AN INVESTIGATION INTO THE PROMOTION AND DEVELOPMENT OF AWARENESS OF INTERGENERATIONAL TRANSMISSION OF PREJUDICE IN ADOLESCENTS.

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Submitted in fulfilment of the requirements for the degree of Masters of Education in the Faculty of Education at the Nelson Mandela Metropolitan University.

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DECLARATION

I, Shanna Maureen Vermaas, 204003148, hereby declare that the dissertation “An investigation into the promotion and development of awareness of intergenerational transmission of prejudice in adolescents” for Masters in Education is my own work and that it has not previously been submitted for assessment or completion of any postgraduate qualification to another University or for another qualification.

........................................ (Signature)

Shanna Maureen Vermaas
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ABSTRACT

South Africa is a country where those who were oppressed in the past are trying to live in a society with their former oppressors. The youth of today appear to be carrying the anger, fears and uncertainties of the past. This could be the result of intergenerational transmission of prejudice, whereby memories of experiences, fears, anger and levels of anxiety may be absorbed by the next generation.

The purpose of this study was to develop and implement an intervention programme that could assist adolescent learners in making their own informed decisions, despite the influences of the intergenerational transmission of prejudice. This was achieved by combining three theories, namely the transgenerational theory, historical trauma and social learning theory, with the principles of bibliotherapy.

The research conducted was based in the interpretive paradigm, with the study methodology being qualitative in nature. The research design implemented was a case study. Data generation was achieved by utilising a variety of methods, namely open-ended questions, small focus groups and reflection journals. Analysis of the data was accomplished by applying a thematic analysis approach. The sample for this study was selected from a local, government high school and the participants consisted of a group of Grade 10 learners, who all held leadership positions in the school.

The purpose of this study was achieved by utilising the principles of bibliotherapy to inform a programme to develop awareness of intergenerational transmission of prejudice. This was then combined with the principles of bibliotherapy, with scenarios taken from the animated film, The Land Before Time, to further assist in creating awareness and a better understanding of the intergenerational transmission of knowledge. Finally, the programme was used to equip the participants with the tools needed, to transfer what they had learnt from the programme to decisions they would need to make in their daily lives. This study has shown that the principles of bibliotherapy can be used to promote and develop awareness of intergenerational transmission of prejudice in adolescent learners.
KEY WORDS

- Adolescence
- Bibliotherapy
- Bitter knowledge
- Diversity
- Identity
- Intergenerational transmission
- Intervention programme
- Leadership
- Prejudice
- Trauma
ACRONYMS:

- PTSD: Post-traumatic stress disorder
- AIs: American Indians
- ANs: Alaskan Natives
- RCAP: The Royal Commission on Aboriginal Peoples
- RCL: Representative council of learners
- SRC: Student representative council
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PREFACE

The academic journey you are about to take finds its foundation in a character that has been formed and moulded by family, political shifts and life experiences. Allow me to introduce myself: I am a young, white female with a passion for people. Although many would say I am privileged and that I do not comprehend the political struggles of South Africa, I ask the reader to consider that each individual’s struggles are difficult and real to them. My struggle began as a child. I am the eldest of two daughters, but my sister suffered complications surrounding her birth, resulting in her being severely brain damaged. I grew up in a home that was different; our unit of four faced numerous challenges that would not be considered the norm in most families and with these challenges we each faced our own internal struggles. This family dynamic resulted in my being extremely patient with children, as well as being someone who easily accepts others who are different. Times were tough and I needed to mature quicker than most of my peers. I survived. I was only 10 years old when South Africa experienced major political changes, changes that I was not even aware of were needed. The concept of race never bothered me and discrimination against someone who was different was something that would never have been tolerated in our home.

I faced numerous challenges in high school, such as bullying, separation from my parents because of financial reasons and trying to establish who I was and where I belonged in this world. I hated school. I survived. I worked on golf estates, in sports bars, restaurants and I au paired, all vocations that involved working and interacting with various types of people from all walks of life. It took me two years to decided what I was going to do – I was going to teach. I was going to work with the future generations of this country. I was filled with such hope, such determination to make a difference. I was young and most assuredly naïve. Not everyone is accepting of diversity and not everyone has the ability to forgive. Once I completed my undergraduate teaching degree, my career in education began. I became lost in the everyday activities, sports, marking and curriculum. I felt as though I was making a difference, but not to the level I had always hoped to achieve. But I was comfortable.

And then it happened – I became sick. Out of character, I began to snap. My patience was tested beyond breaking point, daily. A strong metallic taste permeated my mouth.
Something was wrong and I had no control. The diagnosis was cancer. Numb. How else could I feel? The doctor sat across from me, calm and monotone, as he described the plan ahead, forecasting my future, the disease and its devastating effects. My body was officially no longer my own. He gave me the briefest smile and hustled me out of his office, sending me to the next stages of my future: oncology, radiology, cardiology and so the list continued. Both arms bruised, one needle after the next. My body was a blank canvas, each specialist making their mark. I became detached. My life was no longer my own. My schedule was written for me, boundaries set in place. But, I survived.

I never knew how facing my own mortality would touch the lives of others. I take no aspect of life for granted nor do I hold back with regards to thought or action. Every day, with each challenge, consequence or added struggle, it is good just to know that I am alive. I channelled this passion for life towards education. I wanted to take my struggles and create an awareness in others; my main challenge was to establish how. It was only once I had moved back to my home in the Eastern Cape, that I came to realise the next steps in my educational journey. It began through the power of observation.

A common place for friends to gather and socialise is in the local coffee shop. I have spent countless hours with friends, and their toddlers, in such an environment, just chatting and taking in everything that was happening around me. It was during these times that I began to observe the behaviours of the toddlers present in the children’s section. It seemed that it did not particularly matter to the children that they spoke different languages. The children did not appear to make a distinction regarding the ages of their companions. Little importance seemed to be given to gender. The concept of race appeared foreign or unknown to the children. While being amused by the antics and conversations taking place amongst these toddlers, it occurred to me that although they were predominantly strangers, they shared the space provided as if they were friends. I noticed that the toddlers included each other in a variety of activities and did not appear to exhibit any form of prejudice towards other children.

Upon observing these toddlers, I decided to turn my attention towards their parents. It would seem that the parents felt no need to acknowledge each other. There appeared to be no form of eye contact or even a courteous nod of the head. Should a squeal or
a squeak be produced from the toddlers, I noticed how each parent would simply pause in their conversation to identify the culprit. Generally, the parents would then resume their conversations should no intervention or discipline be required with regards to their specific toddler. It was this observation that got me thinking. When do children lose that ability to interact without barriers? What events or influences have shaped the lives of those parents so that they do not display the same social freedom as their offspring? And lastly, being a main influential agent in their children’s lives, will these parents project their own inhibitions onto their toddlers, producing replicas of themselves as their children mature, and in turn, become adults? These questions resulted in my developing a programme to determine whether one can make young people of our country aware of the intergenerational transmission of knowledge. Would it be possible to focus on any form of prejudice that may be transmitted, thus hindering the growth and healing of South Africa?
CHAPTER 1

1.1. INTRODUCTION

Howard (2006) encourages an individual to embrace his or her identity. It is important to have an awareness of self, awareness of historical dominance and where you are situated within that environment. As a former senior phase history, English and life orientation educator in South Africa, I have experienced different forms of prejudice from learners that were born post 1994. Comments and questions asked in class lead me to believe that these learners were merely repeating what they have been exposed to at home, church or in any other socially influential environment. This personal deduction led to the investigation of how one could assist the youth of South Africa in making their own choices, without carrying the anger, fears and uncertainty of the past. That is, to try and make those choices despite our country’s history and to grow and move forward from it.

Howard (2006) further warns how “in our lack of awareness we can become mere pawns of dominance, perpetuating the legitimising myths…If we do not understand dominance, we cannot hope to transcend it” (p. 51). It is the creating of that awareness that has become so important and a programme was consequently designed in order to attempt to achieve this goal. While designing such a programme, it became apparent that one would first need to have an understanding of the concept of identity and to take a deeper look into existing works regarding intergenerational transmission. Studies done with regards to intergenerational transmission of knowledge, prejudice or trauma would need to be consulted. Furthermore, examples of different cases where intergenerational transmission occurred would need to be compared; the survivors of the Holocaust is one such example.

Since the initial psychoanalytical explorations of Holocaust survivors, an interest in intergenerational transmissions of trauma, or any form of prejudice, has taken root. Intergenerational transmission involves a process by which memories of experiences, fears, anger and levels of anxiety, amongst others, may be absorbed by the next generation as if the experiences were their own. Upon consulting the works of Nadine Fresco and Sue Grand, Bradfield (2011) deduced that “traumatic histories are held by both survivors and their children in an unformulated and mysterious space, with the
child as witness to a felt but unknown presence” (p. 77). A study in Canada by Ng (1993) revealed that racist and sexist ideology is taken for granted and is often considered to be the norm and so is passed from one generation to the next. The issues arising from traumatic feelings, whether transmitted or personally experienced, involves “experiencing unbearably painful emotions such as helplessness, intense fear and terror…humiliation and overwhelming loss, and the reactive rage that all these beget” (Ramzy, 2007, p. 308). In order to attempt combating these issues that may arise due to the intergenerational transmission of prejudice, one first needs to create an awareness of it. The purpose of the programme designed for this study was designed to achieve this goal.

South Africa is a country where those who were oppressed in the past are obliged to live in a society with their former oppressors. Freire (1993) warns how the oppressed, in trying to regain their humanity, must not in turn become oppressors but should rather endeavour to be the “restorers of the humanity of both” (p. 44). Jansen (2009a) describes the state of South African society from a psychotherapist's perspective, declaring that it is anxious in nature. Characteristics used to describe South African society included “many unresolved fears and collective fantasies, much repressed anger, guilt, and shame” (Jansen, 2009a, p. 45). He cautions that transmitted knowledge from one generation to the next is not neutral, fact-based information. This transmitted knowledge is “embedded in the emotional, psychic, spiritual, social, economic, political and psychological lives of a community” (Jansen, 2009a, p. 171). This is the key issue that this study seeks to investigate.

### 1.2. SIGNIFICANCE OF THIS STUDY

In the South Africa of today, it appears that much anger still exits and that context, communication and dialogue are urgently needed to avoid these negative forces that continue to hold the country in its grip. One way to accomplish this is to limit the transfer of negative issues, pain and bitterness regarding the country’s history from one generation to the next. Education may be used as the mechanism for such change and this is what this study seeks to address.

More than two decades since the official ending of apartheid and the formation of a democratic government, the underlying anger and resentment that have infiltrated the
younger generation of South Africans is apparent. A brief look at social media platforms such as Facebook, YouTube or Twitter may provide an overview of the opinions of the youth. A few examples of different instances found on Facebook have been included. A traffic warning went out in Port Elizabeth on the morning of 29 May 2014 (HeraldLive, 2014). Residents were asked to avoid the area between 8th and 11th Avenue, in Walmer, due to protests regarding the lack of electricity and service delivery in the township. Comments such as “They should all be locked up in prison for voting ANC”, “Very unintelligent and childish…Makes people hate them for the wrong reasons”, “One can just laugh, they all voted for the ANC and their promises”, “How ignorant are you people really? So since these people are black they voted for the ANC”, “White and proud I see” appeared.

Another incident involved the concept known as “#ThrowbackThursday”. On 30 October 2014 (NMMU, 2014), a South African university posted a picture from the 1980s of a group of university students writing the end-of-year examinations. Comments such as “Only whites”, “White niggas only”, “Looks like they all white” appeared in the comments section, fuelling responses such as “Unfortunately lots of people in this beautiful country of ours are obsessed with race”, “To those who see race I feel sorry for you”. These were comments of current university students. Everyone is entitled to an education, but sadly not everyone can afford it. This reality came to a head in the last quarter of 2015.

There was a campaign referred to as “#FEESMUSTFALL”. Comments written on the Africlandpost (2015) Facebook page on 15 October 2015 included “This is a second phase of apartheid in South Africa on black youth”, “You are right it’s phase 2 of apartheid and today we’re on the receiving end, only it’s much worse than pre94, at least we built you EVERYTHING. Today you destroy everything we HAD, even our culture, heritage and language”, “Many of the original ANC freedom fighters and others died for the liberation of the land from the white thugs. This generation is supposed to benefit from the struggle. We need another revolution to liberate the land once again” and “A friendly reminder...keep on riding the gravy train and playing the race card...it’s the easiest way out of your own bed you made. I’m sick of you black people exterminating us and advertising that it is still to come”.


Lastly, on 26 February 2016, a discussion took place on the NowThis (2016) Facebook page with regards to university students protesting and burning South African universities. Some of the comments included “Rubbish they burn and destroy because that’s what our government taught them”, “Yeah! We want free stuff but can’t even treat the things we already have properly”, “In most of Africa if you have a white skin you are labelled as the enemy no matter what you say or do due to the transgressions of History long gone!”, “White people enslaved the Africans and have been mistreating them forever. They need to just leave and go back to England” and “Please stop inviting your white ass into a black conversation, if you’re not black your opinion means nothing to us, so please find a KKK family member or friend to chat with, leave us alone, we are not like you”. These are four examples of the conversations that have occurred on social media. There appears to be much anger and resentment. Such conversations leave little room for hope and create negative conversations across all races, thus creating a need for the awareness of intergenerational transmission of knowledge, including prejudice, and a need for change.

A source of this anger and negativity in South Africa has been identified by Jansen (2009a), who has coined the concept “bitter knowledge”. Maodzwa-Taruvina and Cross (2012) assert that “Bitter knowledge is a product of intergenerational transmission of spoken and unspoken messages from parents through five influential agencies: the family, the church, the school, cultural associations and the peer group” (p. 134). McKinney (2004) considers the importance of change in order to combat prejudice: “The emphasis is on changes in institutional culture as well as in curriculum which will work against racism and sexism and which will help students develop a strong sense of social responsibility” (McKinney, 2004, p. 37). Howard (2006) focuses on the formation of multicultural awareness, creating a sense of empathy that will allow one to focus on the perspectives and opinions of others.

We are living in a society where the individual’s rights and equality are paramount. However, equality cannot exist without context. Apple (1993) stresses the importance of context. It is important to consider the cultural, political and economic factors that make up a society. The most important concept that needs to be changed is the general understanding of “equality”. Apple (1993) suggests that there needs to be a movement away from seeing equality in terms of past group oppression and disadvantage, with a shift towards guaranteeing individual choice. Education may be
seen as the catalyst needed in order to bring about such change. However, Apple (1993) claims the following:

It is impossible to fully comprehend the shifting fortunes of the assemblage of concepts surrounding equality...unless we have a much clearer picture of the society’s already unequal cultural, economic, and political dynamics that provide the context in which education functions. (p. 26)

A simple change in curriculum, an adjustment of course materials, are not sufficient in the transformation of a society. An in-depth look at the underpinning issues surrounding the history, socio-economic status and cultures of the society needs to be incorporated into the education system. Educators in South Africa are faced with numerous challenges. These challenges may not only be curriculum-based, but also include a multitude of spoken and unspoken messages that influence each individual learner. Bearing this in mind, one needs to consider that it is “important to remember that the ‘enemies’ in our multicultural healing work are dominance, ignorance, and racism” (Howard, 2006, p. 114). The educator needs to be aware of his or her own history, their own “knowledge in the blood”. It is therefore necessary to attempt to teach without allowing those influences to affect the learning that takes place in the classroom or for any form of prejudice to develop. Knowledge is important. Transformation is a slow process, involving an understanding of individuals, context and the true meaning of equality.

Freire (1993) maintains that both the oppressor and the oppressed are victims of the structures of society and he places great emphasis on communication and how “only through communication can human life hold meaning” (p. 77). He also considered the importance of dialogue stating that “without dialogue there is no communication, and without communication there can be no true education” (p. 92). Considering the evidence found on social media and what authors such as Jansen (2009a) and McKinney (2004) say, much bitter knowledge is still being transferred from one generation to the next in South Africa. This problem is not associated with South Africa alone. Examples of intergenerational transmission may be found in Holocaust survivors and their families and amongst those of Latino origin or of Native American decent in the United States of America. An in-depth review of examples of
intergenerational transmission and the theories behind it are explored in more detail in the literature section (Chapter 2) of this study.

In my opinion, if negative feelings and attitudes are continually transferred and hate and bitterness continue to influence attitudes amongst various groups, reconciliation becomes impossible. Education needs to be utilised to teach future generations to think critically about the knowledge being transferred from one generation to the next. Education needs to promote acceptance of diversity without transmission of any feelings of guilt or blame from one generation to the next. One must have pride in one’s own identity while accepting and respecting the identity of others.

1.3. PURPOSE OF THE STUDY

The primary aim of this study was to develop and implement an intervention programme based on the principles of bibliotherapy, which could assist adolescent learners in making their own key-life decisions, despite the influences of intergenerational transmission of prejudice.

With this aim in mind, the focus of the main research question was on the principles of bibliotherapy and how these principles may be used to develop and promote awareness of intergenerational transmission of prejudice in adolescent learners. This study was qualitative in nature and was situated in the interpretive paradigm, so as to make meaning of the intergenerational transmission of prejudice.

1.4. RESEARCH QUESTION

In order to achieve the aim of this study, it was guided by the following research questions.

1.4.1. Main research question

The main question of this study was formulated as follows:

How can the principles of bibliotherapy be used to promote and develop awareness in adolescent learners of the intergenerational transmission of prejudice?
1.4.2. Sub questions

The sub-questions for the purpose of this study were as follows:

1. How can the principles of bibliotherapy be used to inform a programme intended to develop an awareness of intergenerational transmission of prejudice?
2. In what ways could the principles of bibliotherapy, combined with the chosen scenarios of the film, assist the participants to become aware of and understand intergenerational transmission of prejudice?
3. How can the programme equip the participants with the tools to transfer what is learnt to key-life decision-making opportunities?

1.5. CLARIFICATION OF CONCEPTS

When designing and conducting a research study, it is imperative that all terms used throughout the study are understood. This is to ensure an understanding of the study and is an attempt to prevent any form of ambiguity with regards to the research.

1.5.1. Acceptance

Acceptance is “the act of accepting or the state of being accepted or acceptable” (Acceptance, 2016). In this study, the concept of acceptance related to the context of people. Acceptance is the accepting of a situation, a different culture, race, gender, language, sexual preference, socio-economic status or religious practice as a reality, with no intention of changing it.

1.5.2. Adolescence

“Adolescence is the period of transition from childhood to adulthood” (Hardman, 2012, p. 204). This is a period in human development, both physical and emotional, where a child is becoming an adult and is commonly referred to as the teenage years.

1.5.3. Apartheid

Lipton (1989) defines apartheid as “the system of legalised and institutionalised race discrimination and segregation” (p. 2). The word “apartheid” is an Afrikaans word that
means “to be apart”. It was the governmental system of South Africa from 1948 to 1994 that enforced segregation based on race.

1.5.4. Bibliotherapy

Cornett and Cornett (1980) define bibliotherapy as a means of utilising literature as a tool to assist people, i.e. as a form of intervention. For the purpose of this study, bibliotherapy involves the usage of narratives, found in books and other texts, to assist in the aiding of an individual. The narrative is thus utilised as a form of therapy. In the context of this study, that narrative was an animated film.

1.5.5. Diversity

Diversity is “a range of different things or people” (Diversity, 2016). In the case of people, diversity can incorporate race, gender, languages, sexual practices, socio-economic statuses, cultures and religious practices.

1.5.6. Identity

“Identity encapsulates simultaneously the way we think about ourselves and about the world in which we live” (Chryssochoou, 2003, p. 227). Identity is who you are. Your identity is who you believe yourself to be. This may be based on your physical attributes as well as your social orientation. Individuality is what makes you different to everyone else. You may have shared characteristics, but your individuality is what makes you unique.

1.5.7. Intergenerational transmission

“Intergenerational” refers to more than one generation. “Transmission” is to transfer, to pass on. According to the International Encyclopaedia of Marriage and Family (Intergenerational transmission, 2016), intergenerational transmission refers to “the movement, passage, or exchange of some good or service between one generation and another”. Bearing this in mind, the concept of intergenerational transmission involves the transferring, or the passing down, of certain opinions, behaviours, beliefs and fears from one generation to the next.
1.5.8. Prejudice

McLeod (2008) explains the concept of prejudice as an unjustified attitude towards another person based solely on that person’s membership of a social group. This may involve any preconceived opinion or belief, regardless of whether it is positive or negative. It often has a negative connotation, involving an unfavourable opinion and/or attitude towards gender, race, social or religious groups.

1.6. DIVISION OF CHAPTERS

The following is a summary of the chapters contained in this study:

Chapter 1
This chapter provides an introduction to this study and the information needed in understanding the significance of the study in a South African context. It includes the main research question and sub-questions that guided the research as well as the clarification of concepts needed to ensure a clear understanding of the study.

Chapter 2
This chapter provides information with regards to the theoretical framework pertaining to this study. It also includes the supporting literature needed in order to understand the relevance of the study, the participants involved and the intervention programme that has been designed for this study. The work of a wide range of authors has been consulted, providing evidence to make nuanced interpretations.

Chapter 3
This chapter explains the research methodology and approach used for this study. It also includes information pertaining to the context of the study, an outline of the intervention programme implemented during the study, how the data were gathered and analysed, the trustworthiness of the study and ethical considerations.

Chapter 4
This chapter focuses on the interpretation of the data generated during the study and the findings are discussed in detail.
Chapter 5
This chapter provides an overview of the study. It also includes a summary of the findings that have been dealt with in more detail in Chapter 4, recommendations for the future use of the intervention programme in practice, any limitations with regards to the nature of the study, recommendations for further research, personal reflections and a conclusion.
CHAPTER 2

2.1. INTRODUCTION

Having provided a grounding for the study in the first chapter, the focus now turns to
the literature so as to provide information pertaining to the layers of the study. This
literature review is multifaceted. The nucleus of this study stems from literature relating
to intergenerational transmission of prejudice. The theoretical framework involves
combining three theories that have become influential foundations when researching
intergenerational transmission. Lieberman (1979) is credited with developing
transgenerational theory. Brave Heart (1998) is recognised for the formulation of the
concept of historical trauma and subsequently her work as been advanced by Myhra
(2011) and Crawford (2014). Bandura’s (1977) seminal idea regarding the creation of
social learning theory has influenced other studies pertaining to learning theories and
may be adapted for further behavioural studies. The ideas imbedded in these theories
have some mutual resonance. Each theory contains meaningful information, similar in
nature, that may leave a lasting impression on the reader. However, understanding
intergenerational transmission is merely the beginning. In order to further grasp the
nature of the study, there are other layers that need to be considered. To
accommodate this, other literature has been included to provide an understanding of
the participants of the study as well as the objectives of the intervention programme
implemented.

The theoretical framework of transgenerational theory and historical trauma assists in
the explanation and understanding of the relevance of intergenerational transmission.
This corresponds with the literature that provides an overview of intergenerational
transmission as well as placing intergenerational transmission in a South African
context. The theoretical framework of social learning theory compliments the
remaining literature. This literature includes teaching sensitive issues, the importance
of identity, story-based teaching and learning, including film, and the principles of
bibliotherapy. The literature provided offers a comprehensive background to the
intervention programme and provides the context needed for the study. To understand
the participants of the study, literature concerning adolescents has also been included.
For the reader to have an overall understanding of these intricate layers of literature, I have designed Diagram 1, which may be found on the following page. This diagram is a visual exemplification of the theoretical framework and the literature found in Chapter 2. The three theories may be found at the top of the diagram: transgenerational theory and historical trauma are linked to intergenerational transmission, an overview of the topic and a South African context. The social learning theory is linked to the intervention programme that has been designed for this study. Literature regarding teaching sensitive issues, identity, story-based teaching and learning, including film, and the principles of bibliotherapy are linked to the intervention programme. The participants of the study are adolescents and literature regarding this stage of development is therefore linked to the participants.

2.2. THEORETICAL FRAMEWORK

2.2.1. Transgenerational theory

Young children may have numerous traits that are similar to those of their parents. Genetically one can inherit certain characteristics. Inherited characteristics are characteristics that are passed down from one generation to the next. Lieberman, (1979) author of *Transgenerational Family Therapy*, explains the concept of acquired characteristics, which are characteristics developed due to increased use, exposure or the effects of the environment. These characteristics are not usually inherited: “Acquired characteristics are moulded into the child at an early age during critical periods of development; they are relatively fixed” (Lieberman, 1979, p. 347). Children learn firstly by observation and then through action. It is in the phases of infancy and childhood when one learns what behaviour is acceptable or not. The same applies to the usage of language, beliefs and religious practices. This all forms part of the moulding process. “Through moulding, acquired communications are transmitted from one generation to the next in the transgenerational passage of family culture” (Lieberman, 1979, p. 348). With a general understanding of acquired characteristics and moulding, one may begin to understand the impact of a family on the learning of a developing child.
Diagram 1. Visual representation of the theoretical framework and other literature provided.
Lieberman (1979) refers to this process as the “transgenerational passage” and explains that this is when a parent’s behaviour, beliefs and how they have control over their lives are directly transferred to the next generation. This transgenerational passage also includes the transmission or passing down of family traditions and values. These values include racial and ethnic values as well as religious and national traditions. The concern is that not only positive aspects are transferred, but negative aspects may also be transmitted from one generation to the next. Upon consulting the literature, the focus of the transgenerational theory seems to have shifted from looking at acquired characteristics because of transgenerational passage to that of the transmission of trauma. Some examples of this shift in focus have been included in this study.

According to Karenian, Livaditis, Sirpouhi, Zafiriadis, Bochtsou and Xenitidis (2011), the general consensus on defining the term “trauma” consists of the following elements: “an event having caused intensive stress; the psychological difficulty of a person to control, assimilate and cope with the event; and a cluster of symptoms including spontaneous re-experience of the event, autonomous arousal, behavioural and emotional withdrawal” (p. 327). Braga, Mello and Fiks (2012) make a general observation on how Holocaust survivors and their descendants are “probably the most comprehensively researched case of transgenerational transmission of trauma” (p. 134). The focus of transgenerational transmission of trauma is usually from parent to child and may be referred to as secondary traumatisation (Daud, Skoglund & Rydelius, 2005) or secondary traumatic stress (Pearrow & Cosgrove, 2009). Danieli (1998) explains the extent of this transmission of trauma, stating that “children of survivors seem to have consciously and unconsciously absorbed their parents’ Holocaust experiences into their lives. Each survivor’s family tree is steeped in murder, death and losses” (p. 5). It is these absorbed experiences of transgenerational transmission that may extend across numerous generations.

A study conducted by Karenian et al. (2011) looked at the attempted genocide of the Armenians from 1914–1918 and the affect it has on current generations. They surmised that “trauma-related conditions with distressing or disabling effects on the personality and social interactions can be caused not only by directly experiencing or witnessing a traumatic event, but also by indirect exposure through relating or communicating with the victims” (p. 328). In their findings, Karenian et al. (2011)
remarked how a large population of the Armenian participants actually described experiencing distressing symptoms associated with traumatic characteristics, which they believe to have originated from having knowledge about the attempted genocide. These participants reported that they had been experiencing these symptoms for as long as they could remember.

Parktal (2012) investigated the traumatic events in Estonia, dating back to 1939: “Germany established concentration camps on Estonian soil, and so many Estonian people who were loyal to the Soviet Union, together with Jews and gypsies, were brought there and killed” (p. 351). When interviewing a man whose parents were victims of this distressing historical event, it was mentioned that the parents’ feelings were transferred transgenerationally to the son, providing evidence that “past traumas of previous generations can intrude into a person’s mind who has not experienced the events” (Parktal, 2012, p. 352). In Parktal’s study he makes reference to Freud’s thoughts regarding trauma theory, i.e. “that what appears to be reality is in fact a reflection of a forgotten past” (p. 352). In the conclusion of his study, Parktal suggests that this traumatic historical event has had negative consequences and that the traumatic experiences have been transmitted from one generation to the next.

Daud et al. (2005) focused their study on tortured family members from Iraq and Lebanon. These families have consequently fled to Sweden. When consulting the literature, they came across information suggesting how a parent’s experience of torture and violence may lead to the destruction of a fundamental way of relating to the world. Any negative perceptions experienced by the parents may then be transferred to their children. These negative perceptions may include feelings of insecurity with regards to their own place in the world. Danieli (1998) suggests that the children of traumatised parents may display similar symptoms to that of their parents. Danieli further intimates that an issue may occur should the parents adopt and maintain an attitude of silence, meaning that parents refuse to discuss what happened to them with their families. This results in the remaining family members creating their own versions of what they think might have occurred. Danieli (1998) further warns how children may create their own myths about their parents and subsequently act in accordance with those myths. Daud et al. (2005) came to the conclusion that there is evidence of an association between children’s and parent’s symptoms in the families that they interviewed. These findings support the view that psychiatric and
psychological problems may weaken the parenting abilities of someone who has experienced grievous and prolonged trauma.

