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**'EXPLORING THE POTENTIAL OF A PREJUDICE REDUCTION  
PROGRAMME AT A GIRLS' JUNIOR SCHOOL'**

**by**

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**Department of Social Development**

**University of Cape Town**

**2002**

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PROGRAMME AT A GIRLS' JUNIOR SCHOOL'**

Declaration

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

*Signature:*

Signed by candidate

*Date:* 6 September 2002

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- **To my parents for their unending love, support and encouragement.**
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## ABSTRACT

This study explores the potential of a prejudice reduction programme at a girls' junior school. Within South Africa, even with the changing policy and reforms that were based on a *new* constitutional dispensation, adults and children were, and still are, being faced on a daily basis with issues of prejudice and discrimination, such as racism, sexism, and class discrimination to name a few. The objectives of this study are fourfold: To explore what the dominant prejudices of grade 6 girls are; to examine how these prejudices are manifested; to investigate whether these prejudices could be reduced in a peer setting; and to discover whether the development of a co-constructed prejudice reduction programme would be a viable option for reducing prejudice.

A mixed methodology approach combining both qualitative and quantitative data collection approaches is employed in this study. In this dual approach, the richness of respondents' experiences gained from focus group discussions, is complemented by data gained from structured questionnaires. A pre-test post-test model is adopted. The four focus groups have a dual purpose. One of their main purposes is to be utilized as research instruments in gathering qualitative data around the incidence and form of prejudice amongst the respondents. However, these same focus groups are also treated as a prejudice reduction intervention with the pre-test and post-test questionnaires functioning as measures of effectiveness in reducing prejudice. This research has uniquely used the focus group approach as a vehicle for prejudice awareness and prejudice reduction. The peer group setting was maximized to bring about transformation of attitudes and to co-construct a prejudice reduction programme. The group process was skillfully used to promote a safe context for this change.

This study has two different but co-existing purposes. The exploratory purpose involves seeking to establish the dominant types of prejudice and how they are manifested, and how respondents felt about the viability of introducing a comprehensive prejudice reduction programme. The experimental purpose evaluates to what extent the groups, as an intervention, had an impact on the expression of prejudice in the respondents. While this study design is predominantly an exploratory one that uses both questionnaires and focus groups to gather data, the experimental aspect could be seen as a secondary design component with the focus groups viewed as a 'pilot' intervention, which is evaluated by the pre-test and post-test measures of attitude change.

This study uses a non-probability approach to sampling. Within this approach, there are also voluntary and purposive elements present. The sample consists of nine Grade 6 girls who are all 11 years of age. Due to the fact that this research focuses on gaining an understanding of prejudice, it has been important to utilize a sample that is as heterogeneous as possible with regard to characteristics such as: race, cultural group, religion, and home language for instance.

The findings drawn from this study are that the dominant prejudices of grade 6 girls include racism and prejudice based on physical appearance. These prejudices are manifested in the form of name-calling,

stereotyping and segregation between the racial groups. It may be possible to reduce the respondents' prejudices within a *peer* setting as opposed to targeting prejudice on an individual level. The development of a co-constructed prejudice reduction programme could be a viable option in reducing the respondents' prejudice, as well as possibly the prejudice within the school context.

It is hoped that through having the respondents *actively* involved in the development of this programme, the programme would cover aspects relative to *their* needs and as a result could enhance the sustainability of any possible changes. It is hoped that utilizing a co-constructionist approach could provide a model for future prejudice reduction to be utilized at this school and possibly form a model to be utilized by other schools as well. Such a programme would focus on increasing children's awareness of the prejudice that occurs at their school, and in so doing could assist them to develop new coping skills in dealing with this problem.

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## **CHAPTER ONE: INTRODUCTION TO THIS STUDY**

### **1. INTRODUCTION TO CHAPTER**

This chapter introduces the context, the rationale, and the significance of this study. The problem formulation and definition of concepts are also presented. A brief introduction to ethics and power issues, and reflexivity is provided. Finally, a layout of the future chapters is highlighted.

#### **1.1. BACKGROUND AND RATIONALE FOR THIS STUDY**

According to Brown (1995) over the past number of years, South Africa has provided a significant context in which to study the determinants of prejudice. This is largely due to the practice of institutionalized racism in the Apartheid era. This Apartheid system was based on two premises: that ethnic segregation was a positive initiative and that White supremacy was a 'given'. "It was this system that provided a fertile breeding ground for the generation and transmission of racist ideas ..." (Brown, 1995: 33). Louw (1993) highlights that South Africa was in a state of transition from the tragedy of Apartheid towards a non-racial, democratic, just and non-sexist constitutional dispensation. Within South Africa, schools became desegregated during the early 1990's. Silberman (1998) however emphasizes that even with the changing policy and reforms that were based on this new constitutional dispensation, adults and children were, and still are, being faced on a daily basis with issues of prejudice and discrimination, such as racism, sexism, ableism, ageism, and class discrimination to name a few.

Such discrimination and prejudice is often learnt from parental influence, the school system, the work place, the political and legal sphere, as well as from the media (Ponterotto & Pedersen, 1993). For instance, according to a newspaper article 'Stereotypes alive and well in Cape'; it became clear that race relations in the Western Cape had deteriorated greatly since the official 'end' of Apartheid in 1994, with a lack of reconciliation and integration taking place (Cape Argus, 30-07-1998).

This researcher became aware of prejudice and discrimination amongst children (especially under the age of 12), while being involved in the Face-to-Face Programme conducted by the Education Department of the South African Museum. This was a joint venture with the Chicago Children's Museum in an attempt to combat prejudice and discrimination in children. The issue of prejudice resurfaced when the researcher joined the staff of a desegregated girls' junior school. Almost on a weekly basis, incidences of prejudice and discrimination were being reported. It appeared that

this prejudice was being manifested in two dominant ways: firstly, through stereotyping and secondly, through the children practicing racial segregation in the school context.

Should we wish to avoid repeating our past within this country, measures need to be taken to understand and attempt to combat these issues of prejudice and discrimination. It was on these grounds that the researcher decided to undertake this study, highlighting the need for a prejudice reduction programme.

With regard to the need for such programme implementation, Ramphal (1994: 340) states that in order to deal with issues of prejudice and discrimination, new and flexible programmes need to be implemented in order to assist individuals in understanding and appreciating cultural and social diversity. Ramphal (1994: 342) emphasizes further that these new programmes need to incorporate subject matter dealing with ethnic and cultural minorities in order to alert individuals to different points of view. Several authors, including Ponterotto and Pedersen (1993: 144) as well as Gathiram (1993: 27) highlight the importance of such programmes.

A programme aimed at combating prejudice and discrimination in school children was devised by the Chicago Children's Museum in 1993. Prior to the design and implementation of this programme, an initial research period involving focus groups with children occurred. This research highlighted that children mostly expressed their prejudices as ethnic name-calling and stereotyping. The children also appeared acutely aware of racism and prejudice against their own cultural group (Silberman, 1998). These aspects will be considered in this limited research project. Thus the title of this research is '**Exploring the Potential of a Prejudice Reduction Programme at a Girls' Junior School**'.

## **1.2. SIGNIFICANCE OF THIS STUDY**

The researcher hopes that this research study could result in an increased understanding of the prejudicial issues with which learners are faced on a daily basis. It is hoped that this will be an interesting study utilizing a co-constructionist approach that could provide a model for future prejudice reduction to be utilized at this school and possibly form a model to be utilized by other schools as well. Such a programme would focus on increasing children's awareness of the prejudice that occurs at their school, and in so doing could assist them to develop new coping skills in dealing with this problem.

### **1.3. RESEARCH OBJECTIVES**

- To explore what the dominant prejudices of grade 6 girls are.
- To examine how these prejudices are manifested.
- To investigate whether these prejudices could be reduced in a peer setting.
- To discover whether the development of a co-constructed prejudice reduction programme would be a viable option for reducing prejudice.

### **1.4. DEFINITION OF CONCEPTS**

According to Brown (1995: 8) the term “**prejudice**” refers to “... the holding of derogatory social attitudes or cognitive beliefs, the expression of negative affect, or the display of hostile or discriminatory behaviour towards members of a group, on account of their membership of that group...” Brown (1995) goes on to emphasize that prejudice is not simply a cognitive or attitudinal phenomenon but can also engage our emotions as well as being manifested in our behaviour. Allport (1983) highlights that prejudice could be both negative *and* positive. For the purposes of this study, the researcher will focus on reducing the manifestations of *negative* prejudice.

Within this study, the term “**prejudice reduction**” will refer to a decrease in negative prejudice, by increasing awareness of such prejudice, and using the peer group context to diminish the manifestations of such negative prejudice occurring.

The term “**girls’ junior school**” refers to a single-sex, Model C, desegregated school. The school accommodates learners from the Reception class to grade 7.

The term “**programme**” will refer to a co-constructed series of group activities and discussions with the aim of reducing prejudice. It is hoped that such a programme could provide a model for a future prejudice reduction programme to be conducted at this school and possibly at other schools.

**Other terms used within this report include:**

- **Name-calling** – which refers to “ addressing another person in an abusive manner “ (Oxford Dictionary).
- **Bullying** – which refers to “ a person using strength and power to coerce others by fear “ (Oxford Dictionary).

- **Segregation** – which refers to “ being put, or coming apart from the rest; isolate; separate (esp. racial groups) from the rest of the community “ (Oxford Dictionary).
- **In-group** – which refers to “ ... those fellow members of a group to which a given person belongs physically or psychologically” (Jones, 1997: 206).
- **Out-group** – which refers to “ ... those social units of which a person feels he or she is not physically or psychologically a part” (Jones, 1997: 206).
- **Inter-group relations** – which refers to those relations that occur “ ... whenever individuals belonging to one group interact, collectively or individually, with another group or its members *in terms of their group identification*” (Sherif, in Jones, 1997: 206).

## **1.5. ETHICS AND POWER ISSUES**

De Vos (1998) highlights a number of ethical considerations in any research endeavour:

- Harm to experimental subjects and/or respondents
- Informed consent
- Violation of Privacy
- Actions and competence of researchers
- Release or publications of the findings
- Restoration of subjects and/or respondents

### **1.5.1. Harm to Experimental Subjects and/or Respondents**

The researcher has a responsibility to protect respondents both during and after the research process. Respondents need to be thoroughly informed about the potential impact of the investigation and should also have the opportunity to withdraw at any given point. Due to the sensitive nature of this research, and the fact that negative behaviour from the past could be recalled, it could result in increased personal harassment. For this reason, the researcher explicitly highlighted the aims and objectives of the research, at all times emphasizing the *voluntary* nature of the involvement. In this regard, the researcher also needed to be aware of, and protect against possible scapegoating.

### **1.5.2. Informed Consent**

“ Obtaining informed consent implies that all possible or adequate information on the goal of the investigation, the procedures which will be followed during the investigation, the possible advantages, disadvantages and dangers to which respondents may be exposed ...” must be made available to those involved in the research process (De Vos , 1998: 25). In this research study, a letter was sent to each respondent’s parents highlighting this information and asking for consent for their child’s involvement (Appendix A: 86). Prior to the first questionnaire being administered, each respondent was also given the opportunity to sign a consent form (Appendix B: 87).

### **1.5.3. Violation of Privacy**

A number of activities assisted in ensuring that violation of privacy did not occur. Firstly, nobody other than the researcher had access to the completed questionnaires as well as the tapes and transcriptions of the focus groups. No identifying names will be used in this report. Rather, pseudonyms will be used. Confidentiality would be ensured at all times. This is vital due to the sensitive nature of data being gathered. The researcher also made use of a tape recorder during the focus group discussions. Prior to its use, all respondents were informed of this recording procedure and the need hereof, and were given the opportunity to acquaint themselves with its use.

### **1.5.4. Actions and Competence of Researcher**

While the researcher is a novice in conducting research, her actions and conduct were closely monitored through supervision. The researcher was continually aware of her ethical responsibility through all the phases of the research process including the sampling procedure, the methodology utilized, the processing of the data, and the writing of the research report (De Vos, 1998). During this process, the researcher needed to be aware of ensuring her objectivity and restraint from making value judgments (De Vos, 1998). “When sensitive investigations are involved, such as research across cultural boundaries, this requirement is even more important ...” (De Vos, 1998: 31). Fortunately, the researcher is a Social Worker by profession and therefore was able to enforce the ethical and professional conduct as stipulated by her profession.

### **1.5.5. Release or Publication of the Findings**

A copy of the findings will be made available to the school should the respondents or their parents wish to view the report. No identifying names will be included in the report. When names are required to differentiate between respondents, pseudonyms will be utilized.

### **1.5.6. Restoration of Subjects or Respondents**

The restoration of respondents is vital in any research endeavour, however it is often an overlooked component of many research projects. With the qualitative approach in particular, respondents may benefit and become immersed in the research to such an extent that they may suffer harm on completion of the programme. In order to allow for debriefing, and the rectifying of any misperceptions, this researcher organized a farewell/celebration party after administering the final questionnaire. This session was used to assist the respondents to work through their experiences and any possible misperceptions that may have occurred during the research process (De Vos, 1998).

### **1.5.7. Power**

Issues regarding power also need to be regarded in any research project. According to Neuman (1997) the relationship between the researcher and the respondents involves power and trust. The researcher has power relative to the respondents. "... this power is legitimated by credentials, expertise, training, and the role of science in modern society ... the researcher's authority to conduct research ... is accompanied by a responsibility to guide, protect, and oversee the interests of people being studied ..." (Neuman, 1997: 91). As mentioned, this research project has an empowering component to it, through the use of volunteers as well as the co-construction of the programme. These are attempts on the part of the researcher to decrease her power in the research process and to accentuate the power of the respondents.

The nature of this research, with its emphasis on prejudice, also has a number of inherent power issues with regard to the respondents. According to social identity theory, group memberships become incorporated into people's self-concepts and these social identifications have important consequence for behaviour (Finchlescu & de la Rey, 1991). This theory predicts that the pattern of inter-group behaviour is a function of the relative status and power of the groups involved, and the perceived security of this hierarchy. For example the Apartheid system accorded high status to 'Whites' and a low status to 'Africans' (Finchlescu & de la Rey, 1991). This status and hierarchy

is closely linked to power. This researcher feels that the issue of power is often at the core of prejudicial manifestations and as a result expected the topic of power to dominate the focus group discussions. This aspect will be discussed further in Chapter Four.

The power dynamics inherent in the researcher's position also require consideration. Firstly, the respondents viewed the researcher as an adult and possibly as an authority figure. This could have influenced the power dynamics particularly when the researcher meted out instructions. The respondents may have felt obliged to comply as a result of the researcher's authority.

## **1.6. REFLEXIVITY**

This research process has resulted in me growing firstly as a researcher, but more importantly as a person. I am a White female who was raised within the South African education system of initially being segregated and then desegregated during my high school years. As a result, I imagined that I was "better off" than earlier generations because I had the opportunity to work through my own stereotypes and racial prejudices. This research endeavour has taught me otherwise.

Both the process of conducting the focus groups, and the children involved, have brought me in touch with my own prejudices which were still an inherent part of me. My greatest lesson was the illumination of my own stereotypical notions. Contrary to my expectations, it was in fact the African respondents who displayed the personal courage to break down stereotypes. The Coloured and White respondents displayed the need to continue making strides in the reduction of prejudice in this school. This group showed me that it is possible to work at overcoming prejudice.

## **1.7. PRESENTATION OF REPORT**

This first chapter has addressed a number of introductory issues related to this study. Chapter Two will pay particular attention to the literature surrounding the research topic. This literature review will locate this topic in its broader theoretical context, and will provide a framework for gaining a more comprehensive understanding of prejudice in children. Chapter Three will address aspects of the research design and methodology employed in the study and also discusses the inherent limitations. Chapter Four highlights the findings derived from this study, including both the presentation of findings and the discussion hereof. Chapter Five addresses the conclusions derived from these findings and relevant recommendations based hereon.

## **SUMMARY OF CHAPTER**

This chapter introduced the context, the rationale, and the significance of this study. The problem formulation and definition of concepts were presented, as was a brief introduction to ethics and power issues, as well as reflexivity. Finally, a layout of the future chapters was included. Chapter Two will locate the topic within its broader theoretical context.

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## **CHAPTER TWO: SUMMARY OF RELATED LITERATURE REVIEW**

### **2. INTRODUCTION TO CHAPTER**

One may have the tendency to view prejudice as an adolescent or adult phenomenon. However, the extent and diversity of research in the area of children's prejudice is indicative of its prevalence and significance. There is strong indication that prejudice is widespread among school-age children (Aboud, 1988). The stage of middle-childhood is a vital period for the formulation of social understanding and social attitudes. Values that are crystallized during this period of development may in fact endure into adulthood (Nesdale, 2001). Also, tackling prejudice in children may in fact be one of the few viable options for inhibiting the development of prejudice in adolescents and adults (Nesdale, 2001).

Studies have been conducted over the years in attempts to understand prejudice in individuals (Brown, 1995), to monitor the determinants and manifestations of prejudice (Nesdale, 2001) or to monitor the implementation of prejudice reduction strategies (Allport, 1954; Brown, 1995).

However, this review of literature will focus on a number of salient aspects related to this particular study:

- Theoretical approaches to the development of prejudice in children
- Other related studies regarding the incidence of prejudice in children
- Attempts at prejudice reduction
- Possible effects of prejudice
- The use of groups and multi-cultural education

### **2.1. THEORETICAL APPROACHES TO THE DEVELOPMENT OF PREJUDICE IN CHILDREN**

There are a number of scientific perspectives that attempt to account for the development of prejudice in children. Such perspectives include:

- Personality theories
- Social Psychological theories
- Social Identity theories

Some aspects of these theories will be discussed in depth.

### **2.1.1. PERSONALITY THEORIES**

#### **(A) Emotional Maladjustment**

This approach relates the development of prejudice with a particular personality type, namely the authoritarian personality (Adorno, Frenkel-Brunswick, Levinson & Sanford, 1950). This approach, clearly influenced by Freudian thinking, viewed prejudice as developing from emotional maladjustment that was seen to be a result of an upbringing that was repressive and involving harsh discipline. This approach explains that these circumstances resulted in the child experiencing frustration, anger and hostility that was not directed at his/her parents but was rather displaced towards scapegoats who lacked authority and power, such as members of minority groups (Nesdale, 2001). While this theory *does* provide an account of the differences in levels of prejudice between individuals (Aboud, 1988), it tends to ignore the importance of the social environment in influencing people's inter-group attitudes and behaviour (Nesdale, 2001).

#### **(B) Personality Type / Social Reflection**

Well-known research in this regard was that of Pettigrew (1958) who conducted a study about prejudice both within South Africa and the United States. The crux of this research was to link authoritarianism and prejudice. Other social-learning type approaches view the development of prejudice in children as simply being a result of the community's attitudes and values, which are transmitted from parents to their children (Nesdale, 2001). According to this approach, children learn their attitudes regarding ethnic groups, by observing and imitating their parents' verbal and non-verbal behaviour. It is presumed that such learning occurs because these children are rewarded for this behaviour; identify with their parents; and/or wish to please them.

While this approach has received support from studies (Radke & Trager, in Nesdale, 2001; Vaughn, 1987; Goodman, in Nesdale, 2001) the correlation between the attitudes of children and their parents has typically been low and sometimes non-existent (Aboud & Doyle, 1996; Pushkin in Davey, 1983). According to Brown (1995), it is incorrect to assume that children be regarded as empty containers into which prevailing social prejudices and dominant ethnic attitudes are poured. As extensive development research has indicated, children's intellectual and social abilities make

them active participants in attempting to understand and control their cognitive and social worlds (Durkin, in Nesdale, 2001). At the same time, these accounts cannot explain widespread uniformity of prejudice in some societies, nor can they explain the occurrence of historical changes in the expression of prejudice (Brown, 1995).

### **2.1.2. SOCIAL PSYCHOLOGICAL THEORIES**

#### **(A) Categorization**

Brown (1995) highlights theories surrounding social categorization and prejudice. He states that it is a basic human need to be able to categorize the world. This tendency is due to the amount and complexity of information with which we have to deal. Associated with this need and ability to simplify and categorize, are a number of biases that have important implications for understanding prejudice (Brown, 1995). One such implication of categorization is one's tendency for the accentuation of the differences *between* categories and the diminution of the differences *within* categories (Brown, 1995). This was most certainly found to be the case within this particular study conducted at this girl's school. It would appear that the feeling of 'sameness' tends to unite individuals against other individuals who are viewed as 'different'. This issue of 'sameness' is often related to factors such as race, status, and wealth.

#### **(B) Socio-cognitive Theory**

Socio-cognitive theory constitutes the first attempt at providing an age-related account of children's prejudices and of the processes involved. According to Aboud's (in Nesdale, 2001) socio-cognitive theory, a child's attitude to other children depends on his/her development in relation to two sequences of perceptual-cognitive development (Aboud, in Nesdale, 2001). Initially the child is dominated by affective-perceptual processes, which are associated with the fear of the unknown and attachment to the familiar. This understanding is used to explain the child's preference for a *similar* in-group and their rejection of a *different* out-group. The determinants in such a process tend to be based on physical attributes such as skin colour, body size, and language (Aboud, in Nesdale, 2001).

The cognitive processes then tend to dominate as the child enters the concrete operational stage of cognitive development at approximately age seven, and later formal operational thinking then

dominates (Flavell, in Nesdale, 2001). With this transition to cognitive processes, it allows the child to increasingly understand the *individual* as opposed to *group-based* qualities of people.

The second sequence of development highlights a shift in the child's focus of attention. While the younger child tends to focus on themselves and their preferences and perceptions, the older child tends to emphasize categories of people, such that individuals are viewed as members of these categories or groups. At a later point still, the child focuses on individuals, who are either liked or disliked on account of their personal *rather* than group qualities (Aboud, in Nesdale, 2001).

According to socio-cognitive developments, Aboud (1988) emphasizes that in-group bias and out-group prejudice tends to peak at approximately seven years of age, when focus upon group differences is paramount. However, with the onset of concrete operational thinking at approximately seven years, Aboud (in Nesdale, 2001) claims that there tends to be a decline in group-based biases, allowing the child to increasingly attend to differences between *individuals*.

As with any theory, there is research to confirm (Katz, 1976; Milner, 1996; Vaughn, 1987) its hypotheses but also to refute them. While there are a number of studies that have reported a decrease in prejudice after seven years of age, as suggested by socio-cognitive theory (Aboud & Mitchell, 1977) other studies have reported that not only did in-group preference remain at the same level from seven to twelve years (Davey, in Nesdale, 2001) but that in-group preference actually increased during this period (Hraba & Grant, in Nesdale, 2001; Rice, Ruiz & Padilla, in Nesdale, 2001).

While socio-cognitive theory does provide a clear theoretical account of children's acquisition of prejudice in terms of their developing perceptual-cognitive processes, it does have severe limitations in its overriding emphasis on these processes while excluding social and motivational considerations (Nesdale, 2001).

### **2.1.3. SOCIAL IDENTITY THEORIES (SIT)**

This approach places substantial emphasis on motivational considerations and awareness of social structure in accounting for the development of prejudice in children (Tajfel & Turner, 1979). This approach postulates that " ... prejudice is not an outcome of irrationality, deficiency, and pathology, it can be understood as a psychologically rational and valid product of the way members of certain groups perceive the social structure and inter-group relations - it arises from

and reflects their subjectively-apprehended understanding of the relationships between groups in society ... " (Turner, in Reynolds & Turner, 2001: 178).

The approach provides an analysis of in-group favouritism or ethnocentrism (for instance, the view that 'we are better than them') and inter-group discrimination. According to SIT, prejudice and discrimination towards others stems from the desire of individuals to identify with social groups that are considered to be better or superior to other groups, in order to enhance their own self-esteem. In this matter, in-group members are seen to possess positive qualities and as a result are subject to positive bias, while out-group members are seen to possess less favourable qualities and as a result attract prejudice and discrimination (Nesdale, 2001).

The positive and distinct nature of our in-groups is determined through a number of social-psychological processes:

- Social categorization
- Social identity
- Social comparison

#### **2.1.3.1. Social Categorization**

This refers to the process by which we categorize other people in our environment. In this process we order people into sets that either include or exclude ourselves. We view, evaluate, and feel differently about these sets depending if we are members of the in-group or out-group (Jones, 1997).

#### **2.1.3.2. Social Identity**

Through identifying positively with a particular set/group, our self-concept is enhanced. This process assumes that people have a fundamental need to be positively evaluated, and as such to satisfy this need, they belong to positively evaluated groups (Jones, 1997).

#### **2.1.3.3. Social Comparison**

In order for us to *know* that our group is positively evaluated relative to other groups, we make social comparisons. We need to make such comparisons on dimensions that we feel will favour

our group and ourselves. Social identity processes are enhanced when we compare our own group with other groups - for instance groups that are stigmatized (Jones, 1997)

Consistent with this theory are findings indicating the following:

- That children from as young as three years of age have a developing awareness of which groups are better or more highly regarded than others (Nesdale, 2001).
- That these children compare their own standing as members of one social group as opposed to other ethnic groups (Milner, 1996; Vaughn, 1987).

During the 1970's, the most popular inter-group explanation for prejudice was that of the Realistic Group Conflict Theory. In essence, this theory suggested that when group interests were incompatible, then inter-group competition could result in negative outcomes such as asocial conflict, group hostilities and prejudiced attitudes and behaviour (Reynolds & Turner, 2001). Negative inter-group prejudice and conflict are most likely to result when group members become involved in social competition. For instance, when members of dominant and subordinate groups compete along lines that are valuable to both groups. " ... on the other hand, compatible goals, such as when success requires the input from members of different groups, can foster positive outcomes such as tolerance and fairness ... " (Reynolds & Turner, 2001: 161).

It was against this background that Tajfel, Flament, Billig and Bundy (in Brown, 1995) conducted studies to systematically identify the minimal conditions for inter-group discrimination to occur. These studies have centered on randomly assigning children to groups and requesting that the children distribute rewards or points between the members of these groups. Turner and Brown (1978) and Vaughn, Tajfel and Williams (1981) found that the children allocated rewards so as to maximize the differences between the randomly created groups, in favour of the in-group. These studies thus highlighted that people favoured their own group in their allocations and discriminated against the group to which they were *not* members. These studies provided strong evidence that simply being aware of belonging to one group as opposed to another, could result in inter-group discrimination (Reynolds & Turner, 2001).

Having merely touched on some of the perspectives regarding the development of prejudice in children, the paucity of clear-cut findings concerning children's prejudice during the middle childhood years makes it difficult to draw any definitive conclusions regarding the efficacy of competing explanations (Nesdale, 2001).

## **2.2. OTHER RELATED STUDIES REGARDING THE INCIDENCE OF PREJUDICE IN CHILDREN**

The research findings from related studies will be discussed according to:

- A developmental understanding of children's prejudice
- Category awareness in children
- Ethnic prejudice
- Desegregation studies

### **2.2.1. Developmental Understanding of Children's Prejudice**

Research findings show that children learn about prejudice and discrimination at an early age. From three years and upward children readily identify with some categories rather than others and demonstrate clear attitudinal and behavioral preferences among these categories (Brown, 1995). In a study of prejudice in children, Allport (in Brown, 1995) highlighted that by the age of twelve, prejudices are often firmly entrenched. Children soon realize that certain human qualities are valued and associated with a particular group, while the qualities of others are demeaned (Allport, in Brown, 1995). These findings form the rationalization for utilizing children as respondents in this study.

One might argue that working with eleven-year-old children to bring about any change is irrational due to the fact that studies highlight that by this age, prejudices are firmly entrenched. The argument of this researcher would be that it is optimal to work with children who already experience these prejudices to assist in developing a prejudice reduction programme that could then be utilized with younger children at the school.

According to Erikson (in Kaplan & Sadock, 1998) these respondents (eleven years of age) are entering the fifth stage of the Life Cycle. This stage is referred to as 'Identity versus Role Confusion'. The main task of this stage, which coincides with the onset of puberty and adolescence, is the development of a sense of identity (Erikson, in Kaplan & Sadock, 1998). A healthy identity is built as a result of successfully passing through the earlier stages and in so doing attaining trust, autonomy, initiative, and industry (Erikson, in Kaplan & Sadock, 1998).

