g. a Jew living in South Africa may practice the customs and traditions of the Jewish people, but also practice the customs and habits of white South Africans, excluding religious practices.

Ethnicity can also be defined as "self-conscious populations bounded from the majority or from each other by imposed or self-imposed genealogical, historical, religious, linguistic or other cultural 'diacritica'" (Lamar Ross, 1978:111). People with a sense of ethnicity or ethnic nationalism give themselves names which show who they claim to be, rather than who they are (Banton, 1988). They also give names to others which do not necessarily fit with the names those others would give themselves. A sense of ethnic identity may strengthen when a group feels marginalised (Banks & Banks, 1989) and serves as a sense of protection against the outside world (Lamar Ross, 1978; Devore & Schlesinger, 1987). South Africa has examples of this with different ethnic groups stating their own needs and rights, sometimes to the detriment of other groups.

Ethnic groups may further be defined as sub-groups of racial groups (one is culturally defined, the other physically). Ethnic groups are similar to national groups in that its' members successfully maintain that because of their common characteristics they constitute a separate group. National groups differ in that they also demand separate political institutions and a separate state (Banton, 1988).

The interaction of internal (how individuals perceive themselves) and external (how others perceive them) forces contributes to the persistence of ethnic identity (Devore & Schlesinger, 1987). Language also enables ethnicity to endure. Often bilingualism results in efforts to maintain one's own culture. By using slang or words

from one's own original language, one keeps a sense of distinction and ethnic uniqueness.

2.3.5 Ethnic Minority Group

Ethnic minority groups can also be defined as a sub-culture. While having certain differences from the main culture, certain features of the larger social segment are shared. In South Africa, for example, the Protestant work ethic may be seen as over-riding the socio-economic and political environments. Every South African, regardless of ethnic or cultural origin, is exposed to this "fragment of a culture", regardless of the extent of the commitment to this ethic by any particular group (Devore & Schlesinger, 1987:20 ; Borden, 1990).

2.3.6 Race

The concept of race is less than 500 years old (Banton, 1988). There have always been differences in people, but only in the last 500 years has this difference been "noted" and seen to influence relations. When two racially distinctive groups' members encounter each other in equal relationships, the experience will be vastly different from those people who meet only as subordinates and superordinates. The difference lies in the perception each has of the relationship, i.e. race, despite its obvious physical attributes, only becomes racism when a context of "difference" is assumed.

In South Africa race has been used to classify people into categories. Race has therefore taken on a socio-economic, political and educational slant. This was achieved through a process of systematic "racialising". The process included: race being used as the basis for determining entitlement in certain situations (land, schools, employment), transmitted inequality or the process of passing on racially linked inequalities from one generation to the next, setting boundaries to limit the free behaviour of certain racial groups (laws, homes, jobs), imposing sanctions on

those who transgressed any of the boundaries or classifications, i.e. reward and punishment was linked to race (Banton, 1988).

2.3.7 Racial Consciousness

People tend to classify others to categories according to circumstances. Very often this classification makes no real sense at all and is internally inconsistent. South Africa has many examples of this classifying of people into categories, then reclassifying them, almost at whim. Some people are difficult to classify into any one group, but people seem to keep trying to do so.

Of importance is the statement made by Banton (1988:12) that a relationship between a black person and a white person is not necessarily a racial one. It only becomes so when one individual treats the other differently on racial grounds.

Racial consciousness is greater in societies in which appearance is used as a basis for discontinuous social classification (Banton, 1988). It is at its greatest when there is an "us" and "them" attitude in society, with there being a difference in access to power and resources (Cole, 1987; Policy perspectives 1989; Giliomee & Schlemmer, 1989; Caldwell, 1990).

Whites in the USA and RSA have attempted to reinforce their positions of privilege in a systematic way. By cultivating white racial consciousness, also known in South Africa as "Afrikaner self-determination" (Giliomee & Schlemmer, 1989:63), by supporting doctrines of permanent differences in the capacities of races, the idea of "separateness" has been developed. However, it has also had unexpected developments, namely the growth of racial consciousness in the subordinate groups. They have come to believe that they are oppressed and have created a political unity against their oppressors (Banton, 1988; Giliomee & Schlemmer, 1989; Schrire, 1991).

2.3.8 Transcultural

d'Ardenne & Mahtani (1985) stress that anyone working with persons of another culture or cultures, needs to meet these people half way, i.e. not assume that what one knows about one's own culture (e.g. theories on adolescent development and behaviour) will also apply to those of other cultures. Responsibility lies with the therapist or group leader to see that so called "deviations" from the norm, need not necessarily be such, but need to be viewed within the context of that particular culture.

Common bonds of humanness are often obscured by the diversity of norms and values of different cultural traditions (Lamar Ross, 1978:7). Through effective transcultural communication, individuals can be helped to understand the mechanisms and dynamics involved in the communication patterns of differing groups (Cunningham, 1981).

The therapist is not expected to be an expert on all the idiosyncrasies of each different culture, but by following values and ethics of the social work profession, to be able to develop a positive growth enhancing relationship in which the differences can be explored (if necessary) (Pincus & Minahan, 1973; Cheetham, 1981). These values and ethics include having a non-judgmental attitude, promoting client self-determination, being empathic, actively listening and clarifying communication patterns and messages, possessing a belief in the uniqueness, worth and dignity of every human being.

Another important issue for transcultural or cross-cultural work is the attention the therapist gives to beginnings and endings. It is suggested that this be discussed with the client or group, in order to enable appropriate beginnings and endings to occur (d'Ardenne & Mahtani, 1985; Gudykunst & Young Yun Kim, 1992).

2.4 GROUP WORK

According to Hollander & Hunt (1967) and Chan (1989) the small group is an important vehicle for service delivery. It nurtures internal strength and resources among members. The collective strength enables the members to cope with alienation, loneliness, obtain understanding and relate to conflicting values and norms. Research also shows that small group inter-cultural activities at school, promote positive attitude change and cross-cultural contact (Burnstein & McRae, 1962; Foley, 1988). Social group work theory supports the idea of small group effectiveness (Northen, 1969; Glasser et al, 1974; O'Connor, 1980; Corey, 1982; Anstey, 1983; Yalom, 1983).

Radin (1974) states that the most efficient and effective way of learning cross-cultural awareness is through participation in cross-cultural groups. According to Banks & Banks (1989) a cognitive approach to group work alone is unsuccessful in teaching cross-cultural groups. It is important to include affective and behavioural components. This is supported by Piaget (1968), Hollin & Trower (1986), Cushner (1988) and Chan (1989) who state that cross-cultural learning is multi-dimensional and needs to involve the child fully, supporting the need for multi-faceted group work experiences.

Foley (1988) states that group contact influences attitudes towards members of other groups. The relationships between members in the group can serve to influence their perceptions of those outside the group. As there is a reciprocal relationship between the individuals in the group and society/wider environment, the groups can influence and spread change (Chan, 1989). It is important for the group worker to develop programmes that facilitate interethnic understanding and acceptance, with the ultimate goal of promoting social integration among ethnic groups.

According to Chan (1989) group work practice with different groups emphasises re-education. As the traditions of the dominant group tend to represent the traditions

of that society, ethnic groups are often disadvantaged in terms of their status, allocation of resources, power etc. The stress, strain and inconsistency of belonging to two cultures, the ethnic culture and the dominant culture, can result in sociocultural dissonance (Chan,1989). Although this is a painful experience it is also a source of growth and change depending on how the individual defines the nature of the dissonance and how those around him respond. By the group worker helping to redefine both the dominant culture and ethnic cultures values and behaviours, new insights can be obtained and changes can occur that allow an acceptable level for the psychological functioning of all members (Hollander & Hunt, 1967).

According to Moreno (1943b) groups, also known as a form of social atom, show a tendency towards balance or towards imbalance of their emotional economy. Bateson (1988) clarifies this further by stating that all living systems, of which groups form a part, have a duality of experiences that are both stabilising as well as change inducing.

Radin (1974) supports this adding that the group is both the medium and target for change. He adds that membership in a sociodrama or socioeducational group should be VOLUNTARY and should NOT involve screening or selection. Sternberg & Garcia (1989) add that the first contact the group leader has with the sociodrama group is at its' first meeting, when a contract is made and the programme is introduced.

For group work with cross-cultural adolescent membership to be successful, the group leader needs to be sensitive and alert, as existing theories on adolescents needs and development may not necessarily fit all cultural groups (Devore & Schlesinger, 1987).

The goal of such multi-cultural groups, as with multi-cultural education, is to provide a growth process in which all participants have an equal chance to achieve or participate (Banks & Banks, 1989). To specify goals for socioeducational or

sociodrama groups in anything other than broad terms is difficult due to the fact that group members spontaneously determine the process the groups will follow (Moreno, 1943a; Radin, 1974; Sternberg & Garcia, 1989). It is also difficult to be specific if a goal is to increase or decrease a frequency of a currently held attitude.

A major contributing factor to the success of such groups is the attitude of the child's parents. For this reason it is important that the PARENTS CONSENT to their children taking part in any multi-cultural programme. If these programmes are to take place within a school setting it is also very important that the teachers are aware of the programme. If necessary some form of training programme can be run with the staff at the school in order to clarify their role in either supporting or hindering the adolescent multi-cultural programme (Banks & Banks, 1989).

2.4.1 Group work limitations

According to Foley (1988) the norms in desegregated schools are often not co-operative or of equal status. This can make inter-racial contact in groups difficult. The attitudes of teachers are important and can also influence the process. Children may get the message that the mixing of certain groups, despite all being in the same classroom together, does not meet with the teachers approval. Due to the need for 10 - 13 year olds to follow the rules (Piaget, 1968), children may find it difficult to go against the teachers verbal or non-verbal "rules".

Subjects participating voluntarily in intercultural groups tend to have more positive attitudes towards other groups. This implies that those who actually should be exposed to the programme will probably choose not to attend, i.e. they are less in favour of sharing personal experiences or views of their "world" with those of other groups.

The very nature of groups is that individuals have an effect on one another and that sociofeedback received from others can create sufficient impact for reflective thinking (Shaw, 1981; Hare, 1982; Yalom, 1983). As a result individual change

brought about through exposure to a particular group work programme is difficult to measure. Changes may be due to exposure to others in the group, rather than to the programme per se.

Due to the nature of the group work programme followed in sociodrama, it is difficult to quantifiably describe what happens. The PROCESS of the sociodrama is what is important, not the number of responses individuals do or do not make (Sternberg & Garcia, 1989).

2.4.2 Catharsis

One of the goals of sociodrama is catharsis. This expression of feelings takes place in the sociodramatic enactment and involves not only the "actors" but also the "audience". The expression of feelings encourages the group to break down barriers and respond to one another spontaneously. This group catharsis or, as Moreno states "community catharsis" (Moreno, 1943a:447), involves the stirring up of feelings between collective roles. When this occurs, i.e. ALL members in the group are emotionally worked up, there are no individual roles - everyone is potentially in the same situation. The task of the director is not to interpret or intervene in cathartic moments, but just to clarify the difference between expressing feelings and opinions. Members are not encouraged to attack one another personally and are helped to change this attack, should it occur, to a non-aggressive expression of feelings (Sternberg & Garcia, 1989). At no time are individuals encouraged to cathart in relation to personal problems, but only in relation to the collective experience.

Another form of catharsis that occurs spontaneously in groups is that of "group glee" (Garvey, 1982:27). This can be triggered off in any group, but is more likely to occur in groups of mixed sex. This uncontrollable, contagious group mirth can be a source of both relief and of learning.

2.4.3 Leadership

In sociodrama groups, which are by nature spontaneous and democratically organised, the leadership process is free to express itself (Moreno, 1943b). Struggles for leadership may result as individuals are free to express their thoughts about the leadership process. Each individual has the opportunity to engage in leadership roles at any stage during the process. The director, despite being in a perceived leadership position, through a process of giving back decisions to the group and stressing the egalitarian nature of his/her relationship in the group, gradually "shifts" the role of leadership to other members in the group. This process continues to shift throughout the sociodramatic programme, with the director reassuming the leadership role as a technique aimed at enhancing or diminishing certain communication processes. Strong leadership does not develop easily in a sociodrama group because of the number of individuals attempting to assume this position. Leaders that do assert themselves tend to be "overthrown" by the spontaneous reactions of the group (Moreno, 1943b).

2.4.4 Small Group Activity

Research also shows that small group inter-cultural activities at school promote positive attitude change and cross-cultural contact (Bernstein & McRae, 1962; Foley, 1988). Social group work theory supports the idea of small group effectiveness (Northen, 1969; Glasser et al, 1974; O'Connor, 1980; Corey, 1982; Anstey, 1983).

Loewenstein (1985:25) states that the most valuable type of group is a modified training group. The optimal number of members is 10 - 12. As groups are small they can react quickly to different things. This is an important difference to class room groups in the education system, which tend to be bigger in size and slower to react.

Interethnic integration of these small groups promotes understanding and acceptance of ethnocultural differences. The social integration of the group occurs through the development of cultural awareness and sensitivity (Chan, 1989:226).

According to Moreno (1943a:305) a small group is an intricate web of "social atoms". He states there are many types of groupings of social atoms, but change in one will filter through to the others due to the law of social gravity. This sociodynamic effect is encouraged by the social and psychological networks and currents. In other words, as described by Watzlawick (1967:65), Bateson (1988:65) and Keeney (1983) change in one part of a system will result in change in other parts as a result of circularity of communication patterns.

2.4.5 Socialisation

One result of socialisation is that the members of one group perceive their group as displaying behaviour and ideals which are better/superior to others (Smith, 1980). South Africa is a prime example of the impact of this process. Over generations people have been told that different racial groups deserve different treatment. Different resources have been provided for each group, with the quality of service being delivered also varying widely. Differences have been entrenched into the legal system, giving a minority group (the Whites) the power to control and define the behaviour of the other groups in the country (Burman & Reynolds, 1986:6; Owen, 1988; Gilliomme & Schlemmer, 1989; Indicator SA, 1989; Caldwell, 1990:19; Optima, 1990).

Exposure to alternate experiences in the school curriculum is important. Attempts to present information that is different to normal thinking encourages cross-cultural sensitivity. If necessary these experiences can also be different to socialisation patterns (Smith, 1980). Cross-cultural group work under structured conditions has a positive impact on attitude flexibility, i.e. the NATURE of the contact is important to the outcome (Cushner, 1988:160). Research shows that inter-cultural activities at

school promote positive attitude change and inter-racial contact, with the effects extending into the college years (Banks & Banks, 1982)

2.5 PLAY

Play is the major activity engaged in by children. It is a condition of social interaction in which behaviour does not carry the same meaning as it might do in "ordinary" experiences (Blatner & Blatner, 1988). Play thus involves the phenomenon of "paradox" (Bateson, 1979:62) i.e. an experience that is both real and unreal simultaneously. This interaction on two levels provides what Bateson calls a meta-level of understanding and interaction. Play further involves creating an "as if" world or a world of possibilities (Blatner & Blatner, 1988). This encourages the participants to use creative or lateral thinking to arrive at alternatives that they may not have considered in every day "ordinary" interactions (Argyle, 1981; Brissett & Edgeley, 1990).

Sociodrama can be regarded as a form of play (Moreno, 1943a; Blatner & Blatner, 1988; Sternberg & Garcia, 1989). It involves the utilisation of imagination and creativity. Sociodrama further encourages learning through the roles that are being played, manipulated, created. As children play with the different roles in a sociodrama programme, they learn to evaluate and modify them which increases their ability to do so in everyday life (Carvey, 1967; Greenberg, 1974).

When children play together they give each other immediate feedback about each others participation. This also encourages them to try out different or modified roles (Smith, 1980; Garvey, 1982). It also establishes a context in which otherwise socially unacceptable behaviours are tolerated and even enjoyed. Children (and adults) can therefore use this "play time" as an opportunity to test out new options, act out social rules and explore the options to whatever behaviour or interaction they bring into the sociodrama session.

One of the most important benefits of imaginative play is that it encourages creativity (Blatner & Blatner, 1988). Creativity has been described as one of the essential skills necessary for coping with an ever changing society. Moreno (1943a; 1943b) states that creativity and spontaneity are essential for learning new skills, as well as for healing. Creativity encourages the development of natural emotional resources and equips the individual with a set of emotional skills needed for survival (Starr, 1977; Bond, 1988).

Play in sociodrama can also help in development of plans and problem resolution. In role enactment a major factor is the correct or acceptable selection and execution of plans (Smith, 1980; Garvey, 1982). Older children and adults may be resistant initially to the concept of "play" in sociodrama because it is so action oriented and not just involving talk. However this action component is the most powerful learning mechanism (Remer, 1986) in that it links cognitive with experiential/affective learning.

Children from different social, cultural or ethnic groups may have differing degrees of experience in "natural" sociodramatic play, i.e. their exposure to this mode of learning in the home environment may vary. This should not be a hindrance in educational sociodrama programmes, as all members are engaged in warm-up activities to "gear them" for the playing involved in the session (Simmons, 1972).

Play and creativity also has other dramatic educational benefits. Persons who may be "low" intellectually, unable to understand the world as concepts, may be able to understand it in symbolic form (Sacks, 1986). Music, for example, has the power to organise when abstract forms of organisation fail. Drama or sociodrama, due to its symbolic interactions, also encourages this type of learning. It can serve to provide a concrete reality in symbolic form, when abstract thought can provide nothing at all (Sacks, 1986). Therefore children or adolescents, whose abilities to think in the abstract are still developing (or perhaps are slow in developing), can learn through the symbolism inherent in sociodrama. The power of the "role" in sociodrama, gives for a time, another personality to the child. According to Sacks (1986:177) this

capacity to play, perform, "be", seems to be a "given" in human life in a way which has nothing to do with intellectual differences.

2.5.1 Experiential Learning

According to Burnstein and McRae (1962) and Hollin & Trower (1986) experiential learning is effective in cross-cultural groups, but is time consuming and requires highly skilled trainers. As a viable alternative it is recommended that an approach be used that combines cognitive, behavioural and affective experiences. Sociodrama is such an alternative (Sternberg & Garcia, 1989).

Due to the fact that sociodrama groups are also experiential in nature, but more spontaneous and less structured, the level of skill of the trainer/leader/director needs to be developed in different areas (see 2.6.1 for further details). As these groups are different from those class room groups traditionally run in the education system, members can react initially with shock, chaos and anxiety. Group leaders therefore need to be skilled at reading group process and be comfortable working with, at times, chaotic interactions (Moreno, 1943a; Sternberg & Garcia, 1989).

2.5.2 Roles

In sociodrama roles may be assigned to members by the director or by the group. (The drama itself is never scripted). As the sociodrama progresses and the enactments take place, the drama becomes a microcosm of society, i.e. society in miniature (Moreno, 1943b). While the participants (protagonists and antagonists) act out their roles, the director becomes a symbol of balanced action, "orchestrating, integrating, synthesising, melting all the participants into a group" (Moreno, 1943b:332).

2.5.3 Role Play

Role-playing addresses three modes: thinking, feeling and behaviour (Corsini, 1966; Blatner, 1973; Smith, 1980; Petrie, 1987; Blatner & Blatner, 1988; Sternberg & Garcia, 1989), i.e. it is an holistic method that can be used for therapy or training.

Role-playing for educational purposes involves acting out imaginary situations, in the here and now "as if real". This results in self-understanding, improvement of skills, analyses of behaviour and also demonstrates how one should or does behave (Corsini, 1966; Blatner, 1988). Educators have games that simulate complex actions in society, i.e. simulation of reality (Corsini, 1966:80; Coleman, in Bruner et al, 1985:460). Playing games is the oldest and most widespread form of learning. Children first learn and understand the meaning of rules in games. As games are experienced and not just taught or talked about, they are fundamentally different to normal learning. Roles are included in the games, which then provide the opportunity for the child to practice, within the safe environment of the game.

Role-play can also be termed "rehearsal for living (Corsini, 1966:20). Lessons learnt in role-playing tend to be generalised and change applied to many other situations. Children are more likely to experiment with different alternatives in a role-play than in real life, thus developing a repertoire of skills and learning more about themselves and others (Coleman, in Bruner et al 1985:465).

Whenever a person role-plays, he demonstrates his unique personality. Observations made about role-players tend to correlate more closely to real life than do pencil and paper projective psychological techniques (Corsini, 1966:80). Social interaction or role-playing has both task and socio-emotional aspects. People do certain things in order to present themselves in a certain way or according to certain expectations (Hare, 1985:158). This role enactment is the bridge between the individual and the group, between personal history and social organisation.

When a problem is acted out in a group and has meaning to all the group members, the role-play is termed a sociodrama (Corsini, 1966; Blatner & Blatner, 1988). Individuals tend to be less reluctant to role-play than to talk about problem situations. Even children who are brighter or slower than their counterparts benefit from participation in role-plays and games. This is because their interest can be held as they involve themselves as much or as little as they like, i.e. their autonomy and creativity is encouraged (Coleman, in Bruner et al, 1985: 466). This type of learning reinforces and supports daily cognitive "teaching" (Bruner et al, 1985; Hollin & Trower, 1986; Petrie, 1987).

2.5.4 Spontaneity and Creativity

Spontaneity is viewed by Moreno(1943a) as essential and present in all of life and is a cornerstone of his theories on sociodrama and psychodrama. He believed that people need to remain spontaneous and creative in order to live life to the full.

Spontaneity occurs naturally, to differing degrees, among people and can be encouraged for learning purposes. As a result of the increasing mechanisation of the world and the thrust of competition, many people have lost the natural ability to be creative and spontaneous, relying on tried and tested forms of "creativity" to ensure their success. Moreno (1943b:312) encourages the training of spontaneity, but not in the style of the paradox of "be spontaneous". As each individual is naturally spontaneous, this spontaneity flows between individuals. It just needs to be encouraged. By providing people with a safe environment in which to practice their spontaneous responses (away from social pressure to perform or conform), the natural creative and spontaneous responses to situations and experiences are restored (Moreno, 1943b; Blatner & Blatner, 1988; Sternberg & Garcia, 1989).