Pearrow and Cosgrove (2009) focused on American personnel serving in Iraq and Afghanistan: “Exposure to combat can lead to excessive anxiety and disabling symptoms that present not only in the veteran but can be transmitted to persons close to him or her such as partners, children, and friends” (p. 77). Studies have shown how war-related posttraumatic stress disorder (PTSD) can create interpersonal difficulties, which in turn impact family life. Some of the difficulties identified in the literature included problems with domestic and/or partner violence, anger, intimacy issues, resentment, sociability, expressiveness and disclosure. Pearrow and Cosgrove (2009) referred to Van der Kolk’s (1987) description with regards to the impact of parent’s PTSD on their children:

Children in such families…grow up with distorted ideas about their roles in family conflicts…they are likely to blame themselves and carry around a core of self-hatred that is difficult to undo later in life…develop difficulties in emotional involvement with others; their object relations are characterised by withdrawal and caution lest the wounds of emotional betrayal once again be opened. (p. 181)

In more recent literature, Pearrow and Cosgrove (2009) refer to information provided by the National Institute of Clinical Excellence (2005), where research has shown that “children who experience primary or secondary trauma can present with characteristics of general PTSD” (p. 79). Some of the characteristics mentioned included sleep disturbances, irritability and behavioural outbursts.

Although it is not possible to determine what exactly causes transgenerational transmission of trauma, four possible mechanisms have been identified by Ancharoff, Munroe and Fisher (1998). These authors describe the first mechanism as that of parental silence and the child is taught to avoid anything that may upset the parent. This results in increased anxiety in the child as they are unable to ask their parent(s) for help or comfort. Consequently, family members avoid discussing what happened to avoid awakening feelings of aggression in the parent(s) and often results in children creating their own fantasies about what really happened to their parent(s). The second mechanism is identification. This is when a child may begin to imitate the symptoms that they observe in their parent(s) as a way of connecting with them. The third
mechanism is over-disclosure, when the parent overwhelms the child by explaining the experienced trauma in graphic detail, resulting in the child being terrified. Lastly, the fourth mechanism is re-enactment. This is when the child is engaged in re-enacting some aspect of the traumatic experience while the parents attempt to reassess the legitimacy of their new worldview acquired as a result of the traumatic experiences. Braga et al. (2012) mention that clinical studies have reported a wide range of affective and emotional symptoms that have been transmitted over generations. Some of these symptoms include a distrust of the world, the inability to communicate feelings, cases of separation anxiety and overprotectiveness within a family system of unresolved needs for attention and caretaking. Regardless of nationality, the processes and consequences of transgenerational transmission of trauma appear to be similar in nature.

2.2.2. Historical trauma

Freire (1993) suggests that there is no history without humankind that history is about people and is made by people. History may be passed down from one generation to the next. This includes both positive and negative experiences. It is these negative experiences that may be the result of historical trauma. Brave Heart (1998) explains how in 1988 she developed theoretical constructs regarding historical unresolved grief, evolving into the concepts of historical trauma and historical trauma response: “Historical trauma theory emerged from more than 20 years of clinical practice and observations as well as preliminary qualitative and quantitative research” (Brave Heart, 2003, p. 7). Historical trauma is not the same as general trauma, but literature regarding trauma and the Holocaust supports the foundations of the concept of historical trauma – “Much of this work on the persistence and transmission of traumatic Holocaust experiences originated in the 1960s and was written from a psychoanalytical perspective” (Whitbeck, Adams, Hoyt & Chen, 2004, p. 120). There has been an increase in research that focuses on historical trauma. Some examples of Brave Heart’s (1998, 2003) initial studies have been expanded upon and included in this study.

Before discussing the concept of historical trauma, it needs to be understood that it is not a validated theory or category of study. Maxwell (2014) defines historical trauma by referring to Lambek and Antze (1996), as “a highly malleable hermeneutic tool,
employed for making meaning out of social suffering in the present by reference to the past” (p. 412). Wesley-Esquimaux and Smolewski (2004) mention numerous mechanisms by which historical trauma may be transmitted from one generation to the next, namely “[b]iological (including hereditary predispositions to PTSD), cultural (through story-telling, culturally sanctioned behaviours), social (through inadequate parenting, lateral violence, acting out of abuse), and psychological (through memory processes)” (p. 76). The majority of research concerning historical trauma focuses on the Lakota people (Brave Heart, 1998, 2003), American Indians (AIs) and Alaskan Natives (ANs) in general (Myhra, 2011) and the Inuit people (Crawford, 2014). Whitbeck et al. (2004) mention that the aim is “to understand the intergenerational psychological consequences of more than 400 years of genocide, ‘ethnic cleansing’, and forced acculturation” (p. 119). The Lakota are a prime example of these consequences.

The Lakota are a group of Native Americans tribes who lived on the northern plains of North America. They were closely related by culture, language and history to other tribes, such as the Dakota and Nakota. These three main tribes could be broken down into nine smaller divisions. Collectively, these tribes were referred to as the Great Sioux. Brave Heart (1998) places historical trauma and historical unresolved grief in the context of the Lakota, describing its origins as a “massive cumulative trauma across generations” (p. 287). She has been researching how multi-generational trauma may be a contributing factor in the development of psychosocial pathology. Brave Heart (1998) explains that for Native Americans, there is unresolved grief resulting from numerous generations of a profound, unsettled sorrow. Issues arise as these losses have not been acknowledged or addressed. Legal restrictions enforced on the Lakota by the United States Senate prohibited these people from performing traditional mourning rituals. Brave Heart (1998) maintains that such restrictions added to the manifestations of unresolved grief. The literature refers to certain traumatic, historical events and it is these events that Brave Heart (1998) suggests have complicated Lakota grief, resulting in psychosocial and health problems:

The assassination, in 1890, of Tatanka iyotake who personified Lakota resistance and traditional leadership…the Wounded Knee Massacre in which hundreds of Lakota were killed and their bodies thrown into a mass grave…the forced removal of children to boarding schools where youngsters experienced abuses…starvation, and tragic
death...the overcrowding and deficient health standards at boarding schools that fuelled the tuberculosis epidemics...resulted in the death of more than one-third of the Lakota population over the age of one year. (p. 289)

Consequences of the severity of the losses experienced due to these historical tragedies have been well-documented. Shore (1988) states that “[s]uicide rates for Indians and Natives ages 10-14, 15-19, and 20-24 were considerably higher than national averages” (p. 2). Brave Heart (1998) refers to statistics provided by The Indian Health Service (1995) that confirmed some of the serious issues regarding the Lakota, such as high alcoholism and suicide death rate as well as high rates of heart disease, hypertension and accidental deaths. When referring to the Lakota, Brave Heart (1998) cites Erikson (1959) confirming that “the Lakota collective ego identity as bereaved, victimised, and traumatised is anchored in the historical and cultural past” (p. 291).

In a more recent study, Brave Heart (2003) reaffirms her explanation of historical trauma stating that “historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences” (p. 7). Research has shown how the Lakota, like other native communities, have fallen prey to alcohol abuse and also suffer from “psychosocial problems such as extremely high levels of substance abuse, violence, and suicidal behaviour” (Brave Heart, 2003, p. 8). Issues surrounding racism, oppression and socio-economic conditions complicate historical trauma responses, resulting in a damaging cycle. Brave Heart (2003) is adamant that traumatic history has a definite negative impact on modern Native American families.

In an exploratory study conducted by Myhra (2011) to understand the impact of intergenerational transmission and historical trauma with regards to AIs and ANs, it was noted by the National Survey on Drug Use and Health conducted in 2010 that “AI/ANs are in greater need of treatment for substance use disorders than are members of other racial/ethnic groups (p. 17). Myhra (2011) feels that a completed definition for historical trauma is still evolving. Historical events such as ethnic genocide, forced assimilation, being unable to perform religious practices and government boarding schools are a small number of contributing factors associated with historical trauma experienced by AI and ANs. Stamm, Stamm, Hudnall and Higson-Smith (2004) discuss the restrictions placed on AI/AN families and how this
resulted in cultural loss for subsequent generations, creating vulnerabilities among the families and within the communities.

Numerous interviews took place and Myhra (2011) noted that “participants linked the impact of elders’ stories of historical trauma and loss, and their own traumatic experiences, to intrusive thoughts about these ordeals and to fear that trauma will continue for future generations” (p. 25). Although there were also reflections of resilience, all participants discussed issues that have been an intricate part of their families for generations. They felt that it was historical trauma that was central to their elders’ patterns of substances abuse and the inability to adapt adequately to their present environment: “Feelings about historical trauma among the participants, their families and/or their communities include disbelief that these events could have happened, sadness, and fear that such events could recur” (Myhra, 2011, p. 35). In her study, Myhra concluded that for the participants, historical trauma is an ongoing issue and that they credit this historical trauma as the foundation of all the substance abuse issues in their families and communities.

In a recent study, Crawford (2014) researched the effect of historical trauma among the Inuit in Nunavut, Canada: “In little more than fifty years Inuit people in the north of Canada have experienced sudden and sweeping change to their traditional way of life and culture” (p. 340). Crawford (2014) attempted to utilise the concepts of collective trauma and historical trauma to provide a framework for understanding the cultural changes experienced by the Inuit communities in relation to social suffering – “[a]s a clinical and social concept it has the potential to bring together considerations of both the individual and the collective, particularly when groups are subjected to collective trauma” (Crawford, 2014, p. 341). To distinguish between trauma and cultural trauma, Eyerman (2001) wrote that “trauma involves a wound and the experience of great emotional anguish by an individual…cultural trauma refers to dramatic loss of identity and meaning, a tear to the social fabric” (p. 2). Crawford (2014) likens the traumatic loss experienced by the Inuit to that of the Lakota (Brave Heart, 1998, 2003) and believes that “the key features of the historical trauma concept extend beyond the individual” (p. 342).

An attempt has been made to employ the framework of historical trauma in order to understand the experiences of the Aboriginal people. “The Royal Commission on
Aboriginal Peoples (RCAP)…concluded that non-Aboriginal settlers, in order to further their own economic and political aims, used their power to purposefully destroy Aboriginal ways of life for their own ends” (Crawford, 2014, p. 345). A definite link was acknowledged between events of historic abuses and present-day social suffering. Crawford (2014) extends the research of historical trauma amongst the Inuit by looking at evidence that may be found in Inuit oral histories and Inuit narratives in art. She consulted The RCAP (1996) and quoted an elder that testified, “Our children are living in deep despair of sorts, because we as adults have not healed from the pain of growing up in a destructive and dysfunctional environment” (p. 345). Crawford’s observations concur with the studies done by Brave Heart (1998, 2003) and Myhra (2011) and she has concluded that “[t]he history of transition of Inuit from a nomadic, self-reliant and self-governing people, into coerced settlement into government towns, is a history that recapitulates the history of numerous indigenous communities across Canada” (p. 345).

Kirmayer, Gone and Moses (2014) have attempted to provide an overview of the majority of research pertaining to historical trauma. Historical trauma is an expression used by many to describe “the long-term impact of colonisation, cultural suppression, and historical oppression of many Indigenous peoples including Native Americans in the United States and Aboriginal peoples in Canada” (Kirmayer et al., 2014, p. 300). Regardless of the numerous studies conducted over the last three decades, the notion and theory behind historical trauma remains rooted in that it “serves as a way to think about transgenerational effects that traumatic events endured by communities negatively impact on individual lives in ways that result in future problems for their descendants” (Kirmayer et al., 2014, p. 307). We learn about history in the hope that we may learn from it. But when it comes to historical trauma, although the trauma is not personally experienced, preliminary results of studies have shown that “perceptions of historical loss lead to emotional responses typically associated with anger/avoidance and anxiety/depression” (Whitbeck et al., 2004, p. 127). Research has shown that the “perceptions of historical loss are not confined to the more proximate elder generation, but very salient in the minds of many adults of the current generation” (Whitbeck et al., 2004, p. 127). There appears to be a loyalty to those who have suffered and it does not diminish with time.
2.2.3. Social learning theory

Each learning theory focuses on different aspects of learning, i.e. “[w]hat we think about learning influences where we recognise learning” (Wenger, 2009, p. 214). Although the aim of the study was not to delve into the different learning theories, I believe that it is of the utmost importance to mention a few characteristics with regards to a theory that attempts to explain why people behave the way they do. Bandura (1977) states that “[i]n the social learning view…psychological functioning is best understood in terms of continuous reciprocal interaction between behaviour and its controlling conditions” (p. 2). The focus of this study is from the perspective of the social learning theory as defined by Bandura. He gave considerable thought to the fact that the best way to explain behaviour is that it is a reciprocal interaction between cognitive, behavioural and environmental determinants: “The experiences generated by behaviour also partly determine what a person becomes and can do, which in turn, affects subsequent behaviour” (p. 9). In other words, one’s behaviour may affect one’s cognition and vice versa, a person’s behaviour may affect the environment and the environment could lead to a change in a person’s thoughts and behaviour.

Although the social learning theory was influenced by Albert Bandura in the 1970s, it was expanded upon in the 1980s, 1990s and even into the 21st century. Davis and Luthans (1980) and Wenger (2009) agree with Bandura (1977) in that behaviour is best represented in the social learning theory. They describe the social learning theory as a behavioural theory that utilises the principles of classical and operant conditioning and recognises the role of social learning and imitation: “Social learning theory derives its name from the emphasis it places on learning from other people” (Davis & Luthans, 1980, p. 283). In agreement with Bandura (1977) regarding the reciprocal relationship between a person and the environment, Davis and Luthans (1980) declare that “social learning posits that the person and the environment do not function as independent units but instead determine each other in a reciprocal manner” (p. 282). Another dimension of the social learning theory is the power of observation. Davis and Luthans (1980) expand this notion by explaining that the social learning theory “emphasises that learning can take place vicariously through observing the effects on the social environment of other people’s behaviour” (p. 283).
The fundamentals of the social learning theory have been implemented in numerous studies. Wenger (2009) expands the social learning theory and in 1998 cemented the concept “communities of practice” as the environment of important learning. There are four focal points that need to be understood. Wenger (2009) has identified these points as 1) we are social beings, 2) knowledge is a matter of competence, 3) knowing requires active engagement with the world and 4) to experience the world and to engage in a meaningful way is what learning ultimately aims to produce. Crittenden (2005) utilises the social learning theory as the foundation for facilitating learning and teaching with cross-functional cases: “In essence, the individual notices something in the environment, the individual remembers what was noticed, the individual produces a behaviour, and the environment delivers a consequence” (p. 961).

Crittenden (2005) adapts this person-behaviour-environment relationship to that of the classroom, whereby the learner represents the “person”, the classroom is the “environment”, created by the educator as well as the learners during the learning process, and the “behaviour” is the experiences formed from the interactions that take place amongst the learners in the classroom. In education one must acknowledge that each learner has their own goals, morals, values, ability, attitude and personality. All these factors contribute towards an individual’s behaviour, i.e. “[t]he behaviour element encompasses both classroom preparation…and in-class experiences, which allows students to learn through observation and interactions in the classroom” (Crittenden, 2005, p. 962). At the conclusion of the study, Crittenden confirms the validity of using the social learning theory as a framework for cross-functional case education and states that it “provided a valuable synthesis of the tools and techniques of orchestrating a successful case classroom” (p. 965).

Another example pertaining to the relevance of social learning theory and how it may be adapted is evident in a study by Page and Blanchette (2009). Research was conducted using the social learning theory in conjunction with understanding the development, maintenance and effective treatments of paediatric procedural pain. Upon consulting current models pertaining to pain and coping and combining these models with the social learning theory, Page and Blanchette (2009) noted the role of the environment and family, the importance of previous experiences with pain and how it will impact current behaviour and the impact of social contexts for behaviour. These authors concluded that the social learning theory “provides information about the

Learning is fundamentally a social process, resulting from social participation: “Learning is not solely an isolated and individual endeavour, as communities work alongside individuals to actively make meaning from both their individual and collective experiences” (Harlow & Cobb, 2014, p. 73). Bandura (1977) suggests that “the capacity to learn by observation enables people to acquire large, integrated patterns of behaviour without having to form them gradually by tedious trial and error” (p. 12). Studies have proven this suggestion to be accurate and that learning does occur on a vicarious and symbolic basis. Harlow and Cobb (2014) suggest that “the nature of learning is further strengthened as actions and knowledge are combined with theories, and ways of understanding are developed, negotiated and shared within a community of practice” (p. 81). Wenger’s (2009) approach of creating imaginative methods to engage learners in meaningful practices by providing them with resources to enhance participation in an attempt to broaden horizons so that each learner may navigate learning pathways that they can identify with coincides with the beliefs of Harlow and Cobb (2014). Encouraging involvement in actions, discussions and reflections that may make a difference in one’s community are important aspects of learning. This is what drives the intervention programme that has been developed for the research for this study.

2.3. SUPPORTING LITERATURE

2.3.1. Studies pertaining to intergenerational transmission

2.3.1.1. Overview of intergenerational transmission

Lubbe (1998) explains how the transgenerational transmission hypothesis has been implemented and researched in numerous areas, not just those related to trauma. Danielli (1998) also explains how intergenerational transmission is actually a part of human history. When looking at intergenerational transmission, it may be conveyed via word of mouth, writing and even body language, indeed “[s]ome forms of individual pain may have their origins in someone else’s pain, someone with whom we are in close association” (Lubbe, 1998, p. 42). The focus of this study was to create
awareness of the intergenerational transmission of prejudice; transmission of trauma may also result in the transmission of prejudice.

Allport (1954) defines prejudice as “an antipathy (intense dislike) based upon a faulty and inflexible generalisation” (p.9). Devine (1989) explains how the transmission of prejudice may begin in childhood, that it may be non-conscious and non-volitional and that it can develop via exposure to prejudicial socialising agents. Since the initial psychoanalytical explorations of Holocaust survivors, an interest in the intergenerational transmission of trauma and other forms of prejudice has taken root. Intergenerational transmission involves a process by which memories of experiences, fears, anger and levels of anxiety may be absorbed by the next generation, as if the experiences were their own.

The issues arising from traumatic feelings, whether transmitted or personally experienced, involves “experiencing unbearably painful emotions such as helplessness, intense fear and terror…humiliation and overwhelming loss, and the reactive rage that all these beget” (Ramzy, 2007, p. 308). Lubbe (1998) focuses on Holocaust survivors, explaining that “when children of Holocaust survivors in their early years become exposed to their parent’s severe traumatisation they are likely to experience the traumatisation as if this were his own” (p. 44). Ramzy (2007) warns of the endless cycle of violence associated with rage that may manifest from transmitted traumatic feelings: “Rage – and its emotional expression in hate – which, in turn, fuels violence – functions as the psychological defence, par excellence, against unbearably painful feelings and memories” (p. 308).

Rico and Jennings (2012) mention how parents can transmit their own political views onto their children. This is in agreement with Allport (1954) who states that “prejudice begins at home and is ‘caught’ rather than taught directly” (p. 300). In accordance with such statements, Sinclair, Dunn and Lowery (2005) conclude that “several theoretical perspectives converge in suggesting that children’s prejudice is a function of the expressed beliefs of their parents” (p. 284). The role of parents with regards to intergenerational transmission of prejudice is crucial: “Children are likely to replicate their parents' behaviours, as parents are their primary interactional models” (Burke, Woszidlo & Segrin, 2013, p. 80). Bradfield (2011) warns how “the children of trauma survivors are situated in the position of witnessing, participating in and attempting to
repair the parent’s experience” (p. 66). Duriez and Soenens (2009) clarify the importance of the role of the parents with regards to intergenerational transmission of prejudice, namely racism, “through their own endorsement and display of racial attitudes” (p. 906). The intergenerational transmission of trauma and prejudice are like shackles on the next generation and influence both individual and social development. These transmissions can therefore maintain and reinforce segregation factors between cultures instead of uniting them. Burke et al. (2013) highlight a strong correspondence between what children observe in the family unit and their social skills development.

Danieli (1998) warns how these experiences challenge one’s view of the world and tests the limits of humanity. The aim of addressing and combating intergenerational transmission of prejudice is depicted accurately by Ramzy (2007), who states that “[t]o move from repeating the trauma of unbearable feelings and memories through action (usually destructive) to remembering and working through the trauma by talking/processing/thinking and reflecting is the goal” (p. 309). The intervention programme designed for this study encouraged participants to communicate, think and reflect.

2.3.1.2. Placing the intergenerational transmission of prejudice in a South African context

South Africa is a country of racial conflict: “South Africans came into the post calamity period having to labour, learn and live alongside each other in the shadow of a shared but brutal history, and a shared but unclear future” (Jansen, 2009b, p.147). To provide a brief understanding of intergenerational transmission in a South African context, literature pertaining to two studies has been consulted, namely a study by McKinney (2004) and one discussed by Jansen (2009b).

McKinney (2004) attempted to address social issues in a first-year undergraduate English and cultural studies course at the University of the Witwatersrand. In an interview dealing with the topic of being a “white”, post-apartheid student, she noted the following response from one of her students:

I can’t turn against my grandfather’s grandfather because it’s just wrong...I feel that the fundamental problem is the teaching, it’s not the student who wants to learn, it’s
the teachers who need to be taught how to teach it...you do feel kind of responsible because you’re made to feel that you have the same colour skin as the people who did it, so it is somehow connected to you…” (p. 40-41).

She expresses a deep concern for students who feel trapped between the “old” and “new” South Africa: “It is precisely because identities are so strongly racialised and group-based that a young ‘white’ South African today can still feel that the struggle was against him…” (McKinney, 2004, p. 41). She warns that “as long as these students believe the apartheid myth that ‘race’ exists so strongly, they are trapped in old ways of seeing and being” (McKinney, 2004, p. 42). Some members of society that were born post-apartheid carry the fear and anger present during the apartheid regime. This coincides with Danielli (1998), who explains how certain behaviours, values, resilience and strength can be passed down through the generations, including thoughts and actions that are fuelled by prejudice. McKinney (2004) considers the importance of change in order to combat prejudice: “The emphasis is on changes in institutional culture as well as in curriculum which will work against racism and sexisms and which will help students develop a strong sense of social responsibility” (p. 37). It is important to address the issues of the past, but in order to combat those negative feelings, there first needs to be an awareness of the source of that fear and anger. Only once there is an awareness of the foundations of those feelings of prejudice can change be implemented to combat it.

A study investigated by Jansen (2009b) at the University of Pretoria involved taking a group of black and white students to two monuments representing two historical struggles, namely the Voortrekker Monument in Pretoria and the Apartheid Museum near Soweto. The importance of these two monuments is that they represent crucial and emotional times in South African history for two distinct groups. Jansen (2009b) explained how the Voortrekker Monument holds powerful memories for the Afrikaner with regards to the Anglo-Boer War. It represents the struggle for survival, the death of 22,000 children and concentration camps. Even though this historical event took place from 1899–1902, it has “left an indelible mark on Afrikaner identity” and is a prime example of “indirect knowledge, a past not available in any direct sense to memory” (Jansen, 2009b, p. 147). The Apartheid Museum represents “the brutality of racial rule under apartheid and the suffering etched on the consciousness of generations to come” (Jansen, 2009b, p. 147). It has been more than two decades
since the end of apartheid in South Africa and yet an undertone of racial slander and suspicion still spreads across the provinces. One merely needs to consult a popular social media platform such as Facebook to see evidence of such claims. This is due to indirect knowledge, the bitter knowledge, as mentioned by Jansen (2009a), that is being transmitted from one generation to the next.

This same study done at the University of Pretoria revealed the consequences of this indirect knowledge. Jansen (2009b) explains how a young, white female was primarily concerned about the country building a museum or a monument to represent the deaths of white farmers who had been brutally murdered since the end of apartheid, instead of acknowledging the atrocities against mankind depicted in the Apartheid Museum. Her indirect knowledge had been threatened: “The instant that secure knowledge is threatened... the first reaction is not empathy and understanding, let alone any outward signs of guilt or remorse. With the shock of disruption comes anger and distress expressed in coarse and uncomfortable ways” (Jansen, 2009b, p. 150).

McKinney’s (2004) views resonate with those of Jansen (2009b): “How the students feel they are represented (in texts, and by other people, especially young ‘black’ people) has a profound effect on how they in turn represent themselves” (p. 41).

Maodzwa-Taruvlinga and Cross (2012) considered Jansen’s ideas concerning indirect or bitter knowledge that he experienced at Pretoria University and have concluded that the current generation of white students “do not have a memory problem, as they did not live under apartheid, but they have a knowledge problem, which remains bitter knowledge” (p. 134). Upon reading Eva Hoffman’s book After Such Knowledge, Jansen (2004) defines indirect knowledge in South Africa as the “inheritance that white and black survivors of apartheid consciously and unconsciously ‘give’ to their children. It is a terrible legacy which, rather than breed consciousness and responsibility, has drawn out the worst racial stereotypes, prejudices and aggression among students” (p. 121).

Jansen (2009b) mentions seven important aspects with regards to indirect/second-generation knowledge. First, it is about knowledge and not one’s experience or trauma. Secondly, it is about indirectness. Thirdly, one needs to look at the transmission of knowledge – “Knowledge runs along a crooked line from one generation to the next: never smooth, often interrupted, but always connecting
The fourth aspect highlights the importance of influence. The fifth is understanding the relational relationship with regards to knowledge, i.e. “there cannot be knowledge of a child without knowledge of an adult” (Jansen, 2009b, p. 148). The sixth aspect looks at mediated knowledge. One cannot receive knowledge without it first passing through a number of mediations between historical events and when they occur. The final aspect is paradoxical knowledge. This raises the question of claiming to know something without witnessing the event. Such a question causes one to reflect on the authenticity of knowledge. Regardless of such questions, memories and emotions are still associated with the knowledge and this, in turn, affects the lives of the next generation. Something needs to change and education may be the vehicle that can set change in motion.

2.4. UNDERSTANDING THE DEVELOPMENTAL STAGE OF ADOLESCENCE

The participants of this study were all adolescents. In order to have a better understanding of the participants, some of the relevant literature has been consulted and provided. Louw and Louw (2007) suggest that adolescents are easily influenced and that from a cognitive perspective, the participants are capable of abstract thought. This includes hypothesising about possible events and anticipating the consequences of their actions.

A teenager, also referred to as an adolescent, is a person from 13–19 years of age. Piaget (1964) indicates that children are not less intelligent than adults, only that they think differently. According to Piaget, it is important for one to comprehend the difference between the development of knowledge and the learning process. One acquires knowledge through experiences that may be spontaneous, whereas learning is enforced by situations, usually by an educator. Hardman (2012, p. 39) lists Piaget’s stages of development. Each of these stages focuses on how a child would construct his/her knowledge by interacting with the world. The stages are as follows:

- Sensorimotor stage (0–2 years of age)
- Pre-operational stage (2–7 years of age)
- Concrete operational stage (7–11 years of age)
- Formal operational stage (older than 11 years of age)
For the purpose of this study, the focus was centred on the formal operational stage, which includes adolescents. Piaget (1964) explains that “in the fourth stage...the child reaches the level of what I call formal or hypothetic-deductive operations...he can now reason on hypotheses, and not only on objects. He constructs new operations...” (p. 177). Hardman (2012) describes the central characteristics of the formal operational stage by stating that “adolescents are able to think in abstract ways...are more idealistic and think about possibilities for themselves and the world...are able to reason logically and verbally” (p. 211). Rico and Jennings (2012) explain how “fundamental ideologies associated with race, ethnicity, gender, religion, social class, nationalism, broad political ideology...take strong root in the pre-adult years” (p. 723). Duriez and Soenens (2009) suggest that intergenerational transmission is more noticeable during the adolescent years.

All mental and physical experiences will add to an individual’s knowledge and understanding. Teenagers will use these experiences to aid them in trying to comprehend the world around them. Duriez and Soenens (2009) refer to Erikson (1968) in their study, who presented the idea that “individuals mainly start developing a view on societal issues such as politics and intergroup relations from adolescence on” (p. 906). Lieberman (1979) positions himself in the belief that the moulding process of a child reaches its conclusion between the eighth and the fourteenth year. Once an individual has reached the period of adolescence, association learning will occur for the remainder of his/her life: “Human complexity owes much to our capacity to continue modifying our responses through associational learning” (Lieberman, 1979, p. 348). Adolescents have the ability to think abstractly and are also able to draw conclusions using logical reasoning, “[t]heir ability to solve problems also increases, since they develop the ability to choose between alternatives, construct scenarios and test hypotheses” (Hardman, 2012, p. 211).