This stage of 'Identity versus Role Confusion' (Erikson, in Kaplan & Sadock, 1998) is characterized by:

- A struggle to develop ego identity
- Preoccupation with appearance, hero worship, ideology
- Group identity (with peers) develops
- Danger of role confusion, doubts about sexual and vocational identity
- 'Psycho-sexual moratorium' – the stage between morality learned by the child and the ethics developed by the adult

### **2.2.2. Category Awareness in Children**

One of the earliest attempts to study category awareness in children was the work of Clark and Clark (in Nesdale, 2001). Their study involved the use of dolls from different ethnic groups to form the basis of assessing if children are aware of such categories. Their study found that over 75% of the children aged between three and seven were able to categorize the dolls according to their ethnicity (Clark & Clark, 1947). From this and other studies (Horowitz & Horowitz, in Brown, 1995; Thompson, in Brown, 1995) it has become evident that children from as young as three years of age are able to differentiate categories along the lines of gender and ethnicity.

### **2.2.3. Ethnic Prejudice**

Nesdale (2001) has focused on findings relating to the development of prejudice in *dominant* - or *majority*-group children since it is this group that most commonly expresses prejudice towards members of ethnic minority groups. There is extensive evidence (Aboud, 1988; Katz, 1976; Proshansky, in Nesdale, 2001) that from the age of four years onwards, children from ethnically dominant groups can identify their ethnic group membership accurately and that they manifest strong in-group bias in an ethnic preference task.

The trait attribution techniques hold similarities to the ethnic preference techniques. In this trait attribution technique, children are instructed to assign positive or negative traits and attributes to one of two stimulus figures (photo or drawing) representing the ethnic in-group and ethnic out-group. According to Nesdale (2001) more than 30 trait attribution studies have revealed a notably consistent set of results highlighting that dominant group children display an increase in in-group positivity and out-group negativity from three years of age, followed by a decrease after six or seven years.

Findings revealed from interview studies indicate that from the age of three years, children in multiracial communities have a developing awareness of the social structure in their community and the nature of majority-minority group relationships (Radke & Trager, in Nesdale, 2001).

Through a number of studies, Brown (1995) emphasizes that children are able to differentiate categories and display attitudinal and behavioural preferences among these categories. He states that it has been found that children tend to manifest prejudiced attitudes and discriminatory behaviour towards out-groups. Once again, gender and ethnicity are prominent in such findings (Brown, 1995).

#### **2.2.4. Desegregation Studies**

While discussing the issue of ethnicity, Stephan (1978) was able to identify 18 studies that aimed to research the effect of desegregation on prejudice. He concluded that at least half of these studies showed that desegregation actually increased 'Whites' prejudices towards 'Blacks', while only 13% showed the expected decrease in prejudice. When noting 'Black's' prejudices towards 'Whites' it was found that half showed a decrease in prejudice, and slightly less than half showed an increase (Stephan, 1978). These studies add to the grave concerns about the extent of prejudice and discrimination that remains rife in our desegregated schools. It is a further reason for the need for such research.

### **2.3. ATTEMPTS AT PREJUDICE REDUCTION**

Brown (1995), in a study of methods to reduce prejudice in children, highlights that a substantial body of research has indicated that contact between groups can reduce prejudice provided that it takes place under certain conditions (Allport, in Brown, 1995):

- There should be social and institutional support for the measures designed to promote the contact.
- There should be potential for acquaintance.
- As far as possible, contact should occur between members of equal status.
- The contact should involve co-operative activity.

This is referred to as the social psychological account of the Contact Hypothesis (Allport, in Brown, 1995). The central premise of this hypothesis is that the optimal way to reduce tension and hostility between groups is to bring them into contact with each other (Brown, 1995).

### **2.3.1. Social and Institutional Support**

This condition refers to the fact that there should be a framework of social and institutional support in place, for the measures that are designed to promote this increased contact (Allport, in Brown, 1995). Brown (1995) makes particular mention here of those in authority, for example the school principals and their staff. This support is important for a number of reasons. Through providing institutional support for such measures, it could assist in creating a new social climate in which new tolerant norms could emerge (Brown, 1995).

### **2.3.2. Acquaintance Potential**

The second condition for successful contact is that the contact should be of sufficient frequency, duration and closeness to permit meaningful relationships to develop (Allport, cited in Brown, 1995). One of the many important reasons for this acquaintance potential is that it could result in setting a backdrop for the disconfirmation of some of the negative stereotypes of the out-group. Stephen and Rosenfeld (1978) in a longitudinal study, noted 'White' American elementary school children's attitudes toward 'Mexican' Americans. They found that the largest single predictor of positive attitude change was the increase in frequency of inter-ethnic contact.

### **2.3.3. Equal Status**

The third necessary condition for contact to be successful is that it should occur as far as possible between equal status members/participants (Brown, 1995). According to Allport (in Brown, 1995) if it could be arranged that the groups of individuals meet on an equal footing, for instance as peers in the school setting, then prejudiced beliefs become difficult to sustain in the face of the daily experience of the out-group's task competence. Experimental evidence has confirmed this importance of equal status contact. In a study conducted by Brown (1984), it was displayed that school children that expected a co-operative encounter with another equal status school displayed less bias and more liking than those who were expecting to meet a "better" or "worse" school.

#### **2.3.4. Co-operation**

Co-operation is the fourth condition highlighted by Allport (in Brown, 1995), which is necessary for successful prejudice reduction. Brown (1995) highlights that the outcome of such a co-operative endeavour needs to be successful in order to maximize the positive attitude change. Research has unambiguously supported the need for this co-operation condition. Numerous studies (for example Sherif, in Brown, 1995) have found that inter-group co-operation results in increased friendliness and less in-group bias than competition.

There is now a large body of evidence that demonstrates the effectiveness of co-operative learning groups for increasing attraction between members of different social categories (Slavin, 1983). Armstrong, Johnson and Barlow (1981) displayed that the effects of co-operative learning could be extended to change attitudes towards students with disabilities. Brown (1995) states that there is ample evidence to suggest that when school integration occurs in a manner consistent with the Contact Hypothesis, and involves the use of co-operative groups, then improvements in inter-group relationships are likely to occur.

The premises of this Contact Hypothesis will be integrated into this study. The group of children will be sampled in a manner to ensure maximum heterogeneity with regard to factors such as race, religion, culture, and language. The previously mentioned premises are being ensured in this research in a number of ways. With regard to the fact that there should be social and institutional support for the measures designed to promote the contact, this has been achieved in a number of ways. For example, educating the staff and gaining their full support and co-operation; and through co-opting the principal's experience of prejudice in the school, in making decisions such as the grade to be targeted, and the sample to be used. A further premise is that contact should be of sufficient frequency, duration and closeness to permit meaningful relationships to develop. This will be achieved through involving the children in regular focus groups. Brown (1995) goes on to state that the contact should involve co-operative activity. This is an important point to emphasize. As part of Curriculum 2005, co-operative activity is already being instituted within the schools. These focus groups will consist of discussions and activities that involve co-operative participation on the part of the respondents involved.

In addition to the Contact Hypothesis, Duckit (2001) has highlighted possible interventions to reduce prejudice at four causal levels:

- Perceptual-cognitive Level
- Individual Level
- Interpersonal Level
- Societal-inter-group Level

The first three levels are closely linked to this study and will be discussed in depth, while the fourth level will be dealt with briefly.

### **2.3.5. Perceptual-cognitive Level**

As has been highlighted earlier, the manner in which people categorize their social world may result in the development of prejudice, discrimination and bias towards those who have been categorized. According to the de-categorization model, positive or favourable contact with out-group members could be effective in reducing biased attitudes to them if the contact is personalized and not based on categories (Brewer and Miller, 1984). In this vein, individuals could relate to one another as individuals and *not* as members of an undifferentiated group. Such contact could provide the opportunity to disconfirm stereotypes and rather focus on similarities and shared values (Duckit, 2001). Laboratory studies have found that inter-group bias was reduced in arbitrarily created groups, when members were instructed to act in a manner that enhanced de-categorization and rather focused on personalization (Miller, Brewer & Edwards, 1985).

Another suggested method to reduce the development of prejudice and bias *between* groups is to create a common super-ordinate identification. In this manner, members from different groups are drawn together through creating a new, shared, common group identity (Dovidio, Gaertner & Validzic, 1998). Against this background, experimental tests created two artificial groups that were later brought together under conditions that lead the members to view themselves as being part of one larger group, or that maintained the original two groups. These studies found the least inter-group bias in the condition where a common super-ordinate identification had been established (Dovidio et al, 1998).

In addition to the above-mentioned recommendations, Brewer and Miller (in Duckit, 2001) have suggested that frequent contact with out-group members under personalized conditions and in naturalistic contexts could help to break down stereotypes. This was seen to be possible, through allowing members to see how diverse and heterogeneous out-group members actually were. Werth and Lord (1992) provide evidence that positive contact experiences with out-group members - typical or atypical - can result in producing a more favourable view of the out-group as a whole.

A final suggested method to reduce prejudice refers to crosscutting categorizations (Duckit, 2001). A number of experimental studies have found that individuals evaluate others more favourably when they share at least one category membership with them (Brown & Turner, 1979). Each one of these suggested methods for prejudice reduction on the perceptual-cognitive level have implications for this study.

### **2.3.6. Individual Level**

Queries have been raised regarding the economical viability of targeting prejudice reduction at the individual level - some speculate that interventions aimed at societal changes may have more widespread effects (Duckit, 2001). However, there are two main reasons why such intervention aimed at the individual could be a viable option. Firstly, trying to change people's views in a micro social context, such as a school or workplace, could be easier than effecting broad societal change. Secondly, if individual level interventions in localized settings prove effective, it may then be a practical consideration to apply them throughout a society, for instance by incorporating them into the education system (Duckit, 2001).

A variety of intervention programmes have been utilized with the aim of modifying prejudiced attitudes and stereotypes through focusing on knowledge, awareness and information. On the other hand, others have focused more on affective changes toward out-group members, quickened by experiences shared with them in mixed workshop settings. For example, Louw-Potgieter, Kamfer and Boy (1991) describe prejudice reduction workshops, which were used with apparent success in changing workers' interracial attitudes in South Africa at the time of change to majority rule. In a similar vein, Devine (1989) has added that it is possible to effect change through the use of workshop type intervention programmes. She states that individuals seem to learn and internalize new values and standards regarding non-prejudice that motivates them to suppress their previously held stereotypes and negative attitudes (Duckit, 2001).

Most attempts to evaluate the success of short-term intervention programmes along these lines have reported significant changes in prejudice (Altemeyer, in Duckit, 2001; Louw-Potgieter et al, 1991). In addition to these findings, Devine (1989) has found that depending on the person's orientation to change in the first place, in other words a positive or negative orientation, may be an important determinant in how much change occurs. This finding has relevance regarding the use of volunteers with a positive orientation for this study.

### **2.3.7. Interpersonal Level**

As discussed earlier, Allport (in Brown, 1995) specified four conditions under which interpersonal contact between members of different groups would reduce prejudice between them. Pettigrew (1998) has displayed empirical support for these four conditions and has added evidence for a fifth condition:

- That the contact situation have the potential for the growth of friendship between group members

When addressing the issue of prejudice and discrimination within schools, it has been argued that desegregation and contact are necessary, but not *sufficient* conditions for prejudice reduction. The contact should create a situation with the potential for improving inter-group relations (Brewer, in Duckit, 2001). How contact is structured within the desegregated schools seems to be of utmost importance in influencing inter-group attitudes. As previously discussed, a number of co-operative learning strategies have been developed, in which children in mixed ethnic groups co-operate with each other (Sharan, in Duckit, 2001; Slavin, 1983). Evaluations of such co-operative learning indicate a number of positive outcomes for inter-group relations, as well as improvements in self-esteem and academic attainment.

### **2.3.8. Societal-Inter-group Level**

Interventions at this level have the potential to be the most powerful ways of reducing prejudice. Typically, these interventions require political action of sorts, either from existing political authorities, or from individuals and social movements working for change (Duckit, 2001).

An area where this could be linked to this study is that of the education system. When groups are segregated, the initial step to creating conditions to reduce prejudice must be desegregation. As the Contact Hypothesis has predicted, and the situation within the United States has displayed, desegregation alone will not reduce prejudice (Duckit, 2001). Desegregation needs to be accompanied by other measures. This is where the use of our prejudice reduction programme could be a viable option.

## **2.4. POSSIBLE EFFECTS OF PREJUDICE**

### **2.4.1. Self-fulfilling Prophecy**

Rosenthal (in Sampson, 1999) utilized the idea of the self-fulfilling prophecy and applied it in a classroom situation. The aim of his research was to test whether teachers who had information provided to them about some of their learners would inadvertently act on that information to produce the effects that they had expected to come true (Sampson, 1999). A number of children in a school were tested, with the teacher's impressions being that the test was to measure the student's potential to succeed. Students were then randomly assigned to an experimental group and the teachers were informed that these students had scored high on the test and were expected to excel intellectually during the next term. The reality of the situation was that these students had in fact scored no differently from students not in the experimental group (Rosenthal & Jacobson, in Sampson, 1999). Eight months later, intelligence tests were administered to all students. The researchers discovered that the students who the teachers had expected to succeed, had a significant gain in their intelligence when compared with other students. In other words, the teacher's expectancies had been fulfilled.

Rosenthal (in Sampson, 1999) reports 345 experiments using a similar approach that have demonstrated support for these findings. Such a study demonstrates how stereotypes lead people to behave in a manner that confirms their stereotyped expectations. The effects of stereotypes on social interaction can be explained in the following manner. Firstly, one may have expectations about others based on stereotypic views of them, for example stereotypic racial views. As a result of these expectations, one behaves in a stereotype-congruent way towards these others. In so doing, one creates circumstances that confirms the stereotypes through how we interact with others, and through how our interpretation leads them to respond accordingly (Sampson, 1999).

### **2.4.2. Labelling**

The fundamental assumption of the Social Labelling Theory, which is integral in understanding juvenile delinquency, is that through labelling a youth as delinquent, the juvenile justice system serves to increase the likelihood of recidivism (Legler, Schillo, Speth & Davidson, 1996). The more that the youth is exposed to the legal system, the more s/he and the significant people in his/her life come to believe that the 'deviant' label is true. For example, labelling can increase a youth's chances of re-arrest if s/he begins to believe and act like criminals (Legler et al, 1996). Johnson

(1979), in a study comparing 'unlabelled' youths with 'highly labelled' youths, found a possible connection between negatively labelling an individual and other variables such as lowered school performance, reduced school attachment and increased susceptibility to peer influence. In a similar vein, the more that a child is exposed to stereotyping and name-calling, the greater the chances that s/he will believe the label and begin to act accordingly.

### **2.4.3. Status and Power**

The issue of status is closely linked to the earlier mentioned Social Identity Theory (SIT). According to this theory, group memberships are important to people because these groups provide them with a sense of personal value and self-worth (Sampson, 1999). By being a member of a group held in high esteem, members themselves feel that they too are held in high esteem. Fiske (in Sampson, 1999) conducted interesting research on stereotyping and power. According to Fiske (cited in Sampson, 1999), when stereotyping occurs we tend to treat individuals in terms of their group membership rather than their personal characteristics. In other words, with stereotyping, people's social identity takes precedence over their personal identity. Fiske (in Sampson, 1999) studied how people's status within an organization, where status involved their power over others, affects the kind of identity that tends to predominate.

Fiske's (in Sampson, 1999) dominant conclusion relating to this study is that people with high status and power tend to stereotype those with less power and status, whereas they tend not to be stereotyped by those in positions of lower power. In other words, while those with power treat those with less power in terms of their social identity, the latter tend to treat the powerful in terms of their personal identity (Sampson, 1999).

### **2.4.4. Exacerbating Differences in Identity**

Sampson (1999) clearly highlights the process involved in looking at why differences can lead to prejudice. People differ from one another in many ways. Socially dominant groups select and highlight certain kinds of differences for two main reasons: firstly, to create a distinct identity for their own group, and secondly, to achieve group aims and purposes. This results in prejudice against others who are 'different' as well as resulting in explanations that justify the socially dominant groups own interests.

## **2.5. THE USE OF GROUPS AND MULTI-CULTURAL EDUCATION**

### **2.5.1. THE CREATION OF MULTI-CULTURAL AWARENESS THROUGH THE USE OF GROUPS**

One may question the researcher's desire to conduct this research in a group context. According to Ponterotto and Pedersen (1993) the group format could be an ideal way in which to create a multicultural awareness, to transform negative racial attitudes and to discuss and deal with prejudice. " ... mixed racial groups provide an ideal route to culture sharing, to hearing firsthand the effects of prejudice and discrimination on individual group members, and to establish empathic understanding ... " (Ponterotto & Pedersen, 1993: 95). As these authors highlight, an important aspect of racial identity development and multicultural appreciation is having interpersonal contact with people of diverse cultures. However, it is noted (Ponterotto & Pedersen, 1993) that contact alone is not sufficient to break down stubborn, ingrained attitudes. To achieve this, this often requires experiential and affective interventions. As Ponterotto and Pedersen (1993) highlight, learners may be more attracted to the educational approach of learning about prejudice and its prevention as opposed to the medical model of treatment.

In motivating the need for interracial group contact, Ponterotto and Pedersen (1993) highlight that the counsellor/facilitator may first wish to work with same race groups so as to allow catharsis to occur in a 'safe' space. Having done this, interracial groups could then be run.

In addition to the need for interracial groups, one also needs to pay attention to how viable an option group intervention really is in the South African context. Working with groups has a number of advantages within this context (Drower, 1987):

- It is an expedient approach being able to target more clients in a shorter period of time.
- It provides relief from feelings of isolation and alienation as the individual learns to see similarities between him/herself and others. This is an important consideration on our country, which has always been divided by supposed differences.
- Group members may highlight other members' maladaptive behaviour, thus allowing the worker to provide support when such confrontations occur.

- The group approach also allows more appropriate solutions to be found for problems as the members share experiences, ideas and perspectives.

McKendrick (1991: 294) further highlights the relevance of this group work method when he states that " ... group life is important in shaping individual attitudes, behaviour and self-concept ... " He goes on to highlight that certain drives such as independence, affiliation, and self-esteem are acquired through social interaction. In the same vein, the group approach provides a viable option for creating a multicultural awareness, to transform negative racial attitudes and to discuss and deal with prejudice.

McKendrick (1991) highlights that different forms of group work are used successfully in the school setting and with school age learners, for example those based on the following models: developmental (Troop, in McKendrick, 1991), remedial (Vintner, in McKendrick, 1991), task centered (Trekker, in McKendrick, 1991) and reciprocal (Schulman, in McKendrick, 1991). Livingstone (in McKendrick, 1991) and Corey and Corey (1987) have paid particular attention to the successful use of groups with school-age children, for example Project Early Start. A further successful programme using groups to target prejudice and discrimination in school-age children, was the Face-to-Face programme conducted by the South African Museum.

When addressing the issue of desegregated and then segregated schooling within the South African context, McKendrick (1991) pays attention to the fact that 'African' and 'Coloured' pupils being registered in previously desegregated schools, does not in itself bring about non-racial attitudes on the part of the learners. McKendrick (1991) postulates that strategies need to be in place to deal with race and racial issues. He cites strategies such as mixed race committees, awareness programmes, and group work involving interaction between learners of different races. The setting of this research study is a desegregated school with the above-mentioned first two strategies already in place. As mentioned this school is experiencing difficulty with the amount of prejudice and discrimination still occurring. This could provide further motivation for the implementation of this research study.

Having highlighted how multi-cultural awareness could be created through the use of groups, it may be beneficial to describe the stages and processes that occur within groups. A description of how these elements were evident in the focus groups will be discussed in Chapter 4.

## **2.5.2. THE GROUP STAGES**

### **(A) The Beginning Stage**

During the beginning phase of a group, the interaction tends to be characterized by ambivalence with regard to inter-member involvement. Members reach out to one another but at the same time they wish to maintain their distance, and may withdraw (Drower, 1987). Shulman (1979) states the importance of first group meetings because they tend to lay the foundation for future work as well as the development of the group. Heap (1985) suggests the importance of structure in the early stages of the group, as this provides security and direction for the group.

### **(B) The Middle Phase and Work Stage**

The middle phase of a group tends to be characterized by initial testing out, conflict, and adjustment of members, as they acquaint themselves with other members and the group as a whole (Toseland & Rivas, in Drower, 1987). Members may also test the worker. "Through testing, the group is moved towards the development of a more stable social structure and can then begin to work on the specific purposes for which it was formed" (Drower, 1987: 90). This middle period of group life which becomes the 'work phase' is thus characterized by task accomplishment and problem-solving (Drower, 1987). The conflict that does occur is seen as a positive dynamic that moves the group towards working on its goals. Group cohesion is established and trust and acceptance is clearly evident (Drower, 1987).

### **(C) The Termination Stage**

The termination phase of a group is characterized by the completion and evaluation of the group's efforts in carrying out its tasks and achieving its goals (Toseland & Rivas, in Drower, 1987). The worker and the members begin to separate and terminate their shared group experience. Also, cohesion declines and the accomplishments are summarized and evaluated (Drower, 1987). This ending is often characterized by a celebration of sorts.

### **2.5.3. THE GROUP PROCESSES**

#### **(A) Basic**

This refers to the interaction and communication within the group. This is seen as an integral part of all other processes (Douglas, 1979).

#### **(B) Structural**

This refers to the group development, the social structure and sub-group formation. The group development refers to the changes that occur during a group's life-time. Social structure refers to the consistent positions that member's hold in the group and how members interact (Drower, 1987). The emotional bonds and alliances that may develop between members are referred to as sub-group formation. These processes create ongoing change within the group (Drower, 1987).

#### **(C) Locomotive**

These processes move the group towards its operational ends (Douglas, 1979). They include the purpose of the group, goal formation, and decision-making.

#### **(D) Molar**

This refers to the emotional content of the group and includes norms, standards and values; cohesion; group pressure; and group climate (Drower, 1987). These processes impact on the way in which members work together and attain their individual and group purposes.

### **SUMMARY OF CHAPTER**

This chapter located the research topic within its broader theoretical context. It addressed the theoretical approaches to understanding the development of prejudice in children; and highlighted related studies indicating the extent of prejudice within young children. Attempts at prejudice reduction, and the possible effects of prejudice were addressed. Highlighting the importance of using groups in multi-cultural education concluded the chapter. Chapter Three will discuss the research design and methodology employed in this study.

## **CHAPTER THREE: DISCUSSION OF RESEARCH DESIGN AND METHODOLOGY**

### **3. INTRODUCTION TO CHAPTER**

This chapter introduces the research design, phases in the research, and the sampling strategy employed in this study. The data collection methods and procedure of data analysis is also provided. The chapter is concluded with a discussion about the inherent limitations of this study.

#### **3.1. RESEARCH DESIGN**

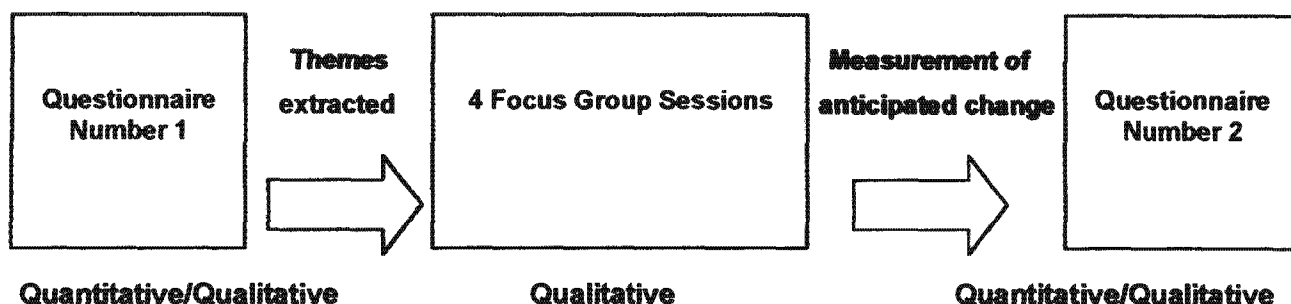
##### **3.1.1. Mixed Methodology**

A mixed methodology approach combines both qualitative and quantitative data collection approaches. This is also referred to as triangulation (Denzin & Lincoln, 1994). In this dual approach, the richness of respondents' experiences (qualitative) is complemented by data gained from structured questionnaires (quantitative and qualitative elements). A pre-test post-test model was adopted.

The four focus groups had a dual purpose. One of their main purposes was to be utilized as research instruments in gathering qualitative data around the incidence and form of prejudice amongst the respondents. However, these same focus groups were also treated as a prejudice reduction intervention with the pre- and post-test questionnaires functioning as measures of effectiveness in reducing prejudice. This research uniquely used the focus group approach as a vehicle for prejudice awareness and prejudice reduction.

This study has two different but co-existing purposes. The exploratory purpose involved seeking to establish the dominant types of prejudice and how they are manifested, and how respondents felt about the viability of introducing a comprehensive prejudice reduction programme. The experimental purpose evaluated to what extent the groups, as an intervention, had an impact on the expression of prejudice in the respondents. While this study design is predominantly an exploratory one that uses both questionnaires and focus groups to gather data, the experimental aspect could be seen as a secondary design component with the focus groups viewed as a 'pilot' intervention, which is evaluated by the pre- and post-test measures of attitude change. The research design is illustrated in Figure A.

**Figure A: Illustration of Research Design**



### **3.1.2. Quantitative Approach**

The first questionnaire (with both quantitative and qualitative elements) was administered with the aim of extracting themes that would form the basis of the four focus group discussions. Having completed the focus group discussions, the second questionnaire was administered with the aim of gaining information regarding possible change that the respondents may have experienced, having participated in this research study. A portion of the questions from the first questionnaire was re-administered in the second questionnaire, to measure this possible change. These questions were based on Altemeyer's (1988) 'Manitoba Prejudice Scale' (Appendix C: 91).

By obtaining quantitative information, the researcher had "hard data" from which to develop themes for the focus groups. This quantitative measurement also allowed the identification of a baseline, measuring the respondents' level of prejudice at the beginning of this process.

According to the quantitative approach, observations are systematically undertaken in a standardized manner and data are presented by means of exact figures gained from precise measurement. Data analysis is undertaken by means of standardized statistical procedures (De Vos, 1998).

### **3.1.3. Qualitative Approach**

By 'qualitative research', the researcher refers to " ... a multi-perspective approach to social interaction, aimed at describing, making sense of, interpreting or reconstructing this interaction in terms of the meanings that the subjects attach to it " (Denzin & Lincoln, 1994: 2). Through the use

of this qualitative approach the researcher wished to enter the world of the respondents and gain an understanding of prejudice as well as an understanding of the meaning that these respondents attach to prejudice in their everyday life. This was achieved through the use of four focus groups in which the respondents actively participated.

Clarification of concepts, insights and understanding was gained through an interactive participatory approach. This was an important aspect in this study due to its emphasis on empowerment through the co-construction of a prejudice reduction programme, as opposed to utilizing a top down approach based on the researcher's preconceived models, hypotheses and theories.

### **3.2. PHASES IN THE RESEARCH**

This research was undertaken according to the following sequence of phases:

#### **Phase 1:**

- Undertake literature review
- Negotiate entry into the school:
  1. Agreement from principal
  2. Consent from parents
  3. Consent from learners
- Design sampling strategy
- Develop research proposal

#### **Phase 2:**

- Design questionnaires
- Conduct first questionnaire (pre-test)
- Analyze findings and develop themes for focus group discussions
- Design focus groups

#### **Phase 3:**

- Conduct focus groups
- Administer second questionnaire (post-test)

#### **Phase 4:**

- Analyze findings of focus groups

- Analyze findings of questionnaires

#### **Phase 5:**

- Write research report

Key aspects of these phases will be discussed in greater detail.

#### **3.2.1. NEGOTIATING ENTRY**

Negotiating entry into the school setting was made easier by the fact that the researcher has been working as a therapeutic clinician within this setting for almost three years. However, certain procedures still needed to be adhered to. The first step involved approaching the headmistress of the school. The researcher requested that she highlight the schools needs regarding prejudice and its possible reduction. Having done this, the researcher then explained her ideas regarding the study. All information was disclosed, and the opportunity for questions and clarification was allowed. Permission was then granted for the undertaking of this research study.

Having selected the nine respondents (the procedure of which will be discussed under 'Sampling Strategy'), it was necessary to gain the consent of these respondents and their parents. A letter was addressed to the parents and a consent form was administered to each respondent. Prior to distributing these consent forms, respondents were informed about the study and what would be expected of them. They were then given the opportunity to ask questions and clarify any misconceptions.

#### **3.2.2. SAMPLING STRATEGY**

Within the non-probability approach to sampling used in this study, there were also voluntary and purposive elements present. The sample consisted of nine grade 6 girls who were all eleven years of age. Due to the fact that this research focused on gaining an understanding of prejudice, it was important to utilize a sample that was as heterogeneous as possible with regard to characteristics such as: race, cultural group, religion, and home.