Children, who have not yet learnt to be as emotionally "reserved" as adults tend to be more spontaneous in group situations. Moreno (1943b:312) states that they need to learn, within a safe environment, that there are limits to the extremes of love as well as to hate. In other words "easy" spontaneity can be reckless (when all

feelings are acted out according the full extent of the emotion experienced). By learning the limits, children become aware of the reciprocal nature of the roles in their lives, that others are affected by the display and expression of emotions. This does not mean children are taught to control their emotional responses and become less spontaneous. It just means they learn that each emotional expression will have consequences and they need to be aware of what these may be if they display, for example, extreme anger.

2.6 SOCIODRAMA

The goals of sociodrama are catharsis (expression of feelings), insight development (new perceptions) and role training (behavioural practice)(Moreno, 1943b; Sternberg & Garcia, 1989).

Moreno (1943a:439) further states that sociodrama is an ideal method for studying cultural inter-relations. As a method of group work it addresses three different aspects of learning: cognitive, behavioural and affective, i.e. it is an holistic learning experience (Remer, 1986). By members spontaneously acting out their role characterisations of certain issues, members are exposed to a variety of cultural interpretations and meanings. As sociodrama involves the total child in the process, i.e. affectively, behaviourally and cognitively, it is an effective method of creating awareness of many issues, including cross-cultural sensitivity.

The approach concerns itself with those aspects of these roles that are shared with others. According to Moreno (1943a:436) sociodrama is "a deep action method dealing with inter-group relations and collective ideologies". Based on the premise of shared experience, a group may seek to define a problem members want to solve, gain greater understanding, make decisions, clarify issues and values, train themselves in skills where they feel they are ill-equipped, become more spontaneous and playful. Further, sociodrama is intrinsically linked with social issues and social action, making it an ideal way to mobilise people (Simmons, 1972; Sternberg & Garcia, 1989:151).

Due to the action/reflection components, sociodrama addresses both sides of the brain - cognitive, affective, intuitive and kinaesthetic education simultaneously. Sociodrama unlocks the common human experiences for everyone and highlights thoughts, feelings and hopes. It draws on the person's innate need and ability to learn with the mind, body and intuition (Sternberg & Garcia, 1989). It therefore fulfils the requirements for effective teaching in an holistic manner (Banks & Banks, 1989; Conger, 1991).

It is theme and situation oriented and taps into the premise that we are all more alike than different (Sternberg & Garcia, 1989). It is an holistic action approach that effects change in thoughts, feelings and behaviour. As it deals with groups of people rather than individuals, it is efficient and also "safe" in that only group processes are focussed on (not individual pathology) (Moreno, 1943a; Blatner, 1973; Sternberg & Garcia, 1989).

Sociodrama looks at collective components of roles and not at individual or private components. According to Blatner (1973:9) sociodrama focuses on the problems of the role within the group experience, i.e. it is group centred. It does not focus on an individual's feelings but on those shared by the members in the group. It is therefore not therapeutically orientated. The method never involves acting out real issues of specific members but always hypothetical issues which are acted in the "here and now" "as if real". Due to the focus on acting in the here and now, sociodrama, like psychodrama, has been referred to as "acting in" drama (Siroka, Siroka & Schloss, 1971:119; Blatner, 1973; Blatner & Blatner, 1988).

Sociodrama has developed out of psychodrama and the use of sensitivity groups. The development of both psychodrama and it's later companion sociodrama can be mainly attributed to the work of one man, Jacob Levy Moreno (Moreno, 1943a:436; Blatner & Blatner, 1988:vi; Sternberg & Garcia, 1990). In 1914 J.L. Moreno improvised plays for working with children. He believed that it was very difficult for people to "empathise" only in their thoughts and that true empathy came from really

experiencing what it was like to be in the other persons shoes. He therefore began including plays and improvisation into his work, encouraging first children, then adults to "role-play" different life experiences. Out of this work he developed his system of measurement of interpersonal relations, sociometry (Siroka, Siroka & Schloss, 1971:103).

Psychodrama has been used continuously over the years in every changing situation - education, training, therapy. In 1943 Moreno wrote an article titled "The concept of Sociodrama" (Moreno, 1943a:434-449; Sternberg & Garcia, 1990:xii) after having studied the collective elements in human experience and how they can turn destructive. Moreno (1943a:437) felt that a special form of psychodrama was needed to explore these collective efforts of social systems. This was the beginning of sociodrama as a method of it's own. Sociodrama, still to this day, can be used as a warm-up for psychodrama enactments, but is now greatly used as a training medium on it's own (Blatner & Blatner, 1988:9). It has proved to be of considerable value when trying to encourage groups of people to change attitudes (Moreno, 1943a:446).

Sociodrama operates on many different levels. Change therefore occurs by "redefinition of the problem" (Hoffman, 1981). A problem or situation is reframed creating a shift in the locus of control. Change is therefore not only first order, but second order too (Watzlawick, 1974; Hoffman, 1981).

One of the interesting features of sociodrama is that members of the group are not screened or selected. Moreno (1943a:438) believed that because people who come together share certain roles, this was enough commonality entitling individuals to group membership. Despite members coming from a variety of backgrounds, their roles held within their own cultural groups can be used as a basis for sharing and learning within the sociodrama group.

Also vital to the sociodramatic experience is the lack of preparation of the members of a group. Members are not told to prepare for anything outside of the group

experience (Moreno, 1943a:444). Members may be asked to bring certain things with them to a session or to think of certain memories to be brought into a session, but no-one is given a role to prepare or plan for. The only person who comes "prepared" is the director (group leader/social worker/therapist). This encourages the spontaneity of the session and the creativity of the members. Even in the session, when sub-groups need to warm-up for an enactment, the warm-ups should take place within the session (much of the process of learning takes place in these warm-ups). As stated by Moreno himself (1943a:445) the sociodrama group if recorded for observation (or observed by someone not usually in the group) may appear to be a conglomeration of all sorts of things - "riotous outbursts of excitement and noise, pauses full of tension, a dozen seeds of undreamt of social dramas and tragedies, fragments of scenes, fractions of fragments" - a spontaneous, confusion of learning. It is this very conglomeration of things that has a deep effect upon the group, probably because it is "a truer counterpart to the ever unfinished and unpolished, half chaotic, and half cosmic life panorama in which we all take part" (Moreno, 1943a:445).

2.6.1 The director

The director of a sociodrama programme needs to be a skilled group worker, not necessarily an actor or dramatist (Sternberg & Garcia, 1989). The director needs to be able to make connections, listen for group needs, discourage prejudice and intolerance, avoid teaching lessons, model acceptance of divergent opinions, encourage emotional spontaneity and develop a non-judgmental environment.

Essential to the sociodramatic procedure is planning. This is the task of the director. He/she needs to have a sound theoretical knowledge of what information is needed for the particular sociodrama programme. If the director is making use of other staff members as assistants (or auxiliary egos - see 2.6.6), these people need to first learn how to detach themselves from their own feelings related to their own collective lives. If this is not done the auxiliary egos may bring in other emotions to the sociodramatic scenes (which is fine if they are part of the enactment, but not

acceptable if they are supposed to be "mirrors" for others in an enactment). The director also has to be able to detach his/her own collective feelings or else these can create unnecessary bias in the group (Moreno, 1943a:446).

Due to the director being both a participant and an observer in the sociodramatic process, valuable insights are available which would not usually be seen by the therapist. This makes possible an understanding of the subtle meanings attached to behaviour by members of different cultures. This information, however, is difficult to quantify (Green, 1982:58). The director becomes part of the group and can take on any role the group allocates. However, a skilled director will assess when these roles should be dealt with by other members of the group and use this opportunity to role-play another snippet of learning. As stated by Moreno (1943a) the sociodrama process involves a multiplicity of actions and reactions, of little sections of a drama unfolding.

The director also uses specific techniques to encourage catharsis and emotional spontaneity. These techniques can include:

- (i) doubling (someone else acts out feelings on behalf of another member while that person expresses his own words and thoughts),
- (ii) reverse doubling (two people swap places and each says what the other one feels),
- (iii) magic screen (imaginary wall that you can see through, but not hear through),
- (iv) soliloquy (one member expresses himself, while others observe),
- (v) asides (director passes comments about the process to those that are not involved in the enactment. Very similar to the "Greek chorus" as described by Papp, 1980:48),
- (vi) concretising (visual depiction of feelings or relationships),
- (vii) mirror (mimics or impersonates),
- (viii) maximising (increases or exaggerates the emotional content of a communication or attitude, e.g. bashes a pillow, teases like children do, whines and moans),

- (ix) empty chair (takes the place of either someone present in the group or of someone who is not present, e.g. a parent).

Another task the director has is to understand the play or game being used, the theme, and to act as supervisor as the process evolves (the process does not evolve according to any plan the director has, but according to the group responses to the theme, game.) (Hare, 1982). The director works with resistance, if the members want a session to be one of arguing and debate, that is what the director goes with. However, personal attacks and confrontations are to be avoided. If conflict arises it is handled with the group responses in mind, not by focussing on any individual or sub-group (Moreno, 1943b; Sternberg & Garcia, 1989).

The director needs to be able to use him/herself within the groups. He needs to be able to brainstorm ideas with the group in order to identify themes for the enactment (or for future warm-ups). He must always be willing to experiment and improvise with structure and meaning (Corsini, 1966:42).

2.6.2 Warm-up

The experiential warm-up is considered to be of the utmost importance for sociodrama sessions (Moreno, 1943a; Blatner & Blatner, 1988:49; Sternberg & Garcia, 1989:28). The warm-up helps create a climate of trust and openness, playfulness and friendship. The warm-up can involve almost anything that is creative e.g. singing, dancing, drawing, listening to music, playing a game, having a pillow fight. Doing activities in pairs also helps to foster a sense of "knowing someone" and can break the ice in new groups.

At the very beginning of a session the director should be seen to be an active person (Blatner, 1973:36). He should walk around, move chairs, be very verbal, clarify what the groups are all about (if this is the first session), greet everyone individually and establish some form of "energetic climate". This will communicate a sense of spontaneity, warmth and authenticity and serve as a model for the

spontaneous interactions needed in sociodrama programmes. The director's behaviour should at all times serve as a model for the group of acceptance and tolerance, combined with creativity (Blatner, 1973:38; Sternberg & Garcia, 1989).

As the role of the director or group leader in a sociodrama group is an egalitarian one, it is important that this person not be seen to be "controlling" the activities (Radin, 1974; Sternberg & Garcia, 1989). In other words people are free to participate or not and the director accepts them "with all their subjectivity" (Seeman & Wiener, 1985:143-156). The director may try and encourage reluctant members to join in, but every person has the right to say no and become an observer or "member of the audience" for a particular activity or session (Blatner & Blatner, 1988:50 -60; Sternberg & Garcia, 1989). Members are never forced to join in or confronted by the director about not participating. In the early sessions the director should also build in activities or games that encourage the development of group bonding and trust (Blatner, 1973; Douglas, 1976:160)

The warm-up can be a structured activity that the director has planned before hand. If the director notices that members say or do certain things ("act hungers" according to Moreno, 1943a), he can help the group fulfil these hungers by steering the process of the session (Sternberg & Garcia, 1989). In this way the director follow-leads in a reciprocal fashion and, in so doing, clears a path to improve or change perceptions and help achieve full concreteness (Seeman & Wiener, 1985). The director plans for the warm-up by obtaining as much information as possible about what the warm-up is aimed at achieving. It is necessary for the director to provide the group with as much information on a topic as is necessary. The group then free associates on the topic and brainstorms re: their feelings. The sociodrama enactment emerges from the responses or from the shared central issue.

2.6.3 Enactment

The sociodrama enactment is the spontaneous role-playing that occurs or arises from the warm-up activity (Blatner & Blatner, 1988; Sternberg & Garcia, 1989).

During this phase the scene is set, chairs are moved, the action takes place. Catharsis is an outcome of the enactment. Acting from "within" is the primary educational medium, i.e. all enactments are acted out in the here and now and involve playing out real, original spontaneous perceptions and feelings as they relate to the group experience (Seeman & Wiener, 1985; Remer, 1986; Sternberg & Garcia, 1989).

During the enactment people pick their own roles or are given them by others in the group, including the director. However no script is given, one evolves spontaneously. Very often the script evolves out of the warm-up, which can be a structured activity.

Individuals construct their own reality during the enactment, within the context of the group (Simmons, 1972; Gold, 1991). Depending on the theme of the enactment, these dynamics and roles can range from roles performed at home, at school, with peers or even purely in the imagination. The theme of the enactment suggests some movement over time towards a minimal goal (Hare, 1985:18). Roles are not necessarily defined but there is a direction of movement of the process. The closer the focus is towards the theme, the more dependent roles are on the characters involved in the group, i.e. enactment are character driven rather than plot driven (the theme is interpreted by the members and they add the roles as they see fit) (Hare, 1985). As all behaviour in any given situation is behaviour in role, the sociodrama enactment is "practising" for those roles.

2.6.4 Sharing

The sharing stage occurs towards the end of the enactment. It involves discussing solutions or ideas presented, as well as the sharing of feelings. Sometimes members are embarrassed at what they said or did in the enactment and this is the time to talk about why they felt this way (Sternberg & Garcia, 1989:82). The director encourages members to share how it felt acting out different roles, but also reminds

them that the enactment was not meant to be a professional play with perfect players.

Integration of learning starts to take place during the sharing. Members may give one another advice or offer alternatives to the roles played in the enactment. It is best, however, for the director to keep question and answer type discussion to the end as this pushes the group out of the affective mode into the cognitive (Sternberg & Garcia, 1989:83).

The emergence of themes for further sessions also occurs during this stage. The structure and process of the sociodrama enactment provides the framework for exploring any group problem. If personal revelations are made, they are dealt with in the sharing and not left to be dealt with in the next session (Shaffer & Galinsky, 1974; Seeman & Wiener, 1985).

2.6.5 Closure

The director brings the session to a close. He links loose ends, helps the group verbalise their learning and makes sure members have de-roled (if necessary. Usually de-roling occurs before and during the sharing). At this point the members begin withdrawing from the group emotionally, i.e. the sociodramatic process moves from the periphery to the centre and then back to the periphery again.

Members tend to be tired and emotional drained at the end of a session. Question and answer time can occur now as all the emotional sharing has already occurred. The director can also ask members what they learnt during the session and where they can apply this learning (Blatner, 1973).

2.6.6 Auxiliaries

Moreno (1943b) calls members auxiliaries when their role is to help the protagonist(s) explore a situation by acting out a variety of other roles, i.e. they are

the supportive roles in an enactment. If an enactment involves all group members simultaneously and not just one or two members, then there are no auxiliaries. Some enactments, however, involve only a portion of the whole group. If roles are allocated to some of the remaining members, but are not really primary roles, they are termed auxiliary ego roles. Those who receive no roles what so ever are termed "the audience". The director can make use of himself as an auxiliary in an enactment or of other "assistants", e.g. teachers, parents. However, if others are used they do need to be trained in order for them to be able to detach themselves from their own private worlds so that they do not impose anything on the group.

2.6.7 Protagonist(s)

When a person portrays his own life situation he is called a protagonist (Blatner, 1973:6). Although sociodrama does not focus on any one individual's personal life, there are times when the group is primarily interested in one (or a few) of the roles in the enactment. This is called protagonist-centred sociodrama (Sternberg & Garcia, 1989:45), i.e. those particular roles in an enacted situation are discussed rather than the roles of all the parties.

2.7 CONCLUSION

The above chapter has clarified all concepts and theoretical perspectives that have provided the framework for this study. The next chapter will outline the research design that was followed when applying and evaluating the sociodrama programme.

CHAPTER THREE - RESEARCH DESIGN

3.1 RESEARCH DESIGN

This study will be a pre-post test quasi-experimental design (Grinnell, 1981; Leedy, 1989). It is quasi-experimental in that it does not satisfy three conditions of a true experiment (random sampling, random assignment to experimental and control groups and control of intervening variables). According to Smith (1987:159) it is a pre-test/post-test non-equivalent comparison group design, i.e. participants who share similar characteristics have been designated to the control and experimental groups and then exposed to a pre-test and a post-test. It further includes the use of the "time series design", i.e. the administration of the Likert type scale involves a series of measurements being taken over a period of time (see Appendix 7). This design need not make use of a control group, but because of the quasi-experimental nature of the project a "matched pairs non-equivalent control group" (Grinnell, 1981:115) will also be used to increase the reliability and validity of results. In the "matched pairs non-equivalent control group, random assignment to the control and experimental groups is missing (due to members being able to choose whether they want to be involved in the programme or not), but the characteristics of the control group resemble those of the experimental groups.

The researcher was also involved in the research as a "participant observer" (Grinnell, 1981:174; Smith, 1987:264). Due to the "director's" role in the sociodrama method, the researcher is both an observer and a participant in the group process (Sternberg & Garcia, 1990). To aid the researcher in making observations in this process, i.e. provide some form of structure, Hare's Four Dimensions of Interpersonal Process rating scale was used (Hare, 1972; Hare, 1982)(See Appendix 8 for scale).

3.1.1 Dependent Variable

The attitudes and responses of the participants in the sociodrama programme were the dependent variable (Grinnell, 1988:200). These were measured by the Likert type cross-cultural scale (Appendix 7) and the Four Dimensions of Interactional Process rating scale (Hare, 1972) (Appendix 8).

A second dependent variable was the enactment that arose during the process of a group session. Each group was exposed to the same warm-up activity (independent variable), but the interactions amongst group members arising out of this gave rise to the enactments. These were not measured as such, but observed by the director and recorded on the Four Dimensions of Interactional Process rating scale where appropriate (Hare, 1972 & 1982)(Appendix 8). Behaviours or responses that did not fit the scale were recorded as process observations and themes identified (see Chapter 4.4).

3.1.2 Independent variable

The sociodrama programme was the independent variable (Grinnell, 1988:200). The programme consisted of a warm-up activity for each session followed by another activity/game/story, i.e. anything that would stimulate the group members to create the enactment for the session. In most sessions the original warm-up was all that was needed and the enactment developed out of this. All the warm-ups were selected for the programme because of the cross-cultural interactions and intergroup dynamics they evoked and will not be discussed further here. An outline of the programme is contained in Appendix 9. The programme format was not changed for each specific group, i.e. the proposed warm-ups remained the same or constant. The process that evolved as a result of the warm-ups varied according to the interactions of the particular group. Process observations were made by the researcher (participant-observer) with the aid of Hare's four dimensions of interactional process analysis (Hare, 1972 & 1982) and through recording themes emerging in the sessions.

3.2 TARGET POPULATION

The target population of the research was all standard 6 pupils attending English medium, model C, academic high schools in two towns on the East Rand (i.e. east of Johannesburg, the prime commercial city of South Africa), Brakpan and Benoni. The two towns tend to be politically conservative, with Benoni having a strong National party/Democratic party influence and Brakpan a Conservative party influence. Children attending these schools tend to come from middle class families.

3.2.1 Choice of sample

All principals of English medium model C academic high schools in the towns of Brakpan and Benoni were contacted telephonically by the researcher, i.e. four schools. Details of the proposed research were clarified to them and appointments were made to see them where necessary. Principals not interested in being part of the project or who failed to return the researcher's telephonic contact by a specified date, were not part of the programme, i.e. the responsibility for deciding to be part of the programme depended on the schools contacted. Accidental sampling was used (Grinnell, 1985).

Principals of the high schools that responded positively to the programme were interviewed personally by the researcher and permission was obtained from them to continue with the research project. Written confirmation of their acceptance of the research programme preceded the sampling of the children (Appendix 2).

All standard 6 pupils that were part of the target population were issued with a letter, during the first week of the new academic year, outlining the sociodrama group work programme that was to be run (Appendix 3a). An enrolment or recruitment form was attached to this letter (Appendix 3b). All the forms that were returned by the due date and that complied with the prerequisites for being part of the sociodrama groups were used to establish the experimental groups. Grinnell

(1988:251) states that this may be called availability or accidental sampling in that the sample is obtained from those people who are willing to participate. Although the sample volunteers itself for inclusion in the programme, there are certain prerequisites that need to be met and certain conditions that the researcher needs fulfilled (e.g. cross-cultural mix, gender mix).

These prerequisites were:

- members be between 11 and 13 years of age;
- both the child AND the parent (s) give consent to participation in the programme;
- the child be new to the school, i.e. children repeating standard 6 were not included in the groups;
- members be conversant in English (the researcher did not assume that because the children were attending an English medium high school, that they could all speak English).

Respondents forms from each school were then sorted into two piles according to names, i.e. male and female. Each form was allocated a number and then members were selected randomly. In this regard stratified random sampling was used (Grinnell, 1985:160).

The group membership was of a 50:50 ratio, boys to girls. This proportion of boys to girls was selected because, according to Conger (1991), male and female children in this age group respond differently to group experiences. Females tend to be more attentive to the purpose of the group and emphasise the intimate, interpersonal and emotional aspects of relationships, while males are more intent on having fun, with the emphasis on shared activities and interests (Conger, 1991). By keeping male/female representativity equal, members can learn to deal with these two different responses, i.e. children are also exposed to the "cultural differences" of male and female.

In order to obtain a cross-cultural mix within the groups (the researcher was able to determine the cultural groups of certain members according to their surnames e.g. Khumalo is potentially a Zulu name, Papadopoulos potentially Greek), respondents forms were divided into two piles, one potentially "white" sounding surnames, the other potentially "black" sounding surnames. Six forms from each pile were drawn at random. When the random draw did not provide an adequately mixed cross-cultural group, then the names were returned into the piles and a second selection took place. The researcher continued to do this until approximately a 50:50 cross-cultural ratio was obtained. Without cross-cultural membership, the purpose of the groups would be defeated. According to Lamar Ross (1978) it is important for cross-cultural groups to have a balance between the number of people of different groups. Although there is no right "mix", cultural groups should be large enough for the members to feel safe enough to express their own differences. If representation of the cultural groups is small, members may feel threatened, distrustful of the other members and become unco-operative. It is therefore not necessary that the cross-cultural proportions in the group reflect those of the actual class.

3.2.2 Sample size

Although there are differences of opinion about group size, the maximum number of members in the group was 12 and the minimum eight. According to Corsini (1966:105) and Loewenstein (1985:25) the optimal number of members in a group should be between 10 and 12. This is supported by both Northen (1969:15) and Douglas (1976:85) who outline the value of the small group with regards to group cohesion and member satisfaction. Small groups encourage greater access to the lines of communication to all members, including those that are visual. This is important in a group where the goal to be achieved, i.e. cross-cultural awareness, is greatly influenced by the ability and opportunity of members to form intercultural relationships (Smith, 1980; Chan, 1989) and provide each other with sociofeedback (Yalom, 1983).