The majority of teenagers face numerous challenges physically, emotionally and mentally. It falls to the educator to aid the learner in the development of relationships both in school and in the community. Those relationships may be multicultural and therefore the educator may need to assist in creating an awareness of intergenerational transmission of prejudice to combat any negative associations that may have been passed down. Tussing and Valentine (2001) look at the relationships that adolescents have with their families and explain how at this stage of development
“an attempt is made to establish their own identities and value systems” (p. 456). Adolescents are starting to form relationships that are independent of their families and they may need guidance on how to navigate any forms of prejudice that they may have been exposed to.

2.5. Teaching Sensitive Issues

The teaching of sensitive issues can be problematic. Sensitive issues include racism, sexism and bullying and “[s]tudents often connect their personal experiences with issues discussed in class, which may lead them to share these experiences with other students in the classroom setting or with the instructor outside of class” (Durfee & Rosenberg, 2009, p. 119). The nucleus of this study stems from the intergenerational transmission of prejudice, which in turn may lead to numerous sensitive issues. One needs to consider the teaching of sensitive issues in general and the impact it may have on learners. The “knowledge in the blood” of the participants may be disrupted as they engage with the materials, the other participants and write their own reflections during the intervention programme developed for this study.

More often than not, a learner in the class can relate to the issue being discussed, either through personal experience, by association or via intergenerational transmission. Durfee and Rosenberg (2009) warn how a personal connection to what is being discussed in class may prompt a negative response in the learners or bring an existing crisis into fruition. Jansen (2009a) cautions educators when dealing with sensitive issues as the classroom can be a place where black and white South Africans could confront each other with their respective memories of trauma, tragedy and triumph. It is therefore crucial for the educator to remember that each learner brings their own experiences to the classroom and that they come from a diverse range of home environments.

The educator needs to consider that they will be perceived as the expert with regards to the issue being discussed. Learners need a “go-to” person as they come to terms with their own experiences, opinions and emotions. In society today, the requirements of the educator are numerous, “with teachers often playing the role of trusted adults in children’s lives” (Lynagh, Gilligan & Handley, 2010, p.5). It falls to the educator to create a “safe space”, to establish basic ground rules, to ensure that all opinions are
valued and that no one is left feeling judged. Durfee and Rosenberg (2009) advise that any educator who is involved in the teaching of sensitive issues must develop a plan for dealing with any personal responses by the learners before the lesson takes place, as "classrooms are themselves deeply divided places where contending histories and rival lived experiences come embodied with indirect (and sometimes direct) knowledge" (Jansen, 2009a, p. 258). Bell (2002) stresses the importance of the relationship between the educator and the learner.

The aim of a responsible educator would be to establish a healthy relationship with learners. Learners do not have to rely solely on their educators for knowledge as the majority of learners have access to large quantities of information via the internet. However, they do need a sound relationship with their educators so that they may discuss the information that they have access to, so as to verify what they have learnt. This could be especially helpful when dealing with sensitive issues as learners need more than facts and content. They need to be able to “communicate their ideas in different ways, think imaginatively, tackle problems, and test solutions” (Bell, 2008, p 61). Lynagh et al. (2010) agree with Bell in that great importance is placed on the relationship between the educator and learners. These authors conclude that there is more impact on the learners if the information comes from the educator and not solely the parents.

A study done in the United Kingdom looked at the teaching and learning of war and conflict in the context of the Iraq War. This study revealed the learners’ desire to understand what was happening, “the reasons for the war, the reasons for hate” (Yamashita, 2006, p. 30). At the conclusion of this study, Yamashita acknowledges the difficulties that educators may face when teaching sensitive issues. Not only would an educator need specific knowledge and confidence, but they are encouraged to “express their opinions but to be neutral” (Yamashita, 2006, p. 36). This is a common contradiction that educators face, creating a need to not only be aware of the intergenerational transmission of knowledge in the learners, but also in themselves.

Education is a powerful vehicle with the potential to equip future generations with the knowledge necessary to make informed decisions, especially with regards to contentious issues. Lynagh et al. (2010) postulate that educators need to be adequately equipped with the knowledge to handle sensitive issues, as well as the
confidence to teach them. Durfee and Rosenberg (2009) recommend that educators becomes familiar with and utilise survivor empowerment and active listening techniques to assist in the teaching process. The teaching of sensitive issues may involve the usage of existing case studies, theories and children’s stories. With regards to this study, a children’s story was used in the format of an animated film.

2.6. A GENERAL UNDERSTANDING OF THE IMPORTANCE OF IDENTITY

“Today you are You, that is truer than true. There is no one alive who is Youer than You.” The humorous words of Dr Seuss hold more value than one would give credit. According to Hardman (2012), psychologist Erik Erikson suggested that the main aim of development is not about biological survival, but the formation of identity. Ebersöhn and Eloff (2006) describe identity as an aspect of yourself that is “generally viewed as your perception that, in spite of the passage of time and changes that go with it, you nevertheless remain the same person” (p. 65). Bandura (2001) defines the human mind as “generative, creative, proactive, and reflective, not just reactive” (p. 4). It is human nature to ponder over the question, “Who am I?”. As a person develops their character, this question becomes more pertinent and the need to establish an identity becomes essential.

Hardman (2012) defines the term “identity” as “a person’s clear and consistent sense of who he or she is” (p. 234) including their beliefs and values, ambitions in life and position in society. Brewer (2001) provides an outline of four major conceptualisations of identity. These include 1) person-based identities, looking at one’s identity as an individual, 2) relational identities, which refers to how people identify themselves in relation to how they interact with others, 3) group-based identities, looking at one’s identity as a non-independent segment of a larger group of people and 4) collective identities, which extend to one’s identification within that group. This occurs to such an extent that the individual adopts the goals, values and standards as embodied by the group via social movements and political mobilization.

Ebersöhn and Eloff (2006) further explain how one’s identity functions as a regulator for one’s behaviour. Your day-to-day conduct may be motivated and influenced by how you view yourself. Thus identity formation is an essential element in the development of human beings so that they may cope with the numerous demands,
stresses and diversity ever-present in modern society: “Identity formation is a dynamic process that requires people to be involved, to supply meaning and to experience their self-evaluation” (Ebersöhn & Eloff, 2006, p. 65). This study does not require an in-depth look at identity formation, but an awareness of what this process entails needs to be understood nonetheless. Ebersöhn and Eloff have identified four main phases with regards to identity formation. These include self-awareness, self-concept, self-worth and self-confidence. Throughout the intervention programme used in this study, the participants were required to reflect on different experiences, shifting the focus from that of self-awareness to that of self-concept, self-worth and self-confidence. Table 2.1 has been provided to assist in a brief explanation of each phase and has been adapted to explain where each phase may be addressed in the study.

**Table 2.1. Phases of identity formation and where they fit into the study.**

<table>
<thead>
<tr>
<th>Phase</th>
<th>Explanation</th>
<th>In context of study</th>
</tr>
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<tbody>
<tr>
<td>Self-awareness</td>
<td>Knowledge that you are an individual and your personal evaluation of your individual characteristics.</td>
<td>Contact session 1, workbook pages 2–8. Reflection questions, contact sessions 1, 6 and 8.</td>
</tr>
<tr>
<td>Self-concept</td>
<td>Situation-specific perceptions and evaluations of who you are and what you can do (cognitive, emotional and evaluative elements).</td>
<td>Contact session 5, workbook pages 21–27. Contact session 6, workbook pages 28–35. Reflection questions, contact sessions 5, 6 and 8.</td>
</tr>
<tr>
<td>Self-worth</td>
<td>Your experience and perceptions of yourself in both positive and negative terms.</td>
<td>Contact session 1, workbook pages 6–8. Contact sessions 4 and 7, while working on the “Me Box”, workbook pages 20 and 36. Reflective questions, contact sessions 4, 7 and 8.</td>
</tr>
<tr>
<td>Self-confidence</td>
<td>Self-confidence is based on your expectations of your possible successes or failures, which are founded on self-judgment.</td>
<td>Contact sessions 4 and 7, while working on the “Me Box”, workbook pages 20 and 36. Reflective questions, contact sessions 4, 7 and 8.</td>
</tr>
</tbody>
</table>

(Based on Table 5.1, Ebersöhn & Eloff, 2006, p. 65).

An important component of identity is self-talk. Although this was not a study with a particular focus on self-talk, it is the result of developing one’s identity. Curral and Marques-Quinteiro (2009) believe in the importance of self-talk as it “allows for the
individual to mentally speak to himself and develop better reflecting thought patterns in order to compare and understand the nature of the relationships between values, beliefs, targets and goals" (p. 167). Ebersöhn and Eloff (2006) acknowledge the importance of self-talk as it plays a role in the establishment of one’s identity. They further emphasise the centrality of self-talk with regards to the development of one’s identity as it “also plays a crucial role in people’s capacity to regulate their feelings and actions cognitively” (Ebersöhn and Eloff, 2006, p. 64).

Chopra (2012) defines self-talk as:

The phrases, statements, conversations, and thoughts that we say about others and ourselves in our minds or out loud. The words we think or say can create either negative emotions…or positive emotions. This affects the way we interpret situations and what we are capable of achieving. (p. 5)

Self-talk occurs on a daily basis, whether it is a conscious or unconscious process. It is a habit that will affect one’s attitude, moods and ultimately one’s behaviour. The main aim is to make self-talk a positive, conscious process. Chopra (2012) maintains that this is a skill that can be instilled and that “students need to be taught to develop awareness and strategies to rethink their inner dialogues in order to successfully implement the skill of positive self-talk” (p. 11). Self-talk is this development of awareness that will assist a person in their relationships, enabling people to get along with one another through constructive communication.

Bandura (2001) highlights the importance of identity by explaining that in order for people to cope in this complex world, they will need to make sound judgement calls with regards to their capabilities. He states that “forethoughtful, generative and reflective capabilities are, therefore, vital for survival and human progress” (Bandura, 2001, p. 3). It is essential to understand that negative self-talk or negative influences are detrimental to human progress. Chopra (2012) refers to negative programming and how it may manifest itself from one’s parents, siblings and peers, occurring due to its “cyclical nature of being passed down from generation to generation” (p. 7). This belief coincides with Jansen’s (2009a, 2009b) explanation regarding intergenerational transmission and bitter knowledge discussed in previous sections of this study.
Bearing all this in mind, the words of Disney’s Jiminy Cricket, from the animated movie *Pinocchio*, “Let your conscience be your guide”, takes on a more significant role with regards to the importance of one’s identity. It is this observation that has led to the incorporation of some of the principles of bibliotherapy into the intervention programme designed for this study.

**2.7. STORY-BASED TEACHING AND LEARNING, INCLUDING FILM**

“To be a person is to have a story. More than that, it is to be a story” (Kenyon & Randall, 1997, p. 1). Everyone has told or heard a story in their lives. Stories are used for entertainment, to convey information, to share an experience, to explain a phenomenon, amongst others. Kramp (2004) defines stories as a means of providing structure to experiences and to give it meaning. Rossiter (2002) emphasises the importance of stories, claiming that they are profoundly appealing and very satisfying to the human soul. Watson (2006) describes the intricate layers with regards to the composition of a story, explaining how it involves “reflection on, selection of and arrangement of events in an artful manner which contains meaning for the teller and seeks to persuade the listener of their significance” (p. 525). Stories take root in one’s memories, they are remembered and more often than not, the information from that story is easy to retrieve. “Although the notion of story is common to every society, the stories themselves differ widely—one of the defining features of a culture is the story structures through which it makes sense of the world” (Bell, 2002, p. 207). Rossiter (2002) confirms the profound effect of stories and the telling of stories may therefore be a method of ensuring the intergenerational transmission of information from one generation to the next.

With regards to formal education, educators often use stories to assist them in their teaching. Norman (1993) states that stories have the ability to “encapsulate, into one compact package, information, knowledge, context and emotion” (p. 129). An educator will formulate or locate a story that is relevant and may be used to connect with his or her learners. Rossiter (2002) considers stories to be an effective way to reach learners with educational messages. It is easier for a learner to recall a story than a list of facts. Depending on the nature of the lesson, a story may be used to evoke an emotional response or to create a space for empathy and conversation.
Witherell and Noddings (1991) elaborate on the importance of stories with regards to personal growth, by explaining how the stories we hear and tell “shape the meaning and texture of our lives at every stage and juncture...they contribute both to our knowing and our being known” (p. 1). The educator may use a story that will enable learners to relate to a character, thus providing a “safe space” for personal growth and change. This forms one of the key elements of bibliotherapy, which will be discussed in more detail in the next section of this study. Diermyer and Blakesley (2009) highlight the value of using stories to assist in problem-solving and decision-making situations. They clarify how stories may encourage empathy and interpersonal skills by getting the learners to “consider how other characters feel or react to situations” (Diermyer & Blakesley, 2009, p. 2) and how this may then be followed by personal reflections and group discussions.

The possibilities presented through the use of a story-based teaching methodology are limitless and may be implemented in all learning areas. Rossiter (2002) describes the role of the educator as one who does not merely tell a story pertaining to a certain subject, but that the subject may be transformed into a story itself. The use of stories is a powerful medium for teaching and learning. It creates an environment conducive to individual development and personal transformation. The use of stories may take on numerous forms, not just verbal or written means. This study resonates with Diermyer and Blakesley (2009), who state that “through the use of existing technologies many of the storytelling conventions previously standardised by professional filmmakers can now be added to or adapted...” (p. 1). A way to use modern technology is through multimedia learning.

Mayer (2003) explains how multimedia learning allows a learner to receive information in two formats simultaneously, namely visual and auditory. Research has shown how learners benefit more from a well-designed multimedia presentation than that of more traditional, verbal methods: “The promise of multimedia learning is that teachers can tap the power of visual and verbal forms of expression in the service of promoting student understanding” (Mayer, 2003, p.127). The ultimate aim is to promote active learning. Mayer explains that active learning takes place when meaningful learning occurs because learners are engaging in active cognitive processes. He mentions some of the active cognitive processes such as paying attention to specific words, conversations and/or pictures, mentally organising them into articulate verbal and
graphic representations and then associating these representations with each other and with prior knowledge. An effective way to promote active learning and to engage learners using multimedia methods is through film. Mallinger and Rossy (2003) refer to Champoux (1999) and Postman (1986) who have suggested that:

Students today have become accustomed to learning through multimedia and are easily bored or distracted by more traditional pedagogies. As a generation raised on television, film, and computers, they are more receptive to these new forms of information. Film is also likely to improve retention by providing strong images and emotional content. (p. 609).

Film allows the viewer to experience different situations, to travel to destinations around the world, to explore lands of fantasy and magic and to travel through time. Mallinger and Rossy (2003), in their conclusion, explain that “film allows us to bridge the gap and provide a teaching tool that captures the interests of learners of all ages and backgrounds” (p. 617). In this study, an animated film was used to create awareness in adolescent learners. The film was non-threatening, creating that “safe space” needed to explore the sensitive topics associated with intergenerational transmission of prejudice.

2.8. THE PRINCIPLES OF BIBLIOTHERAPY

2.8.1. Defining bibliotherapy

The concept of bibliotherapy is nothing new. Riordan and Wilson (1989) mention that bibliotherapy dates back to an ancient Greek library that had written at its entrance “The healing place of the soul” (p. 506). Moses and Zaccaria (1969) define bibliotherapy as “a process of dynamic interaction between the personality of a reader and the literature he reads – interaction that can be used for personality assessment, adjustment and growth” (p. 401). Rozalski, Stewart and Miller (2010) also describe bibliotherapy as an indirect intervention using literature for personal growth.

Bibliotherapy is a methodology that may be implemented as part of an intervention process. It involves “sharing a book with the therapeutic intent of helping children deal with problems” (Dole & Mcmahan, 2005, p. 151). Gregory and Vessey (2004) broadly define this methodology as useful for “communicating information” and “helping
children learn empathy for one another” (p. 127). Tussing and Valentine (2001) refer to bibliotherapy as a means of using literature to help individuals in first understanding their problems and then treating them.

2.8.2. The stages, steps and characteristics of bibliotherapy

Regardless of the definitions, the bibliotherapeutic process still consists of three general stages. Moses and Zaccaria (1969, p. 401) explain these stages as:

1. Identification: First the reader identifies himself with one of the major characters in the book.
2. Catharsis: As a result of this identification, catharsis occurs, i.e. a release of emotion or psychological tension.
3. Insight: Because of the release of tension the individual can then achieve new insight into his problem via the process of “working through” it.

Sridhar and Vaughn (2000) also refer to these three stages as identification, involvement and insight. Rozalski et al. (2010) mentions that bibliotherapy is divided into two main categories, namely developmental and therapeutic. As this study will be conducted for educational purposes, the focus is that of developmental bibliotherapy. Rozalski et al. (2010) explain the purpose of developmental bibliotherapy as it is “used by educators to help students deal with transitions to difficult situations that may occur in everyday life” (p. 34).

Prater, Johnstun, Dyches and Johnstun (2006) provide a ten-step plan when using bibliotherapy. These steps include 1) developing a sense of rapport, trust and confidence with the learners, 2) identifying other school personnel who may assist should any problems occur, 3) getting support from the parents of the learners, if possible, 4) defining a specific problem that needs to be addressed, 5) creating goals and activities to address the problem, 6) selecting an appropriate narrative, 7) introducing the book to the learners, 8) incorporating reading activities, 9) implementing post-reading activities and 10) evaluating the effectiveness of bibliotherapy on the learners.

Krieger (2009) mentions a few characteristics associated with bibliotherapy, including the sharing of stories with the intention of helping an individual or group identify any
personal problems or concerns and then assisting them in some form of emotional healing and growth. Parker (2005) advises the educator to “maintain an active dialogue” with the learners while doing bibliotherapy and that there be a “variety of follow-up activities” (p. 2) for the process to be beneficial to all those involved.

### 2.8.3. The effectiveness and benefits of bibliotherapy

Over the years, research into the effectiveness of bibliotherapy has produced mixed results. However, Riordan and Wilson (1989) promote bibliotherapy by referring to reviews done by Schrank and Engels (1981), where there was support in using bibliotherapy for “positively impacting attitude change, assertiveness, helper effectiveness, self-development” (p. 506). Rozalski et al. (2010) reaffirm this notion by stating that “studies have suggested that bibliotherapy can be used to influence both students’ behaviour and attitudes” (p. 34). Krieger (2009) focuses on aim of bibliotherapy in an educational context, which is to develop and promote interpersonal problem-solving. This may be achieved by getting learners to monitor their own thoughts, in the form of personal reflections. Learners may also be required to interpret social cues and to generate alternative responses. It is important to make the learners aware of consequences and to evaluate and monitor the outcomes of choices made. Prater et al. (2006) list some of the benefits of bibliotherapy, including that bibliotherapy may be used to encourage learners to speak about their problems and voice their concerns. It may assist the learners in helping them to analyse their thoughts and behaviour. Furthermore, it is a tool that could be used to provide relevant information for helping learners to solve some of their own problems independently.

### 2.8.4. In the context of this study

When working with adolescents, Tussing and Valentine (2001) conclude that bibliotherapy can be utilised as an “unobtrusive and non-threatening medium” (p. 457), and that allowing the adolescent to identify with a character from the story allows for the individual to gain insight into problem-solving and coping skills. The important element to consider is that bibliotherapy itself is a tool and to implement this tool effectively, one would need to follow certain processes and develop additional tasks and activities to cement the desired results.
This study adapted the stages, steps and characteristics of bibliotherapy and applied them using a film instead of a book or oral narrative. This is known as videotherapy and the same stages of identification, catharsis and insight apply, i.e. participants are doing more than merely watching a film. It is important to consider the implementation of videotherapy as a tool to assist adolescent learners in a classroom environment. Calisch (2001) explains how a film may not provide the exact solution to the problem identified by the individual, but the educator may use the film as a form of a metaphor to create the needed solutions. Those who are watching the film may look at and describe the actions taken by their chosen character and then further explore how those actions may apply to their own lives. Philpot (1997) supports the use of film to encourage class discussions and problem-solving as the learners progress through the different developmental stages of life.
CHAPTER 3

3.1. INTRODUCTION

This chapter provides the necessary information with regards to the methodology employed to generate data for this study. This includes a description of the qualitative approach, the interpretive paradigm and case study methodology. In addition, this chapter also includes information pertaining to the context of the study, which entails the school used, the participants, a general outline of the eight-week intervention programme, data collection methods and instruments, trustworthiness in a qualitative study, ethical considerations and data interpretation methods used to analyse the data.

3.2. A QUALITATIVE APPROACH

The approach used for this study was qualitative in nature. There is no simple definition for this approach. However, Higgs and Cherry (2009) define the qualitative approach as “a range of research strategies with one common feature: they rely upon qualitative (non-mathematical) judgements” (p. 5). Struwig and Stead (2001) mention some of the characteristics of a qualitative approach towards research. These include the participants’ and researcher’s perspectives, contextualism, the research process and flexibility.

Denzin and Lincoln (2003) describe qualitative research as a “situated activity that locates the observer in the world. It consists of a set of interpretive material practices that make the world visible” (p. 4). Leedy and Ormrod (2005) explain their view of qualitative research as an approach that is utilised in order to answer questions about the complex nature of phenomena, thus “understanding the phenomena from the participants’ point of view” (p. 95). Flick, Von Kardoff and Steinke (2004) define qualitative research as a means of contributing to a more comprehensive understanding of society and social realities. Some of the benefits associated with the qualitative approach include that “it allows a researcher to see and understand the context within which decisions and actions take place” (Myers, 2013, p. 5).
The intervention programme designed for this study complies with the description of a qualitative study by Monette, Sullivan and DeJong (2008), who state that “qualitative research involves data in the form of words, pictures, descriptions or narratives” (p. 87). The activities designed and implemented during the study involved the answering of questions, creative writing, personal reflections and the creation of a personal visual representation in the form of the “Me Box”. This study was conducted in accordance with the qualitative styles identified by Kreuger and Neuman (2006), namely the construction of a social reality, the implementation of interactive processes, the study was done in a controlled environment, there were few subjects involved and I (i.e. the researcher) was also involved.

McRoy (1995) describes the qualitative approach as holistic in nature, with an aim to understand social life in a specific context during a specific time period. The focus is on the participants’ thoughts, experiences and perceptions. Myers (2013) believes that it is mankind’s ability to talk that distinguishes him from the natural world: “It is only by talking to people, or reading what they have written, that we can find out what they are thinking, and understanding their thoughts goes a long way towards explaining their actions” (p. 6). The intervention programme designed for this study involved numerous conversations, group discussions and personal reflections with regards to experiences.

3.3. THE INTERPRETIVE PARADIGM

Denzin and Lincoln (2003) state that “all research is interpretive; it is guided by a set of beliefs and feelings about the world and how it should be understood and studied” (p. 4). Cohen, Manion and Morrison (2000) suggest that the interpretive paradigm is most naturally suited to a case study methodology. The purpose of this paradigm is “to reveal the meaning of particular forms of social life” (Carr & Kemmis, 1986, p.90) and to understand people as “[t]his approach maintains that all human beings are engaged in the process of making sense of their worlds and continuously interpret, create, give meaning, define, justify and rationalise daily actions” (Babbie & Mouton, 2001, p. 28). The aim of the interpretive paradigm “is to grasp how we come to interpret our own and others’ actions as meaningful” (Schwandt, 2000, p. 192).
Myers (2013) explains the importance of context with regards to interpretive research, context being "the socially constructed reality of the people being studied" (p. 40). He goes on to say that the interpretive researcher aims to “understand the context of the phenomenon, since the context is what defines the situation and makes it what it is” (Myers, 2013, p. 39). Carr and Kemmis (1986) elaborate on how, in the interpretive paradigm, the researcher is a participant observer, one who engages in the activities of the study and establishes meanings to the actions as they occur within a specific social context.

Myers (2013) further states that “the premise of interpretive researchers is that access to reality (whether given or socially constructed) is only through social constructions such as language, consciousness and shared meanings, and instruments” (p. 39). The aims of the intervention programme implemented followed the criteria of the interpretive paradigm as stipulated by Carr and Kemmis (1986) in that it provided the participants the opportunity to “deepen insight...to contribute to social life through educating the consciousness of individual actors” (p. 93). This ability rests at the core of understanding intergenerational transmission of knowledge and being able to make informed decisions based on one’s own thoughts and beliefs.

### 3.4. CASE STUDY METHODOLOGY

De Vos, Strydom, Fouché and Delport (2011) advise qualitative researchers to use a case study methodology should they wish to identify patterns in participants’ lives, words and actions in the particular context of the study as a whole. Yin (2003) suggests that one should employ a case study methodology if the focus of the study is to answer “why” and “how” questions. According to Creswell (2007), “a case study involves an exploration of a ‘bounded system’ (bounded by time, context and/or place), or a single or multiple case, over a period of time through detailed, in-depth data collection involving multiple sources of information” (p. 73). Yin (2009) defines a case study as an “empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context” (p. 18).

The case study method is a strategy characterised by “very flexible and open-ended techniques of data collection and analysis” (Grinnell, 1982, p.302). Cohen et al. (2000) explain that a case study methodology provides an example of real people in real
situations, thus allowing readers the ability to understand the concepts or ideas of the study more clearly. Stake (2003) states that a case study is both a process and a product of inquiry. Hays (2004) mentions the purpose of case studies, explaining that “generalisation is not a goal in case studies…discovering the uniqueness of each case is the main purpose” (p. 18).

A case study may be simple or complex. For example, it may involve one child or many children. Hays (2004) mentions that all cases are unique, both in their content and in their character. Case studies emphasise context and recognise that the context is a powerful determinant of cause and effect. Cohen et al. (2000) further explain the importance of the context in that it allows the case study to investigate complex interactions of events and human relationships.

The case study implemented in this study was that of a single case study involving a small group of adolescent learners. This type of case study may be referred to as an intrinsic case study. Stake (2003) uses the term “intrinsic” when the focus of the study is not to build onto existing theories, but where the researcher has a particular interest in the context of the case, i.e. “[t]he researcher wants better understanding of this particular case…this case itself is of interest” (Stake, 2003, p. 136). An intrinsic case study is exploratory in nature: “The exploration is driven by a desire to know more about the uniqueness of the case rather than to build theory or how the case represents other cases” (Grandy, 2010, p. 500). Grandy further explains how the researcher is mainly interested in a particular context where the focus is on depth and breadth of the research.

This study was conducted in a specific context over a specified time period. The study was structured and organised around three sub-questions derived from the main research question. An attempt was made to answer those questions “by producing in-depth descriptions and interpretations over a relatively short period of time” (Hays, 2004, p. 218). This study also adhered to the criteria of a case study mentioned by and Yin (2009) in that a variety of data gathering methods were used, there were numerous components of interest and the study relied on multiple sources of evidence. This study aimed to generate an in-depth understanding of how the principles of bibliotherapy may be used to promote and develop awareness of intergenerational transmission of prejudice in adolescent learners.
3.5. CONTEXT OF STUDY

3.5.1. The school

The research took place in the context of a local, government high school. This school was chosen as the learners come from various socio-economic backgrounds and racial groups. This high school was also diverse in nature as it is a dual-medium school, which accommodates all races and both genders. The school is accessible from numerous areas in Port Elizabeth as there are no zonal restrictions. The eight-week programme could only be initiated once consent was obtained from the principal and participants' parents and once assent was given by the participants themselves. The intervention programme was designed in such a way that it could be started and completed during a single school term. The programme took place in the third term as this is not a formal examination term. It began on Monday 3 August 2015 and concluded on Monday 28 September 2015.

3.5.2. The participants

Participants from Grade 10 were chosen as they were adolescent learners, who are seniors of the school but not restricted by time constraints and other responsibilities experienced in Grades 11 and 12. A common factor amongst these learners was that they all held leadership positions in the school, being either a class captain or a member of the representative council of learners (RCL), otherwise known as the student representative council (SRC).

Clarke (2012) explains how the South African Schools Act requires that all schools enrolling learners in Grade 8 and higher must establish an RCL. One of the purposes of this council is to “promote an understanding of democratic process within the school” (Clarke, 2012, p. 56). The eight-week intervention programme was therefore intended to benefit participating learners by assisting in the development of leadership skills and identity formation as well as to create an awareness of intergenerational transmission of prejudice.

The reason these particular learners were chosen was that by reaching and teaching the leaders of the school, it was hoped that these participants would take what they have learnt and influence their peers in a positive way. These learners were placed in
their leadership positions by their peers. Their peers looked to them for leadership and assistance with decisions. If the leaders could be reached and an awareness of the dangers of intergenerational transmission of prejudice created, the hope was that this awareness would be used when making decisions and that actions that may result from decisions made would have a positive effect on their peers.