According to De Vos (1998) and Neuman (1997), non-probability sampling has certain inherent characteristics:

- Less focus is placed on the sample's representativeness; rather the emphasis of such a sample is on its ability to illuminate social life.
- It is the relevance to the research topic rather than the representativeness that determines the way in which this sample is selected.
- As a result of the afore-mentioned, there is no scope for generalization with such a sample.

**The sampling strategy took place in the following phases:**

1. Information was elicited from the Principal regarding the grade that could benefit most from such a study. The research focused on respondents from grade 6 due to the fact that within the school over the past year, this has been the group of children manifesting the most severe forms of prejudice and discrimination.
2. There are three grade 6 classes within this school. The researcher was confronted with a number of constraints regarding sampling strategy. She was only able to locate the sample in one grade 6 class, due to logistical class period constraints. The three class teachers' names were placed in a bowl, and one was randomly selected.
3. The researcher approached this selected class and requested volunteers to be involved in this research. At the end of this process, a list of 35 volunteers was acquired.
4. This list of volunteers was then stratified according to racial categories. The learners were informed that this would be a prejudice programme and therefore were aware of the inherent racial issues. However, while the teacher was made aware that final selection would be made on racial categories, the learners were not aware of this fact.
5. Using the list of volunteers, a process of collaborative purposive selection (involving the teacher *and* researcher) occurred. The researcher co-opted the teacher's experience of the prejudice that was occurring within the classroom. The teacher then provided a list of children's names, from the original list of volunteers, according to two aspects: firstly, according to the three racial categories evident within the class; and secondly, according to whether or not children would be workable in such a study.

De Vos (1998) highlights that while the size of focus groups traditionally ranges from six to twelve participants, it would appear that the ideal size is between six and nine participants. This sample size is reported to ensure opportunity for each participant to share his/her experiences, but is also easier with regard to recruiting and hosting such a focus group. The sample size for this research project was nine respondents: three were 'African', three were 'Coloured' and three were 'White'.

The voluntary element implies that this study and the development of the resultant prejudice-reduction programme were client-based and were not imposed by the researcher. It was hoped that through using a programme developed *by children for children* it would assist in the development of an appropriate child-friendly programme with the hope of producing sustainable results.

### **3.2.3. DATA COLLECTION**

The data was collected over a three-week period.

#### **3.2.3.1. THE USE OF QUESTIONNAIRES**

This study was initiated by administering a pre-test questionnaire to the nine respondents (Appendix D: 92) The aim of this questionnaire was to gain some insight into the respondents' attitudes about prejudice and to gain some input regarding what their needs would be regarding a prejudice-reduction programme. The main aim of this questionnaire was to use the obtained information to extrapolate themes that would form the basis of the four focus group discussions.

The questionnaire was a personally administered questionnaire whereby the researcher was available to assist the respondents in completing it. One advantage of this type of questionnaire is that it is relatively inexpensive and can be conducted by a single researcher (Neuman, 1997). A further point is that through personally administering the questionnaire, it provided the researcher with the opportunity to clarify any questions the respondents may have.

#### **Administering the First Questionnaire**

During the first week, the first questionnaire was administered in a group context:

1. The nine respondents were divided into two groups - one of four respondents and the other of five respondents. The reasons for dividing the respondents into two groups were two-fold. Firstly, a smaller group ensured that the respondents could spread themselves out in the office so as to allow for greater privacy when recording their answers. Secondly, a smaller group facilitated question clarification and enabled members to ask their questions more openly. The respondents were placed into the two groups according to alphabetical order.
2. Each group was instructed to come to the researcher's office and to make themselves comfortable. The researcher ensured that each respondent had ample room and privacy to complete the questionnaire.
3. The researcher read out each question and provided clarification when respondents requested this.
4. The first questionnaire took approximately one hour to complete. The two groups completed the questionnaires consecutively. This ensured that no opportunity was provided for the two groups to discuss any aspects of the first questionnaire.

### **3.2.3.2. THE USE OF FOCUS GROUPS**

According to De Vos (1998: 314) a 'focus group' refers to " ... a purposive discussion of a specific topic or related topics taking place between ... individuals with a similar background and common interests ... " This formed the second component of the research. Each focus group session was approximately 60 to 90 minutes in duration. The focus groups were conducted in the researcher's office.

#### **Selection and description of the venue:**

- It is a spacious office, which is bright and comfortable.
- It is situated in a position that allows for quiet and privacy and as a result is free from outside distractions.

- The room was arranged so as to enhance communication and interaction between the respondents. Large, comfortable pillows were placed in a circle for the respondents. Materials, such as paper and magazines on which to press, were readily available for the respondents.

The respondents were requested to bring their own writing materials. In cases where respondents had forgotten this, the researcher had extra materials available. A tape recorder was placed in the center of the circle to record the respondent's verbal data. The respondents granted permission for the use of the tape recorder. Initially, the respondents expressed their anxiety about its use and as a result, the respondents were given a 'practice round' whereby they could each speak into the tape recorder and become acquainted with its use.

### **Conducting Four Focus Groups**

1. Five days after the first questionnaire was administered, the first focus group was conducted. The focus groups occurred during class time - yet another practical reason for selecting respondents from the same class.
2. The time delay between administering the first questionnaire and conducting the first focus group, allowed the researcher the opportunity to complete a preliminary analysis of the pre-test questionnaire in order to extract themes that would form the basis of the focus group discussions. Such themes included name-calling, categorization, racism and stereotyping.
3. The first and second focus group discussions (conducted in the same week) centered around such issues of categorization and name-calling, while the third focus group discussion tended to focus on racism and stereotyping. The fourth focus group (which was conducted in the same week as the third focus group) provided the opportunity for the respondents to design their own prejudice reduction programme that could be implemented within the school.

### **According to De Vos (1998) focus groups can be used:**

- To stimulate new ideas and create concepts in order to learn about people's ranges of experience and opinions.

- To diagnose the potential contributions and difficulties that could arise from new social programmes being introduced.
- To acquaint the researcher with the group's cultural values and styles of thinking and communicating about the issue.

These are areas that are important to this research study, and the focus groups' proven success in these areas was yet another reason for its selection.

**Further reasons for this data collection strategy:**

- These children respond well to group situations, and they are familiar with such a setup. Group discussion and activity are a regular occurrence in the classroom and would be a familiar experience for the respondents.
- Focus groups can be conducted at a relatively modest cost and in a relatively brief period of time. This was important due to the fact that this research project was time limited.
- Focus groups also tend to facilitate interaction between respondents, and enhance the capturing of data generated by the group interaction (De Vos, 1998). Such groups also allow for probing on the part of the researcher, which creates flexibility that is vital for exploring unanticipated issues.
- Focus groups allow members to further the responses of others - this may result in the generation of information or opinions that may have remained undiscovered in individual interviewing (De Vos, 1998). Due to the sensitive nature of this research topic, the free involvement of all was vital.
- These interviews also require researchers who are trained to understand group dynamics and to conduct interviews - this is an area in which the researcher is trained, making this technique a viable option.

This research uniquely used the focus group approach as a vehicle for prejudice awareness and prejudice reduction. The peer group setting was maximized to bring about transformation of

attitudes and to co-construct a prejudice reduction programme. The group process was skilfully used to promote a safe context for this change.

### **Administering the Second Questionnaire**

1. On the final day of data collection, the post-test questionnaire was administered (Appendix E: 108). On this occasion, all nine respondents completed the questionnaire at the same time. Once again the researcher was available to answer questions and provide clarification where needed. The format for administering the second questionnaire was the same as that of the first. The second questionnaire took approximately thirty minutes to complete and it focused on evaluation of possible change that may have occurred as a result of being part of this research process.
2. After the final questionnaire had been administered, the researcher and the nine respondents celebrated the conclusion of the research process in the form of a party. The party signified the termination of the research process but also allowed the researcher the opportunity to thank the respondents for their time, effort and involvement. The researcher also thanked the class teacher for her co-operation.

### **3.2.4. DATA ANALYSIS**

The data that was gathered was both qualitative and quantitative in nature. The information gathered from the pre-test and post-test questionnaire was quantitative in nature, while the data gathered from the focus groups was qualitative in nature. This discussion concerning data analysis is based on an adaptation of Tesch's (cited in De Vos, 1998: 343) eight steps for qualitative analysis.

#### **Phases of Data Analysis of the Focus Groups**

The first step required that the recordings from the four focus groups be transcribed. Having done this, the researcher read through this data several times so as to become familiar with the content. This reading also enabled the researcher to highlight ideas as they came to mind. This was an important step. Having been involved in the research process one is often left with a number of concepts, beliefs or expectations. It is important when first reading the transcriptions to not allow these expectations to be an influence.

The researcher then selected one focus group in order to gain an understanding of the underlying meaning of this information, and in an attempt to answer the question "What is this about?" The researcher took each focus group in its chronological order to gain an understanding about what each discussion was about. For instance, focus group number one highlighted how name-calling often gave rise to labelling and the self-fulfilling prophecy. It also highlighted the extent to which prejudice is linked to feelings of either power or powerlessness.

The third step involved completing this task for all four focus groups. A list of topics was then compiled. Similar topics were then grouped together into columns such as: major topics, unique topics and 'leftovers'. For instance, in this research study, a *major* topic was the manifestations of prejudice.

The researcher then utilized *this* list of topics, and returned to the data in an effort to abbreviate these topics into codes that would be written next to the appropriate sections in the text. The researcher then needed to turn these topics into categories. She aimed to reduce this list of categories through grouping together related topics. Lines were drawn to highlight the interrelationships between categories. The researcher then decided on an abbreviation for each category and alphabetized these codes. The information belonging to each category was assembled and a preliminary analysis was conducted. If necessary, Tesch (cited in De Vos, 1998) highlights that the researcher may need to re-code any existing data. This step was not necessary in this study's analysis.

### **Phases of Data Analysis of the Questionnaires**

Firstly, the data gathered from the two questionnaires needed to be cleaned and edited. The fact that the researcher was present during the administering of each questionnaire meant that limited cleaning and editing of data was required. The data was then coded, for example post-coding the structured questions, as well as post-coding some of the open-ended responses into categories (Neuman, 1997). The researcher then selected recurring categories and themes that now form the basis of the discussion related to the findings of this research (cf. Chapter 4: 44). A computer programme was utilized to generate tables, graphs and figures to illustrate the information that was acquired.

The first questionnaire was designed to elicit the respondents' attitudes to, and experiences of prejudice. The second questionnaire was designed to gain input about possible changes that the children may have experienced as a result of being involved in this study. In an attempt to

integrate the quantitative and qualitative findings, the researcher has selected quotes or mini-stories from the qualitative findings to complement the quantitative analysis. A discussion of the findings derived from the study - both quantitative and qualitative - will be presented in Chapter Four.

### **3.3 LIMITATIONS OF THIS STUDY**

There are a number of possible limitations inherent in this study. These will be discussed in relation to:

- Research Design
- Sampling Strategy
- Data Collection Methods
- Data Analysis
- The Researcher

#### **3.3.1. Research Design**

A possible limitation of the qualitative design is that a high level of interpretation is involved. This makes one question the subjective nature of such research and the multiple meanings that could be derived from the data (De Vos, 1998). Also, qualitative data is considered more difficult to analyze than quantitative data and also tends to be time-consuming and costly (De Vos, 1998).

On the other hand, a limitation of the quantitative approach is that it tests hypotheses that the *researcher* starts off with. It is also viewed as being less flexible due to its systematic observations, precise measurement and standardized manner (De Vos, 1998).

However, the limitations of both the qualitative and quantitative approaches have been partially addressed in this particular study through using a mixed methodology approach whereby the strengths of both approaches have been capitalized upon.

#### **3.3.2. Sampling Strategy**

Within the non-probability approach to sampling, elements of purposive and voluntary aspects were evident. There are a number of limitations with regard to this sampling. Firstly, this form of

sampling allows no scope for generalization. The sample size was also limited in that only nine respondents were involved. The sample was also not only drawn from one *school* but from one *class*. This particular sample could have been highly idiosyncratic. This particular school is also not reflective of the general school population. It is a Model C school attracting middle to upper class students and as such would have its own peculiarities. However, it should be taken into consideration that this was a pilot study to formulate a prejudice reduction programme to be used within this school context.

### **3.3.3. Data Collection Methods**

All data collection methods have inherent weaknesses and strengths. The basic limitations inherent in the questionnaire approach can be related to the following:

- The chance for interviewer bias is increased due to the fact that the researcher will be present while the respondents are completing the questionnaire.
- The way the questions were actually constructed can also lead to bias.
- The questionnaires were administered in a group possibly limiting the respondents' privacy and desire for asking more sensitive questions.
- The sensitive issue being discussed as well as the presence of the researcher during the administering could have increased the respondent's need to appear 'socially correct'.

In this research study the presence of the researcher while administering the questionnaires, was to provide clarification where needed and to motivate the respondents to complete each questionnaire. This in itself was an attempt to reduce the possibility of further limitations, for example the incidence of incomplete questionnaires.

The basic limitations inherent in the use of focus groups can be related to the following:

- Focus groups tend to be difficult to assemble due to venue and time constraints. An attempt to overcome this limitation was to organize the focus groups at school *during* school time.

- Recruiting the appropriate people to participate in the focus group discussions poses a number of difficulties, including matching the respondents' ability to discuss the topic with the actual topic. In an attempt to overcome this limitation, the researcher co-opted the teacher's experience of the prejudice that was occurring within the classroom.
- In focus group discussions, the researcher also has less control over the process compared with a researcher who may conduct the individual interview.
- There is a strong group control in focus groups, in that respondents influence and interact with one another, and as a result, they are able to influence the course of the session. On the one hand, the children may feel less intimidated within a group situation. However, the nature of a focus group may allow for peer pressure to be exerted upon the members, particularly with children of this age, and the researcher does need to be conscious of this.
- Focus groups may increase the possibility of bias and subjectivity.

#### **3.3.4. Data Analysis**

- Since there were not a large number of questionnaires, the analysis was handled in the form of tables and graphs. This left little scope for error.
- There is a difficulty in analyzing focus groups due to the level of interpretation that is required. This may result in a degree of bias.

#### **3.3.5. Researcher**

- This researcher is a novice in the field of research. Inherent in such a role is a high level of anxiety. Such a limitation could be controlled through the use of thorough supervision.
- This researcher is also a clinical therapist within the research setting. She is therefore known to many, if not most, of the girls. The response of the girls may have been different had an unknown researcher conducted this research. In an attempt to

overcome this limitation, the researcher clearly explained her role in this study and delineated the differences between this role and the role of clinical therapist.

### **SUMMARY OF CHAPTER**

This chapter has highlighted a number of aspects related to the research design and methodology employed in this study. Such aspects have included the research design, the phases in the research, the sampling strategy, as well as the methods of data collection and data analysis. Discussion also occurred around the possible limitations inherent in this study. Chapter Four will highlight the presentation and discussion of the research findings.

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## **CHAPTER FOUR: PRESENTATION AND DISCUSSION OF FINDINGS**

### **4. INTRODUCTION TO CHAPTER**

This chapter presents the findings of this study. The chapter begins by introducing the reader to the sample profiles. The results are then presented in the form of tables, figures and quotations. The main trends and patterns in the data will then be discussed with reference to the research objectives. Briefly, the research objectives are:

- To explore what the dominant prejudices of grade 6 girls are.
- To examine how these prejudices are manifested.
- To investigate whether these prejudices could be reduced in a peer setting.
- To discover whether the development of a co-constructed prejudice reduction programme would be a viable option for reducing prejudice.

#### **4.1. PROFILE OF RESPONDENTS**

To protect the identity of these respondents, pseudonyms have been adopted.

**Table 1: Demographic Information of Sample**

<b><u>Respondent</u></b>	<b><u>Age</u></b>	<b><u>Racial Classification</u></b>	<b><u>Religion</u></b>	<b><u>Home Language</u></b>	<b><u>Area of Abode</u></b>
Marcy	11	African – Congolese	Catholic	English/French	Plumstead
Sally	11	African – South African	Christian	Xhosa	Wynberg
Vicky	11	African – South African	Methodist	English/Xhosa	Guguletu
Jess	11	White – South African	Christian	English	Wynberg
Meg	11	White – South African	Christian	English	Diep River
Sue	11	White – South African	Catholic	English	Bergvliet
Tina	11	Coloured – South African	Muslim	English/Afrikaans	Rylands Estate
Tracy	11	Coloured – South African	Christian	English	Wynberg
Imelda	11	Coloured – South African	Muslim	English	Retreat

N=9 [Data Source: Pre-test Questionnaire (Appendix D: 92)]

Table 1 provides demographic information about the sample such as age, racial classification, religion, home language and area of abode. With regard to income group, all nine respondents judged themselves to be in the middle-income bracket.

#### **4.1.1. FAMILY CONSTELLATION OF SAMPLE**

Of the total sample, six respondents were members of a nuclear family, while the remaining three were members of divorced families. All three of these respondents reported to live with their mothers and siblings. All nine respondents have siblings, with the minimum number of siblings being one and the maximum number being three. Eight of the respondents have older siblings, while only one respondent is the oldest child in the family.

All nine respondents described their family atmosphere as being generally positive, but having some conflictual elements. With regard to spare time, each respondent highlighted activities involving interaction and socialization with peers, such as dancing, swimming, reading, riding a scooter, and roller-blading. Watching television and 'surfing the web' were other favourite past times. This sample seems to reflect a typical pre-adolescent middle-class grouping.

#### **4.2. PRESENTATION AND DISCUSSION OF FINDINGS**

The findings of this study will be presented according to the themes derived from:

- The pre-test questionnaire
- The four focus group discussions
- The post-test questionnaire

##### **Themes extracted from the pre-test questionnaire included:**

- Dominant prejudices – for example, racism
- Manifestations of this prejudice – for example, name-calling and stereotyping

These themes provided the guiding themes for the focus group discussions.

**Themes extracted from focus group session one included:**

- Categorization
- Dominant manifestations of prejudice: for example, name-calling
- Identity: group identity / belonging; self-concept
- Reasons for name-calling: for example, retaliation, limited coping mechanisms and projection of anger
- Effects of such prejudice on the victim and perpetrator: self-fulfilling prophecy, labeling and power

**Themes extracted from focus group session two included:**

- Categorization (continued from focus group session one)
- Name-calling (continued from focus group session one)
- Individual identity
- Retaliation
- Peer influence

**Themes extracted from focus group session three included:**

- Racism
- Stereotyping
- Lack of racial segregation

**Focus group session four:**

- Construction of the prejudice reduction programme (Appendix I: 157).

**Themes extracted from post-test questionnaire included:**

- Respondents' experience of the research study
- Change
- Prejudice reduction programme

The results will be presented according to these themes, which are related to the research objectives. The data collected from the pre-test questionnaire and the focus group discussions

intersected in various ways. Hence, the analysis of these findings will be discussed in an integrated manner.

#### 4.2.1. DOMINANT PREJUDICES

##### (I) Presentation of Findings

The pre-test questionnaire was designed to gain insight into the respondents' attitudes about prejudice and to highlight what the dominant prejudices of grade 6 girls are. For example, some elements from the attitude scale (Appendix D: 92) were:

- "White people want power, privilege, and do not want to share."
- "African people are lazy, irresponsible, and talk too loudly."
- "Coloured people do not know if they are Black or White."

**Table 2: Incidence of Respondent's Negative Prejudicial Responses**

**Key:** African respondents      White respondents      Coloured respondents

<u>Prejudiced Responses with respect to:</u>	<u>Respondents</u>												<u>Total:</u>
	<u>African</u>				<u>White</u>				<u>Coloured</u>				
	<u>Marcy</u>	<u>Sally</u>	<u>Vicky</u>	<u>Sub Total</u>	<u>Jess</u>	<u>Meg</u>	<u>Sue</u>	<u>Sub Total</u>	<u>Tina</u>	<u>Tracy</u>	<u>Imelda</u>	<u>Sub Total</u>	
<b>Race</b>	2	0	0	2	1	3	0	4	0	0	0	0	6
<b>Culture/ Language</b>	2	1	1	4	1	1	0	2	0	0	0	0	6
<b>Physical disability</b>	0	1	0	1	0	0	0	0	0	0	0	0	1
<b>Class</b>	0	1	0	1	0	1	0	1	0	0	0	0	2
<b>Physical appearance</b>	0	0	0	0	1	0	0	1	1	0	0	1	2
<b>Religion</b>	0	0	0	0	0	2	0	2	0	0	0	0	2
<b>Sex</b>	0	0	0	0	0	1	0	1	0	0	1	1	2
<b>Total:</b>	4	3	1	8	3	8	0	11	1	0	1	2	21

N=9 [Data Source: Questions 80-105 of Pre-test Questionnaire (Appendix D: 92)]

**The above table highlights the following:**

- The *dominant* negative prejudicial responses were related to race and language.
- The African respondents *all* displayed a language prejudice accounting for its high frequency.
- Racism tended to be evident in the African and White respondents.
- The respondent with the highest (Meg) incidence of negative prejudicial responses, and the respondent with no incidences of negative prejudicial responses (Sue), were both White. These two respondents had indicated that their peer groups were of the same racial classification as they were (indicating no integration). Tracy (Coloured), who also displayed no incidences of negative prejudicial responses, indicated that she belonged to a racially mixed peer group.

In the second focus group session (Appendix F: 116) the respondents highlighted racial stereotyping and derogatory racial names (Appendix G: 131). The respondents knew the most number of derogatory names for the African racial group. This is interesting considering the small number of African learners (four) in the class. There are in fact 18 White learners and 13 Coloured learners in this class. The *most* prejudicial names are known for the race group that is clearly in the minority in the class.

During the first focus group session, the respondents were requested to complete a picture categorization activity. This categorization activity comprised of presenting all of the respondents with one set of three pages. Each page had two pictures of persons with varying characteristics such as race, sex, age, height and clothing. The respondents were asked to look closely at the two pictures and each respondent had to list the first three differences that they noted. The findings of this activity are displayed in Table 3. This Table shows that race, hair and disability were the most noted characteristics.

**Table 3: Frequency of Features being noted in Picture Categorization Activity**

Feature	Frequency of feature being	Total frequency of feature
	first noted	being noted
Race	8	14
Height	0	2
Hair (colour, length, style.)	2	14
Facial hair	0	1
Wearing spectacles	0	4
Clothing	0	6
Sex	1	5
Able/disabled	8	13
Emotion	0	4
Facial expression	1	2
Action/movement	0	4
Teeth	0	1
Age	6	9
Marital status	0	1
Height	1	1
<b>Total:</b>	<b>27</b>	<b>81</b>

[Data Source: Focus Group Session One (Appendix F: 116)]

During the second focus group session (Appendix G: 131), the respondents clarified that 'race' was the feature that they noted the most:

**Researcher:** Remember yesterday you did three pages of pictures of differences, and you had to write down the first three differences you noticed. Take a guess what they were, the biggest difference you noticed?

**Meg:** Black and White

**Jess:** Black and White

**Tracy:** Black and White

**Sally:** Race

**Tina:** Black and White

**Imelda:** Black and White

**Marcy:** Black and White

**Sue:** Race

## **(II) Discussion of Findings**

The findings from Tables 2 and 3 highlight that prejudices are evident in grade 6 girls and that one of these dominant prejudices is racism. Table 2 clearly indicates this. This finding is in accordance with Allport (1983) who found that by the age of 12, prejudices are often firmly entrenched (Chapter 2: 15). Also, according to the findings of Table 2, a language bias was evident amongst all three African respondents.

The importance of language to the African identity was reiterated by Vicky in our second focus group session (Appendix G: 131), “ ... they said they didn't like me because I was Black ... I've been called a coconut by a lot of my friends in the high school ... when a Black person talks English too much they say oh my gosh, you're a coconut ... you're black on the outside and white on the inside ... ” According to Silberman (1998), children appear acutely aware of racism against their own cultural group (Chapter 1: 1). What this study appears to have shown, is that in order to defend against racism towards one's own cultural group, one tends to strengthen their cultural identity. The African respondents seemed to have done this through articulating the importance of their language to their African identity.

In accounting for the high incidence of 'hair' as a feature being noted, this could be linked to the self-concept of grade 6 girls, who identify their favourite hair with role models presented by the media. This may also account for the lack of tolerance for bodies that are not perfect, that is, disabled. According to Erikson (in Kaplan & Sadock, 1998) these respondents are entering the fifth stage of the Life Cycle, referred to as 'Identity versus Role Confusion'. Amongst other features, this stage is characterized by a preoccupation with appearance and hero worship (Chapter 2: 16).

A further interesting aspect derived from Table 2 is that two respondents, one Coloured and one White, recorded no incidences of negative prejudicial responses. Tracy indicated that her peer group was heterogeneous with regard to racial classification. During our focus group discussions, she also indicated that there is a 'mixed marriage' within her family. These two aspects may account for her lack of prejudice regarding race.

On the other hand, the other respondent with *no* prejudicial opinions (Sue) indicated that her peer group was all White. Also, the respondent with the *most* number of recorded incidences of negative prejudicial responses admitted the same – that her peer group was made up of the same racial classification as she is. In other words, of the two respondents who admitted that they do not integrate with racial groups other than their own, one revealed to have the *highest* incidence of negative prejudicial responses, while the other revealed to have *no* incidences of negative

prejudicial responses. This leads the researcher to assume that lack of integration (displayed by both of these respondents) alone, does not account for prejudicial attitudes. In a discussion about Affirmative Action, Meg commented, " *Ok, my dad he is a project manager and he has been working for his company for years. Now he is having to employ Black people, but some of them that come in don't know what they are doing, but he has to employ them. He says it is really not easy for White people to get jobs these days and it is easier for Black people ...* " Meg may be reflecting her father's attitudes towards Affirmative Action and acting out his prejudices in her school setting. This is in accordance with Ponterotto and Pedersen (1993), who highlight the important role that parental influence can have on the manner in which children learn about prejudice and discrimination (Chapter 1: 1).

With regard to the categorization activity, Table 3 highlights that when looking at which feature was noted first, *in conjunction with* the total number of times that the feature was noted, race stood out as the predominant feature. The importance of race in this activity could be explained by the study conducted by Clark and Clark (in Nesdale, 2001) and others (Horowitz & Horowitz, in Brown, 1995; Thompson, in Brown, 1995). They found that children between the ages of three and seven were able to categorize dolls according to their ethnic group. Our study adds that while it is so, that such ethnic categorization does occur, it is also the case that such categorizations seem entrenched even at age eleven (Chapter 2: 16). This is partially in line with the socio-cognitive approach that emphasizes that while the younger child tends to focus on themselves and their preferences and perceptions, the older child tends to emphasize categories of people, such that individuals are viewed as members of these categories or groups (Nesdale, 2001).

### **Summative Discussion**

While the researcher initially assumed that the dominant prejudices of grade 6 girls would include racism and classism, she found that racism was a dominant prejudice of these respondents alongside 'hair' and 'physical disability'. She also found that *this* dominant prejudice presented as most rife within the White respondents. Within the African group of respondents, a language bias around their cultural identity was most evident.

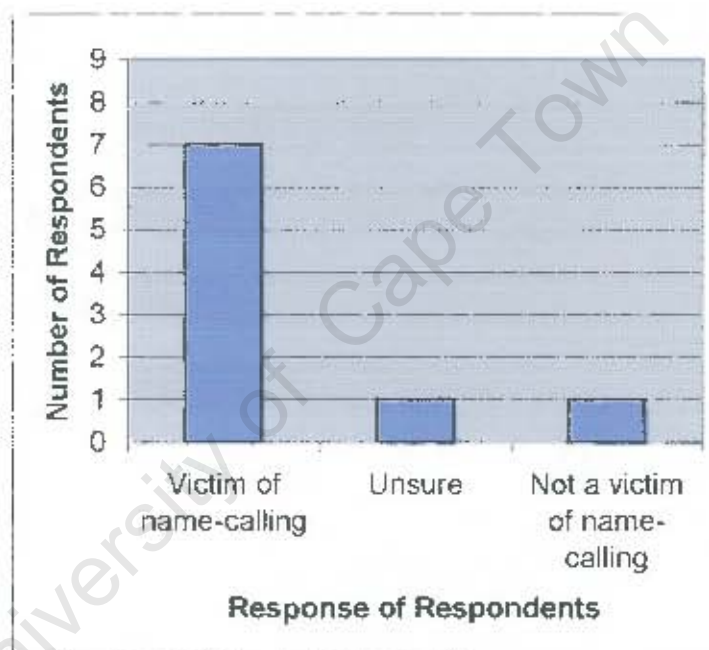
## 4.2.2. MANIFESTATIONS OF PREJUDICE

### 4.2.2.1. Name-calling

#### (1) Presentation of Findings

Figures B and C will be presented to highlight the extent of name-calling amongst the nine respondents. While Figure B presents the extent of those respondents being victims of name-calling, Figure C presents the extent to which respondents viewed themselves as being perpetrators of name-calling.