If the groups were larger, there would be greater potential for "cultural sub-grouping" and for the isolation of members. Moreno (1943a) states that sociometry groups, of which sociodrama groups are a part, place special emphasis on small groups as networks of affective relations. Burnstein & McRae (1962) add to this stating that small groups have been shown to unite group members and decrease negative racial attitudes.

In this study the three experimental groups each consisted of twelve members at selection, but when the actual groups began only ten members in each group participated. Two members from each group chose not to join the programme even though they had been selected.

3.2.3 Control group

All the remaining standard 6 pupils of each school, excluding the ones who had refused to participate, served as the control group for the group being run in their school. For experimental groups A and B, the control group which was shared consisted of 110 children. Twenty children (or their parents) refused to be part of the study either by stating so on the enrolment form or by not returning the completed form. For experimental group C, the control group consisted of 192 children. There were no forms returned stating they did not want to be part of the programme in this school and the total number handed out were returned completed. According to Grinnell (1981:115) the control groups formed the "matched pairs nonequivalent control group" in that their characteristics resembled those of the experimental groups. They were children of the same age, within the same standard and school, receiving the same education, having been exposed to the same teachers. They were given the same Likert type attitude scale (Anastasi, 1990) to complete before the running of the programme, on its completion and again 6 weeks later (Appendix 7). The results of the control groups and experimental groups were compared in order to ascertain what the different responses were. Limitations of the study, outlined in Chapter 1.7, were taken into account when interpreting and evaluating results.

3.3 METHODS OF DATA COLLECTION

3.3.1 Recruitment questionnaire

According to Grinnell (1985:170), questionnaires that are easy to fill out, not too long, simple to return, sponsored by a prestigious group and personalised to the respondent, result in a high level of returns. The questionnaire should also have a return date on it. In addition the questionnaire should be accompanied by a covering letter that briefly outlines the purpose and value of the study.

For this study a covering letter (Appendix 3a) that had the school principal's signature and an enrolment questionnaire with a return date (Appendix 3b) were issued to every standard 6 pupil in the two targeted high schools.

3.3.2 Likert type attitude scale/questionnaire

There are few attitude scales that have been published (Anastasi, 1990) although many have been described in the literature. Most attitude scales have been developed for use in particular research projects. In all attitude scales respondents indicate their agreement or disagreement with a series of statements about the objective of an attitude (Anastasi,1990). The score received on an attitude scale indicates the direction and intensity of an individual's attitude towards a group of people, a company or other stimulus category.

Most attitude scales have been designed to evaluate different instructional procedures developed to modify particular attitudes. Examples include measuring attitude change after exposure to a given educational programme, measuring change in attitudes towards art, different ethnic and cultural groups, social and economic problems.

There are three main approaches to attitude scale construction -the Thurstone, Guttman and Likert types of scales. Both the Thurstone and Guttman approaches are complicated to construct and to evaluate and will not be discussed in this research study. The Likert scale is much easier to construct and still provides satisfactory reliability.

According to Anastasi (1990) the Likert type of scale begins with a series of statements each of which expresses an attitude. Each statement is either clearly favourable or clearly unfavourable. Statements should be consistent however, i.e. all unfavourable statements or all favourable, in order to be able to rank them once scoring has taken place. Items in the questionnaire are selected on the basis of the responses of persons to whom they are administered in the process of test construction.

The principal basis for item selection is internal consistency, although external criteria are also employed when available (Anastasi, 1990). Each response is graded and usually expressed in terms of: (i) strongly agree, (ii) agree, (iii) undecided, (iv) disagree, (v) strongly disagree. There are modified versions of the scale, in some cases the undecided category being eliminated in order to encourage respondents to make a choice about the statements and not just remain neutral. This was done in the development of the attitude scale used in this study (appendix 7). To score the scale the response options are each assigned a weighting, e.g. 5,4,3,2,1 (or vice-versa). The sum of the item credits represents the individual's total score, which must be interpreted according to empirically established norms.

According to Grinnell (1985:168), to be effective, a questionnaire must be "designed specifically for the educational level of its respondents". For this research a Likert type structured attitude questionnaire was developed by the researcher and an associate (Appendix 7), aimed specifically at the standard 6 child. As no appropriate existing questionnaire was found in the literature, one was developed

according to the steps required for developing a Likert attitude scale (Anastasi, 1990:586; Miller, 1991:177).

Once the initial scale/questionnaire was developed, it was pre-tested on a pilot group to assess the appropriateness of the questions (Grinnell, 1985; 1988). The scale was then modified according to the responses received and the final questionnaire compiled. This questionnaire was administered to every standard 6 pupil (338 children) in the targeted high schools during the second week of the new academic year, after the recruitment of the group members. Questionnaires that were completed by the group members were kept apart from those of the control group, although individual respondents remained anonymous. The children that were to be involved in the programme (they had already been recruited) marked their questionnaires with an "x" in the right hand corner and these were thus easily distinguishable from the rest of the questionnaires.

The same questionnaire was administered to the experimental and control groups at the end of the programme, and again 6 weeks later to assess the nature and duration of the changes in cross-cultural awareness. This complies with the time series design (Grinnell, 1985; 1988) which serves to indicate the possibility that the experimental programme is responsible for the measured changes (again the limitations outlined in Chapter 1.7 need to be taken into account). The use of the time-series design also increased the internal validity of the study.

3.3.3 Participant observation

The use of a participant observer makes possible an understanding of the subtle meanings attached to behaviour by members of the sociodrama group (Green, 1982). A disadvantage, however, is that it is very difficult to quantify this information. To assist the researcher, who was a participant observer in the groups due to her role as director of the sociodrama programme, Hare's Four Dimensions of Interpersonal Process Analysis was used (Hare, 1972). This scale, outlined below in Table 1, assisted the researcher in recording information about group

process and content in a structured way. According to Grinnell (1988) this scale involves magnitude recording, i.e. the participant-observer makes ratings on a scale which shows the most minor level of a factor at one end and the most major at the other.

3.3.4 Hare's Four Dimensions of Interactional Process Analysis

The Hare scale involves four factors or dimensions which measure group interaction processes (Hare, 1972). The scale is divided into two components, one measuring PROCESS or interpersonal transactions and communication patterns, the other measuring CONTENT. For the purposes of this study only the scale referring to process interactions was used, based on the assumption that in sociodrama it is not the content of a session that brings about change, but the process of interaction (Blatner & Blatner, 1988; Sternberg & Garcia, 1989).

Table 1: Four Dimensions of Interactional Process Analysis

<u>I Upward vs Downward</u>
<p>Upward: Assuming autocratic control or seeking status in the group by making direct suggestions or by giving opinions that serve to guide group activity (also measured by total talking rate).</p>
<p>Downward: Showing dependence by asking for help, showing anxiety shame and guilt, or frustration, laughing at the jokes of the dominant person.</p>

II Positive vs Negative

Positive: Seeming friendly by showing affection, agreement, or by asking for information or opinion in an encouraging way.

Negative: Seeming unfriendly by disagreeing, showing antagonism, or diffuse aggression.

III Serious vs Expressive

Serious: Giving information or opinions that indicate serious involvement in the task. Routine agreement.

Expressive: Giving support to others regardless of task performance or showing tension release through joking or other evidence of flight from task.

IV Conforming vs Anti-conforming

Conforming: Seeking to be guided by the group norms by asking for information or suggestions. Making jokes or dramatic statements that reveal the basic nature of the group.

Anti-conforming: Showing tension that indicates withdrawal from the field. Describing fantasies that reveal individual goals rather than group goals. Resisting pressure to conform.

SOURCE: Taken from Hare, A.P. Four Dimensions of Interpersonal Behaviour. Psychological reports, 1972, vol. 30, Figure 10, pp 499-512.

The participant-observer's role is known to those participating in the group experience. This can result in members masking certain behaviours (Grinnell, 1985). However, due to the egalitarian role taken by the social worker or "director" in sociodrama groups, in this case also the researcher, members are encouraged not to see the participant-observer-director as an external investigator, but as a vital member of the group process and an equal participant (Corsini, 1966; Radin, 1974; Sternberg & Garcia, 1989). Smith (1987:264) supports this saying that the effects of having the researcher as a participant-observer gradually lessen over time as the researcher becomes one of the group. As this research programme took place weekly, over a period of three months, the presence of the researcher became "part of the process". It should be noted that despite the "director" in sociodrama groups being viewed in an egalitarian light, the role of the "director" should be that of an initiator in the warm-up stage and fade away into an observer role as the group members engage in the group process (Sternberg & Garcia, 1989).

3.3.5 Member evaluation

Group members were asked individually to complete an anonymous evaluation of the group work programme. They were asked to give their opinion on:

- what they learnt about themselves during the sessions;
- what they learnt about others during the sessions;
- what they learnt about people who are different from them;
- what they learnt about cross-cultural relationships;
- what they enjoyed most during the sessions;
- what they enjoyed the least or would like changed;
- recommendations as to how the programme could be improved;
- any other comments they would like to make.

The evaluation questionnaire or self-report questionnaire was open-ended, allowing for individual answers (Polansky, 1975; Grinnell, 1985; Smith, 1987). Although this meant answers received were difficult to quantify, when they were evaluated

together with the results of the Likert type attitude scale, the Hare rating scale, plus the observations made by the researcher, the combined information gathered yielded more externally reliable information (Smith, 1987).

3.4 RELIABILITY AND VALIDITY

3.4.1 Internal validity

According to Grinnell (1988:212) "a research study is said to be internally valid if any changes in the dependent variable resulted only from the independent variable". In order to be able to demonstrate this the factors which posed a threat to the internal validity of the study need to be identified.

According to Smith (1987:160-167) there are various factors that influence a research project's validity. In this project the threat due to the interaction of the treatment (exposure to the sociodrama programme) with time was limited by the use of the time-series design. The time between testing was long enough to limit the "practice effects" and also measured the duration of the changes. As both the experimental and control groups were exposed to the pregroup and post-group testing, the potential threat of history was also minimised (Grinnell, 1988:213). Further, both groups were exposed to external events, again limiting the effects of history on internal validity (Smith, 1987:160).

By running the programme with three different groups of children in two different high schools (i.e. two different control groups), internal validity was increased.

Maturation of group members was not a threat to internal validity as the members in the control groups were similar to those in the experimental groups.

Non-equivalence may have been a threat to internal validity. The children who were involved in the experimental groups **MAY** have been different in that they chose to be part of the groups. Those in the control group may not have chosen to be part of

the group (or their parents may not have given permission). This factor can be evaluated from information gathered off the recruitment questionnaires and therefore can be controlled. Those who chose NOT to be part of the groups for either of the two reasons outlined were excluded from the study.

3.4.2 External validity

External validity is "the degree to which the results of a research study are generalisable to a larger population or to settings outside the research situation or setting" (Grinnell, 1988:217). If the same effect is obtained on each measure of the dependent variable (cross-cultural awareness development) by using different measurement designs, then external validity of the study is increased (Smith, 1987:152). In this study the following forms of measurement were used: (i) a Likert type attitude scale; (ii) the process rating scale that forms part of the Four Dimensions of Interpersonal Process scale developed by Hare (1972); (iii) a self-report unstructured open-ended evaluation questionnaire and a participant-observer (the researcher).

3.5 ANALYSIS OF FINDINGS

Findings were analysed in terms of qualitative data analysis (Smith , 1987). Themes were identified in the narrative presentation of the group process and linked with existing theory. All findings were interpreted and implications of the research made.

Results obtained from the Likert type attitude scale and from Hare's Four Dimensions of Interactional Process Analysis Rating Scale (1972) are presented in tabular form. This means that descriptive statistics were presented (Grinnell, 1985). Where applicable process commentary has been made to add clarity and make interpretations of the tabulated findings.

Recommendations and conclusions have also been made, as well as comments on the weaknesses in the study.

3.6 LOCALITY AND ESTIMATED DURATION

This project took five months to be completed, excluding identifying and contracting with the participating schools, the literature survey and writing up of the project. The group work programme is a twelve week programme. It was run once a week, in the afternoon, at each school. Each session was 90 minutes in duration and took place from 14h00 until 15h30. The last session was a longer one, allowing the members time to give individual feedback, draw conclusions about the whole group work experience and, if the members desired, provided time to have a farewell party. This final session was run from 14h00 until 16h30, i.e. 150 minutes. Sessions took place on school property, in a designated class room.

The group work programme was run during the first academic school term, i.e. from the 10th January to the 30 March 1993 (see Appendix 9 for the programme). The attitude scale was administered once before the programme commenced and again during the final group work session. It was administered for the third and final time during the second week of the second school term, i.e. the second week of May 1993 (which was 6 weeks after the last group session and second administering of the scale). The scales were collected and evaluated during the third week of May. Feedback on the results of the scales and evaluation of the group work programme by the group members was given to the schools during the final week in May 1993.

□

CHAPTER FOUR - RESEARCH RESULTS

The following chapter outlines the results of the implemented sociodrama programme. Quantitative results have been tabulated in order to add clarity and make interpretations easier. Where applicable process commentary has also been added to add insight and highlight themes that may have been connected to certain scores. It must be noted that Groups A and B were run at the same school and shared the same control group. Group C was run at a different school and had its own control group.

4.1 HARE'S FOUR DIMENSIONS OF INTERACTIONAL PROCESS ANALYSIS (1972)

One of the methods used to gather information about process interactions for this study was Hare's "Four Dimensions of Interpersonal Process Analysis" (Hare, A P, 1972:499-512). A brief description of the end points of the four process dimensions, that are measured by the seven point rating scale (Appendix 8), is outlined in section 3.3.4 and in Table 1. Communication and transactional patterns are important with regards to cross-cultural exchanges. Learning takes place through the PROCESS of interaction and this rating scale provides one source of measurement of what the communication patterns for each individual child were.

The rating scale was used to determine individual scores and was completed by the researcher in each group work session. Despite their being a wide range of behaviours/responses, the researcher attempted to rate the overall behaviour pattern that each individual child portrayed. If any child exhibited a brief period of extraordinary behaviour, but of too short a duration to influence the overall rating, a separate note was made concerning that particular incident. The tabulated individual scores are to be found in Appendix 11.

Key to table: Individual member scores obtained have been averaged out for each group in Table 2 with attention being drawn to those scores that deviated from this. Each group session is assigned a number, from 1 to 12, down the left hand column of the table. The THREE EXPERIMENTAL GROUP SCORES have been tabulated next to one another according to group session to aid with comparisons. The Roman numerals I, II, III and IV each apply to one of the dimensions as outlined by Hare and described in detail in section 3.3.4 and Table 1. Where individual scores (Appendix 11) differed noticeably from the group average, comment is also made. It must be noted that Group C only participated in eleven group sessions and not twelve as originally planned, due to external restraints, i.e. compulsory attendance at the school sports day and the end of the school term.

The table has been divided into three sections in order to "see" the results, which have been averaged out for each section, more clearly. These sections are the beginning (sessions 1-4), middle (sessions 5-8) and the final sessions (9-12). Each individual session is not commented on unless there is a point of significance.

Table 2: Average Total Experimental Group Scores of Hare's Four Dimensions of Interpersonal Process Analysis

Beginning sessions:

gp #	Group A				Group B				Group C			
	I	II	III	IV	I	II	III	IV	I	II	III	IV
1	2,2	4,0	5,1	6,3	3,7	5,6	4,9	5,4	3,7	4,7	4,7	5,6
2	3,0	4,4	5,7	6,3	4,8	6,1	5,7	5,0	4,7	5,6	6,0	5,1
3	4,4	5,9	6,0	5,4	4,7	6,0	5,7	4,3	5,6	6,0	6,0	5,1
4	5,1	6,0	4,8	4,6	5,0	6,0	6,0	3,2	5,0	5,9	5,7	5,2
Av.	3,7	5,1	5,4	5,7	4,5	5,9	5,6	4,5	4,8	5,6	5,6	5,3

Middle sessions:

5	5,0	6,0	5,8	4,2	5,1	6,0	5,9	3,8	5,2	6,0	6,0	5,0
6	4,1	5,6	5,1	4,8	4,6	6,1	6,1	5,1	5,1	6,0	5,7	5,3
7	4,3	5,8	5,6	4,4	5,0	6,1	6,1	3,5	5,0	6,0	5,7	3,4
8	4,8	6,0	6,0	5,0	5,0	6,3	6,0	5,0	5,0	6,0	5,8	4,5
Av.	4,6	5,9	5,6	4,6	4,9	6,1	6,0	4,4	5,1	6,0	5,8	4,6

Final sessions:

9	5,0	6,5	6,0	5,0	4,6	6,0	6,0	3,8	5,5	6,0	5,5	3,3
10	5,0	5,8	6,0	5,1	5,0	6,3	4,2	5,0	5,5	5,8	5,3	5,5
11	5,4	5,6	5,8	5,1	5,0	5,9	6,0	5,0	3,6	6,0	6,0	4,4
12	4,0	5,7	5,2	4,6	3,9	6,0	5,9	4,9	-	-	-	-
Av.	4,9	5,9	5,8	5,0	4,6	6,0	5,5	4,7	4,9	5,9	5,6	4,4

According to Hare (1972) a score of 4 indicates neutrality with regard to the dimension being measured. The scores of 3 or 5 show a slight move in opposite directions from neutrality. The scores of 2 and 6 indicate a stronger move in opposite directions from neutrality and the scores 1 and 7 indicate the extreme ends of the rating scale. (Appendix 8 clarifies the details and ratings of each of the four items on the seven point scale).

4.1.1 Beginning sessions

From the above table it can be seen that in session 1 group A differed notably from groups B and C in the first dimension, "upward-downward". A score of 2,2 indicates that on average this group was submissive, obviously avoiding one another and speaking only when spoken to. In contrast groups B and C were on average only slightly submissive and hesitant, i.e. their submissiveness was probably due to the fact that they were all new and did not know one another.

The process observations made by the observer during the first session noted the submissiveness of the members of group A. Group members would not enter the classroom until the researcher asked them to do so and all remained standing and silent until asked to sit. These children appeared to find it difficult to believe that during this time together they were allowed to speak, laugh, move around as the moment took them. The first two sessions for this group were "very different" from what they had expected. A great deal of patience and researcher or director sharing and encouragement was required to enable members to participate. When the members of this group did finally feel safe enough to "risk" themselves, their questions and opinions made it very clear how well they had been "schooled" by the education, familial and sociopolitical systems to accept and conform to the statements and requests made by those perceived to be in authority. In contrast groups B and C settled down quickly and began chatting and socialising with one another after their initial shyness wore off, i.e. they were not as "schooled" as the members of group A to just obey orders.

According to Burman & Reynolds (1986:93-114) and Caldwell (1990:125) this "schooling" often results in children doubting their own self worth and uniqueness. This information was confirmed by the score group A received in the fourth dimension (conforming-anticonforming). The average score was 6,3, however eight of the nine members present were rated a 7, with the ninth receiving a 1. These extreme scores indicated a majority of the group displayed very conforming behaviour. Their statements and actions indicated clearly that others should adhere to group norms. The one individual (indicated by the letter "b" in Appendix 11) who presented himself as very anticonforming did so by physically withdrawing from the group processes and engaged in solitary activity despite the pressure from the others that he "obey". The scores for groups B and C, although also slightly more submissive and conforming than a neutral score, were not as extreme as in group A.

Over time individual sharing in the groups gave clarity as to why group A displayed such different scores. The members disclosed that they were either the academic

strugglers in their classes and had been stigmatised as a result of this or they had experienced traumatic racial incidents during their young lives. Some of the "white" children in group A (indicated by the letters "b, d, e and j") had been brought up to believe that they were members of a superior group of people due to their skin colour and were frightened by the academic prowess of certain "black" classmates (indicated by the letters "k" and "p"). Although "k" and "p" were not part of group A, the racial framework that these white children believed in was so severely shaken by their exposure in the open classroom to these other students, that they were no longer sure what they should believe in - what their parents had taught them or what they were experiencing for themselves.

Four of the ten children in group A, two in group B and one in Group C were very submissive, physically cringing in the group and refusing to participate at all (see Appendix 11 for individual scores). Five of these children were "black" and during later group sessions they shared the experiences they had had in the past which had made them very frightened of "white" authority figures (these children are indicated by the letters "c, f, g, o and x"). Their previous experiences had led them to believe that their colour differences made them "worse" than the rest of their class mates. Research completed by Burman & Reynolds (1986) and Banton (1988) confirms how traumatic such experiences can be to young people and how it may limit their involvement in certain group activities.

The two "white" children who were very submissive were extremely shy and lacking confidence (indicated by the letters "e" and "r"). During the process of the groups they later shared their experiences of being laughed at and humiliated because they did not perform as "well" or as "quickly" as others. Again, prior experiences had conditioned them to doubt themselves and their own worth.

At the other extreme in the first dimension measured (upward-downward), were two children. One was a member of group B and the other of group C (indicated by the letters "q" and "w"). Their behaviour was more dominant than necessary with them shouting, blocking the communication by others. When the scores they received on

the other three dimensions are also studied, it is clear that these two children found the first session anxiety producing. Both needed a great deal of individual attention and were unsure of how to obtain this other than by attempting to "outshout" the rest of the group. It became clearer during the process of later sessions that both these children had personal crises they were attempting to deal with. According to Cushner (1988) and Rutter (1980) children first need to be able to accept themselves before they can learn to accept others. Both these children made their extreme uncertainty about who they were as individuals very clear during the group process. In addition to progressing through the pain and uncertainty of adolescence, they had additional pressures from home and school as to what was expected from them.

4.1.2 Middle sessions

As the sessions progressed, group members began to feel more at ease with the sociodramatic model and to develop group bonding. Through the processes of the warm-up, enactment and sharing members were able to discover that many of the experiences they had others could identify with. Cultural issues were introduced by most of the warm-up activities, with the group members then deciding how to deal with these issues (if at all). Due to the nature of the sociodrama method whereby all participants (including the researcher-director) are seen as equals, members were encouraged to share their own opinions on all issues raised and these opinions were ACCEPTED, even if disagreed with (Sternberg & Garcia, 1989). The cross-cultural sharing and learning that took place as a result of this "freedom" and flexibility to express themselves, started from session one. Members discussed their expectations of the programme and shared their opinions on how they differed and how they were similar. Through the process of communication and nonjudgemental acceptance, members were encouraged to develop both a sense of who they were as unique human beings and a respect for the other members as other unique human beings (Green, 1982; Rogers, 1970). From this interpersonal perspective, an intercultural one developed (Chan, 1989; Cushner, 1990).