Typically, teenagers are victims of numerous forms of prejudice and Hardman (2012) describes this developmental stage as a “time of emotional turmoil” (p. 204). With the ability to consider consequences of actions and to think about diversity, it is essential to address the issues of prejudice and just how far-reaching the consequences can be. Should learners in leadership positions have been empowered, it is believed that the values obtained and developed during the eight-week programme could filter down and influence other learners positively.

3.6. DATA COLLECTION METHODS AND INSTRUMENTS

A variety of methods was used to produce the necessary data for this study. The two main components were written data and visual data. Alexa (1997) states that a general definition of textual data is “any text which constitutes a relevant and necessary source material for answering the questions one is interested in” (p 3). Burnard (1996) explains how textual data may also be represented by diaries and stories. Benoit (2011) defines textual data as “systematically collected material consisting of written, printed, or electronically published words” (p. 526). In the context of this study, the textual data generated and collected were in a written format.

To generate the written data, the participants were required to complete activities in contact sessions 5, 6 and 8. These activities included open-ended questions that were comprehension-based, i.e. meaning making, and were also structured in such a way that they may be influenced by individual experiences and personal opinions. Other activities involved creative writing, determining the meaning of words and devising a step-by-step strategy to assist them in a situation in which some form of prejudice occurs. Another source of written data was that of personal reflections written by the participants. This occurred at the conclusion of each contact session. I also wrote two reflection journals. One journal was written during and after each contact session and included any observations and thoughts pertaining to the individual contact sessions.
The other reflection journal recounted the personal journey that I experienced throughout the course of the study. However, these journals were not for the purpose of generating data for this study, but allowed for personal growth. Observations made during the contact sessions have been referred to in chapter 4, providing additional information to the findings of the study.

At the start of contact sessions 1, 2, 5, 6 and 8, I facilitated an oral activity with each of the participants called the “High/Low” activity. This activity involved each participant sharing what had been their best (high) and what had been their worst (low) experience during the previous week. This activity was not used to generate data. The intention was to create an environment of trust and openness amongst the participants and between me and the participants. Contact sessions 6 and 8 allowed for small focus group discussions and dialogue.

The visual data generated for this study began in contact session 4 and was completed in contact session 7. It was presented in the form of the “Me Boxes”. A “Me Box” is a box that represents thoughts, insecurities, hopes and self-image and “[t]his process of understanding and interpreting the world uses visual images rather than words and these images are seen as reflections of reality in a particular context” (Grbich, 2013, p. 200). Visual data may be used to assist the researcher in seeing the world through the participants’ eyes. Banks (2007) suggests that visual data have a sensory prominence within social research, meaning that great importance is placed on an experience that relates to one’s physical senses. This author states that visual data may be used to “reveal some sociological insight that is not accessible by any other means” (Banks, 2007, p. 4). Examples of visual data include film, newspaper images, artwork, computer images, architecture, videos and photographs. In the context of this study, the participants were required to make a box that represented who they were. The outside of the box was what they revealed about themselves to the world. The inside of the box represented who they felt they truly were, including any fears, insecurities, hopes and dreams. The participants were permitted to use whatever mediums they chose to express themselves.
3.6.1. Data collection methods

When designing and conducting a research study, it is imperative that all terms used throughout the study are understood. To ensure an understanding of the research methods used for this study, an explanation has been provided for each method in the context of the study.

3.6.1.1. Open-ended questions

Open-ended questions are useful when more detail or clarification is needed. Grinnell (1982) mentions some of the characteristics associated with open-ended questions. These include that “the response categories are not specified in detail…they permit free responses…ask for much information and considerable thought” (Grinnell, 1982, p. 163-164). Frankfort-Nachmias and Nachmias (1996) explain that the virtue of the open-ended question is that “it does not force the respondent to adapt to preconceived answers…they can express their thoughts freely, spontaneously” (p. 254). Struwig and Stead (2001) describe open-ended questions as questions that “the respondents are free to answer in their own words and to express any ideas they think apply” (p. 92). This means that open-ended questions may be preferred when dealing with sensitive issues and personal feelings, allowing the participants to express themselves freely and openly.

In the context of this study, open-ended questions were in contact sessions 5 and 8. In contact session 5, the questions required that participants analyse different scenarios from the film and were answered individually. In contact session 8, the participants worked in a group and were required to determine their understanding of certain words and the advantages and disadvantages of intergenerational transmission of knowledge.

3.6.1.2. Small focus groups

A focus group is a carefully planned activity designed to generate data through group discussions. It is a group interview process. The purpose is to promote communication and interaction among the participants and “[f]ocus groups create a process of sharing and comparing among participants” (De Vos et al., 2011, p. 362). Janesick (2000) mentions that groups allow the researcher the opportunity to observe interactions
among the participants. Bazeley (2013) explains that the main focus is “the stimulation of interaction to generate data” (p.54). Data gathered from these discussions may be analysed to “gain an understanding of particular experiences, issues, or processes” (Bazeley, 2013, p. 198). This study adhered to the criteria provided by De Vos et al. (2011) in that the participants had characteristics in common in relation to the topic at hand, all participants were involved in some kind of collective activity and I attempted to create an environment where the participants were encouraged to “share perceptions, points of view, experiences, wishes and concerns” (De Vos et al., 2011, p. 360).

In the context of this study, small focus group interactions occurred in contact sessions 6 and 8. In contact session 6, the participants were divided into smaller groups to share their creative writing activities. In contact session 8, the participants worked as one group, as a leadership team. As a team they discussed the meaning of certain words, the advantages and disadvantages of intergenerational transmission of knowledge and devised a step-by-step plan to deal with conflict and prejudice.

3.6.1.3. Reflection journals (by participants)

Writing is a means of putting thoughts onto paper: “A writer does not always know what he or she knows, and writing is a way of finding out” (Bennett, 1998, p. 539-540). Reflection journals are also known as intimate diaries. Alaszewski (2006) defines a diary as a “document created by an individual who has maintained a regular, personal and contemporaneous record” (p. 1). The reflections written for this study contained personal commentary and explored the participants’ feelings. Frankfort-Nachmias and Nachmias (1996) explain the value of intimate diaries as they contain authentic expressions and provide a “first-hand account of the writer’s life experiences” (p. 323). Reflection journals tend to “reveal the inner thoughts, bitter-sweet emotions, and prejudices of their authors” (Tedlock, 2003, p. 178). During this study, the participants were required to reflect after each contact session. This provided data relating to personal thoughts that coincided with what occurred during each contact session. These reflections were guided by set questions. Participants’ reflection journals provided me with a “greater insight into how individuals interpret situations and ascribe meanings to actions and events” (Alaszewski, 2006, p. 37). Aspects of my personal
reflections are found in sections of Chapter 4 and extracts have been included in Chapter 5.

3.6.2. Data gathering instruments

The instruments used for gathering the data for the study were participants’ workbooks, “Me Boxes”, and the participants’ reflection journals. An example of how each of these instruments were utilised has been listed below:

- **Participants’ workbooks**
  - Written responses to activities, comprehension-based and personal opinions
  - Creative writing – own scenario and focus questions

- **“Me Boxes”**
  - Visual art – making of a “Me Box”

- **Participants’ reflection journals**
  - Written responses – personal reflections done by participants after each contact session

To assist in understanding where each data generating method occurred, a visual representation of the data generating strategies has been included (Diagram 2). This diagram has been divided into two main sections, that of written data and visual data. The diagram explains in which contact sessions written data and visual data were gathered, as well as which instruments and methods were used. Written data were gathered during contact sessions 5, 6, 7 and 8. Visual data was generated during contact session 7.
Diagram 2. Visual representation of the data generation strategies for this study.
3.7. GENERAL OUTLINE OF INTERVENTION PROGRAMME

The following is a general outline of the eight-week intervention programme. Each contact session was an hour long and took place on a Monday morning from 9:25–10:25. This timeslot was during the weekly assembly and participants had permission from the principal to miss assembly so that they could take part in the programme. Such an arrangement allowed for a consistent timeslot, a regular venue and participants were not taken out of academic class time. The expressions of feelings and thoughts during the eight-week programme were captured through multiple mediums such as creative writing, personal reflections, small focus groups and visual art. At the conclusion of each contact session, the participants were given a set of reflection questions that they were required to answer in their reflection journals.

The film chosen for this study was the animated film, *The Land Before Time*, directed by Steven Spielberg. This film was chosen because it is animated and would therefore be less intimidating to the viewers. Furthermore, the creatures portraying the characters were dinosaurs and do not have any religious connotations, for example, Jayaram (2015) explains how in Hinduism it is a serious offence to kill and eat a cow. In the Old Testament, it states in Leviticus 11:7–8, regarding those of the Jewish faith, “And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you”. Gray (2014) quotes the Qu’ran explaining how the eating of pork is also forbidden in Islam. The usage of dinosaurs as the main characters also corresponds with Parker (2005), who states that “animal characters are universal because their gender and ethnicity can vary so that all children can identify with the characters” (p. 6).

The overall aim of the intervention programme was to promote voice, which is to provide participants with the ability to voice their thoughts, concerns and beliefs and to give the participants the necessary tools to make their own choices, despite any intergenerational influences and transmitted opinions. The aim was also to create an education of hope that may be used to combat the bitter knowledge that has become evident in the younger generations of South Africa.
3.7.1. Contact session 1

At the start of this contact session, some administration was required. The participants were each given a student number, 1–10. They were then required to complete a form, stating their student number, age, gender and home language. Then, as a group, they did the “High/Low” activity. This activity involved each member of the group, myself included, sharing what had been their most positive and then their most negative experiences in the past week. The official programme, involving the workbooks, commenced with the participants completing activities about themselves. These activities included answering questions, identifying strengths and weaknesses and choosing words that best described themselves. The participants were also required to create their own pseudonym and to write a short poem, inspired by Dr Seuss, describing themselves. It was hoped that this section of the programme would promote a positive self-image and help the participants to start thinking about themselves differently. The pages used in the workbook were pp. 2–9.

3.7.2. Contact session 2

This contact session began with the “High/Low” activity. The second part of the programme, using the workbooks, involved an introduction to the context and characters of the film, The Land Before Time. The participants were provided with a brief background to the film and a short description of each of the five main characters in the film. They were then asked to answer the questions in their workbooks and were given time to plan for their “Me Box”, and activity scheduled to take place in contact session 4. The pages used in the workbook were pp. 10–14.

3.7.3. Contact session 3

During this contact session the participants watched the film, during which they were encouraged to make notes about each character and record any scenes in the movie that made an impression on them. Each participant was also required to choose a character whom they felt they could identify with in some way. The pages used in the workbook were pp. 15–19.
3.7.4. Contact session 4

This contact session involved completing the “Me Box”\(^1\), part 1. A “Me Box” is a physical representation of the individual. The outside represents what the individual believes the world sees about them. The inside of the box represents the individual’s perception of themselves, their fears, goals and so on. This activity was completed by using multiple mediums. The participants needed the whole hour to complete this activity. It was a creative contact session that required art supplies, boxes and a space in which the participants could work comfortably. The page used in the workbook was p. 20.

3.7.5. Contact session 5

This contact session began with the “High/Low” activity. This stage of the intervention programme involved the adaption and usage of the principles of bibliotherapy. The participants were presented with different scenarios in the context of the film, coupled with the use of a character from the film as a medium of expression, and recorded their responses in their workbooks. Each scene focused on intergenerational transmission of prejudice. The aim of this experience was to create awareness of intergenerational transmission of prejudice and to encourage participants to think about how they would handle such situations. The pages used in the workbook were pp. 21–27.

3.7.6. Contact session 6

This contact session began with the “High/Low” activity. During the first part of this contact session, the participants were required to create their own scene for the film. They needed to decide on an issue that they felt strongly about and come up with three focus questions that they would want someone to consider should they read their scene to the other participants. The second part of the contact session involved the sharing of these scenes in smaller groups. Each participant was encouraged to communicate through their chosen character. Group discussions evolved through

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\(^1\) This activity was adapted by an experience that I had during an honours-level workshop, which took place on Saturday 29 March 2014 at the NMMU Missionvale Campus.
sharing and dialogue. At this stage, I probed for clarification as well as more answers and personal interpretations. The pages used in the workbook were pp. 28–35.

3.7.7. Contact session 7

This contact session involved completing the “Me Box”, part 2. The participants needed the whole hour to complete this activity. It was a creative contact session that required art supplies, each participant’s box from contact session 4 and a space in which they could work comfortably. The page used in the workbook was p. 36.

3.7.8. Contact session 8

This final contact session began with the “High/Low” activity and required that the participants work together as a leadership team. This contact session was divided into three sections. The first section looked at the creating of definitions of words, without the assistance of a dictionary. The participants needed to discuss and decide amongst themselves the meanings of the following words: “acceptance”, “diversity”, “individuality” and “prejudice”. The aim of this activity was to create an awareness of words so often heard and to give it meaning in a context that would be easily understood by the participants. The second part focused on the positive and negative aspects associated with intergenerational transmission of knowledge. This encouraged participants to communicate amongst themselves as it highlighted the impact of intergenerational transmission of prejudice associated with the words discussed in the first section. The third part required that the participants create a step-by-step strategy that could assist them as leaders of the school to intervene and make a decision when faced with a situation where there was some form of prejudice amongst learners. The pages used in the workbook were pp. 37–40.

Refer to Addendum C for a copy of the workbook and Addendum D for a copy of the reflection journal questions.

3.8. TRUSTWORTHINESS OF THE STUDY

When doing a qualitative study, the term “validity” becomes synonymous with “trustworthiness”: The qualitative researcher is more concerned with comprehending
a situation or phenomenon than with being able to provide an explanation for it. Validity or trustworthiness is an important component of a qualitative study.

Williams and Morrow (2009) suggest that there are three categories pertaining to the trustworthiness of a qualitative research study, namely 1) integrity of the data, 2) a balance between participant meaning (subjectivity) and the researcher’s interpretations (reflexivity) and 3) clear communication of findings. With regards to the integrity of data, the study should provide clear guidelines of methods used in order for a replication of the procedures to be possible. Additionally, the researcher must endeavour to ensure that data of sufficient quality and quantity have been gathered for the study. Data generated in the social sciences may be unintended and the representation of this data has to be carefully structured.

Yin (2009) states that a “major strength in case study data collection is the opportunity to use many different sources of evidence” (p. 114). This study used a variety of methods in order to generate data as well as numerous sources. To ensure trustworthiness of a study Yin (2009) provides four guidelines. This study attempted to adhere to those guidelines by first consulting and including sufficient literature and citations pertaining to the nature of the case study, secondly, by including all evidence and a description of the circumstances under which the evidence was collected, thirdly, by attempting a process of consistency with regards to all circumstances, procedures, questions and data collection methods contained within the case study and, lastly, by maintaining a link between the content and the initial research questions.

With regards to credibility, Shenton (2004) recommends the establishment of a relationship of trust between all parties involved in the research process. Shenton also suggests a means to help ensure honesty, by stating that “participants should be encouraged to be frank from the outset of each session” (Shenton, 2004, p. 66) and that “it should be made clear to participants that they have the right to withdraw from the study at any point” (p. 67).

To ensure credibility, I did the following: this study incorporated a variety of methods to collect and generate data and the participants and I engaged in regular reflections throughout the study, which is trusted to have produced honest responses from the participants when contributing to data generation. There was also a continual dialogue
between myself and the participants in an attempt to build a relationship of trust and to promote honest responses to all questions and during all activities. Contact sessions 1, 2, 5, 6 and 8 involved the “High/Low” activity, where honest comments and conversations were encouraged and all participants were made aware of the fact that participation in the research programme was voluntary and that they could withdraw at any time.

3.9. ETHICAL CONSIDERATIONS

3.9.1. General overview of ethics

Research ethics are the guidelines needed, the moral codes required, in order to do research of any kind in an acceptable manner. One only needs to reflect on historical events, for example Nazi experiments of the 1930s and 1940s, to realise the need for these ethical guidelines. Grinnell (1982) stated the following: “To avoid repeating past mistakes…researchers must remain sensitive to protecting participants' welfare, rights, and confidentiality throughout the research process” (p. 59). Frankfort-Nachmias and Nachmias (1996) refer to A code of ethics for Social Scientists compiled by Reynolds (1979). The majority of these codes have been adopted by national associations of social scientists. These codes provide guidelines with regards to general issues related to the code of ethics, decisions that need to be made when conducting research, how the research should be conducted, details regarding informed consent, the protection of the rights and welfare of participants, how the research will benefit the participants, the effects of the research and the interpretations and reporting of the results.

The Belmont Report of 1979 was created to ensure that all research pertaining to and involving human subjects would be conducted in an ethical manner. This report addresses three basic ethical principles, namely respect for persons, beneficence and justice, which are explained in more detail in the following paragraphs. It needs to be understood that the expression “basic ethical principles” refers to “those general judgements that serve as a basic justification for the many particular ethical prescriptions and evaluations of human actions” (The Belmont Report, 1979, para. 8). These ethical principles are pertinent to the ethics that would need to be considered when doing research that involves human participants.
“Respect for persons” involves two ethical pathways. Firstly, individuals should be treated as autonomous agents and, secondly, any person with diminished autonomy is entitled to protection: “In most cases of research involving human subjects, respect for persons demands that subjects enter into the research voluntarily and with adequate information” (The Belmont Report, 1979, para. 13). “Beneficence” involves how people are treated. This needs to be done in an ethical manner, showing respect for decisions made as well as protecting all participants from harm. “Justice” refers to fairness. The Belmont Report (1979) has summarised five properties with regards to the fairness of distributions, focusing on burdens and benefits: “(1) to each person an equal share, (2) to each person according to individual need, (3) to each person according to individual effort, (4) to each person according to societal contribution, and (5) to each person according to merit” (para. 18). Ethics in general is of great importance, but when doing a case study certain considerations need to be made.

Due to the nature of a case study, “a contemporary phenomenon in its real-life context” (Yin, 2009, p. 73), one needs to apply strict ethical practices that will take into consideration the effect of the study on human affairs. Stake (2003) describes qualitative researchers as “guests in the private spaces of the world” (p. 154). This requires that the researcher has good manners, a strict code of ethics and is sensitive to the participants’ needs. In this study, I focused on the guidelines provided by Yin (2009) when doing case study research:

Gaining informed consent from all persons who may be part of your case study...protecting those who participate in your study from any harm, including avoiding the use of deception in your study...protecting the privacy and confidentiality of those who participate...taking special precautions that might be needed to protect especially vulnerable groups. (p. 73)

De Vos et al. (2011) highlight the importance of mutual trust, acceptance, cooperation, promises and well-accepted conventions and expectations when doing research: “The fact that human beings are the objects of study in the social sciences brings unique ethical problems to the fore which would never be relevant in the pure, clinical laboratory setting of the natural sciences.” (p. 113).

Koshy (2005, p. 84) provides some of the guidelines needed when considering the ethics of research in the social sciences:
• Always obtain permission from the participants. If you are collecting data about children, their parents need to be informed. The same principle applies to colleagues, members of local education authorities, parents and governors.

• Provide a copy of your set of ethical guidelines to the participants.

• Explain the purpose of the research. In action research the outcomes are most likely to be used for improving aspects of practice and, therefore, there is less likelihood of resistance from participants.

• Keep real names and the identities of subjects confidential and unrecognisable.

• Share information with colleagues and others whose responses you are interpreting so that they can verify the relevancy and accuracy of what you are reporting.

• If you are intending to introduce new ideas and set up interventions with pupils, their parents need to be told.

• Be sensitive to the feelings and perceptions of both parents and students. This is particularly important if the intervention programme is designed to improve aspects of education, as the students being targeted may be seen to be at an advantage. You need to make it clear that the findings of a research experiment would benefit all.

• Be as non-intrusive as possible in your data collection.

• When you are researching socially sensitive issues, you need to make extra efforts to share your purpose and objectives with the participants.

3.9.2. Ethics in the context of this study

The research undertaken for this study involved adolescent participants. These participants are classified as young people. When doing any form of research involving children or young people, Graham, Phelps, Nhung and Geeves (2014) advise researchers to focus on navigating between the "participation of children and their protection within the research process" (p. 38). Other concerns involve methods used to gather data, how these data may be interpreted and how the “voices” of the participants may be represented. The main aspect that needs to be addressed is the vulnerability of children or young people when they are part of a research process. Parsons, Abbott, McKnight and Davies (2015) clarify that vulnerability is based on factors such as “the nature of the research, where it takes place, and whether the child
is in a position where they are able to withdraw if they want to” (p. 718). To ensure that the vulnerability of participants was addressed, I explained the nature of the research process in great detail; I incorporated activities to assist in the development of a relationship of mutual trust between me and the participants; I conducted the research programme at the participants’ school; and the participants were in a position to withdraw from the programme at any time without having to give an explanation. Graham et al. (2014) explain that it is the United Nations Convention on the Rights of Children that promotes the rights of children and how they are entitled to express themselves and their views with regards to matters and events that may be affecting them. When doing research involving children or younger people, the focus needs to be on how they see and interpret their world. This will “improve the reliability, validity and ethical acceptability of research” (Graham et al., 2014, p. 39).

When working with children or young people, Warin (2011) advises researchers to avoid any form of exploitative relationship and to focus on the “maintenance of positive relationships” (p. 805). The researcher needs to be aware that when doing research with children or young people, there is a definite power imbalance in favour of the researcher. In order to establish a balance of power, Coad (2012) states that “initial ground rules should be clear” and there needs to be “open, ongoing dialogue” (p. 15). Warin (2011) provides some ethical considerations when working with children or young people, which include the following: that all participants are informed as much as possible so as to understand any demands pertaining to the research; assent must be obtained from the participants and must also be as detailed and informative as possible; and the researcher must explain the “ethical principle of withdrawal without obligation to provide a reason” (p. 808).

This particular study incorporated the basic ethical principles mentioned in The Belmont Report (1979), namely 1) respect for persons, whereby individuals remained autonomous, meaning they were independent participants of the study, 2) beneficence, i.e. all participants were respected, protected from harm and all efforts were made to secure the participants’ wellbeing and 3) justice, i.e. all participants were treated equally. The study also adhered to the advice provided by Frankfort-Nachmias and Nachmias (1996), who state that participants must be aware that their participation is “voluntary at all times…they should receive a thorough explanation beforehand of the benefits, rights, risks, and dangers involved with their participation” (p. 82). The
ethical guidelines provided by Koshy (2005) were also adhered to in this study. This included obtaining permission from the parents of participants, assent from the participants themselves, providing an explanation of the purpose of the research to the participants, keeping the real identities of the participants confidential and being as non-intrusive as possible when collecting data.

Ethics approval was obtained from the Department of Education, the school principal, and the Nelson Mandela Metropolitan University Ethics Committee. Consent was given by the parents of participants in this study; assent was gained from the participants themselves. The purpose, methodology and processes were explained to all involved. The participants were not recorded, no photographs were taken of them and all necessary measures, such as providing a student number and the choice of a pseudonym, were put in place to ensure anonymity and confidentiality at all times.

At the convenience of the participants at the start of their Grade 12 year, I will contact the school principal and all those involved in the study. All participants who completed the intervention programme could subsequently have their work returned to them if they so desired. I will also share the findings of the study with the participants and the principal in a short presentation if permission has been granted to do so. Consent from the Department of Education is attached as Addendum A. The forms used to obtain the necessary consent from the principal and the participants' parents and assent from the participants are attached as Addendum B.

3.10. DATA INTERPRETATION

With regards to the analysis or interpretation of qualitative data, Miles and Huberman (1994) explain that most of the analysis done in a qualitative study involves words. This means that qualitative analysis focuses on textual data rather than statistical data. The researcher may compare words, identify contrasts, patterns and relationships. Yin (2009) suggests that the researcher begin the interpretation of data by starting with the questions that initiated the study: “Start with a small question first, then identify your evidence that addresses the questions…Keep going until you think you have addressed your main research question” (p. 128). The interpretation of the data for this study was conducted using thematic analysis.
Due to the nature of the study, it became apparent that thematic analysis would be best. "Effective analysis requires using data to build a comprehensive, contextualised and integrated understanding...of what has been found, with an argument drawn from across the data that establishes the conclusions drawn" (Bazeley, 2013, p. 191). Ezzy (2002) states that "thematic analysis allows for categories to emerge from the data" (p. 83), with the focus being on the context of this study. Marks and Yardley (2004) explain that thematic analysis is similar to content analysis, except that the focus is more on the qualitative aspects of the data. Thematic analysis is "able to offer the systematic element characteristic of content analysis" (Marks & Yardley, 2004, p. 57), but the focus is more on the context of the data. To analyse the data generated in this study, I used thematic analysis with an inductive approach.

Thomas (2006) defines the inductive approach as "a systematic procedure for analysing qualitative data" (p. 238). He further explains how an inductive approach uses the raw data to develop concepts or themes, which in turn are determined by the researcher. Ezzy (2002) states that "[d]ata collection and data analysis builds on the strengths of qualitative methods as an inductive method for building theory and interpretations from the perspective of the people being studied" (p. 61). The aim of this study coincides with the description of qualitative research provided by Ezzy (2002) in that it provided a deeper understanding of the issue of intergenerational transmission of prejudice, which may be used to "facilitate the formulation of more effective policy, and is politically and ethically sensitive" (Ezzy, 2002, p. 80).

The process of thematic analysis involves coding, themes and theory development. Coding is the categorising of the data, "taking chunks of text and labelling them as falling into certain categories, in a way that allows for later retrieval and analysis of the data" (Marks & Yardley, 2004, p. 59). The aim of coding is to form categories and those categories will be used to determine themes. The themes generated come from the raw information and this is known as inductive coding. Bazeley (2013) describes themes as the outcome of coding and themes are the relationships between the coded categories. The coded categories may form subcategories, before themes are determined. It is from these themes that a theory may be developed. Bazeley (2013) provides a streamlined codes-to-theory model for qualitative enquiry (Diagram 3.).
Diagram 3. Codes-to-theory model for qualitative enquiry.

In the context of this study, coding was not deemed necessary. Categories were utilised as a process of disassembling and reassembling the data. The categories focused on similar material. Content, context, action and interaction were the key elements surrounding the categories. From these categories, main themes were identified. These main themes were then compared, rearranged and interpreted to produce new understandings in order to explore the core of the nature of the study.

To achieve this interpretation of the raw data, the research was divided into four experiences and each experience was interpreted separately. Where applicable, each experience was divided into categories and themes were determined. At the conclusion of each experience, paragraphs were written to discuss any similarities, differences and observations made. These four summaries, together with the themes, derived from experiences 1, 2 and 4, were then used to draw conclusions based on a variety of data as well as the context in which the data were generated. The experiences were used to answer the main research question and sub-questions of the study.
In order to have an understanding of the entire data interpretation process, a visual representation has been included (Diagram 4). At the top of the diagram is the four main experiences and the contact session during which each experience occurred. The analysis of each experience involved dividing the raw data into categories. These categories were then divided into themes. At the conclusion of each experience, there was a synopsis of the experience. Experiences 1, 2, 3 and 4 were utilised to answer the sub-questions and the main research question.

Diagram 4. Visual representation of the data interpretation breakdown utilised for this study
CHAPTER 4

4.1. INTRODUCTION

This chapter focuses on the interpretations of the data generated during the study. The methods used included open-ended questions, small focus groups and personal reflections by the participants. The instruments utilised to generate this data included the participants’ workbooks, “Me Boxes”, and the participants’ reflective journals. This chapter is divided into six sections. The first section looks at the research questions at the core of this study and the second section looks at the participants in more detail and includes a mini-profile of each of the participants that chose to complete the intervention programme. The remaining four sections are dedicated to the findings from each experience. The fifth and final section is dedicated to how the findings relate to the theoretical framework.

4.2. THE RESEARCH QUESTIONS

The research for this study was guided by the following main question: How can the principles of bibliotherapy be used to promote and develop awareness in adolescent learners of the intergenerational transmission of prejudice?

The sub-questions for the purpose of this study were as follows:

1. How can the principles of bibliotherapy be used to inform a programme intended to develop an awareness of intergenerational transmission of prejudice?
2. In what ways could the principles of bibliotherapy, combined with the chosen scenarios of the film, assist the participants to become aware of and understand intergenerational transmission of prejudice?
3. How can the programme equip the participants with the tools to transfer what is learnt to key-life decision-making opportunities?

In order to answer the research questions, the data generated were divided into four experiences. These experiences were analysed and then used to answer the main research question and the sub-questions. As discussed in Chapter 3, categories were
formed and themes were identified. These main themes were compared, rearranged and interpreted to produce new understandings in order to explore the core of the nature of the study.