**Figure B: Number of Respondents being a Victim of Name-calling**



N=9 [Data Source: Pre-test Questionnaire (Appendix D: 92)]

Figure B used information from the pre-test questionnaire. Seven respondents were victims of name-calling, one was unsure, and one felt that she was not a victim. However, during the first focus group session (Appendix F: 116), all nine respondents indicated that they had been victims of name-calling.

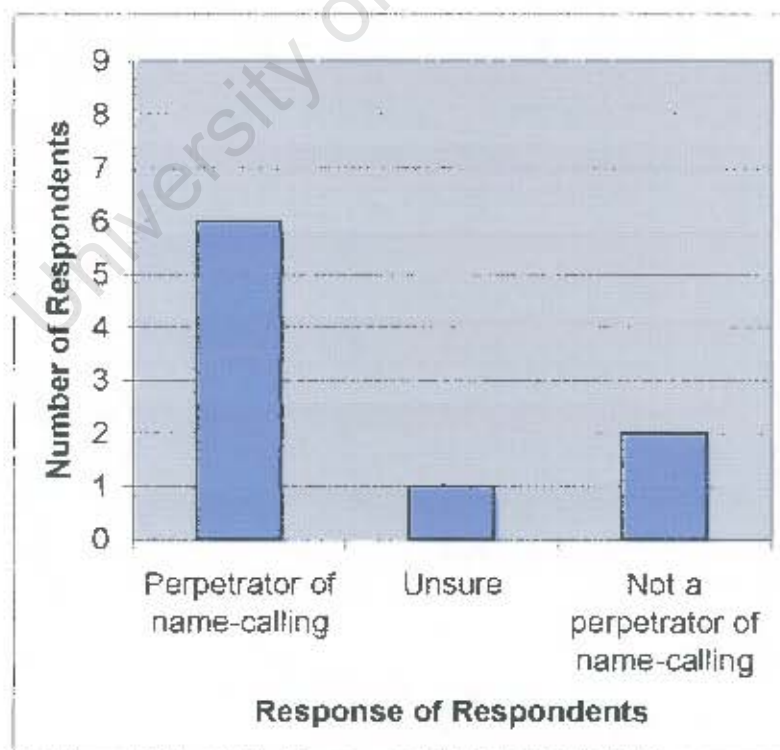
Names that the respondents had been called included: loser, bitch, asshole, fucker, freak and loser (Appendix F: 116). When identifying the perpetrators of this name-calling, they were predominantly siblings and school peers such as the so-called 'cool group'. Six of the respondents said that they were predominantly called these names at school; two respondents said that they were called

these names at home, while only one respondent admitted to being called these names at home and at school. Several of the respondents admitted to hearing such words from their parents.

The respondents were asked which type of prejudice was the biggest problem in their school. All nine respondents said name-calling (Appendix F: 116).

An important dimension of this name-calling is how it left the respondents feeling. These feelings ranged from upset, embarrassed and angry, to Jess stating that being called names left her feeling " ... heart broken and angry ... ", while Meg was left feeling " ... like a piece of nothing ... ". When continuing this discussion in focus group session two (Appendix G: 131), Tracy reiterated that being the victim of name-calling made her feel " ... hurt inside and sad ... ". In the pre-test questionnaire, six of the respondents indicated that being called these names affected their self-concept negatively. For instance Jess indicated that when others called her names, they thought that she was " ... horrible, ugly and disgusting ... "; Sue indicated that they " ... think I'm rude, weird, antisocial ... " while Tracy said " ... they don't like me ... ". When asked how it felt to be called these names, responses ranged from "sad", "rejected", "hurt" and "heartbroken" to "lack of self-control" and wanting "to disappear".

**Figure C: Number of Respondents being a Perpetrator of Name-calling**



N=9 [Data Source: Pre-test Questionnaire (Appendix D: 92)]

The information in the above figure was assembled from the pre-test questionnaire. Six respondents admitted name-calling, one was unsure, and two denied name-calling. However, during the first focus group session (Appendix F: 116), all nine respondents admitted to being perpetrators of name-calling. The victims of this name-calling were said to be school friends and siblings. All respondents who carried out name-calling cited their motivation as retaliation. The respondents indicated that they learnt the names from television, books, magazines, music, siblings, home and school. Of all of these sources, the school context was the most frequently cited.

The words used by these respondents included: bitch, loser, sucker, stupid, idiot and ugly. When questioning what such words meant for the respondents, four respondents felt that using such words was a reflection about themselves, for instance, Vicky said, " ... *they (the words) mean that I feel proud and will not crumble because of them (other people) ...* "; two respondents felt that using such words, was a reflection of the person being called names. According to Jess using such words means: " ... *she's (the victim) just so horrible and nasty ...* "

Of the six respondents who carried out name-calling, four said that calling others names resulted in a negative feeling. Marcy said that she often felt " ... *bad, ashamed and naughty ...* " The remaining two respondents indicated that name-calling resulted in a positive feeling, and a feeling of power for them. Meg stated that calling others names made her feel, " ... *kind of guilty, but proud for standing them up ...* "

The experiential and affective exercise about being perpetrators of name-calling left Marcy feeling " ... *embarrassed, bad, ashamed, regretful and guilty ...* " Meg went on to say that the activity designed to help perpetrators experience the feelings of their victims, made her feel " ... *like I should be punished for what I said ... I want punishment to show that person that I really didn't mean it and that I want to be their friend and I don't want to hurt them because now I know what it feels like to be hurt ...* "

## **(II) Discussion of Findings**

The above findings highlight a number of important issues. Firstly, all nine respondents indicated that of all the forms of prejudice discussed, name-calling was the most severe problem within their school setting. During the focus group discussions, all nine respondents also admitted to being both victims and perpetrators of name-calling. This has lead the researcher to speculate that the

prejudices of grade 6 girls are manifested predominantly through name-calling. This is in accordance with the research conducted by the Chicago Children's Museum. This study found that children mostly expressed their prejudices as ethnic name-calling and stereotyping (Chapter 1: 2).

A second issue raised by these findings, is the extent to which these children are learning this prejudice within the school context and within the home. This finding reflects the findings of Ponterotto and Pedersen (1993). They found that discrimination and prejudice is often learnt from parental influence, the school system and the media (Chapter 1: 1). Motivation for why such a study and its resultant programme should be implemented within the school system, is provided by the facts that firstly, the school system seems to be a breeding ground for such prejudice, and secondly, that these respondents cited their school-age siblings as sources of this prejudice.

#### **4.2.2.2. Bullying**

##### **(I) Presentation of Findings**

'Bullying' was defined as " a person using strength and power to coerce others by fear " (Oxford Dictionary). Tables 4 and 5 are presented to highlight the extent of bullying amongst the nine respondents. While Table 4 presents the extent of those respondents being victims of bullying, Table 5 presents the extent to which respondents viewed themselves as being perpetrators of bullying.

**Table 4: Victims of Bullying**

<b>Responses</b>	<b>Number of Respondents</b>
Victim of bullying	8
Unsure	1
Not a victim of bullying	0

**N=9 [Data Source: Pre-test Questionnaire (Appendix D: 92)]**

The above table suggests that eight respondents were victims of bullying. However, when perusing the questionnaire answers, it became clear that only one of the eight respondents was in fact legitimately a victim of bullying. The other seven respondents had reported physical outbursts as opposed to incidences involving coercion and fear.

**Table 5: Perpetrators of Bullying**

<b>Responses</b>	<b>Number of Respondents</b>
Perpetrator of bullying	3
Unsure	0
Not a perpetrator of bullying	6

**N=9 [Data Source: Pre-test Questionnaire (Appendix D: 92)]**

Table 5 suggests that three respondents were perpetrators of bullying, while six were not perpetrators. However, when perusing the questionnaire answers, it became clear that of the three respondents who had implicated themselves in bullying, none were in fact legitimate cases. Once again these respondents had cited incidences of physical outbursts.

## **(II) Discussion of Findings**

The above findings have lead the researcher to assume that bullying is not a predominant manifestation of prejudice within this school. What these findings did highlight was the limited range of coping skills that these respondents possess especially with regard to open communication and conflict management. These findings highlighted the need for conflict resolution and improved mediation skills. According to Davis and Porter (in Kaplan, 1997: 247) " ... by increasing students' knowledge of non-adversarial conflict resolution, and enhancing their communication, negotiation, and problem-solving skills, mediation can lead to a perception of conflict as a positive force that allows for personal growth and institutional change ..." Existing research (Moore & Whipple, in Kaplan, 1997; Johnson & Johnson, in Kaplan, 1997) reveals mixed results regarding the effectiveness of conflict resolution and peer mediation programmes in school settings. According to Kaplan (1997) such programmes can result in positive effects on school climate and disciplinary practices, on the self-image and confidence of student mediators, and on the longer-term behaviour of student disputants.

### 4.2.2.3. Stereotyping

#### (i) Presentation of Findings

The extent of stereotyping became evident during our focus group discussions. The following discussion occurred during our second focus group session (Appendix G: 131). Marcy (with her permission) and the researcher were used as an example in this discussion. Table 1 shows that Marcy lives in Plumstead and that she is a French-speaking girl from the Democratic Republic of Congo. The researcher is a White, English-speaking female.

**Researcher:** *So let me give an example: If you saw Marcy walking down the street and you knew nothing about her what would you think of her?*

**Jess:** *She is Xhosa*

**Researcher:** *Where does she live?*

**Meg:** *Maybe in Khayalitsha or Gugulethu*

**Researcher:** *You see me walking down the street. What language do I speak?*

**Jess:** *English*

**Meg:** *Or maybe Afrikaans*

**Jess:** *Maybe Portuguese, because you look Portuguese.*

**Researcher:** *Where do I live?*

**Sally:** *Constantia*

**Researcher:** *Why do I live in Constantia and not in Gugulethu?*

**Meg:** *Because that's where the shacks are and most White people, they are judged as being rich, or they live in a proper house with running water and other stuff. Like leisure and more than necessity.*

This discussion prompted the researcher to conduct an activity about racial stereotypes. The respondents were divided according to their racial classification. Each group was given a topic to brainstorm. The topics were as follows:

- Coloured respondents: "What are Black people like?"
- African respondents: "What are White people like?"
- White respondents: "What are Coloured people like?"

The findings of this activity are displayed in Table 6 on page 58. Table 6 displays how the different race groups stereotyped others.

**Table 6: How Different Races Stereotype the Other**

<b>What are Coloureds like?</b>	<b>What are Blacks like?</b>	<b>What are Whites like?</b>
<b>Completed by:</b> <b>White respondents</b>	<b>Completed by:</b> <b>Coloured respondents</b>	<b>Completed by:</b> <b>African respondents</b>
Conceited	Kind	Lazy – depending on personality
Boastful	Some are disabled	Self-conscious
Think they are the best	A bit rude	Usually have money
Pretty	Some stink	Try their utmost best at times
Poor	Nice	Good workers
Dumb	Sort of clever	Caring
Muslim	Loud	Want everything done perfectly
Naughty	Rich	Seldom racist
Selfish	Poor	Considerate
Nasty	Disgusting	Fussy
Rude	Coconuts	Friendly
Splash all their things around		Beautiful
Quite casual about things		Image conscious
Always in trouble		Like to learn about people's culture
Think they're cool		Well groomed when young
Want everything their way		Clever
Bad		Cool
Sometimes lazy		Loving
Pigs		Famous
		Rich
		Genius
		Shy
		Kind
		Get everything they want
		Bossy
		Well-educated
		Naughty
		Rude
		Conceited

[Data Source: Focus Group Session Three (Appendix H: 145)]

**Of the 19 stereotypes about Coloureds completed by the White Respondents:**

- 1 was positive (5%)
- 16 were negative (84%)
- 2 were miscellaneous (11%)

**Of the 11 stereotypes about Africans completed by the Coloured Respondents:**

- 4 were positive (36%)
- 6 were negative (56%)
- 1 was miscellaneous (8%)

**Of the 29 stereotypes about Whites completed by the African Respondents:**

- 18 were positive (62%)
- 5 were negative (17%)
- 6 were miscellaneous (21%)

In this study, the White respondents held the *fewest* positive and *most* negative racial stereotypes. The African respondents held the *most* positive and *fewest* negative racial stereotypes. Although this stereotyping exercise was rather limited, it brought to light some interesting resonances with previous studies.

**(II) Discussion of Findings**

These findings are in accordance with the study conducted by the Chicago Children's Museum in 1993 (Chapter 1: 2). Their study found that children mostly expressed their prejudices as ethnic name-calling and stereotyping. In addition these findings support the findings about prejudice in dominant-group children, cited in Nesdale (2001). These findings show that it is the dominant-group children (in this case the White children) that mostly express prejudice towards members of ethnic minority groups (Verkuyten & Masson, in Nesdale, 2001). Aboud (1988) went on to state that from the age of four years onwards, children from ethnically dominant groups can identify their ethnic group membership accurately and that they manifest strong in-group bias. Nesdale (2001) highlighted more than 30 trait attribution studies that have revealed that dominant-group children display an increase in in-group positivity and out-group negativity from three years of age, followed by a decrease after seven years of age (Chapter 2: 16). While this study confirms Verkuyten and

Masson's (in Nesdale, 2001) and Aboud's (1988) studies, it disconfirms Nesdale's (2001) findings that in-group positivity and out-group negativity decreases after seven years of age.

#### **4.2.2.4. Segregation**

##### **(I) Presentation of Findings**

Of the nine respondents, seven (three African, three Coloured and one White) cited that they were members of a mixed peer group with regard to such factors as race, religion and language. The remaining two respondents (both White) indicated that their peer group reflected their own characteristics such as race and language and that they tended to stay with this group, whilst the remaining seven changed their membership from time to time.

During our third focus group session (Appendix H: 145), a number of comments were made about an apparent lack of integration between certain race groups:

- Sally, " ... some White people only want to sit with White people ... they don't want to sit with Black people ... "
- Tracy, " ... I feel a bit uncomfortable ... I am scared if I socialize with them (African peers) that they'll (other races) say things about me ... "
- Meg, " ... I don't feel uncomfortable but I get this funny feeling inside and it's because if I am with Black and White people then this sometimes happens. Someone came up to the table and says – C or M I really need to tell you something and they will go off and laugh and look in your direction and they might actually be talking about you. It's not the differences that I am worried about; I'm worried that White people might make fun of you because you don't have enough White friends ... "

Of those respondents who had attempted to join new peer groups, all of them indicated that this had been a positive experience with a favourable outcome. When determining the permeability of peer groups, seven respondents indicated that they welcome prospective members. Two respondents highlighted the importance of peer pressure in deciding on the permeability of their peer group. Sue said, " ... sometimes I want them (prospective members) to join, but the group doesn't always agree ... " Interestingly, the two respondents who indicate that their peer group tends to be impermeable, belong to White peer groups.

## **(II) Discussion of Findings**

The Coloured and African respondents in this sample appeared to integrate fairly freely with other race groups. However these respondents did raise concern about other learners in the school who do not integrate with other races.

Stephan (1978) identified 18 studies that aimed to research the effect of desegregation on prejudice (Chapter 2: 17). He concluded that at least half of these studies displayed that desegregation actually *increased* Whites prejudices, while only 13% showed the expected decrease in prejudice. This increase in prejudice could partially account for the limited integration on the part of White learners. In addition, other factors such as parental influence could be playing a role in this increased prejudice regardless of desegregation of the schools. It is possible that some White people within South Africa are now feeling disillusioned as a result of the changes that have occurred in the new South Africa. This was evidenced earlier in Meg's comment regarding her father's opinion about Affirmative Action. Children may be observing and internalizing such contentious issues, and it may be *this* that is resulting in the increased prejudices on the parts of Whites and the resultant limited integration that seems to be as a result.

## **Summative Discussion**

One of the main research questions of this study was "How are the dominant prejudices of grade 6 girls manifested?" The above findings have highlighted that they tend to be manifested in the form of name-calling, stereotyping and segregation. While the findings thus far have highlighted the extent of prejudice that seems evident within this school, the decision that needs to be made is how can such a problem be addressed.

### **4.2.3. ADDRESSING THE PROBLEM OF PREJUDICE WITHIN A PEER SETTING**

#### **(I) Presentation of Findings**

Only one respondent indicated that she was on her own, when being the victim of name-calling, two respondents indicated that they were usually with their peer group when called names. Four respondents said that they were on their own and/or with their peer group when being called names. Six of the respondents indicated that other members of their peer group were also the victims of name-calling.

When looking at the influence of peers in name-calling, all of the respondents said that their peer group was also perpetrators of name-calling. Half of the sample reported to be alone when calling names, while the other half reported to be with others when name-calling. These 'others' predominantly referred to school-friends.

All nine respondents felt that should a prejudice reduction programme be instituted within their school, it would be beneficial to work in a group format with their peers. Reasons for this included:

- Working in groups exposes members to different prejudices.
- People will bring different opinions and ideas into the group.
- A group of learners, as opposed to a single person, has more power to persuade others to change their ways.
- A group format could give rise to increased solutions.

#### **4.2.3.1. Solutions to Reduce Prejudice**

The respondent's possible solutions to reduce prejudice tended to focus on three areas:

- Punishment of the perpetrators, for example, reprimanding the perpetrators; or placing the perpetrators in detention on a Saturday.
- Integration of heterogeneous learners, both socially and within the classroom setting.
- Instituting awareness programmes within the school setting. Sue highlighted this need through stating, "*... people must learn to get to know people better ... we need an awareness programme in our school, so people realize that just because others are different, doesn't make them stupid or useless ...*"

Inherent in the last two solutions, is the use of peer groups.

## **(II) Discussion of Findings**

The above findings seem to favour peer settings for reducing prejudice. Firstly, the respondents indicated that the prejudices are being manifested in a peer context. Secondly, they highlighted the benefits that *they* have received from being in a peer situation when dealing with issues of prejudice. Thirdly, as highlighted by Erikson (in Kaplan & Sadock, 1998) the stage of 'Identity

versus Role Confusion', which is the stage that these respondents are entering, involves a preoccupation with group identity and peers (Chapter 2: 16).

When looking at the theory surrounding the Contact Hypothesis (Allport, in Brown, 1995), one of the conditions for prejudice reduction, is that opportunity for co-operation should occur (Chapter 2: 19). There is now a large body of evidence that demonstrates the effectiveness of co-operative learning *groups* for increasing attraction between members of different social categories (Slavin, 1983). Brown (1995) has also highlighted that when school integration occurs in a manner consistent with the Contact Hypothesis, and involves the use of co-operative *groups*, then improvements in inter-group relationships are likely to occur. Ponterotto and Pedersen (1993) also highlight that the group format could be an ideal way to create a multi-cultural awareness, to transform negative racial attitudes and to discuss and deal with prejudice (Chapter 2: 26).

McKendrick (1991) also highlights the viability and relevance of working with groups within the South African context. He goes on to state that initiating desegregation in schools does not in itself bring about non-racial attitudes on the part of its learners. McKendrick (1991) postulates that certain strategies need to be put in place in order to deal with these racial issues. He proposes the use of group work involving interaction between learners of different races (Chapter 2: 28).

### **Summative Discussion**

The researcher has found support, both from the respondents in this study and from other studies, to posit that prejudices could be reduced within a peer setting.

#### **4.2.4 VIABILITY OF A CO-CONSTRUCTED PREJUDICE REDUCTION PROGRAMME**

##### **(I) Presentation of Findings**

Eight of the nine respondents indicated that a prejudice reduction programme was a viable option within their school. Marcy indicated her uncertainty regarding the viability of such a programme. She questioned the motivation of the learners within the school. The remaining respondents felt that such a programme could increase awareness of prejudice and discrimination within the school, and that it could help to bring people together. In so doing, it could teach learners to tolerate differences between themselves and others. Sue highlighted her affirmation for this programme, " ... *everyone in the school has a good heart and if they realize it, they will sort out*

*their differences ... we have good, hardworking girls to help change some of the things in our school ... "*

All nine respondents reported that the research process had been a positive experience for a number of reasons:

- Increasing awareness of prejudice and discrimination. According to Meg through being involved in this programme, "*... I learnt a lot ... it's shown me how easy it is to call people names, to group people, and to judge them by their skin colour ... "*
- Increasing awareness of affective responses as a result of being the victim of prejudice and discrimination. Jess highlights, "*... I felt relieved when we spoke about racism, name-calling, bullying and segregation ... I was also quite guilty calling those names to other people ... I feel relieved, happy, excited, sad and guilty ... "*
- Gaining knowledge about prejudice and discrimination. Marcy states, "*... it was quite cool doing all this and it helped me learn new things ... "*
- Enhancing honesty about one's own prejudices. As Imelda emphasizes, "*... sometimes I am not sure on whether to say what I think but we had to be honest so I said what I thought ... "*
- Experiencing the advantages of working within a group context. Sue summed up her experience of the research process as follows, "*... it was fun, scary, embarrassing, and it made me feel guilty about a lot of things. It was scary because we never knew what would happen next ... it was embarrassing because we had to reveal lots of personal things about myself ... I felt guilty because of all the things I had said and done ... it was fun because, though sometimes embarrassing, the activities were fun ... it was also fun working like this in a group ... "*

Having highlighted the respondent's experiences, the researcher also asked them if their attitudes regarding the dominant forms of prejudice had changed, as a result of being involved in this study. These findings are displayed in Table 7 on page 65.

**Table 7: Altered Attitudes of the Respondents regarding Dominant Forms of Prejudice**

<b>Altered Attitudes</b>	<b>Dominant Forms of Prejudice</b>				<b>Total:</b>	<b>%</b>
	<b>Name-calling</b>	<b>Bullying</b>	<b>Segregation</b>	<b>Racism</b>		
Yes	9	4	5	3	21	58%
Unsure	0	2	3	3	8	22%
No	0	3	-	3	7	20%
<b>Total:</b>	9	9	9	9	<b>36</b>	<b>100%</b>

**N=9 [Data Source: Post-test Questionnaire (Appendix E: 108)]**

There were 21 (58%) 'yes' responses to the respondents having altered their attitudes with regard to name-calling, bullying, segregation and racism. Although there were 8 (22%) 'unsure' responses and 7 (20%) 'no' responses regarding altered attitudes, it is interesting to note that these latter two categories of responses reflected an absence of name-calling.

When looking at Table 7, it is important to note that the focus group sessions tended to focus predominantly on name-calling and racism, as these were the two areas highlighted by the respondents as requiring the most attention. Therefore, more attention will be paid to those results.

#### **4.2.4.1. Altered Attitudes about Name-calling**

All nine respondents reported to have altered their attitudes about name-calling. For example, Sally highlighted " ... before I was in the group, I called my sister names and she called me back, but now I have stopped calling her names and we get along better ... my mom has also noticed it ... "; Jess added, " ... I feel much more guilty when I tell the people ugly names ... now I think before I call someone a name ... "

Sue and Imelda respectively highlight the benefits they have received from this study, " ... I've realized how much name-calling hurts when you're called something ... I never realized just how bad it was before this ... "; and " ... during my time in the group we learnt just how bad name-calling was and that was when I realized how the other person was feeling ... "

Comments from the second focus group session (Appendix G: 131) affirm what the respondents have highlighted here:

- " ... my opinion has changed; it (name-calling) really isn't a good thing to do. Even though I knew that before but I must try to be careful of other people's feelings and I must be careful of what I say and change what I say ... "
- " ... it did change because before I thought that it was alright to call names and I know it isn't. This group has made me think because other people said how they felt being called names and now I know how others feel ... "
- " ... I've actually stopped calling people names ... "
- " ... I think it's actually bringing out the best in me because I haven't been calling anybody names and I've actually seen that it really hurts when I call people names ... I've also tried really hard to stop doing it ... "

The respondents were asked if others had called them names since being involved in this study. Their response to this name-calling was also recorded. Of the three respondents who confirmed that they had been called names, none retaliated to this name-calling. For example, Sue replied, " ... I didn't say anything to her ... I held back a snappy response and walked away ... "

When asked if the respondents had been the perpetrators of name-calling since being involved in this study, two respondents indicated that this had been the case. Meg relates her incident through saying, " ... I lost my temper and called them stupid ... " Seven of the nine respondents did not resort to name-calling.

#### **4.2.4.2. Altered Attitudes about Racism**

Table 7 shows that with regard to racism, there was more of a dispersion of altered opinion. Six of the respondents indicated that they had either experienced no change or were unsure if their opinions had changed about racism. Five of these respondents indicated that their reason for saying this was that they did not initially consider themselves to be racist. Interestingly, two of these five respondents had racist prejudicial responses in the first questionnaire. The sixth respondent indicated that she felt that racism " ... didn't really change in the group ... "

Of the three respondents who felt that their opinions about race had changed, all indicated that this change was for the better. For instance, Jess stated, " ... *I have changed ... now I will always play with any colour people ...* " The respondents were asked if their opinions had changed about any other aspects since being involved in this study. Sally indicated that she had experienced a positive change about generalizing and stereotyping since being involved in this study.

#### **4.2.4.3. Change in Responses from Pre-test Questionnaire to Post-test Questionnaire**

A portion of the pre-test questionnaire was re-administered in the post-test questionnaire. The findings are displayed in Table 8 on pages 68 - 69.

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**Table 8: Differences in Race Responses from Pre-test to Post-test Questionnaire**

**Key:** African Respondents White Respondents Coloured Respondents

<b>Respondent</b>	<b>Number of Prejudicial Race Responses In Pre-test Questionnaire</b>	<b>Number of Prejudicial Race Responses In Post-test Questionnaire</b>	<b>Change/Difference in Prejudicial Race Responses</b>
<b>AFRICAN RESPONDENTS</b>			
Marcy	2	2	<ul style="list-style-type: none"> <li>• Prejudices against White and African race groups have remained the same</li> </ul>
Sally	0	2	<ul style="list-style-type: none"> <li>• Prejudices against White and African race groups increased</li> <li>• Own race viewed more positively</li> </ul>
Vicky	0	0	<ul style="list-style-type: none"> <li>• Own race viewed more positively</li> </ul>
<b>WHITE RESPONDENTS</b>			
Jess	1	0	<ul style="list-style-type: none"> <li>• Own race viewed more positively</li> <li>• Coloured race viewed more positively</li> <li>• More positive view of intermarriage between the races</li> </ul>
Meg	3	0	<ul style="list-style-type: none"> <li>• African race viewed more positively</li> <li>• Other races viewed in a more positive light with regard to skill acquisition</li> </ul>
Sue	0	1	<ul style="list-style-type: none"> <li>• Prejudices against African race increased</li> <li>• Coloured race viewed more positively</li> <li>• More positive view of intermarriage between the races</li> </ul>

<b>Respondent:</b>	<b>Number of Prejudicial Race Responses in Pre-test Questionnaire</b>	<b>Number of Prejudicial Race Responses in Post-test Questionnaire</b>	<b>Change/Difference in Prejudicial Race Responses</b>
<b>COLOURED RESPONDENTS</b>			
Tina	0	0	<ul style="list-style-type: none"> <li>• More positive view of intermarriage between the races</li> </ul>
Tracy	0	2	<ul style="list-style-type: none"> <li>• Prejudices against White race increased</li> <li>• Own race viewed more negatively</li> <li>• African race viewed more positively</li> <li>• Other races viewed in a more positive light with regard to skill acquisition</li> <li>• More negative view of intermarriage between the races</li> </ul>
Imelda	0	0	<ul style="list-style-type: none"> <li>• African race viewed more positively</li> <li>• Same race viewed more positively</li> </ul>
<b>Total:</b>	<b>6</b>	<b>7</b>	

N=9 [Data Source: Questions 80 to 86 of Pre-test Questionnaire (Appendix D: 92) and Questions 13.1 to 13.7 of Post-test Questionnaire (Appendix E: 108)]

Table 8 shows that within the African group of respondents, two prejudices remained the same, while two prejudices were enhanced. Within the White group of respondents, one prejudice was enhanced, while four prejudices were reduced. The White respondents had the highest number of prejudices from the pre-test questionnaire, but also displayed the highest number of reduced prejudices in the post-test questionnaire. Within the Coloured group of respondents four prejudices were increased. Across the racial groups, five prejudices were increased, four prejudices were reduced, and two remained the same.