Group A members continued to remain slightly less involved than the other two groups, but by session four members were starting to be more expressive and less conforming and controlled. The sociodrama principles of acceptance and equality of all participants, and flexibility to express opinions, feelings and experiences without being judged appeared to help the group members learn to trust themselves. Once members began to trust themselves and share their own feelings, they began to be more open to hear the responses of others. A further principle of the sociodrama method, i.e. of using activities, stories or music further helped the group members to engage themselves holistically in the experience.

In session four (end of the beginning phase) group B began displaying slightly anticonforming behaviour, according to the fourth dimension of Hare's Interpersonal behaviour scale. The members individual scores show that 60% of the group were acting in ways that were clearly different from the majority, although within the acceptable group norms as a whole. The researcher noted that these individuals verbally expressed their desire to be unique and that they experienced the sociodrama group as a safe place where they could express this uniqueness. Corey (1990:107-115) calls this the transitional stage in a group, the testing out stage of members before they settle into "working" together.

Over the next eight sessions this particular group continued to explore and experiment with their own creativity. The relationships they developed offered the potential to discuss and explore new things in ways they had never experienced before. Conger (1991:296) and Konopka (1976:174) support this adding that group friendships contribute towards identity formation in a way that the family cannot. Further, the need of the members of this group to express their own uniqueness served to highlight the "gap" in the present educational system, where creativity, self-expression and intellectual curiosity are not given the attention deserved (Louw & Kendall, 1986; Robertson, 1991). The holistic experience offered by the sociodrama programme encouraged these children to "stretch themselves" in their learning, confirming the views held by Moreno (1943a), Piaget (1968), Hollin and Trower (1986), Cushner (1988), Banks & Banks (1989) and Sternberg & Garcia

(1989) that for cross-cultural learning to be effective, all three aspects of the learning process need to be addressed, i.e. cognitive, behavioural and affective.

Group B's scores on the first, second and third dimensions in the middle sessions (also described as the working stage, (Corey 1990) indicate their ability to initiate dialogue, their overt signs of friendliness and encouragement towards one another, as well as their serious involvement in the task at hand. Individual scores in group B that differed slightly from average were, for the most part, the individual child's response to issues from outside the group that they then brought into the group and used to help trigger off that days interactions. The group was well able to deal with any of the individual differences that did occur and were very understanding and accepting of one another. This increased sensitivity and acceptance of each other further served to strengthen the cross-cultural learning that was taking place (Chan, 1986).

Group C's score on the fourth dimension in session 7 also indicated a slightly anticonforming trend. The researcher's process observations indicated that during those sessions there was a struggle for leadership amongst certain members of the group. The enactments the group was engaged in had lead to leadership being discussed, as well as discussion of roles. It is of interest to note that the individual members engaged in the leadership struggle were all male (indicated by the letters "x, y, bb, cc and dd"). The females in the group did not allow the males the space to "dominate" them which resulted in the males acting out in an attempt to dominate the session. Also of interest is that all members scores in the other three functional categories indicate how hard they were working within the group, initiating dialogue, sharing ideas. From the process observations it was also noted that in Group C issues that gave rise to group conflict or struggle were all related to male-female issues. According to Conger this is typical in the adolescent age group where sexual role identity is being struggled with (Conger, 1991).

4.1.3 Final sessions

Despite the fact that termination had been built into the programme from the beginning and that feelings about death, endings and loss had been explored in a prior session, each of the three groups showed a marked change in scores obtained on the four dimensional scale during the final session.

The scores were similar for all three groups. In the first dimension being measured (upward-downward) the scores ranged between 3,6 to 4. This indicates slight submissiveness, hesitation and avoidance of looking at others. Process commentary of the sessions indicated the great sadness members were experiencing at having to end the sessions. Members did initiate dialogue, but were hesitant about sharing feelings on too intense a level. One member stated that they were scared to be left feeling sad and would rather try and leave the sessions with happy memories. According to Moreno (1943a) and Blatner (1973), termination and the process of closure of each session results in the members withdrawing from the group emotionally. According to Corey (1982; 1990) people often withdraw from a situation that is ending and which they have no way of preventing.

None of the members withdrew to the extent that they were not present at the final session or refusing to participate, which again is part of the stage of termination - the conflict between a willingness to continue with the process and to end it (Corey, 1990).

Their scores in the second and third dimensions measured ranged between 5,2 and 6 indicating that despite the pain they were experiencing at the ending of the group, they remained overtly friendly, giving one another signs of encouragement and support. They continued to pay attention to the task at hand and gave opinions, expressed their feelings and displayed serious involvement in the session. Process commentary appears to support this indicating that despite the hesitation ending had given rise to, members were still eager enough to participate as best they could and appeared to enjoy the session.

The scores obtained for the fourth dimension measured in this final session was not significantly different from scores obtained in the other sessions (excluding the first two sessions for group A, which has already been discussed under point 4.1.1). The group members appeared to show slightly more tension and resistance to group activity than they had in the beginning of the sociodrama programme.

Process commentary indicates that the groups were able to engage themselves in the final session, able to share a great deal of their feelings of hurt, loss and anger at the ending of the programme, but also able to help one another evaluate the sessions in a way that resulted in them all leaving feeling empowered and enriched.

4.2 LIKERT TYPE CROSS-CULTURAL ATTITUDE SCALE

Appendix 12 contains the scores obtained from the Likert type scale after the raw scores were divided into clusters and each assigned a weighting. Weighting was allocated in the following manner: a response of "strongly agree" received a weighting of 4, "possibly agree" received a weighting of 3, "possibly disagree" received a weighting of 2 and "strongly disagree" received a weighting of 1. Interpretations have been made dealing with the "shifts" that took place in the responses received.

Questions have been clustered together in four groups in terms of similarity of content. This will aid in interpretation and the four clusters will be commented on rather than every single one of the thirty individual questions that were responded to in the questionnaire, unless there is a particular score of significance. The clusters are as follows:

Cluster one: questions involving Black/White/English/Afrikaans stereotypes - questions numbered 10, 11, 12, 13, 17, 27 and 28 (see Appendix 7 for questions).

Cluster two: questions involving other cultural stereotypes - questions numbered 9, 18, 23, 24 and 26.

Cluster three: questions involving personal attitudes - questions numbered 2, 3, 4, 5, 6, 14, 15, 16 and 25.

Cluster four: questions involving general stereotypes - questions numbered 1, 7, 8, 19, 20, 21, 22, 29 and 30.

Tables 3 - 10 contain the mean score for each weighted score ascertained. The average mean score for each response is 2,5. Scores higher than this serve to indicate a tendency towards stereotypical or prejudicial thought, with the maximum score being a 4. Scores lower than 2,5 indicate a more accepting, less stereotypical viewpoint (in response to the questionnaire) with the minimum score being a 1.

The changes over time in the results, i.e. from one testing to another, serve to indicate the process of change that took place **WITHIN** each group. The changes that occurred when comparing one group to another, i.e. **BETWEEN** groups will be discussed separately. These comments will, where possible, also be supplemented with process commentary and connected to the findings already discussed under point 4.1.

As stated at the beginning of this chapter, experimental groups A & B were run at the same school and shared the same control group. Experimental group C was run at a separate school and had its own control group. The scores of each control group have been tabulated with the experimental groups to make comparisons easier.

Table 3: Mean scores for control group A, experimental groups A & B,
cluster one

	CONTROL GROUP			GROUP A			GROUP B		
Question number	1st test	2nd test	3rd test	1st test	2nd test	3rd test	1st test	2nd test	3rd test
10	1,5	1,3	1,8	1,7	1,5	1,3	1,5	1,2	1,1
11	1,7	1,7	2,3	2,5	1,9	1,8	2,3	2,2	1,5
12	1,9	1,8	2,3	2,7	1,7	2,1	2,3	1,6	1,5
13	1,5	1,5	2,9	2,4	1,3	1,6	1,7	1,4	1,3
17	1,9	1,6	2,7	3,4	2,4	1,9	2,1	1,8	1,7
27	1,4	1,3	1,7	2,2	1,3	1,2	1,9	1,1	1,2
28	1,2	1,1	1,5	1,6	1,4	1,2	1,4	1,0	1,0
Ave.	1,6	1,5	2,2	2,4	1,6	1,6	1,9	1,5	1,3

Neutral = 2,5

When looking at the above table it is clear that all the respondents of both experimental groups had a softening of attitude over a period of time. The first test scores in each group are significantly higher than the scores received in tests two and three. However in the control group the scores of the second and third test show a move back towards a more "negative" or stereotypical view. The experimental groups show a continued softening of attitudes, apart from the odd exception. It would appear that the sociodrama programme influenced the experimental groups strongly over time with a sustained change of attitudes.

This cluster of questions dealt specifically with Black/White issues so changes in a more "positive" direction, i.e. scores moving closer to 1,0 indicate an acceptance and tolerance towards those of other colours. Group A presented as a rather shy and conservative group initially and scores appear to support this. The group's scores tend to be slightly higher than both the control group and experimental group B's first test scores. Participants in this group did appear to have more rigid cross-

cultural ideas than in the other two experimental groups and for this cluster of questions appear to have been more rigid than the control as well. Significant shifts took place in both experimental groups and by the third testing, Group A's results were closer to "1,0" than the control group. This appears to support the hypothesis that the sociodrama programme had an effect on influencing cross-cultural attitudes.

When consulting the weighted scores (according to Anastasi, 1990) interpretation becomes much easier. It is clear from this data (Appendix 12) that the experimental groups had significantly more individual member shifts in response than did the control group. The experimental groups had at least a 50% shift from a more conservative, rigid stereotypical view towards a more accepting, non-judgemental view.

Table 4: Mean scores for control group A, experimental groups A & B, cluster two

Question number	CONTROL GROUP			GROUP A			GROUP B		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test	1st test	2nd test	3rd test
9	1,8	1,8	2,3	2,6	1,9	1,7	1,8	1,5	1,8
18	1,7	1,6	2,2	2,2	2,0	1,5	2,1	1,6	1,5
23	1,9	2,0	2,2	2,4	1,6	1,6	1,9	1,7	1,7
24	1,6	1,4	1,9	2,2	1,9	1,5	1,7	1,0	1,3
26	2,0	1,4	2,3	2,9	1,9	1,7	1,9	1,6	1,7
Ave.	1,8	1,6	2,2	2,5	1,9	1,6	1,9	1,5	1,6

Neutral = 2,5

Cluster two dealt with more general cultural stereotypes. Once again experimental group A appeared to have a more conservative outlook initially than the control group or group B. By the third test their shifts in response indicated that their attitudes had become more in line with those in experimental group B. The control

group again showed a tendency to have an increase in stereotypical attitudes by test three. It is of interest to note that test three was conducted six weeks after the completion of the sociodrama programme. The school holidays took up four weeks of this time which may indicate that experiences outside of school, e.g. home, friends, the media, influenced the respondents, especially those that formed the control group. One of the aims of the sociodrama programme (see Member Evaluations, 4.2) was for participants to develop an awareness of others and how they responded to those different to them. The sustained change that occurred in the experimental groups may have been due to this "increased awareness" and the results in test three seem to indicate that these changes have endured.

Table 5: Mean scores for control group A, experimental groups A & B, cluster three

Question number	CONTROL GROUP			GROUP A			GROUP B		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test	1st test	2nd test	3rd test
2	1,5	1,6	2,0	2,1	1,8	1,8	1,6	2,2	1,6
3	1,5	1,8	1,8	1,9	1,6	1,5	2,0	1,3	1,4
4	1,5	1,6	1,9	1,9	1,5	1,6	1,3	1,2	1,1
5	1,6	1,7	2,1	2,7	1,7	1,9	1,9	1,5	1,5
6	2,1	2,2	3,0	3,2	2,4	2,4	3,2	2,2	2,4
14	1,5	1,6	1,8	1,8	1,3	1,9	1,2	1,3	1,5
15	1,6	1,3	2,6	3,5	1,8	1,6	2,6	1,2	1,0
16	1,5	1,4	1,7	1,5	1,4	1,4	1,3	1,2	1,4
25	1,8	1,8	2,1	2,4	1,5	1,8	1,7	1,0	1,7
Ave.	1,6	1,7	2,1	2,3	1,7	1,8	1,9	1,5	1,5

Neutral = 2,5

This cluster dealt with questions about individual attitudes towards themselves and others. It is interesting to note that the question involving telling others how they honestly feel about them (Question 6, Appendix 7) received a 2,1 from the control

group, with the experimental groups each scoring 3,2, a significant difference. In discussion the group members indicated that one reason they joined the groups was to learn how to communicate more freely with others about their feelings. The two experimental groups showed significant shifts in this category, almost the exact opposite to those in the control group. This seems to show quite clearly that exposure to the sociodrama programme made significant impact on the participants in these groups.

As with the two previous clusters described experimental groups A and B showed movement over time towards a more accepting cross-cultural attitude, while control group A appears to have become more rigid and stereotyped. Again this serves to confirm the hypothesis that exposure to a cross-cultural sociodrama programme can lead to the development of more accepting attitudes towards others.

Question 15, "I have no friends of a different colour" showed significant changes in both experimental groups. The control group had a full point shift in score in one direction while experimental group A had almost a full two point shift (1,9) and group B a 1,6 point shift in the opposite direction, i.e. a more accepting, "positive" direction. Member evaluations (4.2) also indicate what the participants experienced in this regard.

Table 6: Mean scores for control group A, experimental groups A & B,
cluster four

Question number	CONTROL GROUP			GROUP A			GROUP B		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test	1st test	2nd test	3rd test
1	2,1	3,0	3,4	3,2	3,1	3,2	3,6	3,2	2,9
7	1,2	1,4	1,5	2,0	1,4	1,0	1,2	1,2	1,0
8	2,7	2,8	3,5	3,7	2,8	2,5	3,0	2,6	2,8
19	1,2	1,1	1,5	1,3	1,3	1,3	1,4	1,3	1,1
20	2,0	1,8	2,7	2,6	1,6	2,3	2,5	2,4	1,9
21	1,5	1,4	1,8	2,0	1,3	1,5	1,7	1,2	1,3
22	1,6	1,5	2,1	2,4	1,5	1,5	2,4	1,4	1,7
29	1,3	1,3	1,8	1,7	1,8	1,7	1,7	1,5	1,7
30	2,2	2,5	2,2	2,7	2,9	2,1	2,8	2,6	2,2
Ave.	1,8	1,9	2,3	2,4	2,0	1,9	2,3	1,9	1,8

Neutral = 2,5

This cluster dealt with general stereotypical assumptions. Again the two experimental groups moved towards a more accepting, less conservative point of view on every point. When consulting the weighted scores it is easier to see the individual response shifts (Appendix 12). The control group has on average shifted in the opposite direction, i.e. towards a more conservative, judgemental attitude. One hypothesis for this is that the introduction of all racial groups into the school for the first time has led to the "confirmation of existing stereotypes" for many children because they have not had the opportunity to form meaningful interpersonal relationships with those of other cultures. Members of the two experimental groups have had such an opportunity and have been able to add another perspective to their existing prejudices and, in many cases, change them. This once again serves to confirm the hypothesis that exposure to the sociodrama programme can lead to cross-cultural attitude change.

Table 7: Mean scores for control group C and experimental group C, cluster one

Question number	CONTROL GROUP			GROUP C		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test
10	1,0	1,6	1,8	1,1	1,2	1,0
11	1,4	1,8	1,8	1,6	1,7	1,7
12	1,4	2,1	1,8	1,5	1,7	1,1
13	1,2	1,9	1,8	1,8	1,5	1,2
17	1,2	1,9	1,9	1,4	1,3	1,3
27	1,0	1,5	1,3	1,3	1,1	1,0
28	1,0	1,4	1,4	1,3	1,1	1,0
Ave.	1,1	1,7	1,7	1,4	1,3	1,2

Neutral = 2,5

As with control group A, control group C showed the same tendency, over time, for scores to move towards a more "negative" or stereotypical viewpoint. The scores obtained from both the control and experimental groups C were significantly "lower" on average than those obtained by the other control and test groups. This seemed to indicate that the respondents from the C groups started off as slightly more liberal in perspective than the other groups. In discussion with the participants in the programme, this perspective was confirmed and it also fitted with the data available prior to the study taking place. Control group A and experimental groups A and B were drawn from a more politically conservative population (outlined in Chapter 3) than those of control and experimental groups C.

The experimental scores in this cluster also showed a tendency to shift in a more "positive" or less stereotypical direction than those of the control group. Again this seems to indicate the the programme that respondents were exposed to had an impact on the scores gathered.

Table 8: Mean scores for control group C and experimental group C,
cluster two

Question number	CONTROL GROUP			GROUP C		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test
9	1,3	1,9	2,0	1,5	1,9	1,6
18	1,3	1,6	1,7	1,6	1,7	1,4
23	1,2	1,9	1,9	2,2	1,4	1,5
24	1,3	1,7	1,8	1,5	1,4	1,4
26	1,2	1,9	2,0	1,6	1,6	1,7
Ave.	1,3	1,8	1,9	1,7	1,6	1,5

Neutral = 2,5

Despite experimental group C testing more "negative" in the first test than the control group, after exposure to the sociodrama programme the experimental group scores had shifted in a more "positive" direction than those of the control group. This appears to have been the trend in all the clusters evaluated. This seems to indicate that the sociodrama programme had a significant impact on the participants. In all the experimental groups a shift in the more "positive" direction or towards "1,0" appears to have occurred.

Table 9: Mean scores for control group C and experimental group C,
cluster three

Question number	CONTROL GROUP			GROUP C		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test
2	1,4	3,2	3,2	3,0	2,6	3,3
3	1,3	1,6	1,2	1,3	1,0	1,4
4	1,3	2,3	1,5	1,2	1,1	1,2
5	1,5	1,9	2,0	2,3	1,7	2,0
6	1,8	3,5	2,8	2,3	1,8	2,1
14	1,4	1,8	1,8	1,5	1,9	1,6
15	1,4	1,7	1,6	1,2	1,2	1,0
16	1,2	1,5	1,3	1,6	1,7	1,3
25	1,2	2,2	1,5	1,4	1,0	1,0
Ave.	1,4	2,2	1,9	1,8	1,6	1,7

Neutral = 2,5

On average this cluster appears to have yielded similar results as those outlined in Table 5. The control group appears to have shifted in a more "negative" direction than the experimental group. Of interest is that the scores received after the second test for the control group appear to be on average higher than those received after the third testing.

Questions 14 and 16 for the experimental showed the same tendency with the third test score being lower than the second. These two questions involve self awareness and seem to indicate that all respondents (of both the control and test group) were slightly more "rigid" in their outlooks at the time of the second test than they were six weeks later. The researcher is unaware of any incident at the school that could have led to this result other than the standard six pupils all being involved in compulsory sporting activities at that time.

Table 10: Mean scores for control group C and experimental group C,
cluster four

Question number	CONTROL GROUP			GROUP C		
	1st test	2nd test	3rd test	1st test	2nd test	3rd test
1	2,0	3,2	3,2	3,0	3,3	2,6
7	1,1	1,6	1,6	1,4	1,6	1,2
8	2,0	3,0	3,1	3,0	2,2	2,1
19	1,0	1,3	1,2	1,3	1,1	1,3
20	1,7	2,2	2,2	2,3	2,0	1,9
21	1,2	1,5	1,5	1,3	1,5	1,2
22	1,3	1,7	1,7	1,8	1,4	1,5
29	1,2	1,6	1,7	1,6	1,7	1,5
30	1,7	2,8	2,2	2,6	1,5	1,7
Ave.	1,5	2,1	1,9	1,9	1,8	1,7

Neutral = 2,5

In this cluster the results appear to indicate the same general shift of the control group towards a more "negative" view point as in the other clusters. Certain individual questions in the experimental group indicated a rise in stereotypical attitude responses after exposure to the sociodrama programme, but a general decrease overall after the third testing. Possibly the increase in "negative" responses was due to an increased awareness of cross-cultural issues which then settled down to a more tolerant perspective. Members of the group reported that they became more aware of one another and their differences as the programme continued, but that they also became more tolerant of the differences that they were being exposed to.

4.2.1 Summary of Likert type cross-cultural attitude scale findings and Four Dimensions of Interpersonal Process rating scale (Hare, 1972)

On the whole the comparison of number of shifts, both "positive" and "negative" between control group A and experimental groups A and B appears to indicate that very little "positive" change occurred in the control group, while many shifts occurred in the experimental group. This change was most significant between the first and second testings (more category shifts in a "positive" direction), but also appears to have had some lasting effect in that the experimental group did not shift back to pre-programme category answers in as great a way as did the control group.

Similarly the shifts in experimental group C appear to have been more significantly in a "positive" direction than do those of control group C. As stated previously there were many minor numerical changes in categories, but on closer examination of these it is clear that the responses received from the experimental groups (all three) showed more shifts towards flexible, accepting cross-cultural view points than did the control groups. Both control groups showed a pronounced shift in almost every cluster and individual question towards a less accepting view point.

The total number of shifts in both directions was significantly larger in the experimental groups than they were in the control groups. This may be accounted to the encouragement group members were given, both by the group leader and by group members, to question and challenge values, attitudes and prejudices, as well as to examine their own personal frameworks. When the shifts that occurred during the experimental groups from the cross-cultural attitude scale are combined with the shifts measured by the Hare rating scale (4.1), it would appear that the sociodrama programme definitely played a part in these shifting perspectives.

Group members displayed great shifts in individual interactional behavioural process (from controlled, conforming, submissive, slightly negative and serious to more relaxed, expressive, challenging and positively creative).

4.3 MEMBER EVALUATIONS

Possibly the most difficult "factor" to measure in a group work programme is the process that occurred. Points 4.1 and 4.2 have given a certain amount of information about certain shifts in attitude, participation, individual interpersonal interaction patterns and communication. The member evaluations written by each group participant give the clearest explanation, from the mouths of the participants, of what they gained from the programme.