Data generated from experience 1 in contact session 5 and experience 2 in contact session 6, combined with the relevant literature, were the main contributors towards answering sub-question 1. The data from experiences 1 and 2, combined with the relevant literature, were also used to answer sub-question 2. Data generated from experience 4 in contact session 8, combined with the relevant literature, was used to answered sub-question 3. Experience 3 in contact session 7 was conducted in order create an awareness of self, with focus being on identity. A combination of all the findings from experiences 1–4, combined with the relevant literature, was used to answer the main research question. All the research questions for this study were therefore addressed. Refer to Diagram 5 for a visual representation of how the data generated from the four experiences were applied in order to answer the research questions for this study.

Diagram 5. A visual representation of how the data generated from the four experiences was applied in order to answer the questions for this study.
4.3. THE PARTICIPANTS

As previously mentioned, the participants were all in Grade 10. This grade was selected as the participants were all adolescent learners but were not restricted by time constraints and other responsibilities experienced in Grades 11 or 12. A common factor amongst these learners was that they all held leadership positions in the school, being either a class captain or a member of the RCL or SRC.

Due to the nature of the research, the number of participants was small and purposely selected. The eight-week intervention programme began with 10 participants. Eight of the participants were 16 years old and two were 15 years old. There were four males and six females. The home languages of the participants varied. Five learners indicated that they spoke English, two stated that they were bilingual in English and Afrikaans and three stipulated that they spoke isiXhosa. When asked to classify themselves according to race, three wrote that they were white, two wrote that they were coloured, three wrote that they would describe themselves as African and two preferred to classify themselves as Muslim. At the start of the programme the participants were each given a student number, 1–10 respectively. This would be their “name” until they had decided on their own pseudonym. Refer to Table 4.1 for a tabulated version of the abovementioned information regarding the 10 participants who began the intervention programme.

As with any prolonged study, not all the participants chose to complete the intervention programme; some participants chose, at various stages, to withdraw. By the second contact session it became apparent that student 9 was not committed to the programme and chose to withdraw by the conclusion of contact session 3. By contact session 6, student 6 chose to leave the programme. This student had only been present for contact sessions 1 and 3, being absent from school during the other sessions. Students 3 and 10 also chose to leave the programme at this stage. Student 3 had become extremely ill during the third term and her mother requested that she leave the programme to focus on her schoolwork. Student 10 indicated that she was struggling with her time management skills and her ability to plan and prioritise. This meant that six participants remained in the programme. However, although all six of these participants attended the rest of the contact sessions, when analysis of the data began it became apparent that student 4 had neither completed the activities nor
reflected in her journal. This resulted in five participants having completed the eight-week programme. I decided to follow the advice given by Warin (2011) and not focus on why certain participants decided to withdraw from the programme, but to rather shift my attention to focus on the other participants who decided to stay. I felt that it was of the utmost importance to remember the ethical principle of “withdrawal without obligation to provide a reason” (Warin, 2011, p. 808). The first four weeks of the programme, contact sessions 1–4 respectively, involved participants exploring their own identity, understanding the context of the film, watching the film and starting the “Me Box” activity. These four weeks were also used to accustom the participants to the nature of the questions and activities in the intervention programme and to build a relationship with me and the other members of the group.

Table 4.1. Information of participants.

<table>
<thead>
<tr>
<th>Participant</th>
<th>Age</th>
<th>Gender</th>
<th>Home language</th>
<th>Race</th>
<th>Completion of programme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student 1</td>
<td>16</td>
<td>Female</td>
<td>English/Afrikaans</td>
<td>White</td>
<td>Yes</td>
</tr>
<tr>
<td>Student 2</td>
<td>16</td>
<td>Female</td>
<td>English/Afrikaans</td>
<td>Coloured</td>
<td>Yes</td>
</tr>
<tr>
<td>Student 3</td>
<td>16</td>
<td>Female</td>
<td>isiXhosa</td>
<td>African</td>
<td>No</td>
</tr>
<tr>
<td>Student 4</td>
<td>15</td>
<td>Female</td>
<td>English</td>
<td>Coloured</td>
<td>No</td>
</tr>
<tr>
<td>Student 5</td>
<td>16</td>
<td>Male</td>
<td>English</td>
<td>White</td>
<td>Yes</td>
</tr>
<tr>
<td>Student 6</td>
<td>16</td>
<td>Male</td>
<td>English</td>
<td>White</td>
<td>No</td>
</tr>
<tr>
<td>Student 7</td>
<td>16</td>
<td>Female</td>
<td>isiXhosa</td>
<td>African</td>
<td>Yes</td>
</tr>
<tr>
<td>Student 8</td>
<td>16</td>
<td>Male</td>
<td>isiXhosa</td>
<td>African</td>
<td>Yes</td>
</tr>
<tr>
<td>Student 9</td>
<td>15</td>
<td>Male</td>
<td>English</td>
<td>Muslim</td>
<td>No</td>
</tr>
<tr>
<td>Student 10</td>
<td>16</td>
<td>Female</td>
<td>English</td>
<td>Muslim</td>
<td>No</td>
</tr>
</tbody>
</table>

Data were only elicited from contact sessions 5–8. It was at this stage of the study that a relationship of trust appeared to be well-established between the participants and me. The participants had also learnt to express their ideas more freely at this stage of the programme.
Below is a mini-profile of each participant who chose to complete the eight-week intervention programme.

4.3.1. Student 1

During the intervention programme, Student 1 was a class captain. This participant chose the pseudonym “Julia Croft”. She created this pseudonym as Julia was her grandmother’s name and she admired the fictional character Lara Croft.

4.3.2. Student 2

During the eight-week intervention programme, Student 2 was a member of the SRC. Her chosen pseudonym was “Cindy Kat”. The reasoning behind this pseudonym was that Cindy was a name she acquired in primary school and she felt it represented her as it was simple and unique. “Kat” is the Afrikaans word for cat and she felt that she possessed similar characteristics that are used when describing a cat, such as protective instincts, feistiness and cheekiness.

4.3.3. Student 5

During the eight-week intervention programme, Student 5 was the leader of the SRC. He chose the pseudonym “Bee”. When asked to clarify, he explained that he did not actually like bees but that he had learnt that society could not survive without them. This concept fascinated him.

4.3.4. Student 7

During the eight-week intervention programme, Student 7 was a member of the SRC. She chose the pseudonym “Vivienne”. When asked to explain her choice, she said that this name belongs to the most amazing person in her life, her mother.

4.3.5. Student 8

During the eight-week intervention programme, Student 8 was a class captain. This participant opted not to have a pseudonym. Due to this choice, he will be referred to as “Student 8” when discussing the findings of the different experiences.
4.4. FINDINGS

The findings for this study have been divided into four pivotal experiences conducted during the second half of the eight-week programme. These experiences are referred to as experience 1–4 respectively. Each experience has been analysed according to its nature and context. An explanation of how the findings have been analysed has been included under each experience. As previously discussed in Chapter 3, the interpretation of the data was conducted using thematic analysis. Thematic analysis seeks to “arrive at an understanding of a particular phenomenon from the perspective of those experiencing it” (Vaismoradi, Turunen & Bondas, 2013, p. 398). Thematic analysis was used so that I could explore the textual data in order to determine patterns, relationships and context.

Vaismoradi et al. (2013) define thematic analysis as a means of reporting patterns and themes. For the purpose of this study, thematic analysis was utilised as a means of forming categories and themes and looking at the data obtained to get a sense of the whole study. An inductive approach was taken as the categories and themes were not predetermined, but emerged from the data generated during the study. Categories that emerged were placed under developed themes. In the context of this study, categories were defined as similar material that has been placed under one heading. A theme is an outcome of the categories that I identified and formulated and is “an integrating, relational statement derived from the data that identifies both content and meaning” (Bazeley, 2013, p.190). From these themes, the main research question and sub-questions could be answered.

4.4.1. Experience 1

Experience 1 occurred during contact session 5. It was during this session that participants had to choose a character whom they could identify with and, using that character, answer questions about the film. The questions stemmed from three brief scenes taken from the film. Each scene focused on intergenerational transmission of prejudice. The aim of this experience was to create awareness of intergenerational transmission of prejudice and to encourage participants to think about how they would handle such situations.
The analysis of this experience was divided into two parts. Part 1 involved data generated from the participants’ workbooks and part 2 looked at data generated from participants’ reflection journals. The data generated for part 1 was divided into four categories. These categories were “Getting involved”, “Handling the situation”, “Long-term effects” and “Influence on character and relationships”. These four categories were then grouped under the theme “Parental influence”. Data generated in part 2 was a narrative of the participants’ thoughts with regards to experience 1.

The participants were presented with three scenarios from the film. A copy of each scenario has been provided:

Scenario 1:
Littlefoot wants to play with Cera. As they begin to charge each other, Cera’s father intervenes and ends the game: “Come Cera, Three Horns never play with Longnecks.” Cera sticks her tongue out at Littlefoot and repeats what her father has just said.

Scenario 2:
Littlefoot’s mother removes Littlefoot from the scene as both adult dinosaurs take their young and go their separate ways. Littlefoot asks his mother, “Mother, what’s a Longneck?” His mother explains that they are called Longnecks. Littlefoot is confused; why can he not play with Cera? Although his mother is gentler in her explanation about the situation than Cera’s father, the message that comes across remains, as she says to Littlefoot, “We all keep to our own kind. We never do anything together.”

Scenario 3:
Cera and Littlefoot are separated from their families and they need to find their way to The Great Valley. Despite the pain of losing his mother, Littlefoot offers Cera friendship and suggests that they travel together. Cera immediately responds by saying, “Three Horns do not need help from Longnecks. Three Horns only talk to other Three Horns and they only travel with other Three Horns.”

4.4.1.1. Part 1 – Parental influence

1. Getting involved

All the participants were aware of the fact that both Littlefoot and Cera were eager to play, despite being different. Vivienne stated that Littlefoot and Cera were “happy to
meet each other and get to know one another”. A change was noted in Cera’s attitude once her parents had intervened. The participants described her as rude and unfriendly and that Littlefoot was now left hurt and confused. When asked who was influencing Cera the most, all the participants could identify her father as that character: “Cera’s father was teaching her wrong, but she obviously listens to him” (Julia Croft). Cera adopted the negative attitude of her father, becoming “unfriendly and rude” (Cindy Kat). “Cera repeated and acted like her father, she thought it was the right thing to do. This is like an example of racism” (Bee). It was noted by the participants that Cera’s father was encouraging her to not be accepting of differences and that “three horns do not interfere with other dinosaurs” (Student 8). These observations made by the participants displayed their ability to be made aware of intergenerational transmission of knowledge and in this case a negative influence. An awareness was created without causing any form of discomfort – it was simply an observation and they were more than comfortable to discuss it.

2. Handling the situation

All the participants believed that the situation should have been handled differently and that adults need to lead by example: “Cera’s father shouldn’t have stopped from playing with Littlefoot only because their backgrounds differ” (Cindy Kat). An interesting observation was that the majority of the participants focused on how Cera’s father handled the situation. Both parents were transmitting some form of prejudice. Both were encouraging their young to only interact with their own species. The participants, however, were more aware of this with regards to the relationship between Cera and her father because he was aggressive about his beliefs. Cera’s father’s influence on her was more obvious to the participants, yet Littlefoot was also being influenced by his mother. It was the opinion of most of the participants that Littlefoot’s mother handled the situation more appropriately. This is cause for some concern, as intergenerational transmission of prejudice has occurred in both instances and from both parents.

However, it was noted by Cindy Kat, that although Littlefoot’s mother was gentler in her approach, she did not agree with the message that Littlefoot’s mother was sending her son. This subtle form of intergenerational transmission of prejudice was not apparent to any of the other participants. Due to the fact that Littlefoot’s mother had a
more passive approach, her delicate method of transmitting her opinions and beliefs went unnoticed by most. It is important that the participants become aware of all types of intergenerational transmission of prejudice, not just those examples that are obvious and more overt. The minority of the participants were adamant that regardless of how each parent handled the situation, they should not have become involved in the first place. Vivienne felt that the baby dinosaurs should have been left alone to make their own choices with regards to who they want to play with and Student 8 stated that the baby dinosaurs should be taught that “diversity is a beautiful thing”.

3. Long-term effects

When asked to consider the long-term effects that the parents may have on their offspring, the participants remained focused on the negative. Cindy Kat said that “Littlefoot would think less of Longnecks and could perhaps hate his species”. Student 8 focused on Cera, stating that “in the long run Cera will want to stick to herself”. It was noted by Bee that these dinosaurs would probably remain separated as they grew older, causing repercussions from one generation to the next and therefore maintaining a dislike or mistrust of those who are different. Julia Croft explained how “they would keep on believing that different kinds don’t mix without actually asking why?” This is a prime example of intergenerational transmission of prejudice.

4. Influence on character and relationships

The participants also mentioned how the experience would influence each dinosaur on a more personal level. Cera may develop a superior attitude, treating those who were of a different species with contempt, as if they were beneath her: “She thinks better of herself and downgrades other groups” (Julia Croft). Littlefoot may develop poor self-esteem, wondering what was wrong with him, prohibiting him from interacting with different species: “What each dinosaur learns as a child they will carry those characteristics and opinions for the rest of their lives” (Student 8). Bee voiced his concerns on how an incident such as this could have repercussions, stating that “this will cause many generations to dislike other races and the different races will move away from different races”. This statement is evidence that he may be becoming aware of the long-term effects of intergenerational transmission of prejudice and may be applying it to the human race and not that of the fictional dinosaurs.
To conclude the experience, the participants were asked what advice they would give Cera and Littlefoot’s parents. The participants all focused on promoting the acceptance of diversity. They felt it was of vital importance for parents to allow their children to make up their own minds: “Respect your children’s decisions, do not try to influence them” (Vivienne). The aim was to focus on similarities, “being different doesn’t mean you cannot spend time together” (Cindy Kat). Julia Croft focused on why Cera’s father may be the way he is and felt that this is what has influenced his behaviour: “He got taught by his parents that dinosaurs don’t mix and he never questioned it to make up his own opinion”. This is a prime example of the dangers associated with intergenerational transmission of any knowledge. Cindy Kat felt that both parents needed to be made aware of the fact that “colours are colours, just because there is a different range of colours doesn’t mean they wouldn’t fit together”. She took her opinion a step further, similar to Bee in the previous question, and adapted the experience in the movie to what she felt is a situation in South Africa, by stating that “black and white were not made so that they could be isolated from one another”.

**4.4.1.2. Part 2 – The participants’ reflective journals**

Experience 1 allowed participants to select a character whom they could identify with and to use that character as their voice when answering the questions. When asked to reflect on this experience of using another character to “speak” through and answer questions, Bee mentioned how this made it possible for him to “express myself through a different character that represents me and that I am not ashamed of it”. Julia Croft stated that it “helped a lot because I was able to say more than what I normally would”. It allowed them to say how they felt without being judged and for Cindy Kat this was “a bit of a relief”.

All the participants felt that they had learnt something about themselves and their peers through this experience. Bee stated that “I have learnt that I can be positive in most situations and I can express myself more easily”. When asked what message would stick in their minds pertaining to this experience, Cindy Kat concluded that being a parent must be an exceptionally complicated role. It was determined by most participants that parents needed to be more aware and careful of what they teach or pass on to their children: “You should be careful what you say around kids, because
they will take it in and apply it to their daily life” (Cindy Kat). Bee focused on the importance of expressing yourself and being understood. Vivienne felt that it was imperative that we always treat one another with respect and “to treat others the way you wanted to be treated”. The majority of participants focused on accepting diversity: “No matter how different you are, we can all stand together” (Julia Croft). Bee summarised his main thoughts revolving around this experience by stating that “the main thought that stuck with me is that will I be able to express fully and in the most honest way possible? I would wish to express myself fully so that people can understand me better”.

4.4.1.3. Summary 1

The first stage associated with bibliotherapy is identification (Moses & Zaccaria, 1969). This allowed the participants to explore different scenarios present in the story through one of the main characters. The participants chose a character whom they felt they could identify with and used this character to explore any problems or issues presented to them. The second stage of bibliotherapy is catharsis (Moses & Zaccaria, 1969), which is a direct result of identification. It was during this stage that the participants were encouraged to express how they felt and to give their opinions. The overall outcomes of this activity resulted in the participants being able to express themselves in more detail and depth, without the fear of being judged (Prater et al., 2006). This was evident in the participants’ workbooks and personal reflection journals. The participants felt comfortable and positive with regards to this activity and expressed how they learnt something about themselves and their peers. This is evidence of self-awareness (Ebersöhn & Eloff, 2006) and relational identity (Brewer, 2001).

The aim of this experience was to create awareness of intergenerational transmission of knowledge by utilising an activity associated with bibliotherapy. This aim was achieved as all the participants were aware of the knowledge that was being transferred to Littlefoot and Cera by their respective parents. Furthermore, they were also able to discuss it through the safety of a chosen character from the story. However, the majority of participants were only aware of this transmission of prejudice if it was done in a more negative and aggressive manner. For example, the way Cera’s father blatantly told her that Three Horns never play with Longnecks. Transmission of
prejudice may begin in childhood (Devine, 1989) and therefore further discussions and other examples would need to be explored in order for the participants to become more aware of the subtle ways in which intergenerational transmission of prejudice occurs. This was made quite clear when only Cindy Kat was aware of the intergenerational transmission of prejudice that took place between Littlefoot and his mother.

There was a definite awareness of what the long-term effects could be and how this may influence one’s character and relationships with others (Krieger, 2009). A negative connotation was attached to intergenerational transmission of prejudice. There was also a need to promote the acceptance of diversity. Nevertheless, awareness must also be created of the positive influences that may be transmitted through intergenerational transmission of knowledge, not just negative influences. There is much that can be learnt from older generations, but it is how it is applied that may have a negative or a positive effect on the next generations. One must adhere to the seven important aspects of indirect knowledge (Jansen, 2009b) and equip future generations with the skills needed to make their own informed decisions (Bell, 2008).

### 4.4.2. Experience 2

Experience 2 took place during contact session 6. In the first half of this session, participants had to do creative writing by writing a small scene that could be included in the film. They could choose the characters and decide what lesson or message they would want to teach children who were watching the film. The second half of the session involved sharing the scenes in small groups. Each group then had to identify the commonalities and differences found in each story and discuss any thoughts that arose while listening to and sharing the different scenes. The aim of this experience was to encourage communication, to create a safe environment of sharing and to create an awareness of their peers and what each feels is an important issue.

The analysis of this experience was divided into three parts. Parts 1 and 2 referred to the data generated from the participants’ workbooks. Part 3 looked at the data generated in the participants’ reflection journals. Part 1 involved looking at the participants’ scenarios that they had created. These scenarios each formed their own category, namely scenarios 1–5. When comparing the different scenarios, three
themes were defined, namely 1) the importance of family and friends, 2) equality and 3) acceptance of diversity and respect.

The second part of the analysis involved communication and sharing of thoughts. This section included a summary of the data generated from the group discussions, any observations that I made and each participant’s overall opinion of the experience. The data generated for part 3 was a narrative of the participants’ thoughts with regards to experience 2, as well as any thoughts pertaining to the programme at this stage, taken from their reflective journals.

4.4.2.1. Part 1: Looking at the participants’ scenarios

1. **Theme 1: The importance of family and friends**

   Julia Croft and Cindy Kat both wrote scenarios that focused on the importance of family and friends.

   i. **Category 1: Scenario 1**

      The focus of this scenario involved Cera needing to help others. This meant that she would need to go against what she had been taught by her father to save those who were of a different species. She was required to focus on her strengths in order to assist her friends. Cera was also required to admit to others, and herself, that friends are an important part of life.

   ii. **Category 2: Scenario 2**

      The focus of this scenario looked at the need for Cera to accept help from Littlefoot. The scene revolved around acknowledging the necessity of friends and family and that asking for help does not make you weak.

2. **Theme 2: Equality**

   Bee wrote a scenario about equality and respect.

   iii. **Category 3: Scenario 3**

      This scene involved Cera, Littlefoot and the other main characters playing a game. Cera did not want to follow the rules of the game and this led to a confrontation between Littlefoot and Cera. Littlefoot then
teaches Cera about the importance of following the rules and respecting the other players in the game. He tries to explain to her that in order for it to be fair and for everyone to have fun, she must adhere to the rules, that rules are there for a reason so that everyone is treated equally.

3. **Theme 3: Acceptance of diversity and respect**

Vivienne and Student 8 both wrote scenarios that focused on the acceptance of diversity.

*i. Category 4: Scenario 4*

This scenario begins with an encounter between Littlefoot and Cera. Littlefoot wanted to play with Cera, but she refuses because they are different. Cera is mean to Littlefoot and laughs at him because he is upset about the whole situation. The scene goes forward to a few days later where Cera meets Ducky. Here the roles are reversed. Cera wants to be friends with Ducky, who says no because Cera has three horns. This results in Cera being extremely hurt and angry. The focus of this scenario is to accept others regardless of their differences and treat others the way that you want to be treated.

*ii. Category 5: Scenario 5*

This scenario takes its cue from the scene where Littlefoot and Cera first meet. The participant focuses on parental influences and how Cera’s father influences the relationships Cera will try to develop with her peers. The participant also focuses on Cera’s character and her attitude and describes Cera as strong and independent, yet she rejects any form of friendship from those who are different. The focus of this scenario is on the importance of diversity, that one must be accepting of it and respect those around them.

4.4.2.2. **Part 2: Communicating and sharing of thoughts**

When asked to orally reflect on and discuss the creative writing experience and the sharing of the scenarios the majority of the participants said that they enjoyed it. They felt that they had learnt something about themselves and their peers. It was noted by the participants that all the scenarios had a happy ending. There was also a common
focus on the importance of one’s attitude with regards to different situations. Interestingly, I observed that all the participants wrote about Cera, with the focus being on her attitude and how something occurs that requires that attitude to change. In all the scenarios Cera was the “problem” and Littlefoot was part of the “solution”. Cindy Kat felt that it was important to mention that “[w]hat happened in the past does not mean it will happen again”. Throughout the discussions, Student 8 remained focused on the importance of diversity, that everyone should be treated equally with “no special treatment”. Julia Croft stated that she was feeling “positive after the stories because it all came out well and wasn’t sad or depressing”.

The overall opinion of the participants was that this experience left them feeling positive. They felt that writing these scenarios allowed them to reflect on personal experiences, which forced them to think about where they fit into society and how they actually handled different situations in life. Cindy Kat stated that “sometimes a person needs that push to overcome their fears”. The conversations focused on acceptance, the importance of being fair and being true to yourself.

4.4.2.3. Part 3: The participants’ reflective journals

With regards to more personal reflections, the participants were asked how they felt about writing their own scenarios. The experience was described as fun and the participants enjoyed doing it. Some interesting and revealing statements included “it challenged my inner thoughts” (Cindy Kat), “I could say what I wanted to say” (Bee) and “I had the freedom to write about what I believe in” (Vivienne).

When asked to reflect on how they felt when sharing their creative pieces, the participants revealed feelings of shyness and a nervousness of being judged. Julia Croft thoroughly enjoyed learning about what was important to her peers and what affected them. Cindy Kat stated that by sharing she was “revealing parts of me”.

It was at this stage of the eight-week programme that the participants were required to reflect on the previous six weeks. They were asked to reflect on how they felt about the programme in general and could include any comments they felt necessary. The majority of the participants wrote that they were enjoying the programme. There was a general positive outlook with regards to learning about themselves and their peers. Bee described the programme “rewarding” and that he was learning more about
himself and how he can differentiate himself from others. Vivienne revealed a happiness in learning about herself and felt more comfortable when she realised that she shared “common issues” with her peers. Julia Croft stated that “everything is going well and I have no negative feelings”. However, Cindy Kat expressed different feelings. She revealed a more insecure side with regards to the programme. The programme made her reflect on and ask questions about herself that she had never attempted to do before. She described her experience so far as “not always a comfortable” one and stated that for her this programme “has been an eye-opener”.

4.4.2.4. Summary 2

Creative writing is a further component of bibliotherapy (Prater et al., 2006). Another characteristic of bibliotherapy is the sharing of stories (Krieger, 2009) so as to identify concerns and aid group identity. This activity combined creative writing and the sharing of those written pieces. Through this activity, what the participants deemed to be important became apparent, namely the importance of family and friends, equality and the acceptance of diversity and respect. The activity was enjoyed by the participants, resulting in a positive experience. The participants learnt about themselves and their peers, understanding that they share common concerns. This coincides with one of the benefits of bibliotherapy, where participants may experience emotional relief when they discover that they are not alone when it comes to certain feelings or experiences (Prater et al., 2006). They could reflect on past experiences and incorporate those experiences into their creative writing. This is the third stage of bibliotherapy, referred to as insight (Moses & Zaccaria, 1969). The activity, combined with the group discussions, assisted in the formation of identity, i.e. self-awareness and self-concept (Ebersöhn & Eloff, 2006).

At this stage the programme had been viewed mainly as a positive experience, being described by the participants as rewarding and eye-opening. There was evidence of development with regards to person-based identity, relational identity and group-based identity (Brewer, 2001). The participants expressed a sense of freedom, benefitting from being able to write, create and express themselves through their chosen fictional characters. This is a combination of the three stages of bibliotherapy, namely identification, catharsis and insight (Moses & Zaccaria, 1969). I used a story to provide a platform for the participants to experience personal growth in a safe space.
(Witherell & Noddings, 1991). These were all aims embedded in the eight-week intervention programme and so far, they had been touched on and addressed in a positive manner.

4.4.3. Experience 3

Experience 3 took place during contact session 7. This experience was a follow-on of contact session 4, where the participants had been required to start the “Me Box” activity. They had only experienced three weeks of the programme and were just beginning to focus on identity and where they fit in amongst their peers. None of the participants had completed a “Me Box” before and were feeling extremely insecure about the process. It took much encouragement from myself to keep the participants positive and focused on the task. The aim of contact sessions 4 and 7 was to encourage the participants to explore their own identity through different mediums.

Hunting and Conroy (2011) explain how “the use of visual imagery in qualitative research adds a depth and richness to findings beyond that available from text alone” (p. 1). The participants had to examine themselves in different ways, identifying their strengths, weaknesses, insecurities, what they thought the world saw when they looked at them and how they really felt about themselves. They revealed who they were on the inside of the box versus who they showed to the world on the outside of the box. This experience provided the data needed for me to determine whether the use of visual, creative art could be used as a tool for understanding the participants’ “deep emotions and experiences not always easily articulated though words” (Hunting & Conroy, 2011, p. 1), as well as assist the participants in exploring their identities.

The analysis of this experience was divided into two parts. Part 1 referred to the data generated from the “Me Boxes”. Part 2 looked at the data generated in the participants’ reflective journals as well as my observations. Part 1 was a visual analysis, looking at the “Me Boxes” and at the unique qualities or characteristics present with regards to each participant. The analysis of part 1 was based solely on my interpretations when examining the “Me Boxes”. This section was about how each participant portrayed themselves, their negative and positive traits, in a visual format. It revealed the masks they wear. Part 2 briefly investigated some comments written in the reflective journals
and included some of my observations during each contact session involving the “Me Boxes”.

4.4.3.1. Part 1: A visual analysis

Figure 4.1. Inside the “Me Box”: Julia Croft.

Julia Croft came across as an incredibly quiet and shy individual during each of the contact sessions. However, she was always willing to participate in group discussions. By examining the content inside her “Me Box”, it was apparent that she displayed characteristics of shyness, fear, concerns of being lazy and, on certain occasions, too loud. Julia Croft also labelled herself as a nerd, someone who can do nothing right and that she felt she was stupid. The shyness is only apparent when she does not know a person, but she becomes more talkative once a relationship has formed. Also evident on the inside of her “Me Box” were signs of encouragement, statements such as “Don’t be afraid to be yourself” and “Never worry about what other people think about you”. She also described herself as loving and a person who cares a lot about others.
Figure 4.2. On the outside of the “Me Box: Julia Croft.

On the outside of the Julia Croft’s “Me Box” was what she believed she displayed to the world and what others thought about her. She described herself as stress-free, a believer and a dreamer and felt that other people see her as a happy individual, that she is a hard worker and smart. She associated herself with her religious beliefs, that of being a Christian. Julia Croft felt that others see her as a “blend in child” and a “goody to shoes” (Goody Two-Shoes). She also mentioned characteristics such as caring and loving. Her form of encouragement that she believed she displayed to the world is “Don’t be afraid to be yourself”.