## **(II) Discussion of Findings**

It is difficult to draw conclusions about change from such a table. However, the “process accounts” throughout the four focus group discussions seem to affirm that some attitude change has occurred. Table 8 highlights some positive changes that the respondents feel that they have experienced as a result of being involved in this study. Ponterotto and Pedersen (1993) do indicate that for stubborn and ingrained attitudes to change, interpersonal contact with members of diverse cultures is not sufficient. They suggest the use of experiential and affective interventions in order to achieve this (Chapter 2: 27). This was most certainly the case in this study. However, how long such attitudes will be sustained over time is questionable.

All nine respondents indicated a positive change in their opinions about name-calling, while only three indicated a positive change in their opinions about racism. Within the focus group sessions, more experiential and affective interventions were used with regard to name-calling, as opposed to the other forms of prejudice. These findings could support what Ponterotto and Pedersen (1993) have found regarding the fact that learners may be more attracted to the educational or experiential approach of learning about prejudice and its prevention, as opposed to the medical model (Chapter 2: 27).

When looking at Table 8, it is apparent that the White respondents had the highest number of prejudicial racial responses prior to being involved in this study. Table 8 also highlights that it was these respondents who experienced the greatest reduction in the number of prejudicial responses. The respondents themselves attributed this reduction to the research study. According to Nesdale (2001) dominant-group children (in this case the White respondents) are the ones who most commonly express prejudice towards members of ethnic minority groups (Chapter 2: 16). This was found to be the case from the pre-test questionnaire findings. It would also seem that it was these respondents who seemed to benefit the most from this study.

The Coloured and African respondents did not seem to display such positive change from the pre-test to the post-test findings. The prejudicial responses of the Coloured and African respondents seemed to increase.

According to Silberman (1998) children appear acutely aware of racism and prejudice against their own cultural group (Chapter 1: 2). The stereotyping activity highlighted in Table 6 resulted in the African and Coloured respondents receiving the highest percentages of negative stereotypes about their racial groups. The results from this activity could have increased their awareness of racism and prejudice about their own cultural groups and as a result could have enhanced their prejudices. Such findings could give support to the suggestion by Ponterotto and Pedersen (1993) that a facilitator may first wish to work with 'same race' groups so as to allow each race group to engage with their own issues before conducting interracial groups (Chapter 2: 27).

#### **4.2.4.4. Development of a Prejudice Reduction Programme**

Six of the nine respondents felt that the co-constructed prejudice reduction programme would be successful in meeting its aim of reducing prejudice within this school context. Meg said, " ... we have learnt that the things we have talked about is wrong and it (the programme) might change other people's minds ... "; while Sally added, " ... we have worked hard on this programme and have covered every angle to the best of our ability ... it has worked on us why won't it work on others? "

The respondents highlighted a number of positive aspects about the programme:

- " ... it will reduce prejudice or at least get people thinking about it ... " (Sally)
- " ... the fact that it was designed by children who have dealt with one of the topics ... " (Vicky)
- " ... that we have a strong and supportive group behind it ... it's good because if it stops things like name-calling then we'll have a much more peaceful school ... " (Sue)
- " ... we are working on the most important things like race, which is a big thing at our school ... " (Imelda)

Three respondents indicated that they were unsure whether or not the programme would be successful in achieving its aim. These respondents raised concerns about the fact that the programme has not had a trial run, and indicated a need for a pilot programme to be conducted with other learners first.

## **(II) Discussion of Findings**

The researcher was unable to find literature that had involved the design of a co-constructed prejudice reduction programme. However, from the input provided by the respondents it appears that this co-constructed prejudice reduction programme could be a viable option in reducing prejudice amongst these respondents, and possibly within this particular school setting. It is hoped that through having the respondents actively involved in the development of this programme, the programme would cover aspects relative to *their* needs and as a result could enhance the sustainability of any possible changes.

### **4.2.5. OTHER MAJOR THEMES EMANATING FROM THIS STUDY**

#### **4.2.5.1. Group Identity**

##### **(I) Presentation of Findings**

The issue of linking prejudice to group identity was first raised in the first focus group session (Appendix F: 113). Meg mentioned that members of the 'cool group' were often the perpetrators of name-calling. Marcy, Tina and Sue mirrored this response. In response to the researcher's question: "What makes them the 'cool' group?" Meg replied, " ... *they have got everything they want and they have designer brands and they have boyfriends ... they have a cool attitude and they have nice hair and they always look so nice ... it's not so much what's on the inside of them ...*" Meg's statement alludes to two points: firstly, how people's identities are viewed according to their group membership; and secondly, the feeling of power that a positive group membership can create.

During the second focus group session (Appendix G: 131), the theme of group identity and belonging was raised again. The respondents were asked if they called names to people within or outside of their peer group. Five respondents said that they called out-group members these names; three respondents said they called in-group members these names. One respondent said

that it was members from both the in-group and out-group. This was reflected in the following conversation:

*Meg: With people, if I'm on my own they could hurt me. If I go up to Imelda and say you're a 'what ever'. If you're in a group they won't hurt you as much.*

*Researcher: When you are with a group, you feel safer and secure?*

*Vicky: I have witnesses about when I call that person a name.*

*Researcher: To make you feel that you had a right to?*

*Vicky: If they call me a name, I call them a name back. I prefer doing it with people around so that if they go to a teacher I can say that I had witnesses who heard her call me a name first.*

## **(II) Discussion of Findings**

The above findings could support the hypotheses of the Social Identity Theory (SIT). These findings display the respondent's needs to be identified as members of a particular group for whatever the reason may be, for example safety, security, or support (Chapter 2: 12). The above findings regarding the 'cool group' also highlight this approach's analysis of in-group favouritism and ethnocentrism (Nesdale, 2001).

According to SIT, prejudice and discrimination towards others stems from the desire of individuals to identify with social groups that are considered to be 'better' or superior to other groups, in order to enhance their own self-esteem. In this matter, in-group members are seen to possess qualities and as a result are subject to positive bias, while out-group members are seen to possess less favourable qualities and as a result attract prejudice and discrimination (Nesdale, 2001). Throughout our focus group sessions, the members of the 'cool group' were pinpointed as being the dominant perpetrators of prejudice. In this manner, the 'cool group' appears to view itself as superior to other groups while the out-group members are seen to possess less favourable qualities (Nesdale, 2001). It is this dynamic that sets the stage for prejudice and discrimination. (Chapter 2: 12).

#### **4.2.5.2. Reasons for Name-calling**

##### **(I) Presentation of Findings**

The first focus group session (Appendix F: 116) provided some ideas about the reasons that these respondents were the perpetrators of name-calling. One might assume that since all nine respondents had been the *victims* of name-calling, this alone would be incentive enough not to be perpetrators. This is not the case and it became clear that the respondents were perpetrators of name-calling because of the interplay between limited conflict resolution skills, the need to retaliate and the projection of anger.

This first focus group session (Appendix F: 116) clearly highlighted the respondent's limited conflict resolution skills. For instance, when discussing justification for name-calling, Jess highlighted, "*... it gives me the right (to call them names) because they called it to me first and it wasn't right to say it to me first ...*" Sally added "*... I usually say it to get back at them. Then maybe 15 minutes later I think oh my gosh why did I say that to the person. I should not have said it, so I try to apologize but the person could still be angry with you ...*" Sue viewed name-calling as a cathartic experience, as an inappropriate release of anger when she said "*... it feels nice because they say something to you and you say it back to them, you kind of get rid of some of the pain ...*" This once again highlighted the need for conflict resolution skills.

Jess highlighted the need for retaliation by adding, "*... then I'd call it to them because I'm heartbroken ... they've made my heart broken ...*" In the second focus group session (Appendix G: 131), Jess added "*... what they said got to me ... it really hurt and it irritated me so much I couldn't just walk away ...*" Vicky re-emphasized the need for retaliation and the projection of anger that occurs, "*... I say it back to someone because of the way I feel. Like the first time I swore, I called her (sister) a bitch, because I did not know how she felt ... which was the first time when I was seven, she just comes up to me and calls me a bitch, so I called her a bitch back. She said it because she was angry with someone else, not at me. So she took her anger out on me and our mother hates that, and she knows that, so I called her a bitch back ...*"

Meg and Jess reemphasized the projection of anger that occurs. Meg highlighted, "*... I called someone a name because if something happened to me like I got a bad mark in an English test and I was very disappointed, eventually it would get to me that I didn't learn hard enough ... so I would take it out on someone else and they would be intimidated because I looked a bit menacing*

*at the time ...” Jess affirmed Meg’s response, “ ... the reason I did it was because I was angry I did something wrong and the teacher shouted at me ... and I thought gosh, you didn’t have to scream at me ... then someone came up to me and asked me for something I didn’t have and I said just get away from me ... then I go oops, I’m sorry and then they say it back to me ... so then I say it back to them ... “*

## **(II) Discussion of Findings**

The above findings pinpoint an aspect of prejudice reduction that has warranted little, if any acclaim, within the literature. This study has highlighted that limited life skills with respect to conflict resolution, communication, and anger management is one of the dominant reasons why children resort to verbalizing prejudicial responses. The findings have lead the researcher to assume that the implementation of such life skills has to be the cornerstone of any prejudice reduction programme.

According to Davis and Porter (in Kaplan, 1997: 247) “ ... by increasing students’ knowledge of non-adversarial conflict resolution, and enhancing their communication, negotiation, and problem-solving skills, mediation can lead to a perception of conflict as a positive force that allows for personal growth and institutional change ...” Existing research (Moore & Whipple, in Kaplan, 1997; Johnson & Johnson, in Kaplan, 1997) reveals mixed results regarding the effectiveness of conflict resolution and peer mediation programmes in school settings. According to Kaplan (1997) such programmes can result in positive effects on school climate and disciplinary practices, on the self-image and confidence of student mediators, and on the longer-term behaviour of student disputants (Chapter 4: 55).

Gentry and Benenson (in Kaplan, 1997) studied whether school mediation training transfers to the home setting. Learners were trained to be conflict managers, and pre-test and post-test questionnaires were administered to the children and their parents. Parents reported that these learners experienced a marked decline in conflicts with their siblings, and that when involved in conflict, they improved their ability to communicate effectively. These parents also reported a decline in the need for their interventions in sibling conflicts, while the learners themselves reported a decline in the intensity of their conflicts (Gentry & Benenson, in Kaplan, 1997).

Further studies (The Ohio Commission on Dispute Resolution and Conflict Management, in Kaplan, 1997) have found that as a result of conflict resolution programmes, learners from reception class to grade three displayed increased acceptance of other children viewed as

'different'; while learners in grades four to six reported an increased eagerness to stop fights and choose non-violent options, and expressed increased confidence in their communication skills (Kaplan, 1997). Kaplan (1997) highlighted areas where mediation has proven to be most needed, namely in name-calling, dealing with rumours and racism.

#### **4.2.5.3. The Effects of Name-calling**

##### **(A) Power and Status to the Perpetrator**

###### **(I) Presentation of Findings**

Power is closely linked to theme of retaliation. The issue of power was first alluded to during our first focus group session (Appendix F: 116). Meg was discussing how it felt to be a victim of name-calling, " ... everybody always does this, then it makes you feel like they are intimidating you if they are older or bigger. They kind of come over to me and call me names and I don't really know what to do ... " Tina, Tracy, Jess and Sue all agreed with Meg's response. In the second focus group session (Appendix G: 131), Imelda stated, " ... say like their friends heard them (being called names) and laughed at them, it makes you feel nice because you want them to have no friends... " In the same session Sue said, " ... you can try and win somebody over if you are by yourself ... you get that nice feeling of power ... " These responses highlight two points: firstly, that the perpetrator is viewed as powerful in comparison to the victim; and secondly, that the victim is left feeling powerless and helpless. It also alludes to the respondent's needs for improved conflict resolution skills.

In the second focus group session (Appendix G: 131), the respondents and the researcher were discussing the "nice" feeling that one experiences when calling others names:

**Researcher:** *Ok, I'm going to say a word tell me if it's linked. Power? Who has the power when calling names: the person calling the name or the person being called the name?*

**Jess:** *The person calling the name.*

**Researcher:** *And that is the nice feeling you get because you are feeling what?*

**Group:** *Power.*

**Researcher:** *You are feeling powerful. Why?*

**Jess:** *Because you called it to them and they are feeling small and you are feeling big.*

**Marcy:** *When you tell them. It's like you are standing up to them and now you are big and they are small.*

**Researcher:** *So you're not going to let them see the pain? So you'd rather say something back to them and have the power?*

**Sue:** *My sister is older than me, so if you say something back it's nice to have the power and make them feel small.*

**Researcher:** *So the power is that nice feeling?*

**Tracy:** *Sometimes I do feel cool but afterwards I feel oh my gosh, why did I just say that?*

**Researcher:** *So the first feeling is power and then afterwards there is guilt?*

**Tracy:** *Yes.*

The theme of power was raised again when discussing group identity and the 'cool group'. Sally commented, " ... they ('cool group') can get people to do stuff for them ... they didn't do their project that the whole grade 6 had to do ... and so they got other people to do it for them ... " Meg reiterated this point, " ... they also had influence over us ... so we will do their projects because we then think we could be part of the cool group, we will be accepted as their friends ... " These statements display the power and status that this 'cool group' warrants. An important consideration is how the out-group members view themselves in comparison to this high-status group. According to Sally " ... I'm friends with Jess and when Marcy (a previous 'cool group' member) came up to us and asked us if she could have break with us, I was surprised ... why would the 'cool group' just come up to us and play with the normal group? "

This issue of power, or rather powerlessness was also evident in discussions about the self-concept and personal identity. When asked, "What do these names mean to you?" Meg replied, " ... It's just that when I get called something, it goes straight. It doesn't go to my head it goes to my heart. Then it just breaks it down. It takes away my self-confidence and that you're trying to be strong. But you're just managing so you're quiet and don't speak out a lot. So you don't ask if you can have break with someone who might be in the cool group". Tina reiterated this when saying, " ... when they call me names I have no pride afterwards. Before that I had, and afterwards I had no pride". These comments reflect the effects that such name-calling could have on an individual, such as damaging their self-concept, their confidence and leaving them with a feeling of powerlessness.

## **(II) Discussion of Findings**

The issues of status and power are closely linked to the Social Identity Theory. Group memberships are important to people because these groups provide them with a sense of personal value and self-worth (Sampson, 1999). By being a member of a group held in high esteem, members themselves feel that they too are held in high esteem. Fiske (in Sampson, 1999) studied how people's status within an organization, where status involved their power over others, affects the kind of identity that tends to predominate (Chapter 2: 24).

Fiske's (in Sampson, 1999) dominant conclusion relating to *this* study is that people with high status and power tend to stereotype those with less power and status, whereas they tend not to be stereotyped by those in positions of lower power. In other words, while those with power treat those with less power in terms of their social identity, the latter tend to treat the powerful in terms of their personal identity (Sampson, 1999).

Sampson (1999) clearly highlights the process involved in looking at why differences can lead to prejudice. People differ from one another in many ways. Socially dominant groups select and highlight certain kinds of differences for two main reasons: firstly, to create a distinct identity for their own group, and secondly, to achieve group aims and purposes. This results in prejudice against others who are 'different' as well as resulting in explanations that justify the socially dominant groups' own interests. Such findings highlight that in addition to life skills training, one needs to institute training around tolerating differences as well as empowerment.

### **(B) Labelling: Disempowerment to the Victim**

#### **(I) Presentation of Findings**

The researcher feels that this labelling is linked to the themes of power and more importantly, powerlessness. A number of respondents alluded to this:

- " ... it feels like someone came and stuck it (the name you have been called) on your back and everybody is calling you that ... it's who you are ..." (Sally)
- " ... when you feel it (the name you have been called), it's inside of you ... and when you're acting it, you're showing other people ..." (Jess)
- " ... you think you are that (the name you have been called) ..." (Marcy)

- “ ... I am one (the name you have been called), or I am acting like one ... so they are actually seeing that quality in me ... ” (Meg)
- “ ... sometimes what makes you call names is if you are playing games and somebody says you are an idiot and then other people guess that you are ... then they think that you really are and start spreading rumours ... then you get cross and start calling them names and spreading rumours ... ” (Imelda)

These statements all highlight the mechanism of labelling. They highlight how the victim is called a name that often results in him/her believing this, and then mirroring what the name means. Often the victim will start acting in accordance with this name.

## **(II) Discussion of Findings**

Theory about juvenile delinquency warrants attention here. The fundamental assumption of the Social Labelling Theory is that through labelling a youth as delinquent, the juvenile justice system serves to increase the likelihood of recidivism (Legler et al, 1996). The more that the youth is exposed to the legal system, the more s/he and the significant people in his/her life come to believe that the ‘deviant’ label is true. For example, labeling can increase a youth’s chances of re-arrest if they begin to believe and act like criminals (Legler et al, 1996). In a similar vein, the more that a child is exposed to stereotyping and name-calling, the greater the chances that s/he will believe the label and begin to act accordingly (Chapter 2: 23).

Rosenthal (in Sampson, 1999) showed how stereotypes lead people to behave in a manner that confirms their stereotyped expectations. The effects of stereotypes on social interaction can be explained in the following manner. Firstly, one may have expectations about others based on stereotypic views of them. Secondly, as a result of these expectations, one behaves in a stereotype-congruent way towards these others. In so doing, one creates circumstances that confirms the stereotypes through how we interact with others, and through how our interpretation leads them to respond accordingly (Sampson, 1999). Such an explanation could illuminate how the issues of prejudice and the labelling are so closely intertwined.

Once again, such issues could be brought to light in a structured life skills programme that would integrate the effects that prejudice has on people, while at the same time looking for solutions to empower learners and enhance their self-concepts so as not to allow prejudice to result in such labelling behaviour.

#### **4.2.6. UTILIZING THE GROUP FORMAT**

##### **(A) The Beginning Stage**

When administering the pre-test questionnaire (Appendix D: 92), members were reluctant to interact. During the first focus group session, the interaction between the members was characterized by ambivalence. On the one hand the respondents appeared eager to be actively involved in the process, but at the same time they were ambivalent with regard to their own involvement and with regard to inter-member involvement (Drower, 1987). Shulman (1979) states the importance of first group meetings because they tend to lay the foundation for future work as well as the development of the group. Heap (1985) suggests the importance of structure in the early stages of the group, as this provides security and direction for the group. As a result, the first session was structured in a manner that encouraged all to participate through highlighting the importance of the group goal, namely the co-construction of a prejudice reduction programme.

##### **(B) The Middle Stage and Work Stage**

The second and third focus group sessions tended to be characterized by initial testing out, conflict, and adjustment of members, as they acquainted themselves with other members and the group as a whole (Toseland & Rivas, in Drower, 1987). The themes of this conflict were trust and confidentiality. It seemed that the dominant conflict tended to be around issues of authority (the researcher versus the respondents), conformity (members being uncertain if they wished to remain in the group) and change (in order for change to occur, members often engaged in activities that exposed their own prejudices and vulnerabilities). Through dealing with the conflict as it emerged, this seemed to increase the sense of safety and containment within the group.

“Through testing, the group is moved towards the development of a more stable social structure and can then begin to work on the specific purposes for which it was formed” (Drower, 1987: 91). This middle period of group life which becomes the ‘work phase’ is thus characterized by task accomplishment and problem-solving (Drower, 1987). The conflict that does occur is seen as a positive dynamic that moves the group towards working on its goals. Group cohesion is established and trust and acceptance is clearly evident (Drower, 1987). This increased cohesion, trust and acceptance became evident during the third focus group session and resulted in the accomplishment of the group task (development of a co-constructed prejudice reduction programme) in the final focus group session (cf. Appendix I: 157).

The emotional content of the group varied initially from anger, frustration, embarrassment and guilt to an increased feeling of cohesion and group identity. This became possible as respondents saw similarities between themselves and other respondents, for example all nine respondents reported to be victims of name-calling. Through sharing their experiences, the respondents were able to identify with other respondents and in so doing were able to engage in a more cohesive manner. There was strong group pressure evident in the third focus group session, when conflict dominated the group resulting in members threatening to quit. The pressure placed on respondents by other respondents resulted in the group's decision to continue with the research process and hence the construction of the prejudice reduction programme.

## **SUMMARY OF CHAPTER**

This chapter has documented the major findings of this study. The chapter began by introducing the reader to the sample profiles. The results were then presented in the form of tables, figures and quotations. The main trends and patterns in the data were discussed with reference to the research objectives. The major findings were:

- Racism is the dominant prejudice of grade 6 girls. Other prejudices around 'physical appearance' were also evident.
- Prejudices are predominantly manifested in the form of name-calling, stereotyping and segregation.
- It is possible to reduce these prejudices within a peer setting.
- The development of a co-constructed prejudice reduction programme could be a viable option in reducing prejudice and in so doing, attempting to ensure the sustainability of desired changes.

In conclusion, this research has uniquely used the focus group approach as a vehicle for prejudice awareness and prejudice reduction. The peer group setting was maximized to bring about transformation of attitudes and to co-construct a prejudice reduction programme. The group process was skilfully used to promote a safe context for this change.

## **CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS**

### **5. INTRODUCTION TO CHAPTER**

This chapter provides the major conclusions that are drawn from this study in respect of the research objectives. The major recommendations are then presented. The chapter is concluded with recommendations regarding further research.

#### **5.1. MAJOR CONCLUSIONS**

**The major conclusions emanating out of this study are:**

- (I) A dominant prejudice of Grade 6 girls is racism.**

Table 2 (Section 4.2.1: 47) highlights the high incidence of racist responses amongst the African and White respondents. The White respondents had the highest number of racially prejudiced responses; the Coloured respondents displayed no racial prejudices. However, Table 3 (Section 4.2.1: 47) displays the high frequency of race being noted in the Picture Categorization Activity. This high frequency was evident across all three racial groups.

- (II) Other prejudices were based on physical appearance, such as hair and physical disability.**

According to Table 3 (Section 4.2.1: 48) it would appear that grade 6 girls are pre-occupied with their self-concept. While this is developmentally appropriate, it could account for the prejudices that seem to exist around physical characteristics. This was also evident in the first focus group session (Appendix F: 116) when discussing the attraction that the 'cool group' seems to hold for out-group members. The physical characteristics of an individual seemed a motivation for the manner in which prejudices were manifested.

- (III) These prejudices are predominantly manifested in the form of name-calling, stereotyping and segregation.**

The researcher initially assumed that the prejudices of the respondents would be manifested in the form of name-calling, stereotyping, segregation and bullying. Section 4.2.2 (52) highlights that

while prejudices tended to be manifested in the form of name-calling (Section 4.2.2.1: 52), stereotyping (Section 4.2.2.3: 57) and segregation (Section 4.2.2.4: 60), there was in fact no evidence of these prejudices being manifested through bullying (Section 4.2.2.2: 55). While bullying was not evident, the extent of physically outbursts in response to prejudicial insults was highlighted by a number of the respondents.

- (IV) This study has shown that it *may* be possible to constructively make use of elements in a peer setting, such as peer input and peer pressure to reduce these prejudices.**

All nine respondents said that their peer groups were perpetrators of name-calling (Section 4.2.3: 60). Stereotyping (Section 4.2.2.3: 57) and segregation (Section 4.2.2.4: 60) are also group phenomena. It could therefore be assumed that because the dominant forms of prejudice are manifested in a group or peer format, then it could be possible and in fact beneficial to reduce these prejudices within a group or peer setting. When school integration occurs in a manner consistent with the Contact Hypothesis (Allport, in Brown, 1995) then improvements in inter-group relationships are likely to occur. An inherent condition of this hypothesis is that a group or peer format is vital, to allow for co-operation to occur. In so doing, multi-cultural awareness can be created and racial attitudes could be transformed.

- (V) The development of a co-constructed prejudice reduction programme may be a viable option in reducing prejudice amongst these respondents, and possibly within this particular school itself.**

Eight of the nine respondents indicated that a prejudice reduction programme was a viable option within their school (Section 4.2.4: 63). Table 7 (65) shows the altered attitudes of the respondents regarding the dominant forms of prejudice since being involved in this study. Of the nine respondents, 58% indicated that they had experienced a positive change in their attitudes regarding the dominant forms of prejudice. All nine respondents indicated that their attitudes regarding name-calling had changed. Table 8 (68 – 69) shows some of the positive changes that have occurred between administering the pre-test and post-test questionnaires. While it is difficult to draw conclusions from such a table, the “process accounts” throughout the four focus group sessions seem to affirm that some attitude change has occurred.

Six of the nine respondents felt that *co-constructing* a prejudice reduction programme, would be successful in meeting its aims of reducing prejudice within this school context (Section 4.2.4.4: 72).

It is hoped that through having the respondents *actively* involved in the development of this programme, the programme would cover aspects relative to *their* needs and as a result could enhance the sustainability of any possible changes.

## **5.2. MAJOR RECOMMENDATIONS**

- (A) That prejudice reduction should form a part of all school curricula. This recommendation is based on the extent of prejudice that was evident amongst these respondents. One can only assume that similar prejudices may be held within other educational settings. The researcher would suggest that school social workers or guidance counsellors could be responsible for implementing this recommendation.
- (B) That extensive use should be made of affective and experiential strategies in teaching learners about prejudice. Such a focus could enhance the sustainability of possible change as opposed to relying on a didactic model. A number of the respondents highlighted that only through *experiencing* prejudice, were they more aware of their own prejudicial responses. Both school educational staff and therapeutic staff could engage in implementing this recommendation.
- (C) That prior to instituting a prejudice reduction programme, greater emphasis should be placed on life skills training for learners, that encompasses: anger management, open communication skills, conflict management, assertiveness training and self-esteem building. Within the questionnaires and focus group discussions, it became clear the extent to which many of these respondents had insufficient coping skills to deal appropriately with anger or conflict situations. It is often *these* elements that would form the basis of prejudicial behaviour. Both guidance counsellors and teachers could be involved in instituting such life skills training.
- (D) That prior to integrating different race groups in a prejudice reduction programme, preparation with '*same race*' groups should precede any form of intervention so as to allow ventilation and catharsis to occur in a safe manner. This recommendation is based on the fact that at times, respondents were reluctant to speak honestly for fear of offending other racial groups. Through first engaging in '*same race*' groups, respondents could benefit from having their thoughts and feelings normalized and

universalised so as to allow for more open communication in later groups involving different race groups.

- (E) That should prejudice reduction programmes be implemented in schools, the material should be updated on a regular basis via the use of focus group sessions with learners. The only manner, in which such programmes could be effective, is if they are dealing with current difficulties with which learners are faced. There is little point in dealing with issues that are irrelevant the learner's daily concerns.
- (F) That where possible, classroom interaction should involve co-operative learning groups based on the premises of the Contact Hypothesis. The premises of the Contact Hypothesis have proven success. One should tackle the problem of prejudice as holistically as possible. In other words, the content of the prejudice reduction programmes should be complemented within the classroom interaction. Educators could be responsible for implementing these premises within the class situation.
- (G) That teaching staff should undergo training that firstly alerts them to their own prejudices, and secondly that focuses on prejudice reduction and tolerance within the classroom setting. Motivation for such a recommendation would once again be concerned with dealing with prejudice as holistically as possible and engaging all relevant role-players. Outside conflict management organisations could conduct such training.
- (H) That parent education groups could be beneficial in alerting parents to their own prejudices as well as educating them about how such prejudices could influence their child's interaction with others. Within the focus group discussions, a number of respondents mentioned how their attitudes are guided by those of other family members or familial role models. Through creating awareness in parents or care givers, this could limit the counteractive impact that such prejudices could have on the prejudice reduction initiatives implemented by schools. Once again, conflict management organisations could conduct such training.

### **5.3. RECOMMENDATIONS REGARDING FUTURE RESEARCH**

- More extensive research is needed about the prejudices of *minority* group children.
- Further research is required to address the need to develop culturally specific mediation models that could be instituted prior to the implementation of prejudice reduction strategies.
- Research is needed to assess the effects of parent training and intervention in reducing prejudice within children.

### **SUMMARY OF CHAPTER**

This chapter began by highlighting the major conclusions emanating from this study. The major recommendations based on these conclusions were then provided. This chapter was concluded by pinpointing areas requiring future research in this field of prejudice in children.

University of Capetown

## **Appendix A: Letter addressed to Respondents' Parents**

Dear Parents,

We have become aware of the increasing incidence of prejudice that is being manifested within our school, for example in the form of name-calling and bullying. Due to our concern, the school has decided to launch an initiative to assist our girls in dealing with such prejudice and discrimination.

The first component of this initiative will be to work with a group of girls to assist us in understanding their experiences of prejudice. The second component will involve empowering these girls to co-construct a prejudice reduction programme that could then be utilized with other learners within our school at a later stage.

Your daughter's class has been randomly selected for this exercise. I have approached her class and asked for any volunteers eager to participate in such a programme. Your daughter has displayed keen interest to be involved. We therefore request your permission for her involvement in this exciting initiative. Should you have any queries or concerns regarding this programme, please feel free to contact me at the school.