4.3.1 Questions that were asked by the researcher

1. What did you learn about yourself during our sessions?
2. What did you learn about others?
3. What did you learn about people who are different from you?
4. What did you learn about relationships with people who are of other cultures?
5. What did you enjoy most during the sessions?
6. What did you enjoy the least or would like changed?
7. Ideas as to how this programme can be improved?
8. Any other comment you would like to make.

RESPONSES (have been grouped together for ease of reading. Many responses said similar things and so have not been repeated over and over. Spelling and major grammatical mistakes have been corrected. The number in parentheses indicates how many similar responses there were for a specific question).

1. I really liked this group because I learnt to communicate with other people. (26)
 I learnt to speak what I feel and to express my feelings. (24)
 I thought this group was great fun and I enjoyed learning about myself in it. (20)
 I learnt about me and those different from me. I am not worried

what others think of me, I am me and very special. (15)

I learnt to do things I never thought I could do. (12)

I learnt not to keep everything to myself but to be open with others. (11)

It is better to know that no-one is perfect and that no-one knows everything. (9)

I learnt many things about myself - I learnt to think I am someone special and that I can be anything I want to be. (9)

I learnt to be responsible. (9)

I am more self confident and have a few more friends from this. (8)

I learnt very much about myself and all the things around me. (8)

I have met some very good friends through this programme. (7)

I learnt to overcome my fear of speaking in front of other people. (6)

I have learnt how to live and maybe lead others. (6)

I am not so shy any more and feel more self confident. (4)

I learnt that I hate people who think they are better than others. (4)

I learnt that you must believe in yourself and never think something negative about yourself. (4)

I experienced more feelings than I knew I had - it was an eye opener. (2)

I must love myself and not hate myself - I must never give up for not doing well. (2)

I have learnt that I have a mind of my own. (1)

2. I learnt to communicate with others, how others live and how they communicate with me. (26)

I learnt about other life styles and different characters. (25)

I learnt that we can all work in teams. (24)

I learnt that all sorts of people can get on. (19)

I enjoyed being with others and sharing feelings and knowledge.

(16)

I learnt to be considerate towards others. (7)

I learnt everyone has feelings and we are all different in many ways (but that doesn't make us better than each other). (7)

I got to know classmates better. (7)

I got to learn how to trust other people. (7)

I am more of a friend now. (2)

I learnt about what others are like and that I can trust them. (2)

I learnt about friends, our world, God, animals and how to get to know others better. (1)

Others learnt more about themselves too (1)

3. I learnt a lot about others in the role plays and dramas - it was interesting to see people acting differently. (16)

There are all sorts of people and we can all live together. (14)

I learnt that I can be a good friend to someone who is very different to me. (12)

I learnt about all sorts of people, and what it is like to be blind, deaf, dumb. (6)

I learnt people can fight and say sorry and still care about one another. (4)

I must consider other people as human beings and take care of others. (3)

I got to know people better even if they irritate me, they still can be interesting. (2)

I learnt that people aren't always as untrustworthy as you think - we can all learn to like and trust one another. (1)

I think others in the group are more self confident than they were before. (1)

4. I learnt to like people for what they are. (21)

I learnt to communicate with those who are different to me. (18)

I learnt that all people are the same, even if we are different. (17)

I learnt we can all be friends, no matter what our colour. (17)

I learnt what others like and don't like and that everyone can be fun and outgoing. (11)

Everyone has got different ideas and they are all special. (9)

I learnt how to live in the same environment as others. (6)

I learnt not to judge others ,but to respect them. (4)

I learnt that all people can work as a team. (4)

I learnt people can share and need one another's help. (3)

Black and white people can live together. No-one is better or less equal than others - we are all separate but equal. (2)

We are different colours, black and white, but the love in this group meant we could sit next to one another. (1)

No-one said I don't want to sit next to this black - everyone cared about us. (1)

5. I enjoyed everything, please do not change this group. (29)
- I think it would be very nice to carry on this programme for a whole year. (27)
- It was a pleasure to be with you Liz. Please come back. (15)
- It was an interesting and educational programme. Please continue next term. (9)
- I would like longer sessions. (8)
- Please let this carry on next term. (7)
- I liked the discussions most. (7)
- This group taught me about love and care - it is so good, please let it carry on. (4)
- I can say this programme is interesting and if we carry on it will teach us many things. (1)

6. Everything was great. (20)

Leave this the way it is. (8)

It was great. Maybe we could have it on other days too. (5)

Nothing must be changed - ever. (4)

7. No, leave the programme as it is. (26)

Everything was fantastic, but maybe more moon walks and stuff like that. (1)

8. Please ask Mr K to let this group carry on. I would be interested in doing this more. (18)

Can this carry on until the end of the year? (7)

This teaches teenagers how to accept things and deal with things in the coming future. (6)

Can this carry on - there was so much to learn about liking and loving one another. (4)

I would recommend this group to everyone of all ages, because everyone has something to learn about the people and things around us. (3)

This was a great group with many things people can benefit from. (3)

I want others to know about all the good things we learnt. Let everyone do this course. (2)

I would like the children of the future to participate in this group. It is fun and you learn a lot of things. (2)

I would like others to learn to believe in themselves, I think this is an important thing to know. (2)

This was the nicest extra mural activity I have ever entered. (1)

I wish sociodrama would carry on through our school career. (1)

(NOTE: the request for the programme to continue came from every single group member in both schools. All three groups, on their own accord, drew up a petition for their school principal requesting further such groups and every participant

signed this. Members took responsibility to take their requests further. To date the researcher has received further requests for more such groups from some of the group members themselves, but nothing formally from the schools concerned).

4.4 THEMES THAT EMERGED IN THE PROCESS OF THE PROGRAMME

There were many "minor" themes that emerged during the process of the sociodrama programme, e.g. the need to be listened to, the need to appear to be comfortable with opposite sex children. The needs that are specifically related to adolescence will not be outlined here as this would make the study "endless". Only themes that were of significance with regards to the programmes functioning and the group aims will be discussed in detail.

4.4.1 The need to be respected as unique human beings

The strongest theme that emerged in the three experimental groups was the need group members had to be respected as unique human beings. Almost all the children at one stage or another during the programme stated that adults, both at home and at school, did not value their opinions nor were they respected as human beings. The members of group A in particular were very insecure about themselves and were initially very afraid of expressing any opinions or forms of creativity. Although Corey (1990:99) states that in the initial stages of group work all groups are characterised by a certain amount of fearfulness and anxiety, the children in group A exhibited a complete fear of participating (despite having volunteered to attend the programme). After exploring this with the group during the first sessions, and again once the members were more willing to risk themselves, it was very clear that these children had been "schooled" to obey and never question and they found the freedom within the group at times quite stressful as a result. This anxiety was not restricted to a particular racial group and seemed to stem mainly from experiences the children had had at home and with family.

4.4.2 The need to be creative

A second strong theme that emerged was the need these children had, once they felt accepted and safe within the group context, to be creative and explore their own frameworks. Members of groups B and C were more able to risk themselves than those in group A, for the reasons outlined in the previous paragraph. Despite these differences, the children appeared to blossom within the group and in some sessions were so taken up by the roles that they played that they even changed their names and created whole new identities. This seems to support the theory with regards to children learning best when they are involved behaviourally, affectively and cognitively in learning (Cushner, 1988; Banks & Banks, 1989).

4.4.3 The opportunity to be physically active

A third theme that became evident, that expands on the second theme, was the need the group members had to be physically active in sessions. These children, once they realised that THEY decided on what happened in the sessions and HOW it happened, spent a great deal of time jumping around, moving while they talked, dancing if they felt like it. One warm-up activity in particular created a great deal of excitement and discussion, i.e. the "moon walk" (see programme in Appendix 9). The group members were incredibly creative each developing their own crazy moon walk (some were enormous flamboyant leaps and dances). When the time came to evaluate the overall programme, the sessions the members remembered the best and were able to express great detail about the process, were all the sessions that had involved a great deal of kinesthetic energy. This is supported by Piaget (1968) who states that the memory of a child in this age group is dependent on activity.

4.4.4 A fear of those perceived as "different" to themselves

An important theme that emerged in the three experimental groups was the initial fear group members had about interacting with children of other cultures, namely the "black-white" interaction. This affected every child involved in the three groups.

Regardless of race, members ALL were scared that the opposite group would not like them, that they were better/worse than one another, that they were smarter/dumber than one another, i.e. that their perceived differences were so great that they could not be friends. The literature states that these perceptions are "learnt" ones, not based on personal experience but on the attitudes of parents, peers, significant others (Piaget, 1968; Hollin and Trower, 1986; Burman & Reynolds, 1986). During the process of the groups members had the opportunity to test out these learnt perceptions for themselves and by the end of the programme they all stated that they knew black and white people could be friends. All of the children formed friendships with one another, some forming pairs and sub-groups. Two young boys in particular in Group B became "best friends". These two boys, one black the other white, stated that they had never interacted with anyone of another racial group before and had so much to learn from one another. It was most heartwarming to watch these two, their enthusiasm and creativity spreading to the others in the group. The one child encouraged the other to join him in a variety of other extra mural activities and in response he learnt to be more physically at ease with his friend, hugging each other spontaneously at times.

4.4.5 The opportunity to be able to laugh spontaneously

A further minor theme that emerged and that appeared to enhance the learning that took place was the phenomenon known as "group glee" (Garvey, 1982:27). Sessions that appeared to engage all the members fully had periods in them when group members would spontaneously erupt in gales of laughter. At times the source of this laughter appeared to be anxiety about the warm-up or enactment for the session, at other times it appeared to be a way of releasing excess energy. Corey and Corey (1992:20) confirm this stating that the use of humour can be a valuable asset in the group process. This laughter served the function of both a catalyst and a form of catharsis (even the researcher at times could not refrain from joining in, notably when the "moon walks" were displayed).

4.4.6 The value of being able to learn affectively, behaviourally and cognitively

The themes outlined above all seemed to confirm the hypothesis that for cross-cultural awareness to take place, learning has to occur on the three levels discussed, behaviourally, affectively and cognitively. The atmosphere of the group where this learning takes place has to be "open" and supportive enough to allow for creativity, including being able to challenge other group members and the director/group leader at times. The children themselves stated that they remembered what happened best when they participated in the learning and did not just sit as passive listeners. The role-plays where they acted and "felt" left them with lasting impressions and during the last session they spent time reminiscing about all the things they had "done" during the programme (some of them had gone home and tried to engage family members in the session of the day, which also caused post-session learning).

4.4.7 The director as "model"

The director in the sociodrama groups observed that the statement made by Sternberg & Garcia (1989) was proved correct. They stated that if the director's role in the group remained one of an egalitarian member, taking on certain roles in order to facilitate the process, but not becoming an obvious "leader", then group members eventually almost forget that the director is there. This emerged strongly in the groups as the sessions progressed. The role of the director became a theme in itself, in that all the director needed to do was sometimes initiate the topic, warm-up for the session and then the group would do the rest. In later sessions members modelled the director's behaviour and began initiating the enactments themselves, linking what they had heard one or another group member say in an earlier session. This modelling of the director's role occurred in the three groups and different members took turns to "lead". The director remained aware of this process and in one of the sharing's after an enactment group members discussed this modelling. It

was from this that the director was able to deduce how "needy" the group members were for approval from adults as well as for more flexible, accepting role models.

4.4.8 The need for a more flexible education system

The "neediness" of group members was also a theme in sessions. Their need for approval initially, their need for "permission" to do or say things. Partly this could be assigned to the developmental stage group members were in (Conger, 1991). Another hypothesis could be that children in the South African education system (excluding those in some private schools) have been so schooled to "conform" and not express any individuality, that they are used to "modelling" any behaviour that appears to come from someone in "authority"(Kendall, 1983; Burman & Reynolds, 1986) and that to be perceived as a "good child" by these adults, children learn "to obey and not question". The alternate view is that because the education system is so rigid, children will use any opportunity to be creative that comes their way, any moment that seems to be open and flexible (Conger, 1991). According to Piaget's research (1968), children in this age group need to be able to express themselves, make mistakes and explore the world around them. An education system needs to be able to accommodate these developmental needs and not just plan to "teach information", but also help children gather experience about living.

4.4.9 The final session

A final theme that emerged was with regards to termination of the groups. All three groups requested that their final session be extended and that some form of group party be included. They took responsibility for organising their parties and in the session prior to the final one explored in great detail their own experiences of loss. The three groups discussed the different ways people deal with loss and also shared some of the rituals their own cultures engage in at times of death. Group A decided to create their own epitaphs and discussed funerals they had been to and what they meant to them. Although there was an increase in anxiety and chaotic behaviour in this session, as very often occurs when termination takes place, the

researcher was deeply moved by how "real" the pain of the loss of the group was for them and how open they were to share their feelings of sadness. Social work theory supports this "mourning" at the end of a group and how the expression of all these feelings can help the members "move on" (Anstey, 1983; Corey, 1990).

CHAPTER 5 - CONCLUSIONS AND RECOMMENDATIONS

The following chapter contains the conclusions of the research project. It also contains general recommendations as well as recommendations made with regard to future research.

5.1 CONCLUSIONS

From the results of the research outlined in Chapter 4, it would appear that the objectives of the study have been attained. It would further appear that the hypotheses described in Chapter 1.5 were supported. A brief discussion of these statements will follow.

5.1.1 The effectiveness of sociodrama as a method of cross-cultural awareness development

The results of the four different forms of measurement used in this study each have shown a significant shift in the attitudes of the participants in the sociodrama programme. These attitude changes were all significantly more tolerant, accepting and non-judgmental towards members of other cultural groups. Group members all developed new cross-cultural relationships and developed an insight into each others "worlds of difference". The sociodrama programme facilitated and encouraged this process in a way that more linear forms of learning cannot do, due to their focus on mostly cognitive learning. In sociodrama the action component and sharing of collective roles encouraged members to actively engage in a variety of "dramas" or enactments and "live out" portions of each others lives for a short time, thus enhancing cognitive, behavioural and affective learning (Sternberg & Garcia, 1989).

5.1.2 Participation in sociodrama groups enhances cross-cultural awareness development

The data obtained from both the Hare rating scale (Appendix 8) and the cross-cultural questionnaire (Likert type scale, Appendix 7) indicate that significant changes in awareness took place amongst all the experimental group members. Scores obtained from the control groups off the Likert type scale did not show any "positive" change in attitude towards cross-cultural groups, but appeared to indicate a "hardening" of existing stereotypes. According to Piaget (1968) the age group involved in the study is at that stage of development where hardening of attitudes takes place. If this age group is not exposed to alternative opinions or experiences, attitudes become entrenched and are significantly more difficult to change at a later stage.

The experimental groups all showed a trend towards developing a more accepting, non-judgmental attitude towards other cultural groups, as well as a more questioning framework with regards to opinions they were developing. This awareness appears to be sustained. Results of the third test, taken six weeks after the conclusion of the programme, indicate that the learning that took place was not just short term, but continued to influence group members. This conclusion is drawn from the fact that results continued to move in a more cross-culturally accepting direction in the experimental groups, while there was a move towards a more stereotypical viewpoint in the control groups. This indicates that those who participated in the study underwent a more lasting change in cross-cultural awareness.

5.1.3 Exposure to members of other cultural groups within a group work context helps create cross-cultural awareness

The responses from both the Likert type scale (Appendix 7) and individual member evaluations (Chapter 4: 4.3) indicate that this process did occur. Group members indicated that they had not only learnt more about others, but also formed

friendships cross-culturally, many for the first time ever. Group members also appeared to have learnt to suspend judgement about others until they personally had some experience on which to draw. This meant they were more aware of forming their own opinions and not just dependent on copying or modelling the opinions of others. Members also seemed to overcome their fear of those who are perceived to be "different".

5.1.4 Themes that emerged during the sociodrama process that support the development of cross-cultural awareness.

Themes that emerged during the process of the research also indicated that the two hypotheses outlined in 5.1.2 and 5.1.3 were supported.

5.1.4.1 *The need to be treated as unique human beings and to develop a respect (awareness) towards others*

Based on member evaluations of the programme and on process observations made by the researcher during the sessions, it was evident that the group members had a strong need for respect from adults. They also appeared to need to develop a belief in themselves. All group members discovered that people of other cultures and colours have the same rights and needs as everyone else, i.e. that they had more in common than they had previously thought. One child stated that "all people are separate, but equal" (the title of a recent movie - the media has already been mentioned as a source of influence with regards to the development of cross-cultural attitudes).

The results of this research indicate that without some form of conscious intervention, many children do not develop an awareness of or sensitivity to other cultural groups. Instead they model the attitudes of significant others in their lives and "learn" to be prejudiced without necessarily having any experience of their own to confirm this. The relative lack of movement in the control groups and "hardening" of stereotypical attitudes seems to confirm the need for "intervention".

Group members appeared to have very stereotyped ideas about people of other cultures, specifically black/white groupings, at the start of the programme. They were scared of one another initially, but as the process continued they discovered many common bonds and soon "forgot" the colour of their skins. Where initially they were scared to sit next to one another or work in racially mixed pairs or sub-groups, by the end of the process they often squashed themselves so close together in enactments that they could hardly breathe (they did laugh a great deal!) (See photographs in Appendix 10). Very few of the members had ever been friends with anyone of another cultural group, but by the end of the programme they all were friends to varying degrees.

5.1.4.2 *The researcher as participant-observer*

The role of the researcher as participant-observer and director in the sociodrama groups appeared to have played only a little part in the process that took place. As outlined in Sternberg & Garcia (1990), if the director plays an egalitarian role in the group and allows the group to develop its own style and interactional process, the director gradually becomes "invisible" and serves mostly as a "prompt" to enable the group members to continue with whatever it is they are engaged in. This definitely occurred in these groups, with members occasionally completely forgetting there was even an adult present. This freed the director to observe the processes more fully.

Obviously to be a "successful" director, one needs to be able to use a wide repertoire of group work skills. These skills have been outlined by many social and psychological group workers and will not be examined here as they form a "thesis of their own" (Konopka, 1972; Glasser et al, 1974; Douglas, 1976; Shaw, 1981; Corey, 1982; Anstey, 1983; Corey & Corey, 1988; Corey, 1990; Corey & Corey, 1992).

5.2 RECOMMENDATIONS

5.2.1 Intrapersonal development programmes

Group work programmes designed to build self-confidence and self-esteem can meet the needs of children who are insecure in their own self-worth. These programmes should further be designed and "run" in a way that the adults offer the children the respect they need as unique individuals. Children in this study definitely had a need not to be so "controlled" by the adults in their lives, but to have the freedom and space to experiment and learn for themselves. Programmes that encourage questioning, problem solving and decision making, as well as including the component of encouraging members to learn more about themselves, i.e. basic life skills, are one way of meeting this need.

5.2.2 Cross-cultural programmes

South Africa is on a new road of cultural openness - structures such as schools, training centres, youth movements and religious organisations, should all explore the possibility of offering some type of cross-cultural group experience to the young people who make use of their services. As the research has shown without direct participation in such programmes, cross-cultural awareness is less likely to occur.

Cross-cultural programmes should not only be aimed at the adolescent or youth population. Young people do not live in isolation and many of their attitudes and stereotypes have been modelled from the extra-parental significant adults in their lives. Facilities aimed at the adult population, including tertiary educational facilities and commercial employee assistance programmes, need to encourage the development of a more tolerant perspective towards those of differing cultures. Sociodrama as a group work method is cost effective and efficient and is one way of providing this service.

5.2.3 Parental input

One way of minimising children modelling prejudice is for parents to become more aware of the vital role they play in this regard. Programmes can be offered to adults, encompassing the same principles of the sociodrama programme, to help create cross-cultural awareness and then these adults in turn can model new forms of attitudes and perspectives to their younger audiences.

5.2.4 Education for group leaders/directors

Sociodrama as a method of group work requires that the process be "member driven" (Sternberg & Garcia, 1989). As such any person planning to run such a group needs to be a competent client-centred (or should it be group-centred) group worker. The leader needs to feel comfortable "follow-leading" and requires patience and flexibility with the sometimes very chaotic and noisy interactional patterns that emerge. Training of such group workers should not only encourage the client-centred approach, but also develop the creativity of the leader in making use of other "skills" such as music, art, dance, games and stories (Weeks et al, 1977; Ladd, 1981; Scannell & Newstrom, 1983; Rose, 1987; Sternberg & Garcia, 1989; Wentz & McWhirter, 1990; Hudson et al, 1991).

5.3 FUTURE RESEARCH

This research study highlighted the need for a scientifically researched, reliable, user-friendly cross-cultural attitude scale that is relevant to South African conditions. Different scales need to be developed for differing age groups. Although there are many organisations and individuals working in the field of cross-cultural development, to the researcher's knowledge no formally recognised measurement tool exists. This was confirmed by the HSRC and an extensive library search.

Group process in sociodrama groups is very difficult to measure as there are no structured objectives established for the group to achieve. Research is possible

with regards to developing a scale along the lines of the Hare scale (Appendix 8) to record certain themes and categories of actions that occur. This will make it easier to identify common themes that emerge in sociodrama programmes that can enable the researcher to assess more reliably what the value of such groups is.

□

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APPENDIX 1

28 Cragg Street
Rynfield
Benoni
18 August 1992

The Principal
Mrs R. Snelling
Willowmore High School
Benoni

Dear Mrs Snelling

Re: Sociodrama groupwork programme.

As discussed telephonically I have enclosed a copy of my thesis proposal. I would greatly appreciate it if you could read it and then call me to arrange an interview where we could discuss any questions you might have.

I think I should add that although many professionals and organisations have been running various types of group work programmes (Life skills training, drug preventive counseling etc.), according to the HSRC this will be the first formally researched cross-cultural sociodrama programme in South Africa. As such I believe that the schools who participate in this programme will be involved as "pioneers".

I am also negotiating with organisations such as Lions and the Roundtable for assistance re: transport for the children, which should make it more accessible for those who really wish to participate.

Your kind consideration of my request will be appreciated.

Yours sincerely

Liz Norman (Mrs)

APPENDIX 2

28 Cragg street
Rynfield
Benoni
1514
31 December 1992

The Principal
Mrs R. Snelling
Willowmore High School
Benoni
1501

Dear Mrs Snelling

Re: Cross-cultural sociodrama groups with standard 6 pupils

This letter serves to confirm the running of these groups at your school during January to April 1993. As discussed telephonically a questionnaire (attached) will be given to each standard 6 pupil which will serve to recruit members for the group. I would greatly appreciate it if you could counter-sign the enclosed covering letter so that the parents know that this project has your approval and return it to me as soon as possible. You will note that I have modified the programme in order to make it more accessible to the children. It will now be run over a period of 12 weeks, once a week, instead of twice a week for 8 weeks.