Cindy Kat presented herself as a shy individual and displayed numerous moments of insecurity with regards to the standard of her work and whether or not she was doing it correctly. She did not readily participate during group discussions. The inside of her “Me Box” revealed characteristics such as funny, caring, bubbly, fearful and sarcastic. Cindy Kat describes herself as someone with values and a “Don’t mess with me attitude”. Although a small and petite young lady, she also viewed herself as fat.
The outside of Cindy Kat’s “Me Box” was a display of what she believed she showed those around her. From a more positive perspective, Cindy Kat used characteristics such as clever, brave and shy. However, it would appear that she had a more negative perception of herself than what she displays to others. Using words like messy, outspoken, angry, scary, inconsiderate and unapproachable.
Bee came across as a well-mannered and confident young man. Although quiet, he displayed signs of a good sense of humour and a willingness to participate in all group discussions. He divided the inside of his “Me Box” into two sections, explaining that it was the two sides of himself. The blue represented his calmer side and displayed his passion for gaming and technology, as well as his love for his home. The red was a representation of his more explosive nature. Bee acknowledged that he had a duty towards his family, that sometimes he was a shadow of his parents. He described himself as a person that sometimes has feelings of anger.
The outside of Bee’s “Me Box” was done in one colour. He described himself as someone whom others believe is a legend, that he has “swag” and is great. Bee portrayed characterises such as honesty, a person with a creed and a belief of unity. He defined himself as a person who has an imagination and believes in choice and one’s destiny. His question of encouragement that he expressed to those around him was “What are you made of?”. 
Vivienne presented herself as a confident young lady and she was always eager to participate in all group discussions. The inside of her “Me Box” was busy, with the focus being on words and verse. There was a pattern to her box, with a more positive perspective on the right and a more negative perspective on the left. But at some points, a positive word was placed amongst the negative. From a negative point of view, Vivienne focused on words such as hurt, fears, weaknesses, worthless, ugly, fat, sadness and betrayal. Verses included “Still got scars on my back from your knives”, “Who are you to judge me?” and “You were given this life because you’re strong enough to live it”. The positive aspects involved her pride in being a woman. She described herself as unique, believing in equality and justice. Vivienne focused on education, freedom, love, family and making the most out of life. Some of the verses she used were “Why fit in when you were born to stand out?” and “In the end we only regret the chances we didn’t take”. 

Figure 4.7. Inside the “Me Box”: Vivienne.
Figure 4.8. On the outside of the “Me Box”: Vivienne.

The outside of Vivienne’s “Me Box” depicted the persona she felt she displayed to those around her. The majority of the box focused on family, religion and self. Vivienne described herself as someone who is brave and a feminist. She believed in diversity, equality, peace and positive living. Other words used included joy, peace, love and trust. Encouraging verses included “Dream it, wish it, do it”, “Make sure your worst enemy isn’t you” and “Different is beautiful”.
Student 8 came across as an extremely confident individual. He appeared to be positive about most situations and participated in all group discussions. The inside of his “Me Box” painted a different picture. Student 8 described himself as someone who is smart and believes in big dreams. But sometimes he felt empty, insecure and he often felt he is different to those around him. The focus of this part of his “Me Box” revolved around truth and how the truth hurts. Student 8 also included statements like “Keep it together”, “Boys will be boys” and “Get your life in order”.

Figure 4.9. Inside the “Me Box”: Student 8.
The outside of Student 8’s “Me Box” was purely positive. He was of the opinion that those around him saw him as confident, talented and good-looking. He is loved and outgoing. There was a sense of arrogance associated with the statements on the cover of the box, saying “Men doing it for themselves” and “What women want”.

4.4.3.2. Part 2: Growth in the ability to identify self, using the “Me Box”

I noticed that during the first stage of the “Me Box” activity in contact session 4, the participants appeared to be anxious and unsure of what to do. The participants were provided with a work space, a box, newspaper, acrylic paints and a few magazines. They needed to bring any other materials that they felt would be necessary to complete the activity. The participants were also permitted to listen to music if they wanted to. The start of the activity was slow and participants expressed concerns about not doing the activity correctly. I had to continuously encourage the participants and reassure them that there was no incorrect way to express who you were. By the conclusion of the contact session 4, I was impressed at the signs of depth present in the “Me Boxes”. I also noted how the participants worked together, in that there was a positive sense
of morale amongst them as they shared their concerns and frustration with regards to the activity.

I made some general observations during contact session 7 when the participants completed their “Me Boxes”. I noticed that the participants appeared to be more confident and focused on the task at hand. Bee stated that “I could put more about myself on the second part of the ‘Me Box’ than the first”. There was also drive to finish the activity in contact session 7 and the participants displayed none of the insecurities that they had experienced during contact session 4. Julia Croft explained that “my planning was fast. I knew what I had to do. I wasn’t stressed out like I was with the first part of the ‘Me Box’”. The participants found the second half of the “Me Box” activity far easier than the first. Julia Croft said “I was a lot more positive and knew how to express myself”. Planning for the second half of the “Me Box” was easier and participants were more confident in expressing themselves and their individual identities. They became more positive about themselves; Cindy Kat explained that “I’m not afraid to reveal traits about myself, even if they were positive or negative”. Vivienne described contact session 7 as “enjoyable”. Student 8 needed no encouragement to complete the task as he found the second “Me Box” session must easier than the first.

4.4.3.3. Summary 3

Creative art has been described as an effective post-activity when implementing bibliotherapy (Prater et al., 2006). This was a unique experience for the participants. Symbolic meanings associated with colours, words and pictures are a way of creating meaning from personal experiences (Hunting & Conroy, 2011). The participants were challenged in their creativity and were required to look deeper into themselves. My overall impression from the “Me Box” activity was that all the participants attempted to conceal their insecurities from those around them. There were common insecurities with regards to appearance, intelligence, attitude and being judged. The participants shared more of themselves through this activity than they thought possible by exploring emotive content (Hunting & Conroy, 2011), showcasing the power of words and anonymity. Although there were numerous negative traits, all the participants had
some form of positivity present. This activity provided the opportunity for participants to express themselves in a different way and the general outcome was positive and telling. It is important to be able to identify yourself and to be honest with yourself. Only once you have an understanding of self, can you begin to understand others. This activity provided the opportunity for participants to visually represent themselves and have a solid sense of who they are, their identity (Hardman, 2012).

The participants may have been daunted by the “Me Box” activity during contact session 4, but they navigated contact session 7 with ease and confidence. The aim of this experience was for them to explore themselves, to become more aware of their identity and to experiment with personal expression using different mediums. As qualitative research focuses on understanding, creative art allows the researcher a glimpse into the participants’ world (Hunting & Conroy, 2011). All aims were achieved during the “Me Box” activity and it was an overall positive experience for all participants. This activity not only assisted in a better understanding of identity, but also provided the participants with a break from the normalcy often presented to them in general tasks and assignments. They enjoyed being creative and that this activity was not for assessment purposes.

4.4.4. Experience 4

Experience 4 occurred during contact session 8. The participants elected to do this experience as a leadership team. The analysis of this experience was divided into four parts. Parts 1 and 2 referred to data generated in the participants' workbooks. Part 3 referred to data generated in the participants' workbooks as well as my observations. Part 4 referred to data generated in the participants' reflective journals.

Part 1 looked at creating definitions of words without the assistance of a dictionary. The participants needed to discuss and decide on the meanings of the following words amongst themselves: “acceptance”, “diversity”, “individuality” and “prejudice”. The aim of this activity was to create an awareness of words so often heard and to give meaning in a context that would be easily understood by the participants. Part 2 of this experience focused on the positive and negative aspects associated with intergenerational transmission of knowledge. This section encouraged participants to communicate amongst themselves as it highlighted the impact of intergenerational
transmission of prejudice associated with the words discussed in the first section of this experience. Part 3 of this experience required that participants create a step-by-step strategy that could assist them as leaders of the school, to intervene and make a decision when faced with a situation where there was some form of prejudice amongst learners. The participants needed to decide on a situation and then, as a team, formulate a system on how to handle it. The aim of this section was to create awareness of the different forms of prejudice, to encourage communication amongst the participants and to assist in the development of leadership skills.

The analysis of this experience was divided into four parts. Parts 1 and 2 were implemented as a means of preparation for the main activity of this experience. Part 1 looked at the definition of words, decided by the participants, associated with intergenerational transmission of prejudice. A copy of each of the four mind-maps has been included. Part 2 involved a tabulation of the advantages and disadvantages of intergenerational transmission of knowledge. Part 3 was divided into two themes, namely “Acceptance of diversity” and “Gender issues”. Each theme represented a situation created by the participants as a leadership team. A brief explanation of each theme is provided in the sections below as well as the step-by-step strategy implemented to handle each situation. The fourth and final part of the analysis for this experience looked at the final reflections written by the participants.

**4.4.4.1. Part 1: The meaning of words**

During the first stage of contact session 8, the participants discussed what they thought the meaning of certain words were. These words included “acceptance”, “diversity”, “prejudice” and “individuality”. The words were discussed and the outcome of each discussion was represented on a mind-map (Figures 4.11–4.14).
Figure 4.11. Mind-map 1: Acceptance.

Figure 4.12. Mind-map 2: Diversity.
Figure 4.13. Mind-map 3: Individuality.

Figure 4.14. Mind-map 4: Prejudice.
4.4.4.2. Part 2: Tabulation

During the second part of contact session 8, the participants were required to discuss what they thought the advantages and disadvantages were when considering intergenerational transmission of knowledge (Table 4.2).

Table 4.2. Advantages and disadvantages of intergenerational transmission of knowledge.

<table>
<thead>
<tr>
<th>Advantages</th>
<th>Disadvantages</th>
</tr>
</thead>
<tbody>
<tr>
<td>You learn where you came from, you do not forget your roots.</td>
<td>You can pass on hatred from one generation to the next.</td>
</tr>
<tr>
<td>You can learn from the mistakes of others, and try not to make those same mistakes.</td>
<td>You can struggle to let go of the past and past mistakes.</td>
</tr>
<tr>
<td>Stories are a more positive way to pass on and teach good values and morals.</td>
<td>You can teach stereotyping.</td>
</tr>
<tr>
<td></td>
<td>You can teach the next generation that prejudice is acceptable.</td>
</tr>
</tbody>
</table>

4.4.4.3. Part 3: Created situations

During the third section of contact session 8, the participants were required to create a step-by-step strategy that could assist them when handling a situation involving prejudice. First the participants created two scenarios and then they discussed how they thought each scenario should be handled. It was during this part of the experience that I noticed the formation of a collective identity (Brewer, 2001). The participants had independent thoughts, but collaborated and came to a compromise as to what goals, values and standards needed to be incorporated into the step-by-step plan. As they did this activity as a leadership team, it was not required that each participant wrote the stories in their workbooks. Scenario 1, which was about acceptance of diversity, was recorded in Julia Croft’s workbook. Scenario 2, which was about gender issues, was recorded in Bee’s workbook.
1. **Scenario 1: Acceptance of diversity**

The first situation involved the acceptance of different religions. There were two learners having an argument at break time. They were arguing about their religions, one being a Christian and other Islamic.

The participants first acknowledged that this is a sensitive and difficult situation and that the standard measures of detention and similar forms of punishment would not assist these two learners nor resolve the situation. They felt that the aim should be to promote an acceptance and understanding of the two religions and posed the following step-by-step plan to achieve the aim.

Step one was to first speak to a teacher; it was important for an incident like this to be reported to an adult. The participants then felt that the focus needed to shift towards learning about the different religions and accepting others for being different. So it was decided that the second step would be to get each student to write an essay about the other student’s religion. Step three in their approach to handling this situation was to get the two learners to spend some time together each day at school. The reasoning behind this step was an attempt to encourage the students to interact and get to know one another better. The hope was that they will then be able to look beyond their differences. Step four in this plan involved an apology. The learners would each need to apologise to the other. The participants concluded that this four-step strategy would help the learners in the long run and create an awareness of stereotyping when it comes to different religions. The participants wanted the learners to accept their differences and to treat each other with respect.

2. **Scenario 2: Gender issues**

The second situation focused on sexism and subject choice. A girl in Grade 9 was unsure of what subjects to select in Grade 10. She was very interested in computers and felt that because of this interest, she knew more about computers than the average Grade 9 girl. She asked a Grade 11 boy what the subject information technology was like. He responded by stating that it was a subject meant for boys and that she should not even bother to try. The girl was extremely upset and approached a member of the SRC. She explained the situation and how hurt she was.
The participants decided that the first step in a situation like this would be to report the Grade 11 student to a teacher as this was a form of discrimination based on gender. All the participants felt strongly about this, stating that such behaviour was unacceptable. The second step would be to arrange a meeting between the Grade 9 student and the information technology teacher, so as to clarify all questions and concerns with regards to the subject and subject choices in general. The participants felt that heads of subjects needed to address the Grade Nines as a group to settle all concerns with regards to the different subject choices and to highlight the importance of equality. The final step involved some form of disciplinary action against the Grade 11 student. The participants also felt that an apology was needed from the Grade 11 student to the Grade 9 student.

4.4.4.4. Part 4: Final reflections

The final reflections have been divided into five smaller categories. These categories all fell under one theme, namely “My identity”. The categories included “Thoughts over the last eight weeks”, “Personal growth”, “What I have learnt”, “My daily life” and “Prejudice – what it means to me”. Each category summarised the personal thoughts of the participants.

1. My identity

   i. Thoughts over the last eight weeks

      Overall, the participants enjoyed the eight-week intervention programme. They described it as fun and interesting. Bee explained that the programme “really made me think about myself”. Cindy Kat had mixed feelings: “It was interesting. There were times when I didn’t feel like coming to a session and there were times when I couldn’t wait for a session.” Vivienne described the programme as “an excellent programme, as it teaches us more about ourselves”.

   ii. Personal growth

      Each participant claimed some form of personal growth during the eight-week programme. There was communication between the participants, as well as the development of knowledge and understanding (Harlow & Cobb, 2012). The most telling response was that of Cindy Kat. When asked
whether she felt that she had personally grown over the last eight weeks her response was:

Yes, because there were things that I knew about myself, but never wanted to admit or embrace it. I admitted it and to be honest I’m embracing it, some would say I am over embracing it. My confidence has grown, it isn’t where it’s supposed to be, but it’s better than before.

The participants expressed an increase in confidence, especially in their person-based identities (Brewer, 2001). They felt that the programme allowed them to be more open-minded, less shy, and Julia Croft felt that it was easier to “reveal myself”. Bee shared a similar reaction to the programme, explaining how “it is easier to let people know about me”. The programme assisted Vivienne with relational identity (Brewer, 2001). She explained how the programme has enabled her to “speak in front of people, with more confidence, which is something I have been working on”. The personal growth expressed by the participants showed evidence of self-awareness, self-concept, self-worth and self-confidence (Ebersohn & Eloff, 2006). This occurred due to the fact that I utilised imaginative methods in order to encourage the participants to engage with different resources and broaden their horizons (Wenger, 2009).

iii. What I have learnt

This section required that the participants focused on three different aspects, i.e. what they had learnt about themselves (Hardman, 2012), their peers and what it means to be a leader. With regards to what each participant learnt about themselves, Julia Croft mentioned that she learnt to always “keep an open mind”. Bee said that he is capable of being “positive in most situations” and Cindy Kat realised that she has “the ability to do anything” and that all she needs to do is “dig a little deeper”.

When asked to focus on their peers, the participants focused on similarities and differences. This included to never judge a book by its cover, as one never knows what is happening in another’s home. Julia Croft acknowledged that “[e]verybody gets raised differently and have different beliefs” (Hardman, 2012). There was also an emphasis placed on mutual respect. Bee said, “We
are different in our own ways and we learnt to respect that.” Cindy Kat admitted how she has judged her peers and that this programme showed her how wrong she was: “I’ve a tendency to judge a book by its cover.”

When asked to focus on what it means to be a leader, the participants acknowledged that this was no easy title. Vivienne focused on making sure to have the whole story before making a decision. Cindy Kat said that while doing this programme she started to realise “that I’m actually a good leader”. Julia Croft stated that sometimes a “person might think he or she is doing the right thing” and that people do not always realise that what they are doing is wrong. This is a result of intergenerational transmission of knowledge. Attention was also given to the importance of leading by example and Bee explained that being a leader was a “big responsibility”. The participants focused on appropriate behaviour with regards to their identities as leaders (Ebersöhn & Eloff, 2006) and the importance of making decisions only once they have considered all the different perspectives (Bandura, 2001). Leaders must respect others and have a positive attitude. There was also great emphasis placed on fairness. All these traits and concerns were made apparent in the scenarios that they created as a team.

iv. My daily life

Participants were asked whether they thought they could use anything that they had learnt during the eight-week programme in their daily lives, which they answered positively. This programme has taught them to try and be more supportive of others and to be more accepting of diversity. Julia Croft said that the programme has made her “think before I say something”. Bee explained how this programme has enabled him to be more supportive of his friends when they are having a bad day. Vivienne became more aware of the influences of prejudice and this programme has encouraged her to “be calm and listen to both stories”, not to make any judgements based on stereotyping. Julia Croft acknowledged that this programme highlighted the importance of thinking before you speak and that it is important to try and understand where others are coming from. Cindy Kat claimed that “the programme was all about self-discovery and putting things into perspective: “Something I need to apply to my life as a whole.”
v. Prejudice – what it means to me

All the participants agreed that it is important to be aware of prejudice: “It relates to how we see ourselves and being able to compare our differences and to be proud of our differences” (Bee). The participants concluded that one must be aware of how they are treating other people and that it is important to have the ability to realise if something or a situation is wrong. Prejudice was described as something negative that involved the judging of others based on differences. The participants described prejudice as “being entirely negative” (Cindy Kat) and Julia Croft stated “I wish that there was no such thing”. There was a general consensus that prejudice was wrong and that it relates to how we see ourselves and compare our differences. The focus was on how negative aspects can be taught (Devine, 1989) and passed down from one generation to the next (Chopra, 2012; Jansen, 2009b). Vivienne explained that “we carry all the prejudice that is in the stories, without us even knowing which will affect our society”.

4.4.4.5. Summary 4

The evidence showed that the eight-week intervention programme promoted personal growth by creating self-awareness, self-concept, self-worth and self-confidence (Ebersöhn & Eloff, 2006). There was also evidence of the four conceptualisations of identity, namely person-based identity, relational identity, group-based identity and collective identity (Brewer, 2001). Over the eight contact sessions, the participants have developed a foundational understanding of terminology such as “acceptance”, “diversity”, “individuality” and “prejudice”. These are all words linked to a deeper awareness and understanding of intergenerational transmission of prejudice. As prejudice may be taught from childhood (Devine, 1989), it is important to create an awareness of it. Intergenerational transmission of knowledge is something that is a part of our daily lives (Danieli, 1998) and it was therefore imperative that the participants were able to discuss the negative and positive aspects associated with it with confidence and ease. The two main issues pertinent to the participants were the acceptance of diversity and gender issues. Both of these stem from stereotyping and may be the result of intergenerational transmission of prejudice at home (Rico &
Jennings, 2012) or any one of the other five influential agencies (Maodzwa-Taruvinga & Cross, 2012).

The participants worked well together as a leadership team. I noticed a definite form of camaraderie amongst the participants. The participants related what they had learnt by creating real-life situations and then provided a means of handling and solving problems. This is a clear indication of the third stage of bibliotherapy, i.e. insight (Dole & Mcmahan, 2005).

The step-by-step plan included the following steps:

- In each situation, the first step involved speaking to a teacher, or a person of authority.
- The second step included some form of information, whether it was personal research or someone sharing the facts. The participants felt that being informed aids in understanding and acceptance.
- The third step focused on a change in behaviour or attitude.
- The fourth step looked at the importance of apology and, if necessary, some form of punishment. The participants felt strongly about the importance of apologising and admitting that one was wrong.

Becoming a person who is accepting of diversity and who promotes equality begins with the development of identity formation (Ebersohn & Eloff, 2006). An individual needs to have the maturity to admit that all people have their own insecurities and that their individual and social development are influenced in some way by intergenerational transmission of knowledge (Burke et al., 2013). Learning occurred through social interaction (Harlow & Cobb, 2014). The programme was successful as it created the awareness of intergenerational transmission of prejudice and provided the platform needed to dig deeper into the issues, fears and insecurities that were present amongst the participants. It also provided the participants with the vocabulary and tools needed to implement this programme into their daily lives. This was achieved by utilising the three stages of bibliotherapy (Moses & Zaccaria, 1969) and completing post-activities, which included personal reflections, creative writing and creative visual art (Prater et al., 2006).
4.5. THEORETICAL FRAMEWORK

The focus of this study was to look at creating awareness of intergenerational transmission of prejudice in adolescent learners. The theoretical framework involved the combining of three theories that had become the influential foundations when researching any form of intergenerational transmission. These theories included the transgenerational theory (Lieberman, 1979), the concept of historical trauma (Brave Heart, 1998; Myhra, 2011; Crawford, 2014) and Bandura’s (1977) seminal idea regarding the creation of social learning theory. The ideas imbedded in these theories have some mutual resonance. They all deal with the transferring of knowledge from one generation to the next and they all involve learnt social behaviours, attitudes, values and beliefs. The knowledge transferred may be positive or negative and may influence the next generation (Lieberman, 1979).

The concept of intergenerational transmission of trauma and prejudice is not new, but is part of human history (Danieli, 1998). South Africa’s history of oppression is not unique (Freire, 1993) and neither is the intergenerational transmission of knowledge (McKinney, 2004; Jansen, 2009a; Jansen 2009b). The literature provided in Chapter 2 of this study briefly discussed some historical events. These included the genocide of Native Americans in the United States of America, the attempted genocide of Armenians, concentration camps in Estonia, the Holocaust, tortured family members from Iraq and Lebanon who fled to Sweden and American military personnel serving in Iraq and Afghanistan. The past cannot be changed and it is futile to try and forget it. Although reference to the past appears to “frequently evoke powerful intrusive emotions, and is, consequently, often avoided” (Fuchs, Krüger & Gobodo-Madikizela, 2013, p. 136), one still needs to be aware and have an understanding of one’s existence in relation to past events.

South Africa is a country where indirect knowledge influences the intergenerational transmission of prejudice (Jansen, 2004). In order to address this indirect knowledge, there first needs to be awareness of intergenerational transmission of knowledge, so that steps may be taken to combat it (Jansen, 2009a). There is no room for blind loyalty or ignorance. The research available with regards to intergenerational transmission of trauma and prejudice clearly provides a trajectory of influence into second and third generations. South Africa is a prime example of this, with national transformation
continuously taking place across numerous cultures. Gobodo-Madikizela (2003) explains how such a transformation relies on South Africans from all backgrounds to convene openly with one another and to critically deliberate the possibility of a shared existence. The accessibility of factual information makes the denial of certain historical events almost impossible. However, the narratives shared from one generation to the next may easily distort the next generations' perspectives, traditions and values (Lieberman, 1979).

Awareness of intergenerational transmission of prejudice may assist the next generation with regards to decisions and may limit the transferring of all forms of prejudice in the future, eventually ending in its repetition (Ramzy, 2007). This study did not add additional information with regards to the reality of intergenerational transmission of prejudice, but utilised the literature available to create awareness thereof. This may aid in addressing any affective and emotional symptoms that have been transmitted from one generation to the next (Braga et al., 2012)
CHAPTER 5

5.1. INTRODUCTION

This chapter includes an overview of the study, a summary of the findings discussed in Chapter 4, recommendations for future implementation of the intervention programme, any limitations with regards to the study, recommendations for further research, personal reflections and a conclusion. The summary of the findings provides the key points pertaining to the main research question and the sub-questions of this study. The recommendations for further implementation of the programme has been divided into two categories, namely as part of the life orientation curriculum or as a leadership programme. Limitations of the study briefly focuses on the use of film, as it seldom provides the exact answers needed with regards to addressing a problem (Calisch, 2001), and the importance of providing context. Recommendations for further research provides ideas and examples for a wider scope, creating awareness of intergenerational transmission of prejudice on a larger scale. The inclusion of my personal reflections allows the reader to understand what I experienced during this academic journey.

5.2. OVERVIEW OF THE STUDY

South Africa is a country with a brutal history and an unclear future (Jansen, 2009b), where the future generations are combating anger and fear resulting from the apartheid regime (McKinney, 2004). It is a country where the formerly oppressed are trying to establish a future with their oppressors (Freire, 1993). There is bitter knowledge (Jansen, 2009a) that is being transferred from one generation to the next via five influential agencies (Maodzwa-Taruvina & Cross, 2012). This study developed an educational programme that could be implemented to minimise the impact of intergenerational transmission of prejudice on the future generations of South Africa. The aim of the study was to develop and implement an intervention programme, based on the principles of bibliotherapy, that would create awareness in adolescent learners of intergenerational transmission of prejudice. The purpose of the study involved the formation and awareness of identity, the creation of awareness of intergenerational transmission of knowledge, focusing on prejudice, and the ability to
apply that awareness when making decisions that may be affected by that transmitted knowledge. To achieve this aim and the purposes of the study, the following main research question was formulated:

How can the principles of bibliotherapy be used to promote and develop awareness in adolescent learners of the intergenerational transmission of prejudice?

The main research question was followed by three sub-questions:

1. How can the principles of bibliotherapy be used to inform a programme intended to develop awareness of intergenerational transmission of prejudice?
2. In what ways could the principles of bibliotherapy, combined with the chosen scenarios of the film, assist the participants to become aware of and understand intergenerational transmission of prejudice?
3. How can the programme equip participants with the tools to transfer what is learnt to key-life decision-making opportunities?

The research methodology implemented for this study was qualitative in nature and was situated in the interpretive paradigm. I used a case study methodology and the data generation was accomplished via a variety of methods and instruments associated with qualitative research. Data analysis was done by applying a thematic analysis approach. The participants in this study were a group of Grade ten learners. Each of the selected learners held leadership positions in the school and were either a class captain or a member of the SRC. This study involved eight one-hour contact sessions. These contact sessions occurred once a week. The study began on Monday 3 August 2015 and was concluded on Monday 28 September 2015.

5.3. SUMMARY OF FINDINGS

Combining the literature provided in Chapter 2 with the evidence and summaries derived from the research in Chapter 4 the sub-questions, which were the driving force behind this study, and the main research question, which forms the core, could be addressed. The findings of this study have answered all the research questions, with the findings subsequently echoing existing literature. A summary of these findings has been included.
5.3.1. Bibliotherapy and awareness of intergenerational transmission of prejudice in adolescents

This study has shown that the principles of bibliotherapy can be used to promote and develop awareness of intergenerational transmission of prejudice in adolescent learners. The focus was on utilising bibliotherapy as a methodology (Dole & McMahan, 2005) with a developmental purpose (Rozalski et al., 2010). This was achieved by incorporating the three stages of bibliotherapy (Moses & Zaccaria, 1969) with the ten-step plan (Prater et al., 2006) and other characteristics associated with the bibliotherapeutic process (Parker, 2005; Krieger, 2009).

Literature pertaining to intergenerational transmission of knowledge (Danieli, 1998; Jansen, 2009a), with the emphasis being on the intergenerational transmission of prejudice (Allport, 1954; Devine, 1989; McKinney, 2004; Jansen, 2009b), was also consulted. This understanding of intergenerational transmission of prejudice was cemented further by looking at foundational theories regarding the topic (Lieberman, 1979; Brave Heart, 1998, 2003; Myhra, 2011; Crawford, 2014). With an understanding of intergenerational transmission being more noticeable during adolescence (Duriez & Soenens, 2009), I referred to the characteristics associated with the developmental stage of adolescents (Louw & Louw, 2007; Hardman, 2012). Literature pertaining to how this developmental stage was affected by fundamental ideologies was also consulted (Rico & Jennings, 2012).

Given that bibliotherapy is an interaction between the reader and the literature (Moses & Zaccaria, 1969), I implemented a story-based teaching and learning strategy. As the telling of stories could be considered a traditional method of intergenerational transmission of knowledge, a relevant story needed to be found that could address the sensitive topic of prejudice (Rossiter, 2002). The story chosen for this study was the animated film, *The Land Before Time*, by Steven Spielberg. Using a film instead of a book is known as videotherapy (Dole & McMahan, 2005). This film proved to be an appropriate choice as it provided relevant information and knowledge needed for the participants to understand intergenerational transmission of prejudice. It also provided a suitable context (Norman, 1991). The use of this particular film was an effective way of bridging the gap between the knowledge and interests of the participants, regardless of their ages and backgrounds (Mallinger & Rossy, 2003).
The intervention programme designed for this study was in agreement with Howard (2006) in that it created an environment where experiences and stories could be shared, challenging assumptions and facing personal limitations in the participants' own knowledge. The results of the study showed that adolescent learners can be made aware of intergenerational transmission of prejudice and provided them with the necessary knowledge to make informed decisions when confronted with instances of prejudice. Evidence of this knowledge being theoretically applied was found in experiences 2 and 4. The participants were encouraged to engage in a process whereby they continuously explored multiple perspectives by means of a story, which may be seen as a metaphor for life (Watson, 2006). Bibliotherapy was implemented as a technique and methodology in order to assist the participants in their relationships with others (Moses & Zaccaria, 1969), promoting awareness of intergenerational transmission of prejudice.