Yours faithfully,

Amanda Steel (School Social Worker)  
B.Soc.Sc (SW). HONS (Clin).

-----  
I hereby give permission for \_\_\_\_\_ to attend the prejudice reduction initiative.

**Parents Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

# CONSENT FORM

**THIS FORM IS TO STATE THAT I,  
\_\_\_\_\_, HAVE AGREED TO BE  
INVOLVED IN THE PREJUDICE REDUCTION PROGRAMME BEING  
RUN AT MY SCHOOL.**

**I AGREE THAT I HAVE VOLUNTEERED FOR THIS PROGRAMME  
AND THAT CLEAR INFORMATION HAS BEEN PROVIDED ABOUT  
WHAT IS EXPECTED OF ME. I HAVE ALSO HAD THE  
OPPORTUNITY TO ASK ANY QUESTIONS THAT I MAY HAVE.**

**I AGREE THAT ALL INFORMATION WILL REMAIN  
CONFIDENTIAL.**

SIGNED: \_\_\_\_\_ AT MY SCHOOL  
ON \_\_\_\_\_

### **Appendix C: Altemeyer's Manitoba Prejudice Scale**

1. There are entirely too many Chinese students being allowed to attend university in Canada.
2. Canadians are not any better than all the rest of the people in the world. \*
3. The main reason certain groups like our native Indians end up in slums, is because of the prejudice on the part of White people \*
4. There are far too many Jews in positions of power in our country.
5. Foreign religions like Hinduism, Judaism, and Islam are not as close to God's truth as Christianity, nor do they produce as much good behaviour in the world.
6. Canada should open its doors to more immigration from the West Indies. \*
7. Certain races of people clearly do *not* have the natural intelligence and "get up and go" of the White race.
8. The Filipinos and other Asians who have recently moved to Canada have proven themselves to be industrious citizens, and many more should be invited in. \*
9. It's good to live in a country where there are so many minority groups present, like the Indians, Chinese, and Blacks. \*
10. There are entirely too many people from the wrong sorts of places being admitted into Canada now.
11. No race on earth is as good, hardworking, and noble as the White race.
12. Jews can be trusted as much as anyone else. \*
13. As a group, Indians and Metis are naturally lazy, promiscuous, and irresponsible.
14. Canada should open its doors to more immigration from India and Africa. \*
15. Black people, as a rule are, by their nature, more violent than White people.
16. The Pakistanis and East Indians who have recently come to Canada have mainly brought disease, ignorance, and crime with them.
17. Much of the White race's accomplishments have occurred because it has continually exploited the other races. \*
18. More Chinese, Arabs and Sikhs should be recruited for our medical, pharmacy, engineering, and other professional schools. \*
19. It is a waste of time to train certain races for good jobs; they simply don't have the drive and determination it takes to learn a complicated skill.
20. There is nothing wrong with intermarriage among the races. \*

\* Item is worded in the contrait direction; that is, the prejudiced response is to disagree.

**Source:** Altemeyer, B. (1988) **Enemies of Freedom: Understanding Right Wing Authoritarianism.** London: Jossey-Bass Publishers.

## **Appendix D: Pre-test Questionnaire**

### **'EXPLORING THE POTENTIAL OF A PREJUDICE REDUCTION PROGRAMME AT A GIRLS' JUNIOR SCHOOL'**

***A minor dissertation submitted by Amanda Steel in partial fulfillment of the requirements for the award of the Degree of Master of Clinical Social Work.***

#### **The Purpose of this Study**

- To explore what the dominant prejudices of grade 6 girls are.
- To examine how these prejudices are manifested.
- To investigate whether these prejudices could be reduced in a peer setting.
- To discover whether the development of a co-constructed prejudice reduction programme would be a viable option in reducing prejudice.

#### **Information regarding this Questionnaire:**

- All nine respondents have been selected from Grade 6L via the use of an availability sample.
- Your frank responses will be helpful in developing a prejudice reduction programme at the school.
- Information will remain confidential at all times. At no time will any respondents' identity be revealed.
- Please answer each question in accordance with the instructions. The researcher will be available for clarification where required.
- The completion time for this questionnaire is approximately 1 hour.

*Thank you for your time and co-operation.*

**Section A: Identifying Information about Yourself**

1. Name: \_\_\_\_\_
2. Pseudonym: \_\_\_\_\_
3. Age:
4. Race: \_\_\_\_\_
5. Ethnic Group: \_\_\_\_\_
6. Religion: \_\_\_\_\_
7. Home Language: \_\_\_\_\_
8. Area where you live: \_\_\_\_\_

**Section B: Information about your Family**

9. Are both your parents living in the same house as you?

Yes

No

10. If yes, describe the family atmosphere: \_\_\_\_\_

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11. If no, explain why: \_\_\_\_\_

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12. How many brothers and sisters do you have and what are their ages? \_\_\_\_\_

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13. Who do you live with? \_\_\_\_\_  
\_\_\_\_\_

14. How many people work in your family?

15. What kind of work do they do?

- Father: \_\_\_\_\_
- Mother: \_\_\_\_\_
- Sister/s: \_\_\_\_\_
- Brother/s: \_\_\_\_\_

16. How many cars does your family own?

17. Do you think that your family is: (Please tick one block only)

- Rich
- Medium income / managing
- Poor

18. Please explain your reasons for ticking this box: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Section C: Getting to know more about You**

19. Use 5 words to describe yourself \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

20. Please explain your choice of words: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

21. Who are your friends at school? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

22. Why have you chosen them to be your friends? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

23. What do you like best about these friends? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

24. What do you like least about these friends? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

25. What do you enjoy doing in your spare time? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

26. Is there anything else that you want to tell me about yourself? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Section D: Understanding your Experiences about Prejudice**

27. Tell me what you understand about the meaning of the word 'prejudice'? \_\_\_\_\_

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**Name-calling**

28. Have you ever been called names?

Yes

Unsure

No

**IF YES:**

29. Please give examples of these names \_\_\_\_\_

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30. Who called you these names? \_\_\_\_\_

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31. What do you think people think about you when they call you these names? \_\_\_\_\_

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32. How did you feel being called these names \_\_\_\_\_

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33. Were you on your own when being called these names? \_\_\_\_\_

34. Has your best friend also been called names? \_\_\_\_\_

35. Have you ever called *other* people names?

Yes

Unsure

No

**IF YES:**

36. To whom did you call these names? \_\_\_\_\_

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37. What is it about these people that make you call them names? \_\_\_\_\_

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38. What words did you use? \_\_\_\_\_

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39. Where did you learn these words? \_\_\_\_\_

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40. What do these words mean for you? \_\_\_\_\_

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41. How do you feel when you call someone these names? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

42. Do you know if some of your friends also call others names? \_\_\_\_\_

43. Is your best friend also involved in name-calling? \_\_\_\_\_

44. Are you alone when calling other people names?  
Yes  No

45. If no, who else is with you when calling names? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Bullying**

46. Has anyone ever bullied you?  
Yes  Unsure  No

47. If yes, please share your experience: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

48. Who was bullying you? \_\_\_\_\_  
\_\_\_\_\_

49. Have you ever shared this experience with anyone? \_\_\_\_\_

50. How did you feel when being bullied? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

51. What did this person/people do to you? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

52. Were you on your own when being bullied?  
Yes       Unsure       No

53. If no, please explain whom you were with: \_\_\_\_\_  
\_\_\_\_\_

54. What do you think people think about you when they bully you? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

55. Has your best friend also been bullied?  
Yes       Unsure       No

56. Have *you* ever bullied anyone?  
Yes       Unsure       No

57. If yes, please share your experience: \_\_\_\_\_

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58. Who were you bullying? \_\_\_\_\_

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59. What did you do to this person/people? \_\_\_\_\_

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60. Have you ever shared this experience with anyone? \_\_\_\_\_

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61. How did you feel when bullying someone? \_\_\_\_\_

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62. Were you on your own when bullying someone else?

Yes

Unsure

No

63. If no, please explain whom you were with: \_\_\_\_\_

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64. What do you think about that person when you are bullying them? \_\_\_\_\_

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65. Does your best friend also bully other people?

Yes

Unsure

No

**Segregation**

66. Describe the group of friends that you belong to: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

67. Do you:   
stick with your own group of friends

**OR**

move between different groups of friends

68. What happens if someone who is not usually in your group wishes to join your group?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

69. Have you ever tried to join another group?  
Yes       Unsure       No

70. If yes, how did they react? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

71. If no, why have you not tried to join another group? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

72. How do you treat other people from 'cool' groups? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

73. How do you treat other people from groups that are not 'cool'? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Section E: Solutions to Reduce the Problem of Prejudice**

74. Give your ideas about how prejudice could be reduced at your school: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**A prejudice reduction programme takes place in a group format. It is aimed to help learners to appreciate the differences between people and to assist learners to study together in an improved environment.**

75. Do you think that a prejudice reduction programme could be successful in reducing prejudice at your school?  
Yes       Unsure       No

76. Please explain the reasons for your answer: \_\_\_\_\_  
\_\_\_\_\_

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77. Would it be helpful working together in a group to try and change people's attitudes and behaviour regarding prejudice?

Yes

Unsure

No

78. Please explain your answer: \_\_\_\_\_

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79. What are the possible themes that we could work on in the prejudice reduction programme? (*Tick as many blocks as you wish*)

Name-calling	<input type="checkbox"/>
Bullying	<input type="checkbox"/>
Segregation	<input type="checkbox"/>
Racism	<input type="checkbox"/>
Other	<input type="checkbox"/>

Please Specify: \_\_\_\_\_

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## **Section F: Understanding your Opinion**

***Please read the following sentences and tick if you strongly agree, agree, disagree, or strongly disagree with each sentence.***

80. There are too many 'non-White' learners being allowed to attend our school.

**Strongly agree                      Agree                      Disagree                      Strongly disagree**

81. 'White' people want power, privilege, and do not want to share.

**Strongly agree                      Agree                      Disagree                      Strongly disagree**

82. 'African' people are lazy, irresponsible, and talk too loudly.

**Strongly agree                      Agree                      Disagree                      Strongly disagree**

83. 'Coloured' people do not know if they are Black or White.

**Strongly agree                      Agree                      Disagree                      Strongly disagree**

84. It is a waste of time to train other races for good jobs. They simply don't have the knowledge and determination it takes to learn a complicated skill.

**Strongly agree                      Agree                      Disagree                      Strongly disagree**

85. There is nothing wrong with intermarriage among the races.

**Strongly agree                      Agree                      Disagree                      Strongly disagree**

86. No one on earth is as good, hardworking, and noble as my race.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

87. Schools should be divided along religious lines, e.g. Jews go to a Jewish school, Muslims go to a Muslim school, and Christians go to a Christian school.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

88. Muslims are better people than Christians.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

89. Christians are more religious than Jews.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

90. It is good to live in a country where there are so many different cultural groups present (for example, Portuguese, Hindu, Indian etc.)

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

91. People who do not have English as a first language should not attend our school.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

92. All 'Coloured' and 'White' people should learn to speak an 'African' language.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

93. Afrikaans should no longer be taught in schools.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

94. Old people have nothing to offer our country.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

95. All old people belong in Old Age Homes.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

96. People with physical disabilities should be in special schools.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

97. Thin people are more beautiful than fat people.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

98. Having blue eyes and straight hair is the only sign of beauty.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

99. The lighter a person's skin colour, the more beautiful they are.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

100.            Men should have higher paid jobs than women because they work harder.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

101. This country needs more women in jobs such as mining and construction.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

102. It is wrong for a woman to earn more money than a man.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

103. Poor people should not be attending our school.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

104. Wearing *Diesel* jeans and *Caterpillar* shoes makes you rich and powerful.

**Strongly agree**                      **Agree**                      **Disagree**                      **Strongly disagree**

105. The respect that a person deserves is determined by:

**(Please tick as many options as you wish)**

Where they live

The number of cars that they own

The clothing that they wear

The number of children that they have

The amount of cattle that they own

Their morals, values and beliefs

Their attitude and behaviour

Other

<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

Please specify: \_\_\_\_\_

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*Thank you for your time and co-operation.*

## **Appendix E: Post-test Questionnaire**

### **'EXPLORING THE POTENTIAL OF A PREJUDICE REDUCTION PROGRAMME AT A GIRLS' JUNIOR SCHOOL'**

***A minor dissertation submitted by Amanda Steel in partial fulfillment of the requirements for the award of the Degree of Master of Clinical Social Work.***

#### **The Purpose of this Study**

- To explore what the dominant prejudices of grade 6 girls are.
- To examine how these prejudices are manifested.
- To investigate whether these prejudices could be reduced in a peer setting.
- To discover whether the development of a co-constructed prejudice reduction programme would be a viable option.

#### **Information regarding this Questionnaire:**

- All nine respondents have been selected from Grade 6L via the use of an availability sample.
- Information will remain confidential at all times. At no time will any respondents' identity be revealed.
- Your frank responses will be helpful in developing a prejudice reduction programme at the school.
- Please answer each question in accordance with the instructions. The researcher will be available for clarification where required.
- The completion time for this questionnaire is approximately 30 minutes.

*Thank you for your time and co-operation.*

**Understanding your Experiences**

1. Please explain your experience of being involved in this programme: \_\_\_\_\_

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2. What were your reasons for volunteering to be in this programme? \_\_\_\_\_

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3. What were your expectations of this programme? \_\_\_\_\_

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4. Did this programme meet your expectations?

Yes

Unsure

No

4.1. Please explain the reasons for your above answer: \_\_\_\_\_

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5. What have been good or positive things about being involved in this programme? \_\_\_\_\_

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6. What have been bad or negative things about being involved in this programme? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. What changes would you make to improve this programme? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Understanding your Ideas and Opinions**

8. *During our time together we have focused on a number of issues. Please state if you have experienced any changes in your ideas or opinions about:*

8.1. **Name-calling**      Yes       Unsure       No

Please explain your above answer: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.2. **Bullying**      Yes       Unsure       No

Please explain your above answer: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.3. **Segregation**      Yes       Unsure       No

Please explain your above answer: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.4. **Racism**      Yes       Unsure       No

Please explain your above answer: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9. Have you changed your ideas or opinions about anything else that came up during our discussions?

Yes       Unsure       No

9.1. **If yes, please explain your answer:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10. Have other people called you names since being involved in this programme?

Yes       Unsure       No

10.1. **If yes, how did you respond?** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10.2. Have you called other people names since being involved in this programme?

Yes

Unsure

No

10.3. If yes, please explain what happened: \_\_\_\_\_

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10.4. Have you been bullied by anyone since being involved in this programme?

Yes

Unsure

No

10.5. If yes, how did you respond? \_\_\_\_\_

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10.6. Have you bullied anyone since being involved in this programme?

Yes

Unsure

No

10.7. If yes, please explain what happened: \_\_\_\_\_

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11. **Think about other groups of girls at your school.**

11.1. Have your ideas and opinions about these other groups changed, or remained the same?

Changed

Remained the same

11.2. If your ideas have changed, in what way? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**12. Think about other race groups at your school.**

12.1. Have your ideas and opinions about these other race groups changed, or remained the same?

Changed       Remained the same

12.2. If your ideas have changed, in what way? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**13. Please read the following sentences and tick if you strongly agree, agree, disagree, or strongly disagree with each sentence.**

13.1. There are too many 'non-White' learners being allowed to attend our school.

**Strongly agree      Agree      Disagree      Strongly disagree**

13.2. 'White' people want power, privilege, and do not want to share.

**Strongly agree      Agree      Disagree      Strongly disagree**

13.3. 'African' people are lazy, irresponsible, and talk too loudly.

**Strongly agree      Agree      Disagree      Strongly disagree**

13.4. 'Coloured' people do not know if they are Black or White.

**Strongly agree                  Agree                  Disagree                  Strongly disagree**

13.5. It is a waste of time to train other races for good jobs. They simply don't have the knowledge and determination it takes to learn a complicated skill.

**Strongly agree                  Agree                  Disagree                  Strongly disagree**

13.6. There is nothing wrong with intermarriage among the races.

**Strongly agree                  Agree                  Disagree                  Strongly disagree**

13.7. No one on earth is as good, hardworking, and noble as my race.

**Strongly agree                  Agree                  Disagree                  Strongly disagree**

**Developing our own Programme**

**14. Think about the programme that we have constructed.**

14.1. What do you think that the aim of our programme is? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14.2. Do you think that our programme will be successful in achieving this aim?

Yes                   Unsure                   No

14.3. Please explain your above answer: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14.4. What do you feel the good or positive aspects will be about our programme? \_\_\_\_\_

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14.5. What do you feel the bad or negative aspects will be about our programme? \_\_\_\_\_

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14.6. If you could make any last minute changes to our programme, what would they be?

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*Thank you for your time and co-operation.*

University of Cape Town

## **Appendix F: Focus Group Session One**

### **Activity: Categorization**

**Researcher:** The next thing that I want you to do is look at this doll. Ok – I want you to pretend that this doll is a person you really don't like – we all have people we really don't like – so picture them here. I want to know what names you have called them when they have made you really angry or have said something to hurt your feelings.

**Vicky:** You're so rude

**Meg:** Bitch

**Tina:** Crazy bitch

**Sue:** Fucker

**Marcy:** Loser

**Sally:** I can't think of anything

**Tracy:** Lesbian

**Jess:** Shit head

**Vicky:** Damn retard

**Meg:** Bloody bitch

**Jess:** You're crazy

**Vicky:** Retard

**Jess:** Upside down bitch

**Imelda:** Vark

**Sally:** Stupid

**Sally:** Gay

**Jess:** Fool

**Sue:** Crazy

**Tina:** Stupid bitch

**Jess:** Mentally disturbed

**Jess:** Stuck up low life brat

**Meg:** Loser

**Imelda:** Piece of shit

**Meg:** Big head

**Researcher:** Ok stop there lets change things around: I now want to know what people have called you. So imagine your face is on this doll. Go around in a circle and say the names that you have been called.

**Meg:** Fucking bitch

**Sally:** Bitch

**Tracy:** I can't think of anything

**Jess:** Low life bitch

**Vicky:** Low life bitch  
**Sue:** Bitch  
**Tina:** Stuck up  
**Imelda:** Fucking loser  
**Marcy:** Bitch  
**Tracy:** Bitch

**Researcher:** Any other names?

**Jess:** Retard  
**Tina:** Stuck up  
**Tracy:** Versin  
**Jess:** Anorexic monkey  
**Imelda:** Neigh  
**Sue:** Asshole and boff  
**Vicky:** Retard  
**Marcy:** Asshole  
**Meg:** Fool  
**Meg:** Loser  
**Vicky:** Shorty  
**Tracy:** Fat ass chick  
**Marcy:** Bitch  
**Imelda:** Idiot  
**Jess:** Stupid fool  
**Sue:** Loser

**Researcher:** Ok stop there, how did that feel?

**Meg:** Terrible

**Researcher:** What was terrible?

**Meg:** I don't know – there were adults around.

**Researcher:** So a bit awkward?

**Stacey:** I'm not used to swearing with you.

**Researcher:** True, so you've got me here now.

**Sally:** It feels weird to say it.

**Researcher:** So maybe it's the first time you're saying it out loud?

**Jess:** I feel terrible, I feel that some people may hate me for what I said.

**Researcher:** That's a good point: do others of you feel that way. Think of the names you have called other people. Do you think they will hate you for what you said?

**Jess:** Yes

**Tracy:** No

**Researcher:** There are some no's but mostly yes's.

**Researcher:** Ok what I want you to do, is each take a label.

**Meg:** This feels weird.

**Researcher:** What feels weird?

**Meg:** Saying stuff, I don't know.

**Tracy:** It feels lekker.

**Researcher:** Ok, so some people are saying it feels weird and others are saying it feels lekker.

**Researcher:** Ok, so it's feeling weird – what are some of the reason's it's feeling weird?

**Imelda:** Because we don't swear in front of an adult.

**Researcher:** I know there is an adult in the room.

**Tina:** If someone in this room called you a name – you can't take it back.

**Researcher:** Right – you've said it out loud.

**Sally:** You've never sworn a lot.

**Researcher:** So it may be the first time or you may never have done it much. Or spoken about it.

**Researcher:** Is it the first time for others of you? Have others done it before?

**Sue:** I'm worried about what you will think.

**Researcher:** So you're wondering what I will think?

**Vicky:** For me it's kind of normal, Ok, because my sister and I fight a lot and then we end up swearing at each other and my parents are used to that environment, so they just let it be.

**Researcher:** Ok.

**Marcy:** I've said it before but I didn't mean it.

**Researcher:** So you've heard and said it before but you're feeling weird.

**Sue:** I feel weird writing stuff down and saying it.

**Researcher:** It's very different writing stuff down and thinking it to saying it out loud.

**Researcher:** I want you to think of one word you have been called, the worst word you have been called and write it down.

**Tina:** Can I write: "you stuck up bitch"?

**Researcher:** If that's what you've been called.

**Tracy:** Can I be honest?

**Researcher:** That's the point – I want you to be as honest as you can possibly be.

**Vicky:** Can it be as many words?

**Researcher:** Yes – well like Tina said if the name you were called is 'you stuck up bitch' then that's how you write it.

**Researcher:** Right has everybody finished writing on the label?

**Tracy:** What about spelling?

**Researcher:** Spelling doesn't matter.

**Researcher:** Right, everybody peel off the back of their label and stick it on your forehead.

**Meg:** Oh no.

**Researcher:** I know you must all be feeling very embarrassed at the moment but what we are going to do now is go around in a circle and say the words we have written on our label.

**Researcher:** So what you are going to say is: ' I am a ... ' what ever is written on your label.

**Jess:** No

**Sue:** I am a fucking bitch boff

**Vicky:** I am a mother-fucking bitch

**Jess:** I am an anorexic monkey. And I am a fucking bitch

**Tracy:** I am a poes

**Sally:** I am a fish face. And a stuck up bitch

**Meg:** I am a bloody fucking shitty loser

**Marcy:** I am a fucking bitch

**Tina:** I am a stuck up bitch

**Imelda:** I am a poes

**Researcher:** Keep the sticker on your forehead.

**Tracy:** Why can't we take it off – I think it's going to pull off my eyebrows!

**Researcher:** I don't think you are worried about it pulling off your eyebrows. I think it's because it's not nice to have it on your forehead.

**Researcher:** How does it feel? I don't want to hear sticky, I want to know how does it feel, what does the name feel like?

**Meg:** Embarrassing

**Researcher:** Why?

**Meg:** If someone calls you that you have to kind of act all strong or something. I don't know.

**Sally:** It feels like someone came and stuck it on your back and everybody is calling you that. It's who you are.

**Researcher:** So because someone called you that, it's right?

**Tracy:** Some people do that.

**Researcher:** Do what?

**Tracy:** They come after you. It's like when people stick Prestic on your back and stick it on your back, and everybody is calling you that.

**Researcher:** So – how many of you have had a label put on you before?

Meg, Sally, Tracy, Sue, Tina, Marcy.

**Researcher:** Ok going back to the question, I want to know how does it make you feel being called that name?

**Jess:** Upset

**Marcy:** Embarrassed

**Vicky:** Angry, because sometimes the person has no reason for calling you that. They just call me that because they are angry at someone else; they come in and take out their anger on you.

**Jess:** Heart broken and angry, it is not their right. People call them names and it's not their right to. And then they do it to someone else.

**Tracy:** I know that for example, some people were calling me 'lesbian' and I know it's not true.

**Meg:** I feel like a little piece of nothing. Everybody always does this then it makes you feel like they are intimidating you if they are older or bigger. They kind of come over to me and call me names and I don't really know what to do.

**Researcher:** That's a good point they actually are intimidating you: who else feels intimidated?

Meg, Tina, Tracy, Jess, Sue.

**Jess:** I also start believing it because I feel that. I've said that to those people before, and I feel guilty and then I start thinking I am one of them, 'cause now I am feeling guilty.

**Researcher:** Here's my question to you. You guys are saying to me now: if you are called a name you start feeling and believing it, then you're going to start acting it.

**Vicky:** I just want to ask a question about what people were calling Stacey

**Researcher:** Hold on to that and we will come back to it.

**Jess:** When you feel it, it's inside of you and when you are acting it, you're showing other people and then you're making them feel cross.

**Sally:** Like sometimes if someone calls me a name, I don't know if you can say that I am acting it?

**Researcher:** That's a good point. Maybe you're feeling like a fish face but your reaction is that you are feeling hurt and angry and so you might take it out on someone else. Very good point.

**Researcher:** Any other comments you would like to make?

**Sue:** I feel scared that people won't like me.

**Researcher:** Very good point, it's similar to what Tracy said earlier, that people might start believing that of you.

**Sue:** Yes

**Tracy:** I'm also scared that people will start spreading rumours about me.

**Researcher:** Who else has had rumours spread about them? Everybody except Imelda.

**Researcher:** So it seems that this makes people react, feel hurt and get angry or start acting like that or spreading rumours.

**Imelda:** I feel like a little bit normal because then I have a reason to say things back to them.

**Researcher:** So you're saying if someone calls you a name that gives you a reason to call him or her something. That's a good point, they have given you reason to be angry?

**Tina:** They want to get back at them. Say they ask you for help and you don't help them. They say that's for not helping me.

**Researcher:** Good

**Marcy:** You think you are that.

**Researcher:** So if you hear it enough, you start believing that you are that.

**Researcher:** Who else has had that experience?

Meg, Sally, Tracy, Jess, Vicky, Sue, Imelda, Tina, Marcy.

**Researcher:** So you've all had that experience. You've all been called names and started believing it. Tracy mentioned earlier that she had been called a lesbian a lot.

**Researcher:** Ok my next question is: who calls you these names?

**Vicky:** My sister

**Sue:** My sister and brother

**Tracy:** My sister and my cousins

**Researcher:** And at school?

**Tracy:** Yes

**Sally:** Mostly in grade 5, there were a few of my old friends that were doing it.

**Marcy:** My old fiends - some of them, I heard rumours about me.

**Meg:** I get called rude names, um sometimes by M or K. They are part of the 'cool group' as such. They call me names such as 'freckle face'.

**Researcher:** Who else has had problems with the so-called 'cool group'?

Marcy, Tina, Sue.

**Vicky:** I used to have problems with the 'cool group'

**Researcher:** Not any more?

**Vicky:** They are fiends with me now.

**Sally:** My sister and my cousins call me these names.

**Tracy:** My sister and the cool group – M and K.

**Researcher:** Who else?

**Whole group:** Imelda and MB.

**Researcher:** Ok who in this group is in the 'cool group'?

**Marcy:** I used to be.

**Researcher:** Were you involved in calling names?

**Marcy:** Yes but then I stopped. I realized that I was being mean to other people, so I stopped.

**Researcher:** Who else is in the cool group?

**Jess:** They used to be mean to me and now sometimes I have lunch with them. And I still do when I want to

**Researcher:** Ok, who else is part of the 'cool group'?

**Vicky:** Ok last year I slapped M because she kicked me and then I apologized

**Researcher:** Who else is part of the 'cool group'?

**Imelda:** Me

**Researcher:** Are you a big part of the 'cool group'?

**Imelda:** Yes

**Researcher:** Ok so what makes them the 'cool group'?

**Meg:** They have got everything they want and they have designer brands and they have boyfriends. They have a cool attitude and they have nice hair and they always look so nice. It's not so much what's on the inside of them.

**Sue:** Yes, it's everything that is outside.

**Meg:** It's the outside. It's not really their values.

**Sally:** They can get people to do stuff for them. They didn't do their project that the whole grade 6 had to do. And so they got other people to do it for them. The colouring and stuff.

**Researcher:** How do they do that?

**Sally:** They just ask and they do it.

**Tina:** 'Cause they are the 'cool group' and if they don't do it, no one else will like them.

**Tracy:** I agree with Tina and Sally. And also there used to be a leader, K but I don't think they have one any more. And when I was friends with her I asked her why and she said for e.g. if I ask one of the girls in the group for money – like R5 or whatever, that girl just has to say yes or she'll be kicked out. I said no because I needed to keep my money to go on the bus.

**Researcher:** Ok, surely it must be more than that, because they get other people to do their work for them. What makes people do it?

**Tina:** Say a girl has done something and they know then they say if you don't do it I will tell the teacher.

**Researcher:** So they hold things over your head. Who else has had that experience?

**Meg:** They also had influence over us. So we will do their projects because we then think we could be part of the 'cool group', we will be accepted as their friends.

**Marcy:** I didn't mean to hurt anybody; I was just saying that we hang around. Not in school, out of school and go shopping and stuff. And then she wouldn't let everybody join and then we had all sorts of problems with the boys and stuff. And so I just left the group.