I will deliver copies of the letter and questionnaire on the 6th January and request permission for them to be handed out to all the standard 6 pupils before Friday 8th January. The questionnaires have a return date of the 11th January and I will arrange to collect them from the school on this day. The groups should be able to commence the following week, depending on the results of the questionnaire. I will inform you of the exact days as soon as they have been confirmed.

Many thanks for your support and interest in this project. I look forward to working with the pupils and staff of your school in this venture. If you have any last minute queries I can be reached at (tel) 849-2282 (all hours) or a message left at 740-7349.

Yours sincerely

Liz Norman

APPENDIX 2

28 Cragg street
Rynfield
Benoni
1514
2 January 1993

The Principal
Mr A. Kichenbrand
Brakpan High School

Dear Sir

Re: Cross-cultural sociodrama groups with standard 6 pupils.

As discussed in our interview I will be running a series of cross-cultural groups with certain of your standard 6 pupils during January to April 1993. It would be appreciated if you could countersign the attached letter to parents and pupils thus confirming that the programme has the school's approval. This letter will then be photocopied and be given out to all standard 6 pupils, together with the recruitment questionnaire (a copy enclosed).

Although initially pupils were to have been approached at the end of 1992, after careful consideration I accepted the suggestion offered by the principal of Willowmore High School to only recruit children at the start of the new term. I request the opportunity to leave each of your standard 6 class teachers with a number of these questionnaires, which are to be given out to the pupils during the first week of school. The completed questionnaires are to be returned to the teachers by the 11th January 1993, when I will collect them and evaluate them. Depending on the days selected by the children, the groups should be able to commence the following week. I will inform you of the exact days as soon as they have been confirmed. You will also note that I have modified the programme in order to make it more accessible to the children. It now takes place once a week over a period of 12 weeks instead of twice a week over a period of 8 weeks.

Many thanks for your support and interest in this project. I look forward to working with you and your staff in this venture. If you have any last minute queries, I can be reached at (tel) 849-2282 (all hours) or a message can be left at 740-7349.

Yours sincerely

Liz Norman

APPENDIX 3a

TO ALL STD SIX PARENTS AND PUPILS - 1993

PLEASE SPEND TEN MINUTES OF YOUR TIME READING THIS LETTER AND QUESTIONNAIRE. RETURN THE SIGNED LAST PAGE TO THE CLASS TEACHER BY JANUARY 11 IF YOU WOULD LIKE YOUR CHILD TO PARTICIPATE IN THE PROGRAMME DISCUSSED.

Your school has been selected as one of two schools on the East Rand to participate in an unique learning experience. A Mental Health Masters student from UNISA (who is also a qualified social worker with over ten years experience) will be conducting a series of CROSS-CULTURAL SOCIODRAMA GROUPS with standard 6 pupils from January to April 1993 (exact dates will be determined according to responses on questionnaire).

Over 200 of these groups have been successfully run by the social worker with over 500 children in private schools in Johannesburg and, for the first time, are being offered to pupils in government schools.

The purpose of these groups will be to offer the pupils the opportunity to adjust to the demands of their new school and new friends. The groups will be aimed at:

- (i) developing interpersonal and communication skills, including problem solving and decision making skills, leadership skills;
- (ii) creating an awareness of the uniqueness of each individual and an acceptance of those who are different;
- (iii) equipping pupils with the skills required to cope with the demands of learning and living in a multi-cultural society;
- (iv) providing an opportunity for pupils to interact in a growth oriented, experiential, cross-cultural environment.

These groups are based on sociodrama principles, i.e. they are FUN and involve stories, music, games and roleplays. They do not involve lessons or exams. The groups have been developed in a way that enhances the skills children need in order to interact with those of other cultures and helps prepare them for the relationships and decision making they are faced with in the "new South Africa".

The sociodrama model being followed has been successfully adapted in America, Israel, Italy, Germany and now in South Africa. As the first programme in each school is being offered under the auspices of UNISA, it is being offered free of charge. Should more such groups be requested, a fee will be negotiated.

It must be stressed that the groups are NOT therapy groups and will not be dealing with individual problems. Issues are purely growth and group related. The group programme is intended to be a positive learning experience for all those involved.

The groups will take place one afternoon a week, on school premises over a period of twelve weeks. The membership is restricted to ten children to ensure maximum interaction and learning for those involved. For this reason it is essential that parents enrol their children early. Should anyone require further details, please contact Liz Norman at (7 am to 10 pm) 849-2282 or leave a message at 425-1564 (working hours). Children can be enrolled telephonically, but membership will only be confirmed on receipt of the signed questionnaire (attached). It is therefore essential that the signed enrolment questionnaire be returned to the class teacher or principal by the 11 January 1993.

The only restrictions on membership are that the standard six pupil be comfortable conversing in English, that the pupil is new at the school and that both pupil AND parent consent to attending the groups.

Thank you for your time spent reading this letter.

Yours sincerely

(Social Worker)

(School Principal)

APPENDIX 3b

ENROLMENT QUESTIONNAIRE FOR SOCIODRAMA GROUPS

Name of pupil: _____

Name(s) of Parent(s) _____

Address: _____

Tel.No(s): _____

Date of birth of pupil: _____

I, the undersigned PARENT, would like to enrol my child in this group work programme. I assume responsibility of ensuring that my child attend all 12 sessions (unless there is an emergency) as his/her attendance will be vital to the development of group interaction.

Signed: _____ Date: _____

I, the undersigned PUPIL, would like to be part of this groupwork programme. I have the consent of my parent(s) to participate in the 12 week programme.

Signed: _____

PLEASE TICK OFF THE BLOCKS THAT INDICATE THE AFTERNOONS AND TIMES THAT IT WOULD BE MOST SUITABLE TO ATTEND THE PROGRAMME. The venue will be at your school. Total number of sessions: 12

	2 to 3.30 pm	2.30 to 4 pm	3 to 4.30 pm	
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				

Thank you for your support of this programme. Members will be contacted individually and informed of the date of the first session.

Should parents anticipate transport problems please contact Liz Norman so that some arrangement can be made in this regard.

APPENDIX 4

URGENT TO ALL STANDARD 6 CLASS TEACHERS

Re: Cross-cultural Sociodrama Groups.

Please ensure that your pupils are each given one of these letters to take home to their parents before Friday 8 January. They need to return them to you by Monday 11 January. They will be collected by the social worker on the 12 January. All instructions to the parents are clarified in the letter.

The principal of your school is aware of this request and has approved the project concerned.

Your co-operation in this regard will be greatly appreciated.

Yours sincerely

Liz Norman
(Social worker)

NOTE: Before the actual running of these groups EACH standard 6 pupil will be requested to fill in an attitude questionnaire, regardless of whether they will be participating in the groups or not. It would be appreciated if you, the class teacher, could inform me in a brief note of when the best time would be to administer the test. It takes between 5 and 10 minutes to complete and would need to be done on or before Friday 15 January.

The same questionnaire will be administered once again at the end of the 12 week programme and again 6 weeks later. Arrangements for these two tests will be made with you closer to the time.

If you would like further details of the programme, your principal has a copy of the proposal. If anyone would like to discuss it I can be contacted at 849-2282.

Once again thank you for your assistance and co-operation in this project.

APPENDIX 5

28 Cragg Street
Rynfield
Benoni
1514
14 January 1993

The Principal
Mr A. Kichenbrand
Brakpan High School

Dear Mr Kichenbrand

Re: Cross-cultural sociodrama groups - std 6, 1993

The following children have been accepted for the above mentioned programme. Due to an excellent response to the letter sent to parents and pupils, a second group will be run (also free of charge). Unfortunately, as membership was limited not all children can be catered for. Should those not included in the programme still wish to be part of such a group, a similar programme can be negotiated later in the year.

Many thanks to all your staff, parents and pupils for their excellent support. I hope the groups will be a very rewarding experience for all involved.

Yours sincerely

Liz Norman

Each Monday: 2 to 3.30 p.m. (all on school premises for 12 weeks)
(Names have been omitted to ensure confidentiality. The letters of the alphabet have been used instead, ranging from "a" to "t").

Each Tuesday: 2 to 3.30 p.m. (all on school premises for 12 weeks)

APPENDIX 5

28 Cragg Street
Rynfield
Benoni
1514
13 January 1993

The Principal
Mrs R. Snelling
Willowmore High School
Benoni

Dear Mrs Snelling

Re: Cross-cultural sociodrama groups - std 6, 1993

The following children have been accepted for the above mentioned programme. Due to the number of members in the programme being limited, not all children who responded can be accomodated.

Wednesdays: 2 to 3.30 p.m. (all on school premises)

(Names have been omitted to ensure confidentiality. The letters of the alphabet have been used instead, starting with "u" and ending with "cc").

I look forward to working with these children and would like to thank your staff, especially Mrs Croach, for their assistance.

Yours sincerely

Liz Norman

APPENDIX 6

28 Cragg street
Rynfield
Benoni
1514
26 April 1993

The Principal
Mrs Snelling
Willowmore High School
Benoni
1500

Dear Mrs Snelling

Re: Cross-cultural sociodrama groups.

I would like to inform you that the last of the above mentioned groups was run during the last week of the last academic school term. Before I can provide you with the final results of the programme, I need to administer one final questionnaire to the standard 6 pupils. If at all possible, could this be arranged to take place during the first or second weeks of May? The questionnaire is the same one that the pupils completed last term and does not take longer than 10 minutes to complete. Detailed instructions are outlined on the questionnaire. I realise that it is impossible to test all the standard 6 pupils and that last term 2 classes were tested. Could the same two classes be retested? This would be greatly appreciated. I will collect the completed questionnaires on Friday 14 May.

Despite not having the results of the final questionnaires, I can tell you that preliminary results show that a tremendous learning took place amongst group members. It was a wonderful experience for both myself and the children, with 100% of the children requesting additional such programmes. Written evaluation from the group members state (and I quote) "the group taught me that black and white people can live together. No-one is better or not equal to another". "I learnt to speak my feelings and how to communicate with others. I also learnt to like others who are different to me". "Sociodrama showed me how we can all work together as one group. People all have their own opinions and I have my own too, but we can still live together". "I learnt to like people for what they are. I think the children of the future should also be part of this group. It teaches you how to live with others." "I learnt to believe in myself and I think other children should learn this too because it is important to know."

As these comments indicate, it would seem that the groups achieved their purpose. The completed evaluations, hopefully, will confirm this.

I would like to take this opportunity to thank you, your staff and the group members for allowing me to work with you for a brief time. In particular I would like to express my sincere gratitude to the group members who were so willing to share their experiences, feelings and ENERGY. I would appreciate it if you could express my thanks to all involved at one of your school assembly meetings.

I would also appreciate it if the group members could be called together to also complete the final questionnaire. I would appreciate it if theirs could be kept apart from the rest of the standard 6's (or else I won't be able to compare the results). The group members were:

(names omitted for the sake of confidentiality)

Once again my sincere thanks for all your assistance.

Yours sincerely

Liz Norman
(social worker)

APPENDIX 6

28 Cragg Street
Rynfield
Benoni
1514
26 April 1993

The Principal
Mr A. Kichenbrand
Brakpan High School
Brakpan
1540

Dear Mr Kichenbrand

Re: Cross-cultural sociodrama groups.

I would like to inform you that the last of the above mentioned groups was run during the final week of last term. Before I can provide you with the results of the programme, I need to administer one final questionnaire to all the standard 6 pupils. It is the same questionnaire that they completed last term and does not take longer than 10 minutes to complete. If at all possible, could this be arranged to take place sometime during the first two weeks of May. I will collect the completed questionnaires on Friday 14 May. All the children who participated in the sociodrama children are to place a big cross on the top of their form, so that I can evaluate their results separately. Their names are listed at the end of this letter.

Despite not having the results of the final questionnaires, I can tell you that preliminary results show that a tremendous learning took place amongst group members. It was a wonderful experience for both myself and the children, with 100% of the members requesting additional such programmes.

Written evaluations from the members state (and I quote) "sociodrama teaches you about others and how to work in teams. I am more self confident and have made new friends", "I have learnt very much about myself and others. I learnt to consider others also as human beings who have different ideas, but who are also special", "Everyone has feelings and we all are different, but we can still be friends", "I learnt to be more sure of myself, to love myself and never give up for not doing well", "Sociodrama teaches teenagers to communicate and love others and how to deal with the future", "I learnt to trust other people and how to share with others. I have met some very good friends and learnt to be considerate", "I learnt to like people for what they are. I think the children of the future should be part of this group because it teaches you how to live with others", "If I had a few wishes one would be to continue these groups until I leave school. I have learnt to overcome some of my fears and to believe in myself. I think this is an important thing for children to know".

As these comments indicate, it would seem that the groups achieved their purpose. The completed evaluations, hopefully, will confirm this.

I would like to take this opportunity to thank you, your staff and the group members for allowing me to work with you for a brief time. I would greatly appreciate it if you could express my gratitude to all concerned at a school assembly, with a special thank you to Mrs Stanton for her assistance and the group members who shared of themselves so freely, honestly and **ENERGETICALLY**. They are a tremendous group of young people and I wish them well.

Once again my thanks for all your support.

Yours sincerely

Liz Norman

Group members (to place a cross on their questionnaires):
(names omitted to ensure confidentiality)

APPENDIX 7

CROSS-CULTURAL ATTITUDE QUESTIONNAIRE - STD 6 1993

PLEASE READ THE FOLLOWING QUESTIONS CAREFULLY. THIS IS NOT A TEST AND DOES NOT COUNT FOR MARKS. THERE ARE NO RIGHT OR WRONG ANSWERS TO THE QUESTIONS. JUST PICK THE ONE ANSWER THAT YOU THINK IS WHAT YOU BELIEVE\KNOW. YOUR NAME IS NOT ON THIS FORM SO PLEASE BE VERY HONEST. DO NOT DISCUSS YOUR ANSWERS WITH ANYONE ELSE UNTIL YOU HAVE HANDED IN THE COMPLETED FORM. IT SHOULD TAKE YOU ABOUT 10 MINUTES TO FILL IN THIS FORM - THANK YOU.

For each question place a cross (X) ONLY in the ONE box that best answers the question for you.

	strongly agree	possibly agree	possibly disagree	strongly disagree
1. Not all people are born equal				
2. People who are different scare me				
3. I scare people who are different to me				
4. I am a racist person				
5. People CANNOT change their attitudes towards others				
6. I cannot tell others how I honestly feel about them				
7. Poor people deserve to be that way				
8. All people must believe in the same God				
9. All Germans hate Jews				
10. Black and white people can never be friends				
11. All Afrikaans people are narrow-minded				
12. All Black people hate the government				
13. All White people hate Black people				
14. I only like people like me				
15. I have no friends of a different colour				
16. I think I am better than most other people				
17. I would never go to a Black doctor if I was ill				
18. All Russians are communists				
19. People who can't speak English are stupid				
20. People who live in big houses are rich				
21. Poor people are dirty				
22. People who live in shacks are dangerous				
23. All Jews are wealthy				
24. All English people are from Britain				
25. I never sit next to a person of a different colour on the bus				
26. All Portuguese people own cafes and fish shops				
27. No Black people live in large houses				
28. No White people are poor				
29. People who wear glasses are smarter than others				
30. Boys are stronger than girls				

ONCE YOU HAVE ANSWERED ALL THE QUESTIONS, PLEASE HAND THIS FORM IN.

IT WILL BE USED BY A UNIVERSITY STUDENT IN HER STUDIES AND NOT BE SEEN BY ANY TEACHER AT YOUR SCHOOL. THANK YOU FOR YOUR CO-OPERATION.

APPENDIX 8

Four Dimensions: Observer's Recording Sheet (Hare, A.P. Four Dimensions Of Interpersonal Behaviour. Psychological Reports, 1972, Vol 30: 499-512, Figure 10).

	Subject Rating
I. <u>UPWARD-DOWNWARD</u>	
Very dominant - more dominant than necessary, pushing, not allowing others to speak, shouting.	----7
Dominant - continually initiating conversation, blocking path.	----6
Slightly dominant - any slight hint of dominance, approaching the other person, occasionally initiating dialogue.	----5
Neutral.	----4
Slightly submissive - the slightest bit submissive, hesitating, avoiding looking at the other person.	----3
Submissive - backing off, obviously avoiding the other person, speaking only when spoken to, acknowledging an order.	----2
Very submissive - running away, cringing.	----1
II. <u>POSITIVE-NEGATIVE</u>	
Very positive - "gushing", hugging, kissing, other signs of extreme affection.	----7
Positive - agreeing, smiling, encouraging,, overt signs of friendliness.	----6
Slightly positive - the slightest signs of friendliness smiling, being pleasant.	----5
Neutral.	----4
Slightly negative - not smiling, gloomy.	----3

Negative - hostile, challenging, disagreeing. -----2

Very negative - nasty, angry. -----1

III. SERIOUS-EXPRESSIVE

Very serious - soberly involved in the task with indications of high inertia, i.e. would be difficult to move to a lighter vein. Indications of anxiety about turning from task. -----7

Serious - giving information or opinions that indicate serious involvement in the task. -----6

Slightly serious - routine agreement or other indications that individual is paying attention to the work. -----5

Neutral. -----4

Slightly expressive - smiling or other indications that individual finds situation amusing and is not very involved. -----3

Expressive - joking or laughing or other forms of relief from the tension of the serious nature of the task. -----2

Very expressive - giving support to others regardless of task performance. Obvious signs of flight from the task (through fantasy or acting out) that make it difficult for others to do serious work. -----1

IV. CONFORMING-ANTICONFORMING

Very conforming - clear statements or action indicating that others should stay in line with group norms. -----7

Conforming - seeking to be guided by group norms by asking for information or suggestions. Revealing a constriction of fantasy life and social patterns in line with group norms. -----6

Slightly conforming - acting in an accepted way for this group, especially in response to requests for conformity. -----5

Neutral. -----4

Slightly anticonforming - shows tension or slight resistance to group activity. -----3

Anticonforming - acting in ways that are clearly different from majority, although within accepted limits for the group as a whole. -----2

Very anticonforming - withdrawing from the field, describing fantasies that reveal individual goals rather than group goals. Urging anarchistic values. -----1

APPENDIX 9

PROPOSED SOCIODRAMA PROGRAMME FOR CROSS-CULTURAL AWARENESS DEVELOPMENT WITH STANDARD SIX PUPILS - 1993

Group leader: Liz Norman

Schools involved: Brakpan High School, Willowmore High School Benoni
Standard 6 pupils.

The following programme will be used as a GUIDE in the sociodrama process. The group leader will be gathering information from the groups throughout the process, in order to meet the specific needs of the group and link these with the focus of the programme. It should be noted that during the warm-up certain themes may arise which will then give new direction to the sessions enactment. It may also occur that during the sharing, certain common issues arise which may also give rise to the next session's enactment. All the warm-up activities for the sessions will be the same (i.e. constant) for the three different groups being run.

Every session begins with an introduction. During this stage the members and the leader are also involved in clearing the tables and chairs away and forming a circle for the members. This "action" serves to loosen up the members as well as to concretely highlight the fact that the session, although conducted in a classroom, is going to be different and involve them all fully (Blatner & Blatner, 1988).

All warm-ups have been modified to stimulate the group to discuss cross-cultural issues, either directly or indirectly. All warm-ups encourage creativity, spontaneity and group interaction and these factors will therefore not be

listed as a "purpose of the session", because they are viewed as an ongoing theme.

All warm-ups will be used as "triggers" for the sessions enactment.

Where possible acknowledgement has been given for the games/warm-ups used. Some have been modified over the years by the group leader, with the help of colleagues and past group members. Acknowledgement is given to those "unknown sources" for the contribution their activities have made.

PROGRAMME OUTLINE:

SESSION 1:

Introduction: Brief introduction of group leader and programme.

Clarification of sociodrama and group "norms", i.e. no-one will be forced to do anything they don't want to, no marks will be allocated for performance in the sessions.

Hand out questionnaires to be completed immediately.

(Appendix 7)

Briefly discuss members expectations of group

Warm-up: "Nonverbal introduction" (Scannell & Newstrom,1983:153). group breaks up into couples. Sit facing each other with knees touching. Are to "interview" one another for 5 minutes and obtain information that will allow them to introduce partner to the group BUT are not allowed to talk. No questions, comments or any kind of oral communication is allowed. Can be as creative as they like in the interview. After the ten minute interviewing period members introduce their partners verbally to the group. Partner can add or delete information gathered. After everyone has been introduced, brief discussion and enactment on how this activity made them feel. (Tends to create much laughter and excitement). What did they learn about people who are unable to speak. What did they feel like during this activity? What ideas do they have about people who are different?

Sharing and closure: At the end of each session group members will be asked to share their experiences of both the warm-up and the ensuing enactment. Themes will be identified and the group "director" will feedback general comments or observations made by the members during the process. Areas that may be built into future sessions will also be discussed. As this

process will occur after each session, it will not be specifically outlined after every planned session in this outline unless there were specific instructions for members, e.g. homework for the next session.

SESSION 2:

Introduction: this will be similar for all sessions and so will not be repeated before every planned warm-up in this programme outline. In the introduction group members are welcomed to the session. They are briefly invited to share any experience that the group may be interested in enacting during the time that it takes them to organise the room and get settled.

Warm-up: "Blindfold game" (unknown origin). (As this is only the second session members may still be very scared and shy about what they will be doing together. Enactment will help focus on these feelings and help develop some form of trust within the group).

Group breaks up into pairs (different pairs to the ones they were in for the session one). One of each pair is blindfolded. Sighted partner to take "blind" partner by the elbow and follow group leader around the school. Sighted partner is responsible for the well-being of blinded partner (explained before setting off). For the first half of the journey the sighted partner is not allowed to speak, but only use non verbal cues. For the second half speech is allowed. Partners then trade places and journey is repeated. The warm-up gives rise to the enactment which focuses on trust in relationships.

Sharing: Group members share their experiences of being blind, includes fears, feelings, how experience could have been changed, the role speech played, the role non-verbals played, what it felt like to depend on a relative stranger. Also discuss their experiences of being the sighted partner - what differences were there between the roles, what responsibilities did they have, what role does trust play in relationships, how easy is it to trust

others. What would have made the journey easier/harder? Do they think it is easy/difficult being different, dependent? What did they learn from the game about life/self/others? (Enactment may bring up other issues for sharing).