5.3.2. Bibliotherapy and an intervention programme to develop awareness of intergenerational transmission of prejudice

It is important to remember that bibliotherapy is a process (Moses & Zaccaria, 1969) and a means of utilising literature, written or visual, to assist individuals (Tussing & Valentine, 2001). To begin the bibliotherapeutic process, a problem first needs to be identified. In this study, the problem identified was the need to develop awareness of intergenerational transmission of prejudice in adolescent learners. All learners can benefit from bibliotherapy as they are likely to encounter similar situations during their school years (Parker, 2005). Therefore, attention was given to the principles of bibliotherapy in order to devise a means of addressing the identified problem.

The start of this process began with selecting an appropriate narrative. Only once the narrative had been chosen, could a programme be developed, using the principles of bibliotherapy, to create awareness of intergenerational transmission of prejudice. The three stages of bibliotherapy were addressed, namely identification, catharsis and insight (Moses & Zaccaria, 1969), also referred to as identification, involvement and insight (Sridhar & Vaughn, 2000). This was done by incorporating the three stages into the intervention programme. The ten-step plan when using bibliotherapy (Prater et al., 2006), as well as additional guidelines provided by Rozalski et al. (2010), were consulted during the development of the intervention programme. These additional
guidelines included 1) identification of a specific problem, 2) choosing a potential story, ensuring that the chosen story was appropriate, 3) designing lessons or contact sessions that used the principles of bibliotherapy and 4) the teaching of those contact sessions. All these properties of bibliotherapy were adhered to with regards to the following: the type of narrative chosen, the creation of the participants' workbooks and the types of questions created for the participants' reflective journals (Krieger, 2009).

The narrative chosen to address the problem was the animated film *The Land Before Time*. The chosen film was age appropriate and the underlying messages found in the story were relevant to the topic of the study. The story was set in prehistoric times and involved dinosaurs, which is in agreement with Parker (2005) who advises the usage of animals, as they may be seen as universal, without there being a focus on gender or ethnicity. The activities that were created and implemented throughout the intervention programme formed a bridge between the lessons found in the film and an application of those lessons in participants' lives (Parker, 2005).

The ten-step plan when using bibliotherapy (Prater et al., 2006) was adapted to develop the intervention programme needed for this study. A summary of how these steps were utilised has been included:

- A sense of rapport and trust with the participants was developed and I implemented the “High/Low” activity, which took place at the start of contact sessions 1, 2, 5, 6 and 8.
- The school councillor, school principal and the parents of the participants were all aware of the nature of the topic of the study and were prepared to lend emotional support if needed.
- A specific problem was identified, that being the need to promote and develop awareness in adolescent learners of intergenerational transmission of prejudice.
- I created goals and activities to address the problem.
- An appropriate narrative was chosen to address the problem, i.e. the animated film, *The Land Before Time*.
- The narrative was introduced to the participants, providing a context and additional information with regards to the characters. This occurred in contact session 2.
• I implemented post-activities, which included creative writing and group discussions during experience 2 as well as creative visual art, which took place during experience 3.
• Data generated from the four experiences were analysed to determine the effects of the intervention programme on the participants.

The three stages associated with bibliotherapy (Moses & Zaccaria, 1969; Sridhar & Vaughn, 2000) were addressed as follows:

• The participants experienced identification when they were required to choose a main character from the film and use that character as their voice to answer questions pertaining to the film. This was implemented and discussed in experience 1.
• The participants became involved in the literature provided. This was evident in the personal ways in which the questions were answered in the participants’ workbooks and the reflections written in the individual journals after each experience.
• There was evidence of insight as the participants become aware of intergenerational transmission of prejudice during experiences 1–4.

The literature defining bibliotherapy, the three stages, the ten-step plan and the characteristics associated with bibliotherapy were successfully combined to inform the programme developed for this study to create awareness of intergenerational transmission of prejudice.

5.3.3. Principles of bibliotherapy and chosen scenarios from the film to assist in the awareness and understanding of intergenerational transmission of prejudice

As previously discussed, one of the principles of bibliotherapy is identification (Moses & Zaccaria, 1969), when participants related to a specific character in the film (Rozalski et al., 2010). The use of a film allowed the participants to receive both visual and auditory information (Mayer, 2003). This promoted active and more meaningful learning, by allowing the participants to experience different scenarios using more than one of their senses. In experience 1, the participants were presented with different scenarios from the film involving some of the main characters. They were also asked
to identify with one of the main characters and to then use that character as their voice when answering questions about the different scenarios. The participants were provided with numerous opportunities to refer to the main characters and the different scenarios. Each scenario focused on intergenerational transmission of knowledge, with a focus on prejudice. In order for there to be an understanding of intergenerational transmission of prejudice, the participants first needed to be made aware of it. A person needs to be aware of their acquired characteristics (Lieberman, 1979) and understand that intergenerational transmission of knowledge is something experienced by everyone and is natural (Danieli, 1998).

The second stage of bibliotherapy is catharsis (Moses & Zaccaria, 1969). This occurs as a direct result of identification and involves the releasing of emotions. It is important to remember that each participant has their own opinions and have experienced some form of “moulding” (Lieberman, 1979) in their home environment. The role of parents with regards to political views (Rico & Jennings, 2012), expressed beliefs (Sinclair et al., 2005), behaviours (Burke et al., 2013) and different forms of prejudice (Duriez & Soenens, 2009) need to be acknowledged by the researcher. By answering each of the questions from the different scenarios and then reflecting on all that occurred in experience 1, the participants developed their own understandings and opinions associated with those characters and scenarios. This, in turn, allowed for further development of an understanding of intergenerational transmission of knowledge, with a focus on prejudice.

The evidence from experience 1 suggested that all participants were aware of intergenerational transmission of prejudice present in the different scenarios and were able to discuss it. However, transmission of prejudice may begin in childhood and may be a non-conscious act (Devine, 1989). This non-conscious element was evident when only Cindy Kat was aware of the subtle intergenerational transmission of prejudice between Littlefoot and his mother. The other participants were only aware of the overt intergenerational transmission of prejudice between Cera and her father. There was also evidence of a definite awareness of what the long-term effects of intergenerational transmission of prejudice could be and how this may influence one’s character and interpersonal relationships (Krieger, 2009). This conclusion was further cemented using evidence from experience 4, when participants were able to openly
discuss advantages and disadvantages associated with intergenerational transmission of knowledge.

Experience 2 utilised another post-activity associated with bibliotherapy, i.e. creative writing (Prater et al., 2006). This was a follow-up activity where participants were required to create their own scenarios and then share them with the other participants (Krieger, 2009). This sharing of stories addressed stage three of the bibliotherapeutic process (Moses & Zaccaria, 1969). The participants displayed an awareness of intergenerational transmission of knowledge through the scenarios that they created. The focus was on the importance of family and friends, equality and the acceptance of diversity and respect. These are examples of situations that may be affected by intergenerational transmission of knowledge, usually through the transmission of prejudice. When the participants reflected on experiences 1 and 2, some of their indirect knowledge (Jansen, 2009b) may have been tested as they became aware of intergenerational transmission of prejudice. This is deemed a positive outcome, as the participants were challenged to make their own informed decisions (Bell, 2008).

5.3.4. Equipping participants to transfer what is learnt to key-life decision-making opportunities

I adapted the person-behaviour-environment relationship (Crittenden, 2005) throughout the eight contact sessions of the intervention programme. The participants were the “person”, the principal’s office was the “environment” and the contact sessions represented the “behaviour”. I incorporated this strategy to encourage social learning by providing numerous opportunities for reciprocal interaction between behaviour and its controlling conditions (Bandura, 1977). The aim was for the participants to deduce, on their own, how one’s behaviour may affect the environment and how the environment could change one’s thoughts and behaviour. One of the aims of bibliotherapy in an educational context is to develop interpersonal, problem-solving skills (Krieger, 2009). As bibliotherapy is a means of utilising literature to promote personal growth (Rozalski et al., 2010), the use of a narrative aided participants in problem-solving and decision-making situations (Diermyer & Blakesley, 2009).
This programme incorporated a film, which was used to explore different situations and problem-solving strategies (Philpot, 1997). The four focal points of social learning (Wenger, 2009) were also addressed, namely that 1) there was the acknowledgement that we are all social beings, 2) the knowledge needed for the programme was not provided, but in some cases was constructed together, 3) there was active engagement with the materials and 4) the participants were encouraged to take what they had learnt and interpret this information in a meaningful way. In order to interpret and use any information in a meaningful way, there needs to be an awareness of identity. During the course of the eight-week programme, there were opportunities to promote and develop identity. This included the four phases of identity (Ebersöhn & Eloff, 2006) and the four conceptualisations of identity (Brewer, 2001). Identity functions as a regulator for behaviour (Ebersöhn & Eloff, 2006) and so influences day-to-day conduct. Awareness and formation of one’s identity results in the ability to practise self-talk (Curral & Marques-Quinteiro, 2009). A tool implemented in this study to aid identity formation and the ability to practise self-talk was the writing of personal reflections (Krieger, 2009) after each contact session. By exploring their identities, the participants were able to develop coping mechanisms when faced with decisions (Bandura, 2001).

In experiences 1 and 2, the programme enabled participants to focus on behaviour and the consequences of that behaviour. In experience 4, the participants displayed evidence of insight (Moses & Zaccaria, 1969; Dole & Mcmahan, 2005) as they created real-life situations and then devised strategies to handle those situations. This is evidence of learning from others (Davis & Luthans, 1980) as the participants are at that developmental stage where they are capable of hypothesising about possible situations and predicting consequences associated with their actions (Louw & Louw, 2007).

It was during experience 4 that the participants worked together as a leadership team and devised a step-by-step strategy when handling sensitive situations that may arise at school. This strategy could be adapted by the participants to handle any opportunities or decisions that they may be confronted with in the future. An example of this adaptation could include seeking the counsel of someone older or more equipped at handling the situation or decision, the importance of having access to all necessary information to handle the situation or decision correctly and the importance
of acknowledging and considering the consequences associated with the decision made.

This programme encouraged participants to communicate their thoughts and ideas, to use their imaginations and to solve problems that they had created (Bell, 2008). These characteristics, combined with the fact that the participants were capable of abstract thought (Louw & Louw, 2007), will assist the participants when having to make future decisions. The participants made meaning from their individual and group experiences (Harlow & Cobb, 2014). They learnt by making observations (Bandura, 1977) and solved problems by using the relevant information provided (Prater et al., 2006). This programme promoted involvement, discussions and personal reflections, which are all important aspects of learning (Harlow & Cobb, 2014), equipping participants for making informed decision.

5.4. RECOMMENDATIONS FOR FUTURE USE OF THE PROGRAMME IN PRACTICE

The recommendations for future use of the intervention programme in practice have been divided into two categories. The first category is referred to as “A module in life orientation” and the second category is referred to as “A leadership programme”. Before an educator or a facilitator decides to implement this programme in their classroom, it would be in their best interest to participate in the programme first. This would provide a first-hand experience as to what the participants may be experiencing. Should an educator want to develop a programme of a similar nature, the criteria that would need to be adhered to would include the following: identify the issue you wish to explore; ensure that the chosen narrative compliments the issue under investigation; make sure that the narrative is age-appropriate and that it is not too time-consuming; design your programme to contain a variety of activities; and, finally, ensure that there is an element of fun and creativity involved.

5.4.1. A module in life orientation

The eight-week intervention programme designed for this study may be implemented in the life orientation curriculum. According to the Department of Education (2011), the National Curriculum Statement for Further Education and Training Phase Grades 10–
12, Life Orientation, pertaining to personal and social wellbeing, is allocated 90 minutes a week. It is recommended that this programme be implemented either in Grade 10 or 11. Due to the fact that it is divided into eight one-hour sessions, an educator could use the programme in the third term. One hour a week could be dedicated to a contact session from the intervention programme. The other 30 minutes could be allocated towards writing in the reflection journals and small group discussion with the educator. This programme would be beneficial in a learning area such as life orientation as it promotes personal and social growth. However, assessments that could be derived from this programme could not only be utilised in life orientation but may also be applied across different learning areas such as visual art and English. Visual art could be applied in contact sessions 4 and 7. English could be applied in contact sessions 1, 2, 5, 6 and 8.

At the educator's discretion, the class may be divided into specific groups, encouraging learners to work across cultures and genders. The educator would need to facilitate the discussions to ensure that all the learners are heard, accepted and treated fairly. The educator could achieve this by having informal conversations with each learner, discussing the learner’s thoughts and outcomes of the group discussions. There may also be a five-minute reflection time, where learners are asked to reflect on the group discussions in a written format. The educator could read through these individual reflections at a later stage to determine whether the outcomes have been achieved. Used as a part of the school curriculum, the creating of an awareness of intergenerational transmission of prejudice would reach a far wider audience than if this programme were only utilised to address smaller sample groups.

5.4.2. A leadership programme

This programme was designed for adolescent learners. As a leadership programme it would need to be handled differently. This programme may be adapted as a leadership programme for members of the SRC in Grade 10 or for the prefects of the school in Grade 12. As a leadership programme is it advisable to not extend it over an eight-week period, but it could be adapted to extend over a four-week period, with two one-hour sessions each week. It could also be presented as a two-day workshop. As a leadership programme, the “Me Box” activity could be done in a single session.
This programme not only focuses on creating an awareness of intergenerational transmission of prejudice, but it will also assist in the development of leadership skills. Awareness of self and others would be the first step in any leadership position. According to Clarke (2012), a good leader is concerned with “vision, strategic issues, transformation, people and doing the right thing” (p. 2). This programme could assist leaders in the four key strategies that leaders may use to produce future-focused changed. Clarke (2012) summarises these strategies as the need to establish direction, a method of planning in order to achieve that vision, the ability to align people, the ability to get others to understand and see your vision and the ability to motivate and inspire others.

As a leadership programme, the eight-week intervention programme may also be implemented for staff development. Educators cannot fully empathise with their learners unless they first have an understanding of self. Only then may they begin to have an understanding of others, the learners whom they teach, the parents of those learners and the colleagues whom they collaborate and work with in order to provide the best education possible. Howard (2006) explains how teachers cannot teach what they do not know or understand. The purpose of creating awareness of intergenerational transmission of prejudice is to put an end to forms of oppression, such as racism, sexism and classism. Howard (2006) warns how “human beings are inherently predisposed to create group-based systems of categorisation and discrimination” (p. 35). The aim would be to create an awareness in the educators of multicultural classrooms so that they, in turn, may assist future generations in navigating the “often treacherous waters of racial identity development and intergroup relations” (Howard, 2006, p. 72).

5.5. LIMITATIONS OF THE STUDY

Mallinger and Rossy (2003) warn that there are limitations to using films: “Films are storytelling from a particular director’s point of view and therefore reflect a personal perspective…Students from different backgrounds and cultures may react differently to the same scene and interpret the motives and reactions of characters differently” (p. 616). Although the film used for this study was designed for younger children, it
was nonetheless an appropriate narrative that could be used to address the intergenerational transmission of prejudice.

Another limitation was that this study took place in a specific context with a small sample and all results pertain only to this specific context and cannot be generalised. However, a single context was necessary as it allowed for a more in-depth investigation and collection of authentic data. Contact time was another limitation of this study, with the maximum contact time permitted by the school being eight hours. The nature of this study required a personal relationship with the participants and trust was essential, but both these elements take time. I began most of the contact sessions by engaging in conversations with the participants in the hope to build a relationship of trust. There is a different relationship between learners and a classroom educator than that between learners and a researcher. This relationship may have influenced the commitment and responses from the participants during the eight-week intervention programme. The type of relationship between me and the participants may have influenced the commitment of participants towards the programme, which in turn could have influenced the results.

Lastly, the data generated and analysed was predominantly in a written format. Therefore, a limitation may have occurred in the participants’ ability to express themselves effectively via the written word and this could have influenced my interpretation and analysis of the data.

**5.6. RECOMMENDATIONS FOR FUTURE RESEARCH**

As mentioned in section 5.5., this particular study took place in a specific context with a relatively small sample. This means that while insights from this study may be of interest to educators, principals and parents, the findings of the study are not necessarily applicable in other contexts. For further studies, a comparative study on a much larger scale could be conducted or a study could be launched by either integrating the programme into the life orientation syllabus or as a leadership programme, involving a range of schools. How the programme is implemented would also influence the number of participants. As a leadership programme, only a small number of participants would be selected. As a part of the life orientation syllabus, an entire grade may be reached. Schools may come from various cultures or socio-
economic statuses. Such elements may influence the results and a comparison could prove informative. Regardless of how this programme is utilised, the aim remains the same, i.e. to create awareness of intergenerational transmission of prejudice. This awareness could not only be created in adolescent learners, but in educators as well.

5.7. PERSONAL REFLECTIONS

5.7.1. The knowledge in my blood

I find myself often torn between logic and emotional responses without a solid foundation. I come from a generation of change. As a child, I was unaware of the political and racial issues of South Africa, being only ten years old when South Africa was declared a democratic country. The concept of race never bothered me. My childhood began in the city of Johannesburg and my family had a full-time domestic worker. She ate from our plates, drank from our mugs and I often shared meals with her. My mother was extremely strict with regards to my manners and I always treated Ellen with respect. It was not apparent to me that my playschool had only white children; I was ignorant of race. My family moved to Port Elizabeth when I was six years old and I was enrolled into Grade R at a very good school. Here I encountered two children of colour in a class of 20. I befriended both girls and in actual fact we remained friends until I matriculated. I remember inviting Kagiso to my birthday sleepover when I was in Sub A (Grade 1) and not understanding why her grandfather was so angry about it. The knowledge in my blood, as a little girl, was one of mutual respect and acceptance.

High school exposed me to a more multicultural environment and this, coupled with numerous violent media reports regarding Zimbabwe, the South African government implementing systems like black economic empowerment (BEE) and changing the education system to Outcomes-based Education (OBE), definitely started to colour my judgement and perspective. I found that the learners of a high school naturally began to segregate at break times. I am not sure if this was a conscious act or if it was based on commonalities surrounding likes, dislikes and extramural activities that took place on the weekend.
The concept of race was cemented in my late teens and early twenties. Articles read concerning an increase in crime, rape, violence and the education systems deteriorating were all events that formed the centre of family conversations. Tertiary education resulted in further segregation and fuelled prejudicial conversations. Different approaches to university and work ethic resulted in me working with those who were similar to me. Although being white was actually the minority of the students on campus, we worked well together and every member of my study group graduated cum laude.

I have taught hundreds of children of all races and treated them all equally. I have come to a personal conclusion that it is not a matter of race but more a matter of education and socio-economics. Home life, support and access to resources will influence any child of any race in his or her educational journey. Sadly, the majority of those who are uneducated are also those of colour, leading to stereotyping and prejudicial thoughts as the poverty cycle continues. It is not realistic of me to attempt to unlearn all that has been instilled in me. Family conversations have become bitterer and often those rants and harsh thoughts feel justified. Government education, government hospitals and clinics, the municipality, Eskom, governmental departments such as home affairs and the traffic department, are all entities that are not run correctly and involve fraud, poor work ethics, dilapidated buildings and so on. This leaves me with no leg to stand on as I attempt to combat the negative knowledge in my blood.

The government is predominantly run by people of colour and I am often encouraged by my family to leave my home and country. I do not want to go and I am often confronted with the issue of having to apologise for being white. I will not apologise. I am hard-working, I have values, morals and a sound work ethic. I am South African – that is what is in my blood. I feel that my generation is lost is translation, but there is hope for the next generation. One needs to create an awareness, to disrupt that intergenerational transmission of knowledge, to encourage people to question what they are told. The first thing you notice about someone should not be the colour of their skin.

The knowledge in my blood is mixed. There is the ignorance of my childhood, the influences of social media, topped with the angry commentary of the previous
generations, and then there is the common sense of my adult years. A sense that has
developed through my teaching experiences, through the literature that I have read
and through the numerous international trips I have taken. These all combine to form
the core of me. We are all prejudiced, we are all conditioned by society as to what is
considered normal and acceptable. I am not prone to sexist comments, nor am I
phased by religion, but when it comes to cultural differences, I struggle. It is easy to
pass judgement on hearsay; to read the newspaper, get angry and derive an opinion.
Sadly, these opinions tend to fall into the race category. South Africa has an
exceptionally high unemployment rate and an elevated percentage of those who
remain uneducated. I feel the need to defend myself and my position on this earth. I
am white. I am English. I come from a middle-class family. My father is well-educated
and extremely hardworking. My mother is well-read, intelligent and naturally social. As
a family, I never felt as if we were the privileged minority. Anything and all
achievements required sacrifices, hours of dedication, perseverance and
determination.

Hard work, an education and that little voice inside you encouraging you to never give
up, this to me is common sense. However, what is common for some may not be
common for others. If a concept or an attitude is not something you are exposed to,
you should not be labelled stupid or inadequate. We live in a society formed by
numerous cultures, comprising a multitude of forms of “common sense”. Western
influences have become global – can we honestly claim individuality on such a
massive scale? The feelings of my generation are fuelled by anger, resentment and
indifference. To be judged on the language you speak, your religious practices and
the colour of your skin is a violation of the international human rights stipulated by the
United Nations. Yet this is exactly what is happening in South Africa today. You cannot
right the wrongs of the past by “punishing” and “rewarding” the next generations. I am
not embarrassed to be white. I do not see the need to defend my skin colour. This is
not arrogance or ignorance. It is about character. It is about the soul of a person.

Nelson Mandela is quoted as saying, “No one is born hating another person because
of the colour of his skin or his background or his religion. People must learn to hate,
and if they can learn to hate, they can be taught to love, for love comes more naturally
to the human heart than its opposite” (ANC, 1998, p. 4). We are taught to be racist or
to display any other form of prejudice. Children can be cruel, but the use of racial
slander must have been taught. To exclude someone from a game because of the colour of their skin, that kind of prejudice is taught. Whether intentionally or not, it was taught to the child via some form of influence. Being different is what makes us unique. To be afraid of someone because of their race, that is irrational behaviour. Yet it is something we are all prone to do: to fear difference, to mock what is misunderstood, to judge based on race, education and socio-economic status. This is a sad conclusion. This is something we wish to avoid for future generations. But how do we combat that intergenerational transmission of prejudice, that knowledge in the blood? One can create an awareness, but there needs to be more. One needs to combat that default setting when in a situation where prejudice may be implemented. There needs to be a balance in South Africa, a fairness that is sorely lacking. There needs to be a government that can implement and accommodate a positive change and a multicultural society. We do not need racial changes. We need educational changes, an increase in job opportunities and employment and the eradication of poverty. Only when basic needs are met can personal and social growth commence.

Along this personal journey I became aware of privilege. This is something I had never contemplated before. Although this study is not centred on privilege, when engaging with the different forms of literature it is a component that could easily be integrated into this study. I never saw myself as a person who started anything at an advantage. I always felt that if you worked hard, put in those extra hours, then you will reap the rewards you seek. It never occurred to me that there may be obstacles that others face, beyond my scope of existence. For example, it became clear to me that while I was doing my undergraduate degree, that I was at an advantage. I tried to discuss this with my mother, whose first reaction was to defend me and my academic abilities, coupled with hours of dedication. But I explained that the reality was this: I was a full-time student and I did not have to find a part-time job to subsidise any part of my studies. Nor did I need to take out a student loan. The degree I chose to do was taught in my home language, that being English. Yes, I did work exceptionally hard, but there were some obstacles I did not have to face. I had everything I needed at home – a computer, a scanner, the internet, a printer, a laminator, a guillotine and so on. I had my own transport as well as a tremendous support structure in my parents. I never worried about missing lectures due to public transport issues or staying at the university till late so that I could utilise the library, computer labs and printing facilities.
I never had to struggle when writing my assignments. I am a reader and a good writer, and the words came easily to me. I did not have to go home to a place that sometimes did not have electricity, nor do chores or share my space with other family members. My studying conditions were ideal and I reaped the benefits of this by doing extremely well and getting an incredible teaching position in a private school. It was at this school that the idea of privilege was shown, but in a different light.

Although a private school, there were bursaries and scholarships. There was also a refugee programme assisting learners from various countries. I remember Carlos well. He was a thirteen-year-old boy from Congo and his home language was Portuguese. He could speak English, but he was definitely not accustomed to the level of English that was used in each learning area. It was while I was setting the mid-year history and geography examinations that I thought of how I could assist Carlos. After speaking to the head of department, I got his permission to give Carlos an examination question paper where I had provided simpler instructions or used easier language structures for some of the questions. The content would be the same as all the other learners, as would the mark allocations. But I just felt that if he actually understood the question the first time, instead of spending all his time trying work out what the question meant before answering it, then he would have a better chance at passing the learning area. It was a very time-consuming process, but it reaped such positive rewards. Carlos passed the examinations with 50% and he was extremely pleased. He confided in me and how he studied so hard and that passing was the best feeling in the world.

Sadly, my enthusiasm to assist the foreign learners was not met with positivity from the majority of my colleagues. The attitude revolved around time constraints, extra administration and so on. The basic consensus was if they are to attend an English school then they must be able to cope at the levels that are being taught. To me this was such arrogance and ignorance of what others are facing, a sense of privilege that many are blinded to. All these experiences add to the formation of my identity and personal growth and will hopefully equip me to be a better educator.
5.7.2. During those eight weeks

As I embarked on this academic journey, there was a sense of excitement as well as nervousness. That awkward greeting as the participants entered the room. A slow start, engaging in different conversations as I attempted to establish some form of a relationship and trust with each student. Both take time. The diversity of the participants promised a variety of responses with regards to the different activities; the reflection questions were a mere glimpse into each participant’s mind-set. I learnt to never underestimate the depth of adolescent learners as they displayed a maturity with regards to the sensitive topic of intergenerational transmission of prejudice. There is a common fear among them, that of being judged. It was easier to identify one’s weaknesses and not one’s strengths; the focus being negative. I found that what was said during the contact sessions was nothing compared to what was written, as if the participants felt safer in writing their thoughts rather than verbalising them. They may also have needed more time to think, to reflect and to then give a detailed response.

The participants revealed insecurities, as well as a fear of digging deep and looking at themselves in a different way. There was the fear of doing the course incorrectly. It took considerable effort to continuously reassure them that in no way are your thoughts, interpretations and reflections regarding yourself ever incorrect. You just need to channel the possibilities. It took four contact sessions before the participants became accustomed to spending the time with me. Common concerns surrounding the programme included issues with time management and prioritising. However, there was also the general desire to learn about yourself and how to express yourself. There was also an increase in the awareness of self and how this will, in turn, assist in the acceptance and awareness of others. I did at times find that I struggled with the knowledge in my own blood and it took effort to not make assumptions about some of the participants nor place them into any proverbial boxes. It was essential that I remained neutral.

The majority of the participants came across as shy and this definitely hindered any verbal communication or general dialogue. Yet this did not hinder the written responses. This resulted in me experiencing feelings of excitement and anxiety at the conclusion of each contact session. I had to learn to accommodate this stiffness and to allow for flexibility. I experienced frustrations at not being one of their teachers. It
was extremely difficult to separate myself from being an educator to just a researcher and facilitator of a programme. Working with adolescent learners in general is no easy task. This, combined with limited contact time, resulted in different levels of frustration and anxiety that I needed to mask during the contact sessions.

It was during the sixth contact session that I experienced a sense of hope and achievement. While discussing our highs and lows of the past week I shared my sadness with regards to the passing of my cat, Smudge. I explained how she was 15 years old and that she died in my arms, at home. I was devastated. Student 8 then gave me this look and said, “Ma’am, not to be racist, but why are white people so attached to their animals?” Before I could even think of a response, Vivienne stepped in. She was rather offended by this question and generalisation. She quite sternly informed Student 8 that she loved her pets very much and that it would completely break her heart should one of them die. I neutralised the situation by explaining that I would not define it as a race thing, that it is how we are brought up and what we determine as normal. If you are someone who is accustomed to a home where animals are a part of your family, that they sleep inside and are a part of your everyday life, then you will probably develop a similar attitude towards pets when you are an adult and have your own home one day. Although this is not prejudice, it was a great example of intergenerational transmission of knowledge, behaviour and attitude. I was pleased with this outcome.

By the seventh contact session the participants were more relaxed and comfortable. The “High/Low” activity had lost its stiffness and the participants spoke with ease and confidence. By the conclusion of the programme, a definite camaraderie amongst the participants had developed. They had become a team. This in itself was very rewarding to witness.

Howard (2006) warns of the dangers of attempting to be a “colour blind” educator. One must acknowledge that there are numeros cultures in a classroom and that the function of one’s culture is a means of providing a context, “a sense of relationship to all of life” (Howard, 2006, p. 25). During the eight weeks, the combination of interacting with the participants, combined with the engagement of numerous forms of literature, made apparent the need to understand the effects of historical dominance and the intergenerational transmission of knowledge associated with that historical
dominance. This study has shifted my thought patterns, forcing me to look at education from various perspectives. It also required that I take a deeper look at myself.