**Researcher:** It must have taken a lot of courage

**Marcy:** During that time M and I were fighting the whole of last year and this year I just gave up.

**Tina:** The way they go on and say if you don't do what they want they hate you and you can't join the club.

**Tracy:** Also they are the popular kids and if you just mention their names to somebody they all know her.

**Sally:** If you have real friends, I like play with Jess. I'm friends with Jess and when Marcy came to us and asked us if she could have break with us, I was surprised. I thought she wanted something from us. 'Cause why would the 'cool group' just come up to us and play with the 'normal group'?

**Researcher:** So that was a big thing?

**Jess:** I don't think there is any difference between the 'cool group' and the 'normal group'. I think they are all the same. K and M aren't better than us. We are all equal. It's not that I want to be in the cool group; it's just that the way they are acting towards me is nice. They haven't done anything bad to me.

**Researcher:** Ok let's get back to the activity. You all have a label on our head. Has everybody had a chance to say what they want to say?

**Vicky:** I've heard Jess being called an 'anorexic monkey'.

**Sally:** To add to that I heard R and C telling other girls stuff about me, and K and M have been spreading rumours all over the school.

**Meg:** To add to that, C often calls me, well not often, but she calls me names.

**Researcher:** Now what I want to know is: people have called you these names. I want to know if you get called these names more often at school or at home. We are going to go round in a circle.

**Marcy:** School

**Tina:** School

**Imelda:** School

**Vicky:** Home

**Sue:** School

**Jess:** School

**Tracy:** Home

**Sally:** Home and school

**Meg:** School

**Researcher:** We have got a mix between school and home. Ok. So what do these names mean to you. Just take a minute and think about it. What does it mean to you to have a name on your forehead?

**Jess:** It means I'm not right. That I am one of them. That I am an anorexic monkey: like I'm with people who are like that.

**Meg:** it's just that when I get called something, it goes straight. It doesn't go to my head it goes to my heart. Then it just breaks it down. It takes away my self-confidence and that you're trying to be strong. But you're just managing so you're quiet and don't speak out a lot. So you don't ask if you can have break with someone who might be in the 'cool group'.

**Researcher:** That's a very good point. Who else has experienced that?

Everybody except Vicky.

**Researcher:** Does anybody have anything they would like to add here?

**Tina:** Yes, when they call me names I have no pride afterwards. Before that I had, and afterwards I had no pride.

**Sue:** Say someone calls me a boff. It's like I can't help what marks I get. I'm just going to fail something for them.

**Researcher:** So they are insulting you.

**Sue:** Yes.

**Vicky:** If someone calls me a bitch. I feel the reason I'm a bitch is because you're bitchy to me.

**Researcher:** What does it mean to be a bitch?

**Vicky:** It means, I'm mean to them and I don't have any feelings for them.

**Tracy:** I feel stupid

**Jess:** It's like when people call me an anorexic monkey. I can't help the way I look. I can't get fat and I feel sorry for people who are fat but I say to them: I wish I was a little chubby and they say: You just want to go and show off to everyone and I don't and it's like it's not right for them to call me a monkey.

**Researcher:** Good point.

**Sally:** When somebody calls me a bitch. My sister told me: You don't have to worry about it because it means: Beautiful, intelligent, talented, cute and honest.

**Researcher:** Here's my question: how many of you feel: beautiful, intelligent, talented, cute and honest when you get called a bitch. How many of you feel like that? How many of you honestly feel like that? So you get called a bitch and the first thing you think is damn, I'm so beautiful!

Hands up: Marcy, Imelda, Vicky, Jess and Tracy.

**Researcher:** Really, because I've been called a bitch before and the last thing I felt was beautiful. I might have that response later. They might have just said that to upset me, but actually I'm hurt. Your first response when you get called a fucking bitch is what?

**Meg:** I am one, or I am acting like one. So they are actually seeing that quality in me. I am a fucking bitch or they wouldn't call me that. Or they could be making it up.

**Tina:** Other people don't know me, like M, who doesn't know me or I don't have break with them. They call me that and I think they think that. But if my friends call me that I take it as a joke.

**Researcher:** So it depends who calls you that? Good point. Ok last points.

**Marcy:** I don't show anything on the outside. So you go thank you I am a beautiful, intelligent, talented, cute and honest.

**Researcher:** What about inside?

**Marcy:** It hurts.

**Researcher:** So it hurts inside but to the outside you are showing that it's not affecting you.

**Marcy:** Yes.

**Researcher:** Who else feels like that?

Everybody except Vicky and Imelda.

**Sue:** If someone calls you names, they are acting like they are just perfect, but there are lots of things I could call them. But you're too scared to say it, 'cause in a way you may say the wrong thing.

**Vicky:** Everyday at the end of school, C calls me a bitch. I just say that it's a compliment because a bitch is a lady dog and a lady dog barks and bark comes from a tree and a tree is nature and nature is beautiful.

**Researcher:** Ok

**Meg:** Vicky, when someone calls it to you, doesn't it hurt inside?

**Vicky:** No, not really. At first when my sister did it, yes, and now I'm used to it. One day we had a big fight and she slapped me and so I slapped her back and she called me a bitch and then I don't know how I did it, but I threw her to the floor and kicked her and then she stood up again and slapped me and called me a bitch again.

**Researcher:** So it seems that if you get used to being called that, it doesn't hurt that much? Ok, last point.

**Jess:** When people call me a bitch I say yes I am, cause I feel beautiful and just 'cause they called me a bitch doesn't mean I must feel right.

**Researcher:** But does your self-confidence take a tumble.

**Jess:** Yes my heart is broken, but I'm used to it because so many people do it. It doesn't mean anything anymore. If one of my personal friends called me that, I'd think why'd they call me that. If people have called me that before, then I just think Oh.

**Researcher:** As we mentioned earlier, it depends on who calls you that and when they call you that. Ok, very last point.

**Tracy:** I don't actually understand what makes you a bitch, what I mean is, a bitch is a lady dog. What's so wrong with that?

**Researcher:** What does it mean to be called a bitch? I know it's a lady dog, when you call someone a bitch; you're not calling them a lady dog.

**Sally:** You've got manners like a dog.

**Researcher:** What else?

**Meg:** You don't really like that person and so you're saying it to hurt them. You're trying to get their self-esteem down.

**Researcher:** Ok, what about if you guys had never met me before and the only person who had met me was Marcy, and I asked you to be in this group. Marcy said to you that I am not very nice, what is the first thing that crosses your mind about me?

**Imelda:** You are a bitch.

**Researcher:** What does it mean – are you going to like me?

**Imelda:** That we won't like you.

**Sue:** I don't know how else to explain it but Bitchy attitude.

**Jess:** I feel how can Marcy say that, but maybe she is a bitch. But it might not be the truth. So I'll wait to meet you first.

**Researcher:** How many of you feels that?

All hands up.

**Researcher:** So what you are saying is that you won't necessarily believe what Marcy is saying about me.

**Researcher:** We are going to finish this conversation. What I want you to do is take that label and tear it up. Does everyone's foreheads feel all right?

Group laughed.

**Vicky:** Can I ask Stacey about the rumours?

**Researcher:** Not yet, keep the question.

**Researcher:** Pass the labels around and everyone take one. On the label write the name you have called someone else. The worst name you have called someone else.

**Tina:** I've got two.

**Researcher:** Two is your maximum

**Vicky:** Must you write the persons name on it?

**Researcher:** Just think of their names in your heads, but don't write it down.

**Meg:** What happens if you called yourself that?

**Researcher:** No, it's the name you have called someone else.

**Vicky:** What if you called lots of people that, I mean like two people that.

**Researcher:** That's fine.

**Sally:** What if you didn't say it to their face?

**Researcher:** No, you must have called them that.

**Researcher:** Here are your instructions: If you have said it, called someone a name. - whether it is to their face, or to a friend of theirs. As soon as you have verbalized it, you've said it. Has everybody got a name? Ok, on your foreheads.

**Tracy:** No.

**Meg:** My tippex is not dry.

**Researcher:** Everybody's on please. We are going to go around and we will start with Jess. I am going to ask you what you have called someone.

**Jess:** Fuck your fucking face fucking sideways.

**Vicky:** Fat ass-fucking retard.

**Sue:** Fucking bitch

**Imelda:** Tief

**Tina:** Retarded bitch and fat asshole

**Marcy:** A fucking freak and a fat ass

**Meg:** A fucking idiotic bitch

**Tracy:** A fucking bitch

**Researcher:** Right

**Meg:** Lots of swear words.

**Researcher:** Look in the mirror (pass the mirror around), look at what's on your foreheads.

**Researcher:** Question one: why on earth do you complain when people call you names, when you've got these on your foreheads?

**Meg:** I complain because they called me something first. But usually I write this and I usually don't say it to their faces. I've only said this once and not usually this harsh.

**Researcher:** What gives you the right, if some calls you a name to call it back to them?

**Jess:** it gives me the right because they called it to me first and it wasn't right to say it to me first.

**Researcher:** So you turn around and say it back. It's all right if you say it because they said it first. Is that what you are saying?

**Jess:** Yes.

**Tracy:** I can't help it, when I call them names back because that's what they are.

**Researcher:** But then if that's the point and I've been listening to what you have been saying. Why do you all sit here and mope when you get called the same thing? Whether they called you a name first or not you're doing the same thing. What is the difference?

**Tina:** They called it to me first and you don't really like calling them names at school because there are other children around and then when you go out, they take it out on your sister, other friends or your cousins or friends after school on their way home.

**Researcher:** So you're saying rather call them a name so they don't go after other people?

**Marcy:** It's actually very rude, when someone does that.

**Meg:** I don't think it's right. Because as the old saying goes: two wrongs don't make a right.

**Researcher:** So why do people do it?

**Meg:** Because we're not supposed to.

**Researcher:** No, that's not my question. Why do we *do* it?

**Tina:** We're angry and we don't really cool down properly so we just say what come to our lips.

**Researcher:** So maybe if we could cool down a little faster it would stop us saying it.

**Tina:** Count to ten and don't lose your anger.

**Researcher:** Good point.

**Sally:** I usually say it to get back at them. Then maybe 15 minutes later I think oh my gosh why did I say that to the person. I should not have said it, so I try to apologize but the person could still be angry with you.

**Researcher:** So at the time you were hurt and you thought about it afterwards.

**Sally:** Yes.

**Researcher:** Who agrees?

Everybody except Vicky.

**Tracy:** I can't understand why we should feel bad if we called them names.

**Researcher:** I'm just asking you why you pulled a face when you got called names when you do the same thing. I'm not saying you *should* feel bad.

**Jess:** I would only call them a name because they called it to me first. I found rumours, they were calling me; I'd call it to them. If they're actually sitting there doing nothing wrong, then I wouldn't say anything.

**Researcher:** So what happens if they haven't said anything but they have done something to you?

**Jess:** Then I'd call it to them because I'm heart broken. They've made my heart broken.

**Researcher:** So you respond to what someone is saying and doing.

**Vicky:** I say it back to someone because of the way I feel. Like the first time I swore, I called her a bitch, because she didn't know how I felt. Which was the first time when I was 7, she just comes up to me and calls me a bitch, so I called her a bitch back. She said it because she was angry at someone else, not at me. So she took her anger out on me and our mother hates that and she knows that, so I called her a bitch back.

**Sue:** My sister sometimes calls me names, but I don't get annoyed because in a way it's normal for brothers and sisters to fight. They don't have to like each other.

**Researcher:** There is a difference to being a pain and not liking each other to calling someone a fucking bitch.

**Tina:** Say someone calls you a name for the first time. You tell someone they are just describing themselves. Then they call you another name again, they are describing themselves but you call them that name because they are describing themselves.

**Researcher:** There's something that bugs me. I know that there are people sitting here who have called names first, not in response to being called a name. So you are sitting here telling me that you only call names in response. You have been telling me it's in retaliation. At least 7 out of the 9 of you have told me stories about people whom you have called names first.

**Meg:** I called someone a name because, if something happened to me like I got a bad mark in an English test and I was very disappointed, eventually it would get to me that I didn't learn hard enough. So I would take it out on someone else and they would be intimidated because I looked a bit menacing at the time.

**Jess:** The reason why I did it was because I was angry because I did something wrong and the teacher shouted at me. And I thought gosh you didn't have to scream at me. Then someone came up to me and asked me for something I didn't have and I said just get away from me and then they go 'why did you say that?' and then I go oops I'm sorry and then they say it back to me. So then I say it back to them and that was the only time I didn't take it because all I said was get out of my face.

**Researcher:** There seems to be two reason why we call people names: Number 1: If someone calls us a name. Number 2: If something has upset you, made you angry or hurt. Any other reasons why you call names?

**Tina:** Someone asks me to do something, and I am like fine I'll do it but I actually didn't say anything.

**Researcher:** Did they know what you were thinking?

**Tina:** No.

**Vicky:** If I call a person stupid or idiotic it is because they are acting that way at the time. They were acting stupid. A person asks them a serious question and they come up with the dumbest answer you could imagine and the person is on the verge of crying because they want an honest answer and you come up with something stupid.

**Researcher:** Who is to say it's a stupid answer, what might be stupid for one person isn't stupid for another.

**Imelda:** Sometimes what makes you call people names is if you are playing games and somebody says you are an idiot then other people guess that you are. Then they think you really are and start spreading rumours. Then you get cross and start calling them names and spreading rumours.

**Researcher:** Part of my question is for people who have had rumours spread about them by other people in this room. You are all sitting here with names on your heads. How does that make you feel?

**Meg:** Like I should be punished for what I said. I want punishment to show that person that I really didn't mean it and that I want to be their friend and I don't want to hurt them because now I know what it feels like to be hurt.

**Researcher:** My next instruction is that you are all going to leave those labels on for the rest of today, and the whole of tomorrow.

**Tracy:** No, never.

**Researcher:** Why not?

**Meg:** Our teachers can't see.

**Researcher:** Why not?

**Meg:** Because they will think that someone has called us this name and put it on our foreheads. Or this might be our personality; this might be what I really am.

**Researcher:** I get your point, but you did that to someone else by calling him or her names. What is the difference?

**Vicky:** I can't wear this tomorrow morning, I'll be sitting with the boys and they will be right next to me looking at this and hardly concentrating during choir and laughing and Miss F is trying to explain and she will get really cross.

**Researcher:** So I will explain it to the teachers.

**Tracy:** No.

**Researcher:** I think you are all finding excuses why you can't do it. The real reason is you don't want to do it because you don't want that name on your forehead.

**Imelda:** Because our teachers will see and say I never knew she was so rude.

**Researcher:** But you are if you are saying that, then you are rude. So what is the problem if people know?

**Sue:** I think people are making excuses because they aren't strong enough. Not only are we wrong, the people in the whole school are wrong.

**Researcher:** Are you worried about yourself or other people, because you volunteered for this?

**Marcy:** I think we should also have people laugh at us, because we laughed at them when we called them names and they felt bad so why shouldn't we feel bad?

**Researcher:** You are all going back to class like this. You are not showing someone respect when you call them a fucking, freaking fatso.

**Vicky:** But it's different if someone says it to you, but now the whole class is going to read it.

**Researcher:** So what about if you had rumours spread about you. Stacey said she had rumours spread about her being a lesbian. What is the difference? You are all coming up with eight hundred reasons why you cannot do this.

**Meg:** We should wear this because we are trying to find ways to say sorry to that person and this is a punishment. We should wear it because we called the person this.

**Tracy:** I got two things to say. I never called anyone a fucking bitch and I am too embarrassed to wear it.

**Researcher:** So you are feeling embarrassed and what else are you feeling? Let me hear.

**Marcy:** Embarrassed, bad, ashamed, regretful and guilty.

**Researcher:** Why are you only feeling guilty now that you have got it on your forehead? Why does guilt not stop you from doing it?

**Vicky:** At the time you are angry.

**Researcher:** If you could do something to cool off before you say something, it might help.

**Tracy:** If they call you that, why can't you? They aren't showing you any respect, so why must you show respect to them?

**Researcher:** If that is what you are going to do then, you can have the guts to walk out of here with this on your head.

**Meg:** I would, but I was also thinking, when we call someone else something or they call us something why don't they show that they are sorry. Why don't they walk around with a sticker on their heads? Why do the nine of us who are privileged to be in this group, have to walk around school?

**Researcher:** Why are you here. What is the point of being in this group?

**Sally:** To try and stop name-calling.

**Researcher:** The only way for you to develop a programme is to know what it feels like.

**Tracy:** When we get home what will our mothers say?

**Researcher:** They are going to say darling, who called you that and you are going to say no mommy, I called her a fucking bitch.

Group laughing.

**Tina:** We don't want our mothers to know.

**Researcher:** But if you have the guts to call someone that, why must no one else know?

**Imelda:** Because what are our mothers going to think.

**Researcher:** Why did you call them that?

**Imelda:** Not everybody knows I called her that.

**Researcher:** What I don't understand is, none of you are even sitting properly. None of you got this aggressive when you had your label on your head. Now that I am making you walk out of here with the name on your forehead, now you're getting upset. What is getting your back up? What is the difference?

**Tina:** I never called a person that, I called a teddy bear that.

**Researcher:** Then why do you have that on your forehead? Have you never called a person that?

**Tina:** No. But I called my teddy bear that. I took it out on my teddy bear.

**Researcher:** You've never ever called anybody a name?

**Tina:** I don't know if I was small, like under 5 but not after.

**Researcher:** Ok, you can take off your label.

**Tracy:** She called me a name before.

**Researcher:** Sit down and take your names off your foreheads and stick them here. The good news is that you won't be leaving the room with this on your head. The reason we are doing this is because we are going to come back to this tomorrow, you will put them back on then. We are going to pick up here tomorrow. We are just going to summarize what we have done today. What did we start with?

**Jess:** Name-calling and we named the names we have called other people and that we have been called. We put stickers on our foreheads and spoke about how it feels.

**Researcher:** Nothing is to leave this room. No one mentions anything that was said here. We also mentioned other people's names earlier; those people are not to know what happened in this room. We all signed a consent form saying everything is confidential. We show respect. Agreed.

**Group:** Yes

**Researcher:** Are there any other questions?

**Vicky:** When are we telling what happened to Tracy?

**Researcher:** We will get to that tomorrow.

**Vicky:** Please tell me.

**Researcher:** No we are keeping that for tomorrow.

**Jess:** Won't the stickers get dry?

**Researcher:** Put them here.

**Researcher:** Before we go I want every one sitting down. We are going to go round in a circle and say how we are feeling. Give me two words that describe how you are feeling at this point in time.

**Tina:** Very anxious and guilty about Tracy.

**Meg:** Ashamed and nervous that people won't keep their promises. They might let it slip.

**Imelda:** I feel a bit ashamed.

**Sally:** Embarrassed

**Tracy:** Ashamed and nervous

**Sue:** Ashamed

**Marcy:** Shocked about what people said

**Jess:** Nervous that it will go out of this room and embarrassed

**Vicky:** Guilty and nervous

**Jess:** I am afraid that Imelda might tell people

**Imelda:** I won't

**Researcher:** She signed the form

**Tracy:** What to do we do if someone asks us what we do?

**Researcher:** Tell them it's confidential and send them to me.

Group laughed and said their farewells.

## **Appendix G: Focus Group Session Two**

**Researcher:** Ok, what I want us to do first is just re-cap what we did yesterday. Just because we had to stop half way through yesterday. Lets go over what we did yesterday. Can someone recap or summarize what happened yesterday?

**Jess:** We were saying things about the different people. We were calling all the different names we had called other people and that we had been called to the doll. And we put labels on our heads to say what people had called us and what we had called them.

**Researcher:** Good.

**Imelda:** Tracy said that Tina had called her a name. Tina didn't believe her.

**Researcher:** So basically that's where we were. Tina said that she hadn't called her anything and Tracy said she did. Lets pick up there.

**Tracy:** Tina did call me a name – before we changed desks. I forgot what I said to her and she said something to me and then just turned around. I don't remember what she said to me, but she did say something.

**Tina:** She asked me an answer in Afrikaans.

**Tracy:** No, you told me what to do.

**Tina:** You asked me if you had the right answer and I said no, that's not the right answer.

**Tracy:** Then you called me a name.

**Researcher:** Ok, what we are going to take from this is that: I don't want anyone pointing fingers in this group. We are going to take it that at some point we have all called people names and we might not have remembered it because it was a long time ago. But can we assume that we have all called people names?

**Group:** Yes.

**Researcher:** Please take your labels, pass them around and take your one.

**Meg:** I want to explain how I called this person a name: It was fucking idiotic bitch and why I called them that. It was because they said something to me and I was very cross. I wrote it in a letter and I was going to give it to her but then I realized that what they had done was not that bad. I must have dropped the letter and someone picked it up and told her. The person I was fighting with was N, and so N called me and said did you call me this and I said yes. So she said call me that again and I did.

**Researcher:** So it was first in the letter.

**Meg:** Yes.

**Researcher:** When we talk about name-calling we are referring to whether you said it, wrote it or called it to friends. So when we talk about name-calling we are talking about all of those things. These are all names that we have called other people and we ended off yesterday by looking at how you were feeling. The main things that came up were guilt and ashamed and embarrassed.

**Researcher:** We are going to go around the group and we are going to look at how you are feeling about that label.

**Meg:** I'm feeling fine but I still feel guilty and I'm thinking what have I done, how have I changed by calling someone that?

**Researcher:** What do you mean changed?

**Meg:** From when I was younger.

**Researcher:** That's a good point.

**Researcher:** I want to know how does it feel to have that label on your forehead?

**Sue:** Terrible

**Vicky:** Guilty

**Sue:** Self conscious

**Imelda:** Ashamed

**Researcher:** You see if that's how you are feeling how does the person who you called these names feel?  
How did you feel when you were wearing your label?

**Jess:** Terrible

**Tina:** That they are that name.

**Researcher:** What else?

**Meg:** They feel that they are that and that they don't deserve to have any friends.

**Imelda:** Sad and offended.

**Tracy:** They feel guilty.

**Researcher:** Why?

**Tracy:** Because they also called us names.

**Researcher:** But we're not looking at that. How do they feel when you say those things to them?

**Meg:** Embarrassed. If you are in the 'cool group', you feel better than them because you called them that name. I don't usually do it for nothing. I don't go hi, you're a fucking bitch or what ever.

**Researcher:** What is it about these people you don't like?

**Meg:** They are always mean. If not at the present time they have been the time before.

**Researcher:** So they have a history of this.

**Researcher:** Ok, where did you learn these words?

**Marcy:** TV

**Researcher:** That's a big one.

**Tina:** From my friends at school

**Vicky:** From music

**Researcher:** From the radio, or what?

**Vicky:** From like Eminem

**Imelda:** From my sisters and brothers

**Researcher:** So we got music, friends at school, family, brothers and sisters.

**Meg:** From school, I heard my friends - they call others names. I don't know where they got it. But also from my parents if something goes wrong my mom will go 'oh shit'.

**Researcher:** So you get it from your brothers, sisters and parents.

**Jess:** I get it from my parents, because when they fight my mom goes 'crap' or something. Sometimes from my friends because if they tell a joke and it's got swear words in it I will also tell the joke.

**Researcher:** Where else are you getting it from? TV, music, friends, parents where else?

**Meg:** School and friends. People calling me names. I never knew about it before that until my cousin told me about it and then a friend of mine called me that and that's how I kind of knew about it.

**Tracy:** On the radio and sometimes if you are walking you hear people as they walk past you.

**Researcher:** Do you all agree with that?

**Group:** Yes.

**Researcher:** Where else?

**Vicky:** From the 'bergies'.

**Researcher:** You don't really come into contact with them a lot. Where else?

**Sue:** School

**Tracy:** Home and school

**Vicky:** Home

**Imelda:** School and home and like if I go out and I there are drunk people around they swear.

**Marcy:** School

**Meg:** School

**Jess:** School

**Sally:** School and home

**Researcher:** So we mainly get it from school and home and we have a lot coming from brothers and sisters

**Vicky:** If you go to Cavendish square and you sit down, you like hear all these people around you swearing.

**Researcher:** Who are these people?

**Vicky:** They are busy eating and stuff.

**Researcher:** What age are they?

**Imelda:** Youngsters

**Meg:** Teenagers

**Researcher:** So you hear it from other teenagers. What about movies, I don't think you can see a movie these days that doesn't have swearing in it? So the main areas are school, families, movies, radio, TV and that kind of thing.

**Researcher:** So at the time of calling the person the name that is on your forehead, at that exact time how did you feel?

**Meg:** I felt really terrible the way that I felt was really guilty, because I really didn't mean it. I was going to throw the letter away but unfortunately I dropped it.

**Imelda:** I feel a little bit nice because – I don't know why.

**Researcher:** That's a good point. Think you kind of hit on it. There's a kind of nice feeling. How many of you have had the first nice feeling as you've said it? I know you feel guilty afterwards but at the time did you feel nice. How many of you have had that feeling?

**Researcher:** Lets talk about that for a moment: Tell me about that nice feeling.

**Tracy:** I felt nice because you feel as if they deserve it. Whatever they have said to you before they called you that name, they also probably felt nice.

**Sally:** It also feels nice because when you're getting full marks all the time and then this person calls you a name and you say it back to them it feels nice because, they will be like 'oh I can't believe she said that'.

**Researcher:** So it's kind of cool

**Sally:** Yes.

**Imelda:** Say like their friends heard them and laughed at them it makes you feel nice because you want them to have no friends.

**Researcher:** What do you want them to feel?

**Sally:** Guilty – the same thing that we felt.

**Meg:** Back to how we feel good. I feel good because I am proud of myself for standing up for me. I often say stuff like dumb but I don't swear. So I feel proud of my self for standing up to that person. They haven't intimidated me.

**Tracy:** Earlier on you asked how we feel calling them names. I didn't tell the person to their face I told someone else.

**Researcher:** But its still name calling.

**Tracy:** I know but if I had to say it to their face I would feel guilty.

**Researcher:** If you had a chance to say it to their face what would you feel before you felt guilty? Would you have this nice feeling everyone is talking about? 'Cause I think Imelda has got a good point there. I don't think you guys are telling me enough about where this feeling is coming from.

**Jess:** I would feel good because they deserve it and they should feel shocked because they also called me names. So they will think oh my gosh she actually called me that and they will feel broken hearted, they said it to me once and it was nice to experience how I felt.

**Sue:** It feels nice because they say something to you and you say it back to them, you kind of get rid of some of the pain.

**Researcher:** What are you replacing the pain with? There is something you are all missing here completely. Jess touched on it and you're touching on it. Takes away the pain and replaces it with what? What is that nice feeling?

**Tina:** I don't feel nice when I call people names, but some people do, to relieve the pain.

**Marcy:** It feels good to you but the other person feels really bad and maybe guilty about saying it to you and now you're saying it to them.

**Researcher:** So it's kind of like the person who is calling names is up here and the person being called the name is down there? What is the difference between those two?

**Sally:** Self – esteem, they become sad. If I called Jess a monkey she would walk away and feel sad or call me back.

**Tracy:** I disagree: I think she would say yes I am but inside she would be hurt. She doesn't want the other person to see how she's feeling.

**Researcher:** Ok, I'm going to say a word tell me if it's linked: Power? Who has the power when calling names: the person calling the name or the person being called the name?

**Jess:** The person calling the name.

**Researcher:** And that is the nice feeling you get because you are feeling what?

**Group:** Power.

**Researcher:** You are feeling powerful. Why?

**Jess:** Because you called it to them and they are feeling small and you are feeling big.

**Marcy:** When you tell them. It's like you are standing up to them and now you are big and they are small.

**Researcher:** So you're not going to let them see the pain? So you'd rather say something back to them and have the power?

**Sue:** My sister is older than me, so if you say something back it's nice to have the power and make them feel small.

**Researcher:** So the power is that nice feeling?

**Tracy:** I don't think that the person calling the name should feel big and cool and powerful.

**Researcher:** But I think we do feel that.

**Tracy:** Sometimes I do feel cool but afterwards I feel oh my gosh why did I just say that?

**Researcher:** So the first feeling is power and then afterwards there is guilt.

**Tracy:** Yes.

**Tina:** I don't really feel powerful when I call someone a name. I don't get it that you're calling them a name to try and hurt them. You're not making yourself powerful.

**Researcher:** But then what are you trying to achieve by calling them a name? It's not just a name.

**Jess:** They've hurt us.

**Researcher:** So why don't we just walk away? Why do we say something back?

**Jess:** Because what they said got to me. It really hurt and it irritated me so much I couldn't just walk away.

**Researcher:** That's a good point.

**Tina:** Sometimes they just do it to get into the 'cool group'. The cool group calls people names, so you doing it to get into the 'cool group'.