SESSION 3:

Warm-up: "Multicultural person" (Weeks, Pedersen & Brislin, 1979:94). Group leader clarifies to group that she wants them to group themselves according to the "rules" she will call out, all of which are neutral categories. Members to clearly show when they are together in a group. Group membership will change according to each new rule called out. Group leader then calls out the following "rules": all people with black shoes on to get together; all those with the same colour underwear; all those with divorced parents; all those who are the oldest in their families; all those with the same colour eyes; all those who play tennis; all those who want to go to university one day; all those who are of the same religion; all those who watch TV; all those with the same colour hair; all those who love carrots; all those who have a boy/girlfriend; all of those with the same size family; all of those that speak the same number of languages; all of those who would like to go mountain climbing; all those who would like to spend a day with Madonna; all of those who have fillings in their teeth; all of those with the same hobbies. (As the game progresses the leader can move to less neutral categories).

The warm-up should have relaxed the members, created a great deal of common ground and discussion. Discussion depends on the dynamics that arose during the group. Leads into own enactment.

SESSION 4:

Warm-up: Stranded in the desert (Bond, 1988).

Social worker explains that everyone must listen to the story being told as it won't be repeated. They will be asked certain questions at the end which they are to solve using the information given to them in the story. Before the story is told they are to divide themselves into 2 or 3 groups (they decide) and elect one person from each group to write.

They will have to write down certain things at the end of the story, but details about this will be given to them later. Social worker then reads the following story:

There is nothing quite as beautiful as a desert night. And there are few places more dangerous to be stranded in than the desert, during the night or the day. You are one of the members of your school's geology club. You are on a field trip to study unusual formations in the New Mexico desert, USA. It is a week in the middle of one of the hottest summers recorded in this area. You have been driving over the old trails far from any road in order to see out of the way formations. At about 10.30 a.m. the specially equipped minibus in which you are travelling overturns, rolls into a 40 meter ravine and burns. The driver, teacher and the professional advisor to your club are killed. The rest of you are relatively uninjured.

You know that the nearest farm is approximately 100 kms east of where you are. There is NO closer habitation. When your club does not return to its hotel that evening, you will be missed. Several persons know generally where you are, but because of the nature of your outing they will not be able to pinpoint your whereabouts.

The area around you is rather rugged and VERY dry. There is a shallow water hole nearby, but the water is contaminated with worms, animal faeces and urine, and several dead mice. You heard from a weather report before you left that the temperature would reach 52 degrees, making the surface

temperature 62 degrees, in other words it is so hot that more than an hour in the sun would kill you.

You are all dressed in lightweight summer clothing and you all have hats and sunglasses.

While escaping from the minibus each member of your group salvaged a number of items. There are 12 in all. Your group's task is to rank these 12 items according to their importance and ending with the least important. The group has to ALL agree on the rating that each item receives. As there are only a few of you in each group, you have to stick together. Once you have ranked the 12 items, you have to select only 6 of them. These 6 you will carry with you. You also ALL have to agree on which 6 you want to take with you. Your aim is to SURVIVE. You must be able to give reasons for why you have selected your 6 items you will be taking. If any of you disagree with the ranking or the item selected to be carried, DO NOT just agree for peace sake. Try to convince and persuade the others in any way you can think of as to why they should change their minds and agree with you.

These are the 12 items for you to rank and select from:

1. magnetic compass
2. 3 meter by 3 meter piece of strong light blue canvas
3. a book, Plants of the desert
4. rear-view mirror
5. large sharp knife
6. battery operated torch
7. one jacket per person
8. one see-through plastic ground sheet per person
9. 1 loaded pistol (6 bullets)
10. 250 ml container of water each (1 cupful)
11. accurate map of the area
12. large box of matches

another better. Warm-up should lead into enactment of how people see themselves and where does this picture come from. Do others view them differently? Would they introduce themselves differently if they were doing this with their cousins, siblings etc. Group members to evaluate whether the objects chosen do in fact describe the individual or not. What would they have chosen for that person?

SESSION 6:

Warm-up: "Unusual objects" (Sternberg & Garcia, 1989:182). Group leader brings a selection of strange objects (e.g. parts of other bigger objects) that are almost unrecognisable. Places all these objects in a pile on the floor in the middle of the group (no explanation of what these things are). Each person is to choose one and make up a story of what the object is for (does not have to be what the item REALLY is for, can create whatever use they feel like) and try to sell it to the group. Members can be as weird as they like (there is no right or wrong in this game). Leads to enactment about individual perspectives, how they develop, change etc. Members share own perspectives, where they come from, how they can be changed, how they influence others.

SESSION 7:

Warm-up: "Name Game" (source unknown). This game builds on the enactment in the last session of where ideas that are similar and different come from. It also highlights the fact that most behaviour (including prejudice) is learnt and can, therefore, be unlearnt. It also stresses that "difference" or weirdness/craziness/culture can vary according to contexts.

Group leader asks group to divide into 2 smaller groups. Members in one group are each given a label which they are not allowed to look at (and other members are not allowed to read aloud). The group with the labels is then

Sub-groups then spend time working out their rankings, items to be selected and reasons for selection. Social worker observes the interactional processes in each subgroup and how consensus is reached.

Enactment: Once the groups have reached their decision they come together in one big group to discuss their answers. The discussion should lead to the enactment either of the story or of concepts raised by it (members may have their own idea about how to enact the concepts raised). They also discuss how they reached consensus and what they noticed about one another during this process. Members are encouraged to share their ideas about why people react differently when in stressful situations. Do past experiences make any difference? Can people be taught new ways of responding. Did they notice anyone in their group being more "convincing" than others and what made them so? Did they notice similarities about one another? How did they react to one another's arguments about what to carry and what to leave? Would they have survived this ordeal without the help of their companions. What conclusions can they draw that may help them in every day situations?

Closure: Summary of what they learnt most in this session by group members. Brief question time. Ideas for next session. Members asked to each find something that they think best describes them and to bring it to next session. Can be anything: a book, picture, plant, toy, etc. End of session.

SESSION 5:

Warm-up: Members were asked at end of last session to bring something that best describes them to this session. This can be something they made, found (plant, picture, clothing etc.) Members to introduce themselves to the group by means of their selected item. To explain why it is special and why it best describes them. Others to ask questions in order to get to know one

given a controversial topic to discuss (for about 15 minutes) while the other members sit around them and make notes of what they observe happening. Group with labels is to respond towards one another ONLY in terms of the labels (which group leader has made before hand). Labels are:

- I'm a bully, fear me
- I am stupid, treat me as such
- I am shy, ignore me
- I am brilliant, ask my advice
- I am a clown, laugh at me
- I am a scapegoat, blame me

Topics for discussion can include: if someone in your class has AIDS, would you sit next to them; if a friend in your class fell pregnant what would you do; if a teacher tried to kiss you what would you do; if you saw someone cheating what would you do; if you meet someone in a wheelchair what do you do.

Groups swap places (enactment is later). Second group is told that they will be doing something very different. Members are taken outside one by one sworn to secrecy (that they won't tell the others what they have been asked to do) and told what they need to do in the group. When all members have their role they sit in a circle on the floor and discuss one of the above mentioned topics. The other group sit around them on chairs and make notes of all they observe. (Group leader has told members individually how to act e.g. to jump up and box anyone who says anything; to keep saying "I have the answer" until someone notices and then to say "I forgot it"; to say absolutely nothing even if threatened by others; to keep asking one particular person for their opinion (the person who has to keep quiet); to keep saying "how smart you are" to the person who is boxing the others; to keep asking for explanations.

(NOTE: if group gets very involved in the first part of the name-game, this can be used as the basis for the enactment. If necessary the game can extend

over two sessions or only half be used, if the group is able to perceive the meaning and learning in the game based on only the first half.)

Sharing: Members to share how it felt (a) being treated according to a label that they did not know. How many guessed what their label said? (b) how did it feel like being told to behave in a certain way? Could the others guess what their labels were? How easy is it to change your behaviour according to the expectations of others? What did it feel like not being able to control how others behaved towards you? What feelings were experienced? Do other people give us labels in life - who/how/when? What do we do? Do we give labels to others? What one label could each person think of that has been applied unfairly to them? How can they change this label? What one label have they given to others? How can they change this? Do the responses of others influence the way we behave - do they have examples? Does our behaviour influence the response of others - examples? What has been learnt from this exercise about our self and others (re: blaming and taking responsibility). How does "conditioning" influence the way we perceive others (and things)?

Closure: Members are asked to each think of one thing they would like to tell others about themselves but have always been too shy/scared/ embarrassed or unsure to say. They have a week to do this. Will be used during next session.

SESSION 8:

Warm-up: Members to work in threes to develop/draw/write/role-play a message they would like to share with the others about how special they (the 3 presenters) are. To do it in such a way that it cannot be misunderstood or distorted. To use whatever they like to make sure the right message gets across (and how they will check this). To use the homework from last session if possible, i.e. the one thing they would like to tell others but have always

been to shy/afraid/ unsure etc. to say. (Preparation - 15 minutes; presentations - 15 minutes; enactments thereafter).

SESSION 9:

Warm-up: "Unravel the Mess" (source unknown). Tangle 6 pieces of the same length wool, leaving the ends free. Each person to hold one end and NOT let go. Aim is to untangle the wool by twisting and crawling all over one another, but WITHOUT LETTING ENDS GO. Very often leads to enactment, but does sometimes need a back-up warm-up.

Warm-up (if needed): "Hotline" (source unknown). Group is divided into 2 teams. One person from each team is selected and taken out of earshot. These 2 are told the following story: Amelia and Vusi are twins and, although they fought a lot at home, they support each other outside the house. One day Amelia came home crying after a fight with her best friend Catherine. Vusi was very angry about the fight, but he could not smack Catherine as she was a girl, so he hit Catherine's first cousin Jacob instead. Jacob did not know what he had done to deserve this and went and told his friend Tom not to spend lunch time with Vusi any more.

These 2 members then repeat the story to one other person in their group without others hearing. This person in turn repeats the story and so on until everyone has heard it once. The last person to hear the story comes to the front of the group and repeats what has been heard. The correct story is then told to the group.

Enactment: a discussion is then held which gives rise to the enactment. Members enact how facts/rumours are often distorted by others and how this can be a source of pain and conflict. How can they help prevent this type of thing happening? If we link up with last weeks theme of being influenced and influencing others, what role do rumours play in forming

opinions? How reliable are they? If we are adamant that we are right and stick to our old beliefs, can things change? If we think of the "Untie the Knot" game, can people solve problems by refusing to give up what they know (their end of the wool)? What alternatives are there? What role does honesty play? Can it hurt others? Do other people have different ideas of honesty? Story also brings in gender role stereotyping and can be used to explore how different cultures respond to "hitting girls", etc.

Closure: Group asked to each bring crayons and a large sheet of paper to the next session.

SESSION 10:

Pre-group preparation for leader: Leader needs to bring along blankets for lying on, balls of wool (different colours), glue, string, scraps of material, i.e. anything that can be used to create Warm Fuzzies or Cold Pricklies. Members were all asked in previous session to bring cardboard and crayons.

Warm-up: Group is asked to make themselves comfortable lying on the floor (covered in blankets) and imagine themselves in the story that is going to be read. Leader reads a "Warm Fuzzy story" :

Once upon a time, long long ago, there lived two very happy people called Tim and Maggie, with two children called John and Lucy. To understand how happy they were, you have to understand how things were in those days. You see, in those happy days everyone was given at birth a small, soft Fuzzy bag. Anytime a person reached into this bag he or she was able to pull out a warm Fuzzy. Warm fuzzies were very much in demand because whenever somebody was given one it made them feel warm and fuzzy all over. People who didn't get Warm Fuzzies regularly were in danger of developing a sickness in their back which caused them to shrivel up and die.

In those days it was very easy to get Warm Fuzzies. Any time that someone felt like it, he might walk up to you and say, "I'd like to have a Warm Fuzzy". You would then reach into your bag and pull out a Fuzzy the size of a little girls hand. As soon as the Fuzzy saw the light of day it would smile and blossom into a large, shaggy Warm Fuzzy. You would then lay it on the person's shoulder or head or lap and it would snuggle up and melt right against their skin and make them feel good all over.

People were always asking each other for Warm Fuzzies, and since they were always freely given, getting enough of them was never a problem. There were always plenty to go around and as a consequence everyone was happy and felt warm and fuzzy most of the time.

One day a bad witch became angry because everyone was so happy and no-one was buying her potions and salves. This witch was very clever and she devised a very wicked plan. One beautiful morning she crept up to Tim while Maggie was playing with their daughter and whispered in his ear, "See here Tim, look at all the Fuzzies Maggie is giving to Lucy. You know, if she keeps this up, eventually she is going to run out and then there won't be any left for you."

Tim was astonished. He turned to the witch and said, "Do you mean to tell me that there isn't a Warm Fuzzy in our bag every time we reach into it?"

And the witch said: "Absolutely not, No, and once you run out, that's it. You don't have any more." With this, she flew away on her broom, laughing and cackling hysterically.

Tim took this to heart and began to notice every time Maggie gave up a Warm Fuzzy to someone else. Eventually he got very worried and upset because he liked Maggie's Warm Fuzzies very much and did not want to give them up. He certainly did not think it was right for Maggie to be spending all

her Warm Fuzzies on the children and on other people. He began to complain every time he saw her giving a Fuzzy to someone else, and because Maggie liked him very much, she stopped giving Warm Fuzzies to people as often, and reserved them for him.

The children watched this and soon began to get the idea that it was wrong to give up warm Fuzzies any time you were asked or felt like it. They too, became very careful. They would watch their parents closely and whenever they felt that one of them was giving too many Fuzzies to others, they also began to object. They began to feel worried whenever they gave away too many Fuzzies. Even though they found a Fuzzy every time they reached into their bag, they soon reached in less and less and became more and more stingy. Soon people began to notice the lack of Warm Fuzzies, and they began to feel less and less Fuzzy. They began to shrivel up and occasionally people would die from the lack of Warm Fuzzies. More and more people went to the witch to buy her potions and salves, even though they didn't seem to work.

Well, the situation was getting very serious indeed. The bad witch, who had been watching all this, didn't really want the people to die, so she devised a new plan. She gave everyone a bag that was similar to the Fuzzy bag, except that this one was cold while the Fuzzy bag was warm. Inside of the witch's bag were Cold Pricklies. Cold Pricklies did not make people feel warm and fuzzy, but cold and prickly instead. But, they did prevent people's backs from shrivelling up. So, from then on, every time someone said "I want a Warm Fuzzy", people who were worried about depleting their supply would say, "I can't give you one of those, but would you like a Cold Prickly?" Sometimes, two people would walk up to each other thinking they would get a Warm Fuzzy, but one or the other of them would change their mind and they would wind up giving each other Cold Pricklies. So, the end result was that while very few people were dying, a lot of people were still unhappy and feeling cold and prickly.

The situation got very complicated because, since the coming of the witch, there were less and less Warm Fuzzies around, and so the Fuzzies which used to be thought of as free as air, became extremely valuable. This caused people to do all sorts of things in order to obtain them. Before the witch had appeared, people used to gather in groups of 4 or 5, never caring too much who was giving a Warm Fuzzy to whom. After the coming of the witch, people began to pair off and reserve all the Warm Fuzzies for each other exclusively. If even one of two persons forgot himself and gave a Warm Fuzzy to someone else, he would immediately feel guilty about it because he knew his partner would probably resent the loss of a Warm Fuzzy.

People who could not find a generous partner had to buy their Warm Fuzzies and had to work long hours to earn the money. Another thing which happened was that some people would take Cold Pricklies, which were limitless and freely available, coat them white and fuzzy and pass them on as Warm Fuzzies. These counterfeit fuzzies were really plastic fuzzies, which should presumably make them feel good, but they came away feeling bad instead. Since they thought they had been exchanging Warm Fuzzies, people grew very confused about this, never realising that their cold prickly feelings were really the result of the fact that they had been given a lot of plastic fuzzies.

So the situation was very, very dismal indeed, and all because of some nasty witch who made people believe that they would run out of Warm Fuzzies.

Not long ago a young woman with big hips, born under the sign Aquarius, came to this unhappy land. She had not heard about the bad witch and was not worried about running out of Warm Fuzzies. She gave them out freely, even when not asked. They called her the Hip woman and disapproved of her because she was giving the children the idea that they should not worry about running out of Warm Fuzzies. The children liked her because they felt

good around her and they too began to give out Warm Fuzzies whenever they felt like it. The grown-ups became concerned and decided to pass a law to protect the children from depleting their Fuzzy supply. The law made it a criminal offence to give out Warm Fuzzies in a reckless manner. The children, however, seemed not to care and in spite of the law, they continued to give each other Warm Fuzzies whenever they felt like it and ALWAYS when asked. Because there were many, many children, almost as many as grown-ups, it began to look as if maybe they would have their own way.

As of now it is hard to say what might happen. Will the grown-up forces of law and order stop the recklessness of the children? Are the grown-ups going to join with the Hip woman and the children in taking a chance that there will always be as many Warm Fuzzies as needed? Will they remember the days their children are trying to bring back when Warm Fuzzies were abundant because people gave them away so freely? (Claude Steiner, 1974)

Enactment and sharing: The story tends to result in the children discussing what Warm Fuzzies and Cold Pricklies are. They exchange ideas and also share their own experiences of receiving "positive" and "negative" strokes. They also discuss the similarities and differences between adult perceptions and those of children. Discussion may also include the role of peer or group pressure to conform, the influence others have on the things we believe in. Once the discussion is over (or while it is taking place) the children are asked to make their own Warm Fuzzies and/or Cold Pricklies. This tends to result in a lot of creativity, sharing of ideas, teamwork and laughter. While the creation is taking place, and once the spontaneous conversations have calmed down, the leader asks the members to think of a person, either present in the group or someone outside of it, whom they would like to give a Warm Fuzzy too, but find it difficult to put into words. Members are then encouraged to either share this with the group, in any way they like (no-one has to participate, so those who don't feel comfortable sharing can just listen).

SESSION 11:

Warm-up: "Animal game" (source unknown). Group breaks up into pairs, preferably friends together. Each person to describe their partner to the group in terms of the characteristics of an animal. Only positive statements allowed and comments not to describe the physical attributes of a person. Each person must give the reason why they chose that particular animal. Once everyone has had a turn, members to discuss how they felt being described in this way. To discuss whether it was easier/harder describing one another in terms of "different" characteristics.

Discuss whether this "difference" means that their descriptions can be taken seriously or just seen as a game. Can they imagine themselves in "different" roles. Gives rise to own enactment.

SESSION 12:

Warm-up: "Role reversal" (source unknown). Individual members to sit quietly on their own and prepare to put themselves into someone else's shoes (e.g. to be parents whose children are entering high-school for the first time, parents discussing what time their children need to be home after a date, parents discussing teen pregnancy). Group then to either remain as one or break into two groups and discuss one of these topics (the group leader suggests a couple and the group vote on which one they would like to discuss). Members to role-play being their parents (or someone else's parent) during the discussion. Gives rise to numerous enactments.

Sharing: Members share what it was like being in someone else's shoes.

How easy is it being a parent? What would they change? How could they learn to understand their parent better? How could they help parents understand them better? If it is difficult understanding someone they have

known all their lives, how can they help make it easier? How do they learn to understand people they don't know that well? How can they help these "strangers" learn to understand them? How can they learn to put themselves into other peoples shoes in order to understand and accept them more readily?

BACK-UP WARM-UPS (sometimes a group may not respond to one particular warm-up. The Director or group leader needs to be sensitive to this and attempt to use another that will fit with the purpose of the programme, as well as with the needs of the group.

Back-up 1: (This was used in session 9 with all three groups in this research project. The groups moved very quickly through the planned group session and had time for a second warm-up and brief enactment and discussion).

Warm-up: "Princess Di's" (source unknown). Group leader makes separate labels each with the name of a prominent leader on it. The group splits into 2 or 3 and one member at a time comes forward and has a label pinned on their back. This person is allowed to ask any question he/she likes in order to establish the identity of the person on the label. The other members of the sub-group are **NOT** allowed to say anything more than "yes" or "no". Once the person has discovered who they are, another member comes forward and the same process is repeated. Continue until each member has had 2 chances.

Potential leaders (each on separate label) could be (can be updated according to context, age of group, news headlines,

etc.): F.W. de Klerk ; Nelson Mandela

Archbishop TuTu ; The Pope

Principal of their school ; Headboy/girl

Madonna ; Michael Jackson

Tom Cruise ; Kevin Costner

Julia Roberts ; Meryl Streep
William Shakespeare ; Enid Blyton
Mozart ; The Beatles
Adolf Hitler ; Saddam Hussein
Ronald Reagan ; Margaret Thatcher
Dingaen ; Piet Retief
Shaka Zulu ; Hendrik Verwoerd
Brenda Fasi ; Mango Groove
Garfield ; Charlie Brown
Naas Botha ; Dingaan Ntombela
Steffi Graf ; Boris Bekker
Nigel Mansell ; Bruce Fordyce
Eddie Murphy ; Whoopi Goldberg
Names of some of the members in the group

Back-up 2: (this back-up was used in the final session with all groups. The three groups requested a double session for their final group and so had time for more than had been planned originally).

Warm-up: "Guided fantasy" (source unknown). The warm-up (which tends to be loud and full of laughter) will have stimulated the group to discuss leadership. Group is to divide into two sub-groups. Members are now asked to lie on the floor in a circle with their heads together and their eyes closed. Their task is to fantasise out loud about selecting the new head girl or head boy. Their opinions carry weight and therefore require serious consideration. Group leader will write down what they say as they call it out. Each group is to develop their ideal leader. Once this is completed they are all to sit up and read what they have called out. Discussion and enactment is on what qualities make a leader and whether they see any of these qualities in themselves or others in the group. Were their 2 leaders different? If so what made them different? How would they work together to agree on just one leader?