As a white educator in a multicultural environment, I needed to accept who I am by acknowledging my race and the historical privilege associated with that classification. The race card will always be present, but it is how one, as an educator, handles it that makes the difference. This applies to all forms of prejudice. As an educator one must consider that “beliefs greatly influence outcomes” (Howard, 2006, p. 126). It is mentioned by Jansen (2009a), McKinney (2004) and Howard (2006) that some of the main causes preventing an honest engagement regarding issues of the past are due to the white population of this current generation experiencing feelings of guilt, anger, blame and denial. This academic journey has taken me personally through those levels, which in turn will hopefully have equipped me better as white educator in a multicultural environment.

I would have liked for all the participants to have completed the programme, but this is an aspect of the research process that I could not control. All in all, each contact session went well and my overall aims were achieved. I entered this academic journey with an open mind and no preconceived ideas with regards to the outcomes. This entire process was a new experience for me and I found this eight-week experience to be very beneficial. I learnt how to adapt my thinking, how to become more flexible and how to accept the things I could not control. I also covered more about the knowledge in my blood as I created the awareness of it in others. To extend this programme, I would like to do it at numerous schools, placing me in a different context and environment each time. I think a comparison of the results would be very interesting.

This experience has shown me that I am capable of achieving anything I set my mind to. Despite my topic being a sensitive one, and not always well received, it is imperative that I remain steadfast and persevere. The results of my study left me with a feeling of hope with regards to the future generations of South Africa. If I can create an awareness of the intergenerational transmission of prejudice in adolescent learners, then other educators can do it too.
5.8. CONCLUSION

This study has shown that the principles of bibliotherapy, combined with the film *The Land Before Time*, can be used to promote and develop awareness in adolescent learners of intergenerational transmission of prejudice. The principles of bibliotherapy were utilised to assist in the development of an eight-week intervention programme focusing on awareness of self, awareness of others and awareness of intergenerational transmission of knowledge, focusing on prejudice. The materials and activities formulated for the programme were associated with bibliotherapy.

There is a short story known as “Zig Ziglar’s ham story” (Ramsey, 2009). The story involves Zig Ziglar winning a ham one day and asking his wife, Jean, to cook it. She immediately cut the end off of the ham and placed it in a roasting pan. Confused, Zig asked his wife, “Why did you cut the end off of the ham?” Jean responded, “That’s how my mama cooked a ham.” Intrigued, Zig then asked her why. “I’m not sure,” Jean replied, “Let’s call Mama and ask her.” They phoned and asked Jean’s mother why she cut the end off of the ham. “Well,” said Mama, “my mama always did it that way.” They phoned Jean’s grandmother. “Granny,” Jean asked, “why do you always cut the end off of the ham? Zig says I shouldn’t do it that way. Mom says she cut the ham because you always cut the ham. I did it because she did it. Nobody knows why we do this. So why did you cut the end off of the ham?” “Well,” Granny responded, “I don’t know why you two did it, but my pan was too small!”

Although a simple and humorous story, it is an example of intergenerational transmission of knowledge. One does not want to take away from the sharing of knowledge from one generation to the next, but there needs to be the ability to make one’s own informed decisions. The handling of intergenerational transmission of prejudice involves a process of thinking, feeling and acting. It requires a change of perspective and this change may be uncomfortable for some. In a country such as South Africa, future generations need to be able to engage in critical thought and to make decisions based on their own knowledge and experiences. They cannot simply accept what they are told and carry the anger, fear and resentment of the past. There needs to be an awareness of intergenerational transmission of prejudice. By coming together, communicating openly and honestly with one another, we could begin to create a “small crack in the artificial barrier of racial isolation” (Howard, 2006, p. 14).
It will take more than an intervention programme to mend and put an end to intergenerational transmission of prejudicial issues associated with South Africa. However, creating awareness is a step in the right direction. Howard (2006) gives hope to educators, saying that “our individual acts of speaking out may not always have national and global repercussions, but they can be a powerful re-educative influence in the lives of the people we encounter each day” (p. 84).

This study has concluded that creating such awareness is possible and places its hope for the future generations of South Africa in a simple quotation by Sigmund Freud, as cited by Ekstein (1989): “The voice of reason is soft, but persistent” (p. 95). This voice of reason may be found in education. South Africa needs to address its knowledge problem (Maodzwa-Taruvinga & Cross, 2012). Knowledge, the selection and relevance of content, context and the realities of society cannot be separated from a country’s education. There is no simple means of addressing South Africa’s history. Society as a whole needs to communicate and work together in order to address the intergenerational transmission of prejudice. Only once collaborative efforts are made can there be opportunities for change, for growth and for the acceptance of diversity.
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ADDENDUM A

Permission obtained from the Department of Education:

Ms S. Vermaas
Researcher
c/o Dr M. Childs
Supervisor
Nelson Mandela Metropolitan University
Port Elizabeth
Email: marcie.childs@nmmu.ac.za // svermaas@gmail.com

Dear Ms Vermaas

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN DEPARTMENTAL SCHOOLS: PORT ELIZABETH

I refer to your letter dated 02 July 2015.

Permission is hereby granted for you to conduct your research on the following conditions:

1. Your research must be conducted on a voluntary basis.
2. All ethical issues relating to research must be honoured.
3. Your research is subject to the internal rules of the school, including its curricular programme and its code of conduct and must not interfere in the day-to-day routine of the school.

Kindly present a copy of this letter to the principal as proof of permission.

I wish you good luck in your research.

Yours faithfully

DR NYATHI NTSIKO
DISTRICT DIRECTOR: PORT ELIZABETH

09 July 2015

building blocks for growth
An investigation into the promotion and development of awareness of intergenerational transmission of prejudice in adolescents.

Project Information Statement for the School Principals

My name is Shanna Vermaas, and I am a Masters student at the Nelson Mandela Metropolitan University (NMMU). I am conducting research in the faculty of Education under the supervision of Dr M Childs. The District Department of Education has given approval to approach schools for my research. A copy of their approval is attached. I invite you to consider allowing me to conduct this intervention and research project at your school. This study will meet the requirements of the Research Ethics Committee (Human) of the NMMU.

Aims of the Research

The research aims to:

- Promote the importance of identity.
- To create awareness and acceptance of diversity.
- To encourage individuality, independent thought and actions.

Significance of the Research Project

The research is significant in three ways:

1. It will provide the participants with the knowledge that all residents of South Africa are important.
2. It could promote the acceptance of diversity as well as encourage individuality, independent thought and actions with regards to different situations.
3. It will provide the school with an eight-week programme that may be used to assist in the development of future young leaders, in the hope of generating knowledge that may be beneficial in the years to come.

**Benefits of the Research to Schools**

1. Linkside High may be provided with the opportunity to utilize this study in order to promote the importance of identity as well as the acceptance of diversity.
2. The results of this study may be used to aid a larger research programme, which in turn may be used in other schools and educational contexts.

**Research Plan and Method**

Five methods of data collection will be utilized for this study namely:

- Participant observations, observing the behaviour and interactions of the participants with each other, during each contact session of the intervention programme.
- Planning, implementing and observing the responses of the participants as well as the general dialogue taking place during each contact session of the intervention programme.
- Focus groups, during some of the contact sessions, with the participants, allowing for group discussions pertaining to the film, the activities and the outcomes of the intervention programme.
- Each participant will construct a “Me Box” (a box that visually represents thoughts, insecurities, hopes and self-image) during the intervention programme, containing both written and visual data.

Permission will be sought from the learners selected and their parents prior to their participation in the research. Learners will be chosen from leadership positions in grade 10. Only those who are willing to participate and whose parents grant consent, may partake in this research programme. The researcher will be responsible for the collection and analysis of the data generated during the programme. All information collected will be treated in strictest confidence and neither the school nor individual learners will be identifiable in any reports that are written. Participants may withdraw
from the study at any time without penalty. The role of the school is voluntary and the School Principal may decide to withdraw the school’s participation at any time without penalty. If a learner requires support as a result of their participation in the research programme, steps can be taken to accommodate this. Once all data has been analysed and the research is complete, all material generated will be returned to the participants and the researcher will do a general feedback session explaining the outcomes of the programme to the principal and the participants.

**School Involvement**

Once I have received your consent to approach learners to participate in the study, I will
- arrange for informed consent to be obtained from participants’ parents
- obtain informed assent from participants
- arrange a time with your school for data collection to take place
- arrange a time with your school for the return of the ‘Me Box’ and other materials generated during the programme.
- Arrange a time with your school for a general feedback to be given to the participants after the completion of the programme.

**Further information**

Attached for your information are copies of the Parent Information and Consent Form and also the Participant Information Statement and Assent Form. Feedback pertaining to the findings of the research will be provided at the conclusion of the study, in an oral, informal format for the principal and the participants. Parents of the participants are welcome to join.

**Invitation to Participate**

If you would like your school to participate in this research, please complete and return the attached form.

Thank you for taking the time to read this information

Shanna Vermaas
Researcher

Dr M Childs
Supervisor
An investigation into the promotion and development of awareness of intergenerational transmission of prejudice in adolescents.

School Principal Consent Form

I give consent for you to approach learners in grade 10 to participate in the research programme ‘Combining the principles of bibliotherapy with film, to promote and develop individuality, diversity and acceptance in adolescent learners.’

I have read the Project Information Statement explaining the purpose of the research project and understand that:

- The role of the school is voluntary
- I may decide to withdraw the school’s participation at any time without penalty
- Ten learners, in grade 10, will be invited to participate and that agreement will be sought from them and permission from their parents.
- Only learners who agree to participate and whose parents consent will be a part of the research programme.
- All information obtained will be treated in strictest confidence.
- The learners’ names will not be used and individual learners will not be identifiable in any written or other reports about the study.
- The school will not be identifiable in any reports about the study.
- Participants may withdraw from the study at any time without penalty.
- A report of the findings will be made available to the school.
- I may seek further information on the project from Shanna Vermaas on 0827825675 or svermaas@gmail.com

__________________________  __________________________
Principal                    Signature
Parental Permission for Participation of a Child in a Research Study

An investigation into the promotion and development of awareness of intergenerational transmission of prejudice in adolescents.

Description of the research and your child’s participation

Your child has been invited to participate in a research study conducted by Shanna Vermaas. The purpose of this research is to promote individuality, diversity and acceptance.

Your child’s participation will involve a programme where he/she will be asked to reflect on experiences, discuss opinions, express themselves through narratives and art. They may develop potential leadership qualities.

The amount of time required for your child’s participation will be eight weeks, the course is an hour a week. The programme will begin on Monday, 27 July 2015 and will come to its conclusion on Monday, 21 September 2015. All contact sessions will be during school hours and arrangements will be made to ensure that your child will not be absent from any academic classes.

Risks and discomforts

There are no anticipated physical risks involved in the research process. The programme is aimed at encouraging independent thought and creating awareness of the intergenerational transmission of prejudice. Should your child at any time feel hurt (emotionally or physically) then they must inform the researcher as well as his/her parents immediately so that the relevant support and steps may be implemented to ensure his/her well-being. At no time should your child feel uncomfortable or that their opinion does not matter. Each participant is encouraged to voice any opinions and all concerns throughout the programme. All opinions will be treated with respect, whether presented orally or written. At no stage will a participant be forced to speak or share what they have written.

Potential advantages of the programme

- Promote the importance of identity.
- To create awareness and acceptance of diversity.
• To encourage independent thought and actions.
• To develop potential leadership qualities.

Protection of confidentiality

All participants will remain anonymous throughout the research programme. Each participant’s work, reflections and responses will be observed and recorded under a student number provided. No photographs or videos will be taken of the participants during the research programme. All findings of the research programme will be written in a format that allows all participants to maintain their anonymous status.

Voluntary participation

Participation in this research study is voluntary. You may refuse to allow your child to participate or withdraw your child from the study at any time. Your child will not be penalized in any way should you decide not to allow your child to participate or to withdraw your child from this study. Remember that this study is for your child, and they may decide to withdraw from the programme at any stage.

Contact information

If you have any questions or concerns about this study or if any problems arise, please contact me at svermaas@gmail.com

Consent

I have read this parental permission form and have been given the opportunity to ask questions of my principal and the researcher. I give my permission for my child to participate in this study.

Parent’s signature________________________________________ Date: ______________

Child’s Name: ____________________________________________
Assent Form Child Participants

An investigation into the promotion and development of awareness of intergenerational transmission of prejudice in adolescents.

June 2015

Explanation of the Study (What will happen to me in this study?)

It has been more than 20 years since Nelson Mandela became president, and South Africa converted to a democratic country. Often we have an opinion about another race, gender or language because of the stories and opinions we have heard from our parents and grandparents. Social media, like Facebook and Twitter, merely fuel this opinion. The research for this study is to see if one can provide the youth of South Africa with the necessary skills to make up their own minds. The participants (that’s you) of this research will be required to self-reflect, discuss how they feel about different scenarios presented to them, create a ‘me-box’ that shows how they see themselves as well as how others see them. There will be group discussions, creative writing and time for questions and responses. It is an eight week programme, which will require one hour a week of the participants time. At no time will the participants be required to miss any academic classes and this programme will not add to the participant’s academic load.

Risks or Discomforts of Participating in the Study (Can anything bad happen to me?)

There are no anticipated physical risks during the research process. The programme is aimed at encouraging independent thought and creating awareness. Should the participant at any time feel hurt (emotionally or physically) then they must inform the researcher as well as his/her parents immediately. At no time should a participant feel uncomfortable or that their opinion does not matter. Each participant is encouraged to speak-up. All opinions and all concerns are important and the participants will not be judged or made to feel foolish in any way.

Benefits of Participating in the Study (Can anything good happen to me?)

One would hope that each participant may benefit from this research as they are made aware of their own importance in South Africa. The benefits could be awareness, the ability to accept things that are different. It is hoped that the participant will be able to make independent decisions, as well as respond appropriately when faced with difficult situations.

Confidentiality (Will anyone know I am in the study?)

All participants will remain anonymous (no one will know who you are) throughout the research programme. Each participant’s work, reflections and responses will be observed and recorded under a student number provided. No photographs or videos will be taken of the participants during the research programme. All findings of the
research programme will be written in a format that allows all participants to maintain their anonymous status.

**Compensation for Participation/Medical Treatment (What happens if I get hurt?)**

Should at any time the participants feel hurt or uncomfortable, during the research programme, they are to inform their parents. Those parents will then contact the researcher, the principal of the school, and remove the participants from the programme.

**Contact Information (Who can I talk to about the study?)**

The participants may discuss the research programme with the other participants. They may also contact the researcher at any time as well as the principal of their school. According to the preferences of the participants, a WhatsApp group may be created to assist in communication throughout the research programme.

**Voluntary Participation (What if I do not want to do this?)**

If at any stage of the programme the participant has a sincere reason for wanting to drop-out of the research programme, he/she may do so without experiencing any negative consequences.

Do you understand this study and are you willing to participate?

[ ] YES  [ ] NO

___________________________  _______________________
Signature of Child  Date
Request for permission to conduct research in schools

Dear Dr N. Ntsiko

My name is Shanna Vermaas, and I am an education student at the Nelson Mandela Metropolitan University in Port Elizabeth. The research I wish to conduct for my Master’s thesis involves an investigation combining the principles of bibliotherapy with a film, to promote and develop an awareness in adolescent learners of the intergenerational transmission of prejudice. This project will be conducted under the supervision of Dr M. Childs (NMMU, South Africa).

I am hereby seeking your consent to approach Linkside High School, in the Port Elizabeth area, to provide participants for this research programme. This school has been selected as it is a model-C school with a diverse student population.

I have provided a copy of my thesis proposal and ethics documentation.

Upon completion of the study, I undertake to provide the Department of Education with a bound copy of the full research report. If you require any further information, please do not hesitate to contact me on 0827825675 and/or svermaas@gmail.com. Thank you for your time and consideration in this matter.

Yours sincerely,

Shanna Vermaas

Nelson Mandela Metropolitan University
ADDENDUM C

Workbook for eight-week intervention programme:

Student Number: _______  "Name": __________________

WORKBOOK

IDENTITY

OBJECTS, POSSESSIONS
INTERESTS
FRIENDS, FAMILY
WORK, HOBBIES
PRACTICES, HABITS
ETHNICITY
APPEARANCE
BELIEFS
VALUES
CHOICES
CREATIONS

Life is a reflection of intent. Hate reflects.
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CONTACT SESSION 1:

1.1 Your Pseudonym

Your pseudonym is your name that you give yourself. Like actors/actresses and authors. It can be whatever you want it to be, but there must be a reason behind your chosen name.

It can be a little tricky to choose a name for yourself. Read through some of the guidelines provided by Jennifer Blanchard below to get you started:

- Use a nickname you’ve had forever
- Pick your favourite girl/boy name
- Use your middle name
- Use your sibling’s middle name
- Use a last name you wish was really yours
- Pick a name that is easy to write in cursive over and over again
- Randomly open the dictionary and pick a word off that page to use
- Use the name of your street as part of your name
- Use the name of your favourite childhood toy
- Use your mom’s maiden name
- Use your best friend’s first or last name
- Use your initials (ex: J.L. Blanchard)
- Use initials only for your first name (ex: H. Christina Lindley)
- Use your favourite food (ex: Alexander Pickle)
- Pick something that rhymes
- Use your last name as a first name…and maybe also your first as a last (ex: Smith Jarrod)

Your pseudonym:

Why have you chosen this name?

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1.2 Identity

How others see you is not important. How you see yourself means everything.

What matters most is how you see yourself.
Follow the lead of Dr Seuss and write a short rhyme that you feel would describe you.

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Fill the mirror with words that describe how you see yourself.
1.3 Personal Questionnaire

Please answer the following questions. All responses will be treated with respect and the authors will remain anonymous:

1. List five things that you believe are your most positive qualities i.e. your strengths.

2. List five things that you believe are your most negative qualities i.e. your weaknesses.

3. When you meet someone for the first time, what are the three main characteristics that you notice about them?
4. What do you think people notice about you? Give a reason for your answer.

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5. If you could choose what other people notice about you, what would it be? Mention three characteristic and give a reason for your answer.

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6. What song appeals to you the most? Consider the lyrics of that song and give a reason for your answer.

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7. Describe yourself in four sentences.
1.4 The meaning of words

What do the following words mean to you?
CONTACT SESSION 2:

2.1 Introduction to the film

‘The Land Before Time’ is a 1988 animated adventure film produced by Steven Spielberg. It is an adventure set in prehistoric times, when the world is unstable and natural disasters such as earthquakes and volcanic eruptions are occurring daily. Littlefoot and his group of diverse friends set out on a journey to find the legendary Great Valley, a place that is safe from all the disasters. The members of this unusual group have all been separated in some way from their families. Together they must cross a vast and dangerous landscape filled with predators and challenges. Their journey is filled with new life lessons as they discover their strengths and face their fears.

2.2 Getting to know the characters

2.2.1 Littlefoot

Known in the movie as a ‘Longneck’. He is a baby Brontosaurus. Littlefoot is an only child and at the start of the movie, he is travelling with his mother and his maternal grandparents to the Great Valley.
2.2.2 Cera

Known in the movie as a ‘Three Horn’. She is a baby Triceratops. Cera has numerous siblings, and she is separated from her family during an earthquake, leaving her alone to find her way to the Great Valley.

2.2.3 Spike

Known in the movie as a ‘Spike Tail’. He is a baby Stegosaurus. Spike does not speak during the film, although a gentle giant he is the youngest dinosaur in the group. Spike is left an orphan and so relies on his friends to get him safely to the Great Valley.

2.2.4 Ducky

Known in the movie as a ‘Big Mouth’. She is a baby Parasaurolophus. Ducky takes care of Spike. She comes from a large family and explains how they became separated during the great earth shake.
2.2.5 Petrie

Known in the movie as a 'Flyer. He is a baby Pterosaur. Petrie is afraid of flying. He wants to find his way to the Great Valley to be reunited with his mother, brothers and sisters.

2.3 Observations made with regards to the introduction to the characters

When looking at the five characters, what did you notice about their names and species? Did you notice anything else about the characters as a group? Think about similarities and differences.

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2.4 Preparation for Contact Session 4 - Introduction to the ‘Me Box’

The ‘Me Box’ is a box that you will create that represents who you are. This activity has been divided into two sections. Section one will be completed during Contact Session 4. But you need to do some preparation for this activity.

Firstly, you will only be working with half the box. The outside of the box represents how people see you, the parts of you that you happily share with those around you. The inside of the box represents who you are on the inside. Your fears, any insecurities, big questions that plague your mind. The inside is personal. To prepare for this activity you will need to plan what you would like to use and how you plan on incorporating your ideas in a visual way on your box.

You will need:

- Photographs
- Pictures/ text from magazines
- Any form of scrapbooking materials
- Lyrics from songs/poems
- Colour pens/pencil crayons
- Pritt

Do a rough draft of your ideas on the diagrams provided:

**Outside of the box:**
Inside of the box

Notes:
CONTACT SESSION 3:

3.1 Activities to focus on when watching the film

3.1.1 Identify the main characteristics of each character.

Look at the positive and negative traits of each character. Record any details that stand-out for you.

**Littlefoot:**

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**Cera:**

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Spike:

Ducky:
Petrie:


3.1.2 Which character best represents you and why


3.1.3 Scenes that made an impression


CONTACT SESSION 4:

Today you are going to complete part one of the ‘Me Box’ activity. You may listen to music as you work on your project. This contact session is a quiet one, where it is just you and your assignment. Refer to your planning in contact session 2 for inspiration.
CONTACT SESSION 5:

Today you are a character from the film. Look at the scenarios provided that come from the film and answer the questions that follow. Remember there are no correct or incorrect answers. It is all about how you feel and interpret the situations. If the scenarios are about your chosen character, answer them as if you were a similar character.

5.1 Scenario 1

Part 1:

Littlefoot wants to play with Cera. As they begin to charge each other, Cera’s father intervenes and ends the game. “Come Cera, Three Horns never play with Longnecks.” Cera pulls a tongue at Littlefoot and repeats what her father has just said. Consider this small scene for a minute.

1. What was the attitude of the baby dinosaurs before an adult intervened?

2. Was there a change in attitude after the intervention? Consider both baby dinosaurs and explain your answer.
3. Do you feel this small scene was handled appropriately? Explain your answer.

Part 2:

Littlefoot’s mother removes Littlefoot from the scene as both adult dinosaurs take their young and go their separate ways. Littlefoot asks his mother, “Mother, what’s a Longneck?” His mother explains that they are called Longnecks. Littlefoot is confused, why can’t he play with Cera? Although his mother is gentler in her explanation about the situation then Cera’s father, the message that comes across remains, “We all keep to our own kind. We never do anything together.” Consider how each parent handles the concept of being different.

1. Do you feel that one parent handled the situation better than the other? Explain your answer.
2. How do you think the situation should have been handled? Why?

3. What do you think the long-term effects would be for each baby dinosaur?
4. What advice would you give to each parent? Why?
5.2 Scenario 2:

Cera and Littlefoot are separated from their families and they need to find their way to The Great Valley. Despite the pain of losing his mother, Littlefoot offers Cera friendship and suggests that they travel together. Cera immediately responds by saying, “Three Horns do not need help from Longnecks. Three Horns only talk to other Three Horns and they only travel with other Three Horns.”

1. Where does Cera get her information from?

2. How do you think this information influences her character? Explain your answer.
3. Will this type of information affect her relationships with other dinosaurs in her life? Explain your answer.

4. Cera is very close to her father. How could you help Cera without upsetting her?
5.3 A positive scenario

Can you think of a positive scenario from the film? Briefly describe the scene and why this particular scene made an impression on you.
CONTACT SESSION 6:

Today you are going to create your own scenario using the characters from the film. You will need to decide on an issue that you feel strongly about and then create your story around that issue. You will also need to include three focus questions that you would ask someone else to consider when reading your story.

6.1 My own scenario

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6.2 My focus questions
6.3 Group discussions

In groups of three/four share your scenarios. If you are uncomfortable with your scenario, you do not have to share, but you will still need to contribute to the group discussions. Identify if there are any common issues amongst the different scenarios created. Refer to the focus questions of each scenario and discuss them. Write down any thoughts or feelings that you may experience during this activity.

Common:

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Different:

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Thoughts and feelings:
6.4 Preparation for Contact Session 7

This is the second half of your ‘Me Box’. Section two will be completed during Contact Session 7. You need to do some preparation for this activity.

You will now be working with the second half of your box. The concept is the same with regards to the fact that the outside of the box represents how people see you, the parts of you that you happily share with those around you and the inside of the box represents who you are on the inside. But now I need you to think very carefully. Think about yourself, the outside: What do you want to change? What do you want people to see? The same applies to the inside: Are your insecurities the same? Are you aware of anything new about yourself? Is there something like a strength or weakness you wish to change?

You will need:

- Photographs
- Pictures/ text from magazines
- Any form of scrapbooking materials
- Lyrics from songs/poems
- Colour pens/pencil crayons
- Pritt

To prepare for this activity you will need to plan what you would like to use and how you plan on incorporating your ideas in a visual way on your box. Do a rough draft of your ideas on the diagrams provided:
Outside of the box:

Inside of the box
CONTACT SESSION 7:

Today you are going to complete part two of the ‘Me Box’ activity. You may listen to music as you work on your project. This contact session is a quiet one, where it is just you and your assignment. Refer to your planning in contact session 6 for inspiration. Remember to focus on any changes, think about yourself, the outside: What do you want to change? What do you want people to see? The same applies to the inside: Are your insecurities the same? Are you aware of anything new about yourself? Is there something like a strength or weakness you wish to change?
CONTACT SESSION 8:

This will be your final contact session. Today you will be required to look through your workbook and take note of what contact sessions had the biggest impact on you. This contact session will involve numerous group discussions and a final reflection. You may look at your ‘Me Box’, activities completed and all your previous reflections to assist you with today’s activities.

Focus Questions for group discussions

1. Briefly discuss the meanings of the following words:
   a) Individuality
   b) Acceptance
   c) Diversity
   d) Prejudice
2) Discuss any pros and cons with regards to stories, knowledge or advice given to someone by an older member of his/her family.
3) As leaders in the school, develop a step-by-step process that could assist you, should you need to intervene in a situation where there appears to be some form of prejudice.
Journaling and reflection questions

**Contact session 1:**

1. How are you feeling, after the first contact session, about the next eight weeks?
2. Do you have any concerns in particular that you feel the facilitator should be aware of?
3. What do you hope to achieve/get out of this eight week programme? What are your expectations?

**Contact session 2:**

1. After the brief introduction to the film, 'The land before time', what are your thoughts with regards to the choice of film? Do you think you will/will not enjoy the film? Give a reason for your answer.
2. Do you have any concerns with regards to the preparation for the 'Me Box' activity, part 1?
3. How does preparing for an activity like this make you feel? Please explain your answer.

**Contact session 4:**

1. For the next five minutes I want you to write down any thoughts, positive and negative, pertaining to the 'Me Box' activity, part 1. Remember to explain your reasoning.

Begin with the following sentence: This activity made me think about...
Contact session 5:

1. How did it make you feel being able to ‘speak’ through another character?
2. Do you believe that you have learnt anything during this contact session:
   i) About yourself
   ii) About your peers

Contact session 6:

1. How did you feel about writing your own scenario and focus questions?
2. Did you learn anything about yourself during this contact session?
3. How did you feel about the sharing and discussing of the different scenarios and focus questions? Please explain your answer.
4. At this stage of the programme, how do you feel in general about everything? Please be specific.

Contact session 7:

1. For the next five minutes I want you to write down any thoughts, positive and negative, pertaining to the ‘Me Box’ activity, part 2. Compare part 1 with part What about you /your thoughts have remained the same and what has maybe changed? Have any of the previous contact sessions had an impact or influenced your thoughts to cause that change? Remember to explain your reasoning.
Contact session 8:

Look through your workbook and read through all your previous reflections before completing this final reflection. Remember that your honesty and your thoughts are of great value.

1. What did you think about the eight week programme?
2. Do you feel that you have personally grown? If yes, please explain how. If no, please explain why you feel this way.
3. What have you learnt, specifically about:
   i) Yourself
   ii) Your peers
   iii) Being a leader
4. Do you think that you could use some of the stuff that you have learnt to assist you in your day-to-day life choices? If yes, please give some examples. If no, please explain why you feel this way.
5. What does the word ‘prejudice’ mean to you?
6. Do you agree/disagree with the following statement: It is important to be aware of the prejudice in our society that may be found in the stories and knowledge of the past. Explain your answer.