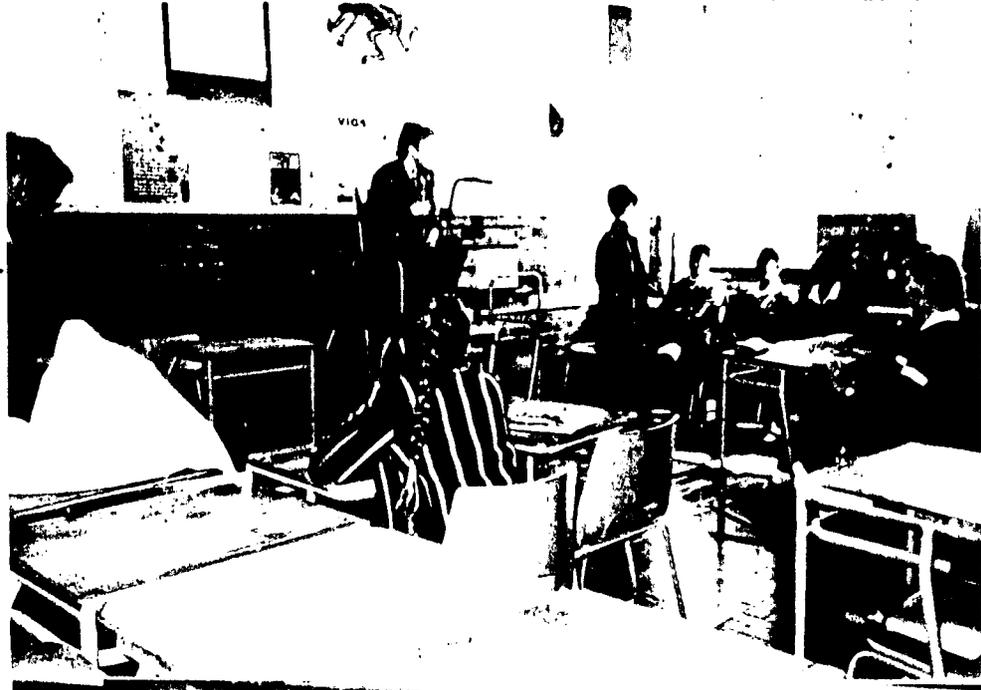
Sharing: Members to discuss what it felt like lying so close to one another with their eyes closed. What did it feel like knowing their opinions counted. Could any of them perceive themselves being made head girl/boy? Could they perceive others? Why? What qualities do leaders have? Are they born with these or do they develop them? Do others have any influence on this process? How and why? Can we influence who is going to be a leader or not? How? Can people be leaders in one place or for one group and not in other places or groups?

APPENDIX 10
PHOTOGRAPHS

The group negotiating their ideal new leader

An enactment of a court room drama

A "group huddle" - a warm-up involving everyone



APPENDIX 11

The following tables contain the raw scores obtained for individual children according to Hare's Four Dimensions of Interpersonal Behaviour (1972).

The tables completed have been listed according to group session number, with each of the three groups being tabulated together for easy comparison. A letter of the alphabet has been allocated to each group member to maintain confidentiality.

Table 11.1 Session One

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	3	5	6	7	k	4	5	6	6	u	4	5	6	6
b	2	3	5	1	l	4	5	6	5	v	4	4	5	6
c	1	4	5	7	m	5	6	6	5	w	7	6	6	7
d	4	6	6	7	n	4	5	6	5	x	1	3	2	1
e	1	5	5	7	o	1	5	5	6	y	-	-	-	-
f	1	3	5	7	p	2	5	5	6	z	2	3	7	7
g	1	3	5	7	q	6	7	1	3	aa	5	6	6	5
h	-	-	-	-	r	1	6	2	7	bb	-	-	-	-
i	4	5	6	7	s	5	6	6	5	cc	5	7	1	6
j	3	3	3	7	t	5	6	6	5	dd	2	4	5	7

Table 11.2 Session 2

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	3	4	6	6	k	5	6	6	5	u	6	6	6	6
b	2	4	4	6	l	5	6	6	5	v	4	5	6	5
c	3	5	6	6	m	6	6	6	5	w	7	6	6	7
d	4	5	6	7	n	5	6	6	5	x	2	5	5	3
e	3	5	6	6	o	4	6	6	6	y	6	7	6	3
f	2	4	6	6	p	4	6	6	5	z	2	4	7	7
g	-	-	-	-	q	7	6	7	3	aa	6	6	6	5
h	2	4	6	7	r	2	7	2	6	bb	-	-	-	-
i	5	5	6	7	s	5	6	6	5	cc	6	6	6	5
j	3	4	6	6	t	5	6	6	5	dd	4	6	6	5

Table 11.3 Session 3

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	6	5	k	5	6	6	5	u	5	6	6	5
b	4	6	6	6	l	5	6	6	5	v	4	5	5	4
c	4	6	6	5	m	5	6	6	5	w	7	2	7	7
d	4	6	6	5	n	5	6	6	5	x	6	7	6	3
e	4	6	6	5	o	-	-	-	-	y	7	7	7	5
f	4	6	6	5	p	5	6	6	5	z	2	5	4	7
g	5	6	6	6	q	5	6	5	2	aa	7	7	6	7
h	4	6	6	5	r	3	6	5	2	bb	5	7	6	3
i	6	6	6	5	s	5	6	6	5	cc	7	7	7	5
j	4	5	6	7	t	5	6	6	5	dd	6	7	6	5

Table 11.4 Session 4

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	5	5	k	5	6	6	2	u	5	6	6	5
b	-	-	-	-	l	5	6	5	2	v	4	6	6	5
c	4	6	4	5	m	5	6	6	2	w	6	6	6	6
d	6	6	6	5	n	5	6	6	5	x	5	6	3	4
e	5	6	6	5	o	5	6	6	5	y	6	6	6	5
f	-	-	-	-	p	5	6	6	5	z	2	5	7	7
g	4	6	3	4	q	5	6	6	2	aa	6	6	6	5
h	6	6	6	2	r	5	6	6	2	bb	5	6	6	5
i	6	6	6	6	s	5	6	6	2	cc	6	6	5	5
j	5	6	3	5	t	5	6	6	5	dd	5	6	6	5

Table 11.5 Session 5

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	6	5	k	5	6	6	2	u	5	6	6	5
b	5	6	5	5	l	5	6	6	5	v	5	6	6	5
c	5	6	6	5	m	6	6	6	5	w	6	6	6	5
d	5	6	6	2	n	5	6	6	5	x	5	6	6	5
e	5	6	6	5	o	5	6	6	5	y	5	6	6	5
f	5	6	6	2	p	5	6	6	5	z	-	-	-	-
g	-	-	-	-	q	5	6	6	2	aa	5	6	6	5
h	5	6	6	2	r	5	6	5	2	bb	5	6	6	5
i	5	6	6	7	s	5	6	6	2	cc	6	6	6	5
j	5	6	6	5	t	5	6	6	5	dd	5	6	6	5

Table 11.6 Session 6

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	6	5	k	5	6	6	5	u	5	6	6	5
b	-	-	-	-	l	5	6	6	5	v	4	6	6	5
c	4	6	4	5	m	5	6	6	5	w	6	6	6	7
d	5	6	6	5	n	5	6	6	5	x	5	6	5	5
e	4	6	6	5	o	4	6	6	5	y	5	6	6	5
f	2	5	3	5	p	5	6	6	5	z	-	-	-	-
g	3	6	6	5	q	4	6	7	6	aa	5	6	6	5
h	5	6	6	5	r	3	7	6	5	bb	5	6	6	6
i	5	6	6	6	s	5	6	6	5	cc	5	6	5	5
j	4	4	3	3	t	5	6	6	5	dd	6	6	6	5

Table 11.7 Session 7

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	4	6	6	5	k	5	6	6	2	u	5	6	6	5
b	4	6	6	4	l	5	6	6	5	v	5	6	6	4
c	-	-	-	-	m	5	6	6	2	w	5	6	6	5
d	5	6	6	5	n	5	6	6	5	x	5	6	5	3
e	4	6	6	5	o	5	6	6	5	y	5	6	5	3
f	4	5	7	3	p	5	6	6	5	z	-	-	-	-
g	4	6	4	4	q	5	6	6	2	aa	5	6	6	5
h	5	6	6	5	r	5	7	7	2	bb	5	6	6	2
i	5	6	6	5	s	5	6	6	2	cc	5	6	6	2
j	4	6	4	4	t	5	6	6	5	dd	5	6	6	2

Table 11.8 Session 8

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	6	5	k	5	7	6	5	u	5	6	6	5
b	-	-	-	-	l	5	6	6	5	v	5	6	6	5
c	4	6	6	5	m	5	6	6	5	w	5	6	6	5
d	5	6	6	5	n	5	6	6	5	x	5	6	6	7
e	5	6	6	5	o	5	6	6	5	y	5	6	5	2
f	-	-	-	-	p	5	6	6	5	z	-	-	-	-
g	-	-	-	-	q	5	6	6	5	aa	5	6	6	5
h	5	6	6	5	r	5	7	6	5	bb	5	6	6	5
i	6	6	6	5	s	5	7	6	5	cc	5	6	6	2
j	4	6	6	5	t	-	-	-	-	dd	-	-	-	-

Table 11.9 Session 9

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	6	5	k	5	6	6	2	u	5	6	6	5
b	-	-	-	-	l	5	6	6	5	v	4	6	6	5
c	5	7	6	5	m	5	6	6	2	w	6	6	6	5
d	5	7	6	5	n	5	6	6	5	x	4	6	5	1
e	5	7	6	5	o	3	6	6	5	y	6	6	5	2
f	-	-	-	-	p	4	6	6	5	z	-	-	-	-
g	-	-	-	-	q	6	6	6	5	aa	5	6	6	5
h	5	7	6	5	r	3	6	6	2	bb	6	6	5	2
i	5	6	6	5	s	5	6	6	2	cc	6	6	5	2
j	5	6	6	5	t	5	6	6	5	dd	-	-	-	-

Table 11.10 Session 10

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	5	6	6	5	k	5	6	6	5	u	5	6	6	5
b	-	-	-	-	l	5	6	6	5	v	5	6	6	5
c	-	-	-	-	m	5	6	6	5	w	6	6	6	6
d	5	6	6	5	n	5	6	6	5	x	5	6	5	5
e	4	6	6	5	o	5	6	6	5	y	6	5	2	3
f	-	-	-	-	p	5	6	6	5	z	-	-	-	-
g	-	-	-	-	q	5	7	2	5	aa	5	6	6	5
h	6	6	6	5	r	5	7	2	5	bb	-	-	-	-
i	6	6	6	5	s	5	6	6	5	cc	6	6	6	5
j	4	5	6	6	t	5	7	2	5	dd	5	6	6	5

Table 11.11 Session 11

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	6	6	6	5	k	5	6	6	5	u	4	6	6	5
b	3	3	4	3	l	5	6	6	5	v	3	6	6	5
c	5	6	6	5	m	5	6	6	5	w	4	6	6	5
d	5	6	6	5	n	5	6	6	5	x	3	6	6	2
e	6	6	6	5	o	5	6	6	5	y	3	6	6	3
f	-	-	-	-	p	5	6	6	5	z	-	-	-	-
g	6	6	6	6	q	5	6	6	5	aa	4	6	6	5
h	5	6	6	5	r	5	5	6	5	bb	4	6	6	5
i	7	6	7	7	s	5	6	6	5	cc	4	6	6	5
j	6	6	6	5	t	5	6	6	5	dd	4	6	6	5

Table 11.12 Session 12

Group A					Group B					Group C				
Score	1	2	3	4	Score	1	2	3	4	Score	1	2	3	4
a	4	6	6	4	k	4	6	6	5	u				
b	3	5	5	4	l	4	6	6	5	v				
c	4	6	4	4	m	4	6	6	5	w				
d	4	6	6	5	n	4	6	6	5	x				
e	4	6	6	4	o	4	6	6	5	y				
f	3	6	4	3	p	3	6	6	5	z				
g	4	5	5	3	q	5	6	6	6	aa				
h	4	6	6	5	r	3	6	5	3	bb				
i	5	6	6	7	s	4	6	6	5	cc				
j	5	5	4	7	t	4	6	6	5	dd				

APPENDIX 12

CROSS-CULTURAL ATTITUDE QUESTIONNAIRE WEIGHTED SCORES

No discussion of data is provided in this appendix. Only weighted scores obtained are listed here. The means of these scores have been categorised and discussed in Chapter 4.2.

Table 12.1: Weighted scores of three tests for the control group for Groups A & B

#	First Test				Second Test				Third Test			
1	284	81	18	12	240	60	8	16	135	75	20	11
2	24	48	94	50	16	60	40	56	16	39	66	44
3	20	33	90	58	48	72	32	48	28	45	42	49
4	28	45	78	53	48	56	32	36	52	39	28	45
5	48	60	70	52	56	24	64	48	44	36	46	45
6	128	129	52	18	80	104	48	8	64	93	54	18
7	28	18	46	81	16	24	56	56	20	12	38	62
8	268	69	36	11	240	24	16	24	224	36	26	12
9	28	93	96	32	32	56	72	40	40	63	72	25
10	44	21	62	70	16	12	40	72	40	24	44	52
11	56	75	86	36	64	24	64	40	60	36	54	36
12	40	96	90	31	16	72	80	32	48	63	76	22
13	24	75	78	49	16	24	72	52	32	33	64	39
14	48	27	58	69	16	24	48	64	48	36	34	51
15	144	51	60	36	76	12	24	32	56	33	42	46
16	16	36	64	71	16	24	48	64	24	36	56	47
17	124	90	48	34	56	52	36	32	80	45	58	28
18	36	54	120	31	16	40	72	52	40	57	68	27
19	8	24	46	86	16	-	24	84	28	6	38	64
20	64	123	86	19	32	88	36	36	56	78	64	20

12	8	6	10	3	-	6	6	5	-	9	10	2
13	4	6	12	2	-	-	6	7	-	3	8	5
14	4	3	4	7	-	-	8	5	8	-	6	5
15	20	12	2	1	4	3	6	5	-	3	8	5
16	-	3	6	6	-	-	8	6	-	-	8	6
17	20	9	4	1	8	9	4	3	4	6	6	3
18	4	6	10	2	-	9	8	3	-	-	10	5
19	-	3	-	10	-	-	6	7	-	-	6	7
20	8	9	6	3	-	3	8	5	8	6	6	3
21	-	6	10	4	-	-	6	7	-	-	10	5
22	8	6	6	4	-	3	6	6	-	3	6	6
23	4	9	8	3	-	-	12	4	4	-	6	6
24	4	6	8	4	-	6	10	3	-	-	10	5
25	12	3	4	5	4	-	4	7	4	3	6	5
26	4	15	10	-	-	6	10	3	4	3	4	6
27	4	3	12	3	-	3	2	8	-	-	4	8
28	-	3	6	7	-	-	10	4	-	-	4	8
29	-	-	12	5	4	3	6	5	4	-	8	5
30	8	9	8	2	12	15	-	2	8	6	4	3

Total number of group members: 11 in session 1, 10 thereafter.

21	16	36	92	57	16	12	64	60	36	21	62	45
22	44	45	104	41	-	48	64	48	24	39	78	33
23	40	81	88	37	48	48	88	28	44	54	84	22
24	12	51	92	32	16	36	32	68	20	33	48	52
25	72	36	64	57	68	36	48	48	76	33	48	38
26	28	102	92	32	76	23	32	24	72	69	50	25
27	16	15	96	62	16	12	68	48	24	12	62	51
28	8	15	58	82	-	12	32	80	20	6	40	65
29	20	48	76	60	16	12	72	40	12	21	56	54
30	70	99	52	25	160	48	48	20	124	63	24	28

Total number of respondents in Control group: 110

Table 12.2: Weighted scores of Group A, comparing three tests

#	First Test	Second Test	Third Test
1	16 12 2 2	24 3 2 2	20 9 2 1
2	4 3 10 4	- 9 4 5	8 - 4 6
3	- - 8 7	- 3 10 3	8 - 6 5
4	- 3 6 6	4 3 8 4	4 - 6 6
5	8 9 8 2	4 - 8 5	4 6 4 5
6	12 15 4 1	8 9 4 3	4 9 10 1
7	8 3 2 7	- 3 4 7	- - - 9
8	32 - 4 1	20 - 6 2	12 6 4 3
9	- 18 6 2	- 9 6 4	- 3 10 4
10	4 3 2 8	- 6 2 7	- 3 2 8
11	8 3 10 4	8 - 6 5	- 3 12 3

Table 12.3: Weighted scores of experimental group B. three tests

#	First Test	Second Test	Third test
1	32 3 - 1	28 3 - 1	20 3 4 2
2	- 3 8 5	4 9 6 3	- 3 8 5
3	- 12 4 4	- 3 2 8	- - 8 6
4	- - 6 7	- - 4 8	- - 2 9
5	- 9 6 4	- 3 6 6	- 3 6 6
6	24 3 4 1	- 12 10 1	4 15 2 3
7	- 3 - 9	- - 4 8	- - - 10
8	20 3 6 1	12 9 2 3	12 9 6 1
9	- - 16 2	- 6 4 5	- 6 8 4
10	4 3 2 6	- - 4 8	- - 2 9
11	8 6 6 3	4 3 14 1	4 3 - 8
12	8 6 6 3	- 3 8 5	- 6 2 7
13	- 6 6 5	- - 8 6	- - 6 7
14	- - 4 8	- - 6 7	- 3 6 6
15	20 - 2 4	- - 4 8	- - - 10
16	- 3 2 8	- - 4 8	4 - 2 8
17	4 9 4 4	4 6 2 6	- 6 6 5
18	4 3 12 2	- 6 6 4	- 3 6 6
19	- 6 - 8	- - 6 7	- - 2 9
20	8 3 14 -	- 18 4 2	- 9 6 4
21	- 3 12 2	- - 4 8	- 3 2 8
22	8 - 14 2	- - 8 6	4 - 8 5
23	- 9 6 4	- 3 10 4	- 3 10 4
24	- 3 10 4	- 3 10 4	4 3 10 3
25	4 3 6 5	- - - 10	- - 6 7

26	-	9	6	4	-	3	8	5	-	4	10	3
27	-	6	10	3	-	-	2	9	-	-	4	8
28	-	3	4	7	-	-	-	10	-	-	2	8
29	4	3	4	6	-	3	6	6	4	6	-	7
30	16	9	2	2	8	9	6	3	8	6	4	4

Table 12.4: Weighted Scores of control Group C, three tests

#	First Test				Second Test				Third test			
1	92	39	20	14	160	48	24	12	184	48	12	12
2	12	30	46	24	8	48	44	40	24	18	44	48
3	12	24	34	31	16	24	40	48	24	18	40	48
4	20	15	26	32	80	42	16	44	16	24	28	52
5	48	12	30	29	32	42	44	36	40	42	48	32
6	36	63	36	12	64	84	48	10	112	72	24	16
7	-	27	22	39	32	18	20	54	24	24	28	52
8	96	21	26	13	160	54	20	10	176	42	20	12
9	8	18	52	22	24	36	60	30	40	48	36	36
10	4	15	16	45	32	18	20	54	32	12	16	60
11	20	27	38	27	40	24	36	40	56	18	32	40
12	16	24	50	23	32	66	32	36	32	36	32	44
13	-	30	36	32	24	48	44	32	48	18	32	44
14	32	24	28	30	48	12	36	44	40	18	44	44
15	32	21	26	30	48	18	28	44	32	18	28	52
16	8	21	36	31	8	12	56	42	-	18	28	58
17	16	18	34	31	32	48	44	30	40	12	68	32
18	12	18	52	20	16	12	68	34	32	24	40	38

19	-	9	20	43	8	12	28	56	-	12	28	58
20	28	54	42	13	8	102	44	18	16	78	56	22
21	8	18	40	30	8	12	56	42	16	6	52	48
22	12	27	44	24	16	24	60	34	24	18	52	42
23	4	18	42	29	-	60	68	22	24	24	68	32
24	24	21	26	32	8	18	76	30	40	24	40	40
25	8	15	38	33	40	42	36	40	16	18	28	56
26	8	24	34	30	24	48	48	30	40	36	44	36
27	8	18	16	41	8	24	48	42	16	-	24	64
28	4	12	18	43	16	-	52	46	16	-	36	58
29	24	12	22	38	8	18	60	38	24	36	28	50
30	56	42	24	16	120	54	38	8	88	30	20	38

Total number of respondents in control group: 192

Total number of boys in control group: 114

Total number of girls in control group: 78

Table 12.5: Weighted scores of experimental group C

#	First Test	Second Test	Third test
1	24 3 - 3	32 - - 1	16 6 4 2
2	- - 8 6	- - 2 9	- - 6 7
3	- - 6 7	- 3 6 10	- - 8 6
4	- 1 4 7	- - 2 9	- - 4 8
5	- 18 2 3	- 6 8 3	4 9 2 5
6	4 9 8 2	16 6 2 3	4 9 6 3
7	- 3 4 7	4 3 2 7	- - 4 8
8	16 12 - 2	12 3 2 5	12 3 4 4
9	- 3 6 6	4 3 8 4	- 6 4 6
10	- - 2 9	- - 4 8	- - - 10

11	-	3	8	5	-	6	6	5	-	3	10	4
12	-	-	10	5	-	3	8	5	-	-	2	9
13	-	-	8	6	-	-	10	5	-	-	4	8
14	4	-	4	7	4	6	4	5	-	6	4	6
15	-	-	4	8	-	-	4	8	-	-	-	10
16	-	3	8	5	4	6	2	5	-	-	8	6
17	-	3	4	7	-	3	2	8	-	3	2	8
18	-	3	8	5	-	9	4	5	-	-	8	6
19	-	-	6	7	-	-	2	9	-	3	2	8
20	4	9	8	2	-	9	8	3	-	6	10	3
21	-	-	6	7	-	-	10	5	-	-	4	8
22	-	3	12	3	-	-	8	6	-	3	6	6
23	-	9	12	1	-	3	4	7	-	3	6	6
24	-	-	10	5	-	3	4	7	-	3	4	7
25	-	-	8	6	-	-	-	10	-	-	-	10
26	-	3	10	3	-	6	4	6	-	6	6	5
27	-	3	2	8	-	-	2	9	-	-	-	10
28	-	-	6	7	-	-	2	9	-	-	-	10
29	-	3	8	5	-	3	10	4	-	6	2	7
30	16	3	4	3	4	3	2	6	-	6	6	5

Total number of members in group C: 10

Total number of boys: 5

Total number of girls: 5