**Tracy:** I think we should just ignore them and walk away. Last year these girls were calling me a name and I thought let me see what will happen if I just ignore them. I ignored them and after a couple of day is went away.

**Researcher:** What is going on between Tracy and Imelda every time I mention name-calling they look at each other. Why?

**Imelda:** We were friends and then we fought.

**Tracy:** Because she was in the 'cool group' and I'm fighting with them. I'm not friends with them.

**Researcher:** I'm sure there are lots of people who aren't friends with the 'cool group'. I want to know why every time I mention name-calling you look at each other.

**Imelda:** Because sometimes I call her names.

**Researcher:** When you are part of a group? Do you guys call people names more or when you are on your own?

**Sally:** It depends.

**Researcher:** Those of you who are part of the 'cool group' hands up.

**Imelda:** Sometimes.

**Researcher:** Most of the time with them or not with them?

**Meg:** With people, if I'm on my own they could hurt me. If I go up to Imelda and say you're a what ever. If you're in a group they won't hurt you as much.

**Researcher:** When you are with a group, you feel safer and secure?

**Vicky:** I have witnesses about when I call that person a name.

**Researcher:** To make you feel that you had a right to?

**Vicky:** If they call me a name, I call them a name back. I prefer doing it with people around so that if they go to a teacher I can say that I had witnesses who heard her call me a name first.

**Jess:** More with a group, because last year when I was in my old school, I was in the 'cool group'. Everyone knew we were the cool group. So we weren't so nasty to other people. We had catfights in the group and I was fighting with A. Everyone was on her side because I was on my own because I wasn't so popular. Everyone knew me because I used to dance in the front of the school and so that's how they knew me, not just because I was in the popular group. Everybody hated A but she was powerful.

**Researcher:** When you guys call names do you do it to people outside or in your group more?

**Sally:** Inside –Tracy's in our group.

**Researcher:** So you guys call these names to your friends?

**Group:** No

**Imelda:** Sometimes when we are just playing with them.

**Researcher:** In the group or out the group more?

**Meg:** Out

**Marcy:** In

**Imelda:** In

**Sally:** Out and in

**Tina:** Out

**Tracy:** Out

**Sue:** Out

**Jess:** Out

**Vicky:** In

**Researcher:** Lets get back to the name-calling, with a group or without?

**Tracy:** With somebody.

**Sally:** I usually do it on my own.

**Researcher:** What makes you do it on your own?

**Sally:** It's knowing that it is – you don't want the whole world to know what you said.

**Researcher:** Good point.

**Sue:** On my own, because you can try and win somebody over if you are by yourself. You get that nice feeling of power.

**Researcher:** You don't have to share it with others.

**Tina:** I wouldn't call them names during break, so by myself.

**Imelda:** On my own.

**Researcher:** But I know that you are part of the in-group and I don't believe that for one second you call names on your own.

**Imelda:** Yes, in the group.

**Marcy:** On my own. I don't like say it to your face I might say just fuck off.

**Researcher:** I want to know, you guys wore these labels yesterday and today. Think back to when you joined the group and look at how you have changed any of your ideas and ways of thinking. Have you?

**Group:** Yes.

**Researcher:** What changed?

**Meg:** My opinion has changed; it really isn't a good thing to do. Even though I knew that before but I must try to be careful of other people's feelings and I must be careful of what I say and change what I say.

**Jess:** It did change because before I thought that it was all right to call names and I know it isn't. This group has made me think because other people said how they felt being called names and now I know how others feel.

**Tracy:** I don't think I should call people names any more, because they feel hurt and I end up feeling hurt too.

**Sally:** I agree, with Jess, we only call names because we haven't cooled down - you just want to get back at them. Just think about what you are saying.

**Sue:** I think when you say something, for a while you try to win over yourself. When it comes down to being open you can see that it is hurtful.

**Tina:** I think I've changed. I thought it was cool and now I don't think it is. Now that you have experienced it you understand.

**Marcy:** Before I thought name-calling never hurt and now I know it does.

**Researcher:** I think the 'cool group' is powerful and that it's not going to stop you from calling names.

**Imelda:** They're trying to stop it.

**Researcher:** Why are they trying to stop it?

**Imelda:** I don't know.

**Jess:** Why are they the 'cool group'?

**Tracy:** Because they have nice, long hair. Because everybody knows them as the 'cool group'.

**Jess:** They back chat the teachers and the teachers will say like if they have done something wrong and they will laugh and say who cares about it.

**Tina:** The 'cool group' are trying to stop calling each other names, 'cause if people see them calling each other names they won't think they are so cool.

**Researcher:** How big is this problem in the 'cool group'?

**Group:** Very big

**Researcher:** In your questionnaires I gave you three types of prejudice: Name calling, bullying, racism. Which is the biggest problem?

**Jess:** Name-calling

**Meg:** Name-calling

**Vicky:** Name-calling and bullying

**Sue:** Name-calling

**Marcy:** Name-calling and bullying

**Sally:** Name-calling

**Imelda:** Name-calling

**Tina:** Name-calling

**Tracy:** Name-calling

**Researcher:** So name-calling seems to be your biggest one and then bullying.

**Meg:** I think segregation because out of the segregation comes name-calling. I could be calling you something because of it.

**Researcher:** Lets keep those two points because we will be looking at that later.

**Researcher:** Ok, Vanessa has something she wants to ask Stacey.

**Vicky:** Remember last year when you came into the library, people were saying that you were a lesbian.

**Tracy:** It's true.

**Researcher:** What's true?

**Tracy:** They said that.

**Researcher:** Were people in this group calling you that?

**Imelda:** It wasn't me – I didn't do that?

**Tracy:** No.

**Researcher:** What I want to know is how did it feel?

**Tracy:** Some people called me that; they took it as a joke. There was nothing I could do about it. I felt hurt inside and sad.

**Researcher:** I think when you call people names you are trying to hurt them. I don't expect you to stop calling names but in your questionnaires you all said that it was a problem. I want you to take off your labels and throw them in the bin.

**Meg:** I hope I never call anyone that again.

**Group:** Me too!

**Researcher:** I want you all to take two labels and turn your backs to the person on your left, so that you are facing someone. You've got a person sitting in front of you. You are now going to write something positive and something you like about that person on the label and stick it on their back. Something you really like or admire and don't tell them what it is.

**Researcher:** Just use one label. If you've got two words that's also Ok. Turn around so that your back is now facing a different person. Write something on their back, something you like about them.

**Researcher:** As soon as you are finished turn around and face forward. Don't look at your labels.

**Jess:** Tracy it doesn't take that long.

**Researcher:** Maybe she's trying to decide which of all the millions of nice things she should write.

Group laughed.

**Researcher:** You've all been labelled with two positive labels how does it feel?

**Marcy:** Exciting

**Researcher:** We're going to go round in the circle and I'm going to read your labels to you.

**Meg is:** Sharing and gay and kind and very friendly

**Vicky is:** Very funny and has a nice smile and is funny and kind

**Jess is:** Funny and considerate and funny and giving

**Tracy:** Has brilliant hair and very caring

**Sally is:** Kind and always cheerful

**Sue is:** Cleaver and considerate and kind

**Tina is:** Generous and sharing

**Imelda is:** Beautiful and kind and caring

**Marcy is:** Friendly and caring and sweet and gentle.

**Researcher:** How does it feel to have those labels on?

**Jess:** Wonderful

**Tracy:** Very good.

**Researcher:** You can keep them on until the end of today's group or until the end of the day if you want. I know we did a lot of tough activities.

**Researcher:** Remember yesterday you did three pages of pictures of difference and you had to write down the first three differences you noticed. Take a guess what they were, the biggest difference you noticed?

**Meg:** Black and white

**Jess:** Black and white

**Tracy:** Black and white

**Sally:** Race

**Tina:** Black and white

**Imelda:** Black and white

**Marcy:** Black and white

**Sue:** Race

**Vicky:** Black and white.

**Researcher:** You'll never guess, it was race – Black and White. That was the first thing you noticed, the first thing you put down for each picture and the biggest.

Group laughed.

**Researcher:** What do you understand by the term 'race group'?

**Meg:** Skin colour, race, religion and your looks. Anything that makes you different from the other person.

**Researcher:** Ok, so things make you different. What else?

**Vicky:** People make fun of how you look.

**Researcher:** What else, any other ideas about what 'race' is?

**Jess:** It's when people make fun of others for what they are.

**Jess:** It is when a Black person goes out with a White person.

**Tracy:** It's also when like, Whites they don't like or want Black friends. They don't like Blacks or Coloureds. They only like other White people because they are White.

**Sally:** I agree with Tracy, but it's that they don't like the person because of their race. Somebody comes for a job and you've already made up your mind that an Indian person will get the job and you give the job to the Indian person even though they can't do the job.

**Sue:** You think you are right so any one else that is different is wrong.

**Tina:** I agree with Tracy. Say you are Coloured and you are Christian. Other people come along who are the same colour but of a different religion and so they judge you.

**Researcher:** Marcy?

**Marcy:** Like what Tracy said, I heard that previously in South Africa only White people had jobs.

**Researcher:** So let me give an example: If you saw Marcy walking down the street and you knew nothing about her what would you think of her?

**Jess:** She is Xhosa

**Researcher:** Where does she live?

**Meg:** Maybe in Khayalitsha or Gugulethu.

**Researcher:** You see me walking down the street. What language do I speak?

**Jess:** English

**Meg:** Or maybe Afrikaans.

**Jess:** Maybe Portuguese because you look Portuguese.

**Researcher:** Where do I live?

**Sally:** Constantia.

**Researcher:** Why do I live in Constantia and not in Gugulethu?

**Meg:** Because that's where the shacks are and most White people, they are judged as being rich, or they live in a proper house with running water and other stuff. Like leisure and more than necessity.

**Imelda:** I disagree with Meg, because there are also Black people who are rich.

**Meg:** Yes.

**Tina:** Some people think that blacks live in rural areas and that all Whites live in houses.

**Tracy:** Can we just go back to what you said about racism: my cousin is married to a Hindu and I don't think that there is anything wrong with that.

**Jess:** Sometime people will look at you and they will go she's obviously Zulu or Xhosa.

**Researcher:** They are judged by skin colour.

**Jess:** Like say a person is fat, you will say that it is because they eat too much chocolate but they may actually have a thyroid problem. You can never be sure unless you ask.

**Vicky:** Say you are a Zulu or Xhosa person and you see Marcy walking down the road you will say she is a quedié – quedié. She is a foreigner, she doesn't come from here.

**Researcher:** How can a Xhosa or Zulu person tell she's a foreigner?

**Vicky:** They say it is her skin colour – it is too dark.

**Sally:** What about you Vicky?

**Vicky:** Lots of people think I'm from Namibia.

**Researcher:** So what you are saying is that you are judged by your skin colour.

**Tracy:** Sometimes I get confused about whether a person is White or Coloured. I know that some Coloured people just want to be White. Some Coloured people also live in shacks like in Mannenberg. I think Coloured people want to live in Constantia, like White people.

**Jess:** Many people say White people are richer than Black people. But I know that I am not richer than Black people. I'm not that rich, and I don't know why they say it.

**Imelda:** Because most Black people live in shacks.

**Researcher:** Why?

**Imelda:** They are being judged by their skin colour.

**Sally:** White people get jobs easily. Shops only want White managers and White people to work there because they can do the job right. They wouldn't hire a Black person for the job as easily because they live in shacks.

**Researcher:** I'm going to say two words and you tell me what they mean: Affirmative action.

**Meg:** Ok, my dad he is a project manager and he has been working for his company for years. Now he is having to employ Black people, but some of them that come in don't know what they are doing, but he has to employ them. He says it is really not easy for White people to get jobs these days and it is easier for Black people.

**Vicky:** My sister says it is easier to get a job if you have an education; it's easier for a Black person with education to get employed. She says that the majority of the people in the education department are Black.

**Marcy:** Sometimes White people think Black people are going to steal things.

**Sue:** I agree, with what Meg says. 'Cause I would say the Black person won't get a chance to get education because of racism and it will get worse.

**Tracy:** I think it's unfair for a Black person to get a job and a Coloured person isn't.

**Sally:** Where I come from, in Port Elizabeth there is Xenophobia. A foreigner comes and can't easily get a job.

**Researcher:** Does everybody know what Xenophobia is?

**Vicky:** No

**Sally:** It's like when you don't like foreigners like from Mozambique.

**Researcher:** Let me ask you a question. Is racism a form of prejudice?

**Group:** Yes

**Researcher:** Who feels that it is not?

**Jess:** Just a little bit.

**Vicky:** In grade 4 we had lots of problems with racism, more than with anything else. The first time someone actually called me a name it was about race.

**Researcher:** What did they say to you?

**Vicky:** They said they didn't like me because I was Black. I've been called a coconut by a lot by my friends in the high school. But they are just making fun of me they're just saying it for fun. When a Black person talks English too much, they say oh, my gosh you're a coconut. You're Black on the outside and White on the inside.

**Researcher:** Does everyone get it? A coconut is dark on the outside and white on the inside. I want to start with the Black people, is it all right if I call you Black or would like me to call you African or what? White people are you Ok, with me calling you White? Coloured people are you Ok with me calling you Coloured?

**Tracy:** Yes

**Meg:** Yes

**Jess:** You can call the White people Vanilla.

**Tina:** The Whites Vanilla, the Coloureds fudge and the Blacks chocolate.

**Researcher:** Ok, we are going to start off with the Black people: Marcy, Vicky and Sally. What are some of the names you would call a White person, race related names?

**Vicky:** Whitey, Boer.

**Marcy:** I'm not a racist.

**Researcher:** I'm not asking you for words *you* have used; I'm asking you for words you might have heard. On TV, from family or friends.

**Vicky:** Ghosty

**Marcy:** A blond

**Vicky:** Pale skin

**Researcher:** Lets here from the Coloured group.

**Marcy:** In my language they call the White person something that means stupid.

**Sally:** People who clean gardens call their bosses baas.

**Researcher:** Good, baas.

**Tracy:** Most Coloured people call the White person Professor and the Black person bitches

**Marcy:** Master

**Researcher:** Ok, all of you, lets hear what you have to say.

**Meg:** Madam

**Jess:** Whitey and vanilla

**Researcher:** Have any of you been called any of these?

**Meg:** Yes, whitey. Because I am so pale.

**Sally:** Here is another word – Paley.

**Researcher:** This doll is now Black I want to hear the names that Black people are called by the White students.

**Meg:** Blacky, dark chocolate

**Sally:** A nigger and a browny

**Marcy:** Black American

**Imelda:** Nigger

**Sue:** Black Cappuccino

**Meg:** Coconut, chocolate coconut

**Researcher:** What else?

**Tina:** Chocolate

**Marcy:** In America some Black people call themselves a Nigger because they think they are cool.

**Sally:** I watched a movie where they called themselves a Bantu.

**Researcher:** Anything else?

**Meg:** Sisi

**Jess:** I've heard some people calling those kinds of people.

**Researcher:** What kind of person?

**Jess:** A black person ... lazy assholes.

**Researcher:** Any other words?

**Meg:** Some people call them steelers.

**Sally:** I'm not sure, but I think a kaffir.

**Researcher:** Yes

**Researcher:** The doll is now Coloured.

**Sue:** You'd call her a Coloured

**Jess:** Fudge or caramel

**Meg:** I've heard no proper skin colour. In between black and white.

**Researcher:** Coloured students what have you heard or been called?

**Marcy:** I've heard someone say just because you are Coloured you have to be a Muslim.

**Tracy:** The one White person will say 'she is Muslim' and the other will go 'how can she be Muslim, she's White, only Coloured people can be Muslim'.

**Researcher:** Which names are used the most for: White, Coloured or Black.

**Meg:** Black

**Jess:** I think the White people.

**Imelda:** I think both Black and White.

**Researcher:** The Black and the White got the most names. Coloured didn't get too many names. Out of the Black and the White, who got the most names?

**Meg:** Black

**Sally:** Black

**Researcher:** Ok, so we've got the Black people, then the White names and then the Coloureds. Very interesting. In your class you have got 18 White people, 13 Coloured people and four Black people.

**Jess:** How did you know that?

**Researcher:** I checked on the class list.

**Researcher:** So how come if there were so few Black people in your class, you knew the most names for Blacks?

No responses – group very quiet.

**Researcher:** We are going to stop there. What I want you to do - I will give you some homework. Start thinking about what kind of racism you are seeing. I also want you to start thinking about the kinds of things you want to do in the programme. Which is obviously the reason why you are in this group. Ok, that is your homework.

**Marcy:** How? What must we do it?

**Researcher:** That is up to you.

**Vicky:** Oh, we must give ideas.

**Researcher:** Start thinking of ideas. You have all volunteered to be in this group to design this introduction programme. So you are going to start thinking about ideas. Each of you must bring a sheet of paper with ideas on it. Do not copy them.

**Jess:** Ideas of what?

**Researcher:** For the programme.

**Imelda:** What if you don't have any ideas?

**Researcher:** You have got to have ideas; otherwise it was a waste of time to be in the group.

**Tina:** How many ideas must we have?

**Researcher:** The minimum number is 3; the maximum is as many as you want. You look at what the main problems are in the school and write down the kinds of things you want to address. If you want to address them put them in. Then you think of some kind of activity you can use for e.g. I made you put labels on your foreheads - that's an example. I want ideas of your own activities. Because you are going to teach people how it feels to call them names. Here is your chance to design a programme that will be used in this school and in other schools. It might be famous – so this is your chance. So I want every single one of you to arrive with your ideas.

**Researcher:** How is everybody feeling?

**Sally:** I have no confidence in myself.

**Marcy:** I feel that it doesn't really mean anything.

**Meg:** I'm just hoping that our programme will help other people as well with name-calling. It's opened my eyes to see what's happening, I've haven't really been aware of what's been happening. That's what I'm feeling.

**Vicky:** After the name-calling I was feeling a bit more aware of kinds of names people call others.

**Jess:** I don't feel fine. I feel a bit guilty for saying what I thought. For saying what a Black or Coloured person was. Where I got the names from and I feel happy that I saw what White people get called. I'm glad we spoke about everything.

**Tracy:** I feel happy now that I've actually spoken to someone about it. And that I've been helped with the name-calling.

**Sally:** I feel glad that we spoke about it and um I didn't really feel uncomfortable at all.

**Sue:** I feel more comfortable talking about it.

**Researcher:** Everyone is feeling Ok; nobody's sitting with anything they'd like to talk about?

**Group:** No

**Researcher:** Ok, so your homework is to start planning and thinking about the project for the school.

Group says their farewells.

University of Cape Town

## **Appendix H: Focus Group Session Three**

**Researcher:** What I want you to do is go over what we did in the last group.

**Marcy:** We were talking about names.

**Researcher:** What were we saying about names?

**Marcy:** We were saying the different names and were calling the doll the names we would call a Black or Coloured person.

**Researcher:** We also got to race and what can you remember about race and what did we do before that?

**Imelda:** Name-calling.

**Researcher:** The first group we did name-calling and the second group we did race. Today we are going to carry on with race.

**Researcher:** Ok what has been going on outside this room with the group?

**Sally:** Tina said she was going to quit.

**Researcher:** What else?

**Sally:** And then she decided not to.

**Meg:** Sometimes we talk a bit more and say like have you done your homework and we say remember to do it. And about today, remind each other about the group, cause it's really on our minds the whole time.

**Vicky:** Some people are rubbing it in other people's faces. That they are in the group and talking about it and the other person is just trying to make conversation and the person in the group is trying to make conversation.

**Tina:** Talking to other class mates – they ask questions like what is the group like and stuff.

**Researcher:** Has there been any fighting between you guys?

**Marcy:** Yes

**Meg:** A bit, I think it's because we're getting on each other's nerves a bit. It was the one day with the name-calling on the backs and stuff and we misunderstood each other as well.

**Jess:** It was just that we went out of class and I was really hot and bothered and stuff. Not because I was rude to Tina, but she was irritating me by boasting about the names on the back and wouldn't take it off and so I said Tina, I heard from someone that you did that and it's unfair that, because we didn't have to wear our names, cause you said we could take them off and eventually I got so irritated.

**Researcher:** Ok, what else happened?

**Marcy:** Tina and Jess have been fighting and Tina said stuff that was very sad stuff.

**Researcher:** About what?

**Marcy:** About the group, about the group and some of it was rude. Everybody knew for some reason that Tina and Jess were fighting and she wanted to quit.

**Vicky:** I'd like to ask when did the people find out she quitting the group?

**Meg:** There has also been a problem with Sally and Tracy. I found that some people are just in the group and some people aren't really agreeing with people, because lots of people don't like the group work. We are always together and get irritated by that and we are always in the group and so if you don't really like it, you can't really do anything about it. You can just ignore them.

**Researcher:** Two people came to see me about the fact that there had been fighting and it is important to some people.

**Vicky:** I don't know – I try not to call people names. I like to call people dumb and stuff but that was my sister. I've actually stopped calling people names. So I don't know.

**Jess:** My friend was like calling names to me and I told her to stop it. I was going to call her – Tina - a name but I thought no.

**Researcher:** So what do we do about the fighting? Do we carry on with the group or leave it?

**Sue:** We carry on.

**Sally:** We carry on – but we be more confidential because sometimes during maths they were asking a girl about what was going on and she didn't really mind telling.

**Researcher:** So it is all about confidentiality? I don't think that's all it is about.

**Sue:** I think it's about stuff happening outside the group.

**Researcher:** So what is it about the group?

**Meg:** I think it's actually bringing out the best in me because I haven't been calling anybody names and I've actually seen that it really hurts when I call people names. I've also tried really hard to stop doing it so I think it's brought out the best in me.

**Researcher:** Ok, now what is it bringing out in other people?

**Jess:** I'm really angry – it's just irritated me by what Tina did.

**Researcher:** Does anybody want to add anything to this?

**Vicky:** I actually know that Tina does want to be in this group and some people in this group at break time have been saying she has been getting on their nerves because she had spoken about the group. So please stop boasting 'cause if she carries on she'll be making enemies more than friends. People are upset about it – people in the group and her boasting isn't helping, it is just making matters worse.

**Jess:** Me and other people would like you to stop boasting.

**Researcher:** Tina what is your response to that? Do you think you have been boasting?

**Tina:** No not really, because all I did was ask my friend a question and other people overheard me

**Meg:** Tina does not always boast. I think all of us kind of boast about the group and that she might not or should not have said it. I don't think Tina is the only one to blame. I know Tina has said some things and I know that I have said something that maybe I shouldn't have said and I'm sure others have too.

**Researcher:** What should we do about it?

**Jess:** As soon as we leave the room we shut up.

**Researcher:** We decided that the very first time we met.

**Vicky:** I think that this has come to an end now. But the more we are around people out of the group, the more we have break with people out of the group. If we have break with people who aren't in the group, there's nothing to talk about because all the people you're sitting with are not in the group and don't know what's up and if you sit with someone who is in the group and then they start talking about the group and you don't then you are kind of forced to start a conversation and you've got nothing to talk about. So its better if you don't have break – there are three of us: Sally, Tina and Jess and we all have break together. I think it would be better if we don't have break together. If there are just two of us then we can talk about the group

but if we are with other people who are not in the group, it's better not to sit with people who are in the group at that time.

**Sally:** I think it is because there is something to do – everybody was talking about it in class: Did you do it, did you do it. I think maybe if you didn't give us an activity nobody would talk about it.

Group laughed.

**Jess:** I think everybody should listen to how the group was when we're here we talk about it. When we are not here we don't talk about. And if you have a question, you come back in and talk about it. We volunteered not to tell anything.

**Researcher:** But you all signed the consent form. I think all your suggestions are good. But the last thing we want to do in this group is break up friendships so I think we should have break with whoever we want to. But we need to leave what happens here, if something comes up. You come back. If there is anything else, or other issues, you must tell me, so that we can sort it out.

**Meg:** Also you said if we are offended, we must say so, tell you. I know that when I go out I'm all sad and that because of it. If I say it's because M offended me in some way it would probably come up.

**Researcher:** So when we go round the group at the end you must discuss your feelings, so if there is anything we can deal with it. Any last minute questions, or anything?

**Researcher:** So what we have said is that we are going to talk a little about race today. The next group will be tomorrow and you will do the planning of your program.

**Researcher:** We've re-capped a little about race and what we did last.

**Marcy:** I've noticed about race, there are three of each of us in this group.

**Researcher:** What do you think about the fact that you are multi-coloured – sounds like you're smarties.

Group laughed.

**Meg:** I think you multi-coloured us because it would be nice to be different, because if you say all the Coloureds then we couldn't really talk – because I couldn't say what it's like to be a Coloured person. You also get different opinions as well. Marcy might have been called different names to Imelda. Because Imelda is Coloured and Marcy is Black and I might get called different names to Vicky because I'm White and Vicky is Black. So we can see what the different races get called.

**Marcy:** Well being a different colour, we might experience it differently. But you say look at people, like White people and Black people and say Vicky was not in the group and it was only White people she would say we are racist.

**Jess:** Say the whole group is Black – then they're not in the group and then we are sitting there and talking about how we feel, what it is like to be Black or White. They couldn't tell you how it feels to be White, and they'd all just sit there and have nothing to say. So it's actually good that we are in a multi-coloured group so that we can all kind of show our different feelings.

**Researcher:** So you're not offended that you're all multi-coloured?

**Imelda:** No

**Researcher:** You're all focused on colour, what about the fact that I put different girls in the group.

**Meg:** Well now that you've said it. We are all similar we all have the same qualities and we're all human and that. Even though our skin is a different colour. It really doesn't matter and that because we both got two

hands, we've both got two feet. Even if I was disabled or something there would still be similarities. We've got pierced ears or whatever.

**Researcher:** Good point. Now what I want you to do now is sort yourselves out into three different groups according to your race.

***Racist Stereotyping Activity.***

**Researcher:** You've all got pens: Come on this is the quick part. Sort yourselves your into three different groups. What I want you to do is all please turn over your paper.

**Researcher:** What are Coloureds like? What are Blacks like? What are Whites like? I want the truth

**Researcher:** What are the White people like? If you think that they are smelly, you put that. If you think that they are cleaver then you put that. You've got five minutes. Lets get going.

**Researcher:** Everyone listen. Just stop and listen. I don't want you not to put something down because you are scared of what other people will think. There's a chance for White, Black and Coloured people. Everybody is being given a fair chance so I want honesty.

**Researcher:** I want you all writing.

**Researcher:** Ok, let's talk about racism, because the last time we spoke we all said that race was a big issue.

**Imelda:** They aren't seen together.

**Researcher:** So it seems that they are kind of separate.

**Sally:** Mostly some White people, some of them. This happened yesterday. Some White people they only want to sit with White people, they don't want to sit with Black people.

**Researcher:** All groups, or during class and break?

**Sally:** Yes and also when we are doing activities.

**Researcher:** So which race doesn't want them?

**Meg:** I saw a big problem yesterday. Well it's not too big of a problem but it's been happening a lot. It goes back to the 'cool group'. I have break with someone who is called C and she is or could go into the 'cool group' if she wanted too. She is kind of cool but she's not in the group.

**Researcher:** What race is C?

**Meg:** She is White and then K and M were on the table and we don't mind right and then K suddenly got up and then someone said something and she said oh no, these people are Muslim and get away from me and that. Even though I think she was joking and playing.

**Vicky:** K, she is like that, she is playful but if she says something she says it to be playful. She doesn't say it to try and be racist. She'll say go away, I don't like you because you're Black. But she doesn't mean it. She is just playing with you. I know because we do drama together.

**Meg:** Well, I really don't like it. I felt uncomfortable with her saying it. Even though it had nothing to do with me. I'm not in the group or anything. I was just having break there and I just found it really uncomfortable. Even though it was in a playful manner. I don't see a problem playing with someone who is a different colour to you. I really think we are similar and it's not like the Blacks and the Coloureds are different to us.

**Researcher:** Ok

**Jess:** When you asked us before if race is a problem in the school I said I don't know. Everyone else was saying that it was. I've got a feeling that it is. Everybody is saying the bad problems, but when I play with my friends, we are all together.

**Jess:** You only look at the inside not the outside of them.

**Marcy:** Sometimes I see younger children playing together and they are fighting. And you ask them why they are fighting and they say it because she's White.

**Jess:** The problem the other day was that all the Black children were playing a game with a skipping rope. And my friends at my old school, my Black friends taught me how to play and I asked if I could play. They were like no not really. And I asked why and they said no never mind.

**Researcher:** So what was the reason?

**Jess:** It was because I was White.

**Vicky:** I said to Jess come and play. She said I must jump with her and I said yes. I said come and be my partner and W went no you can't play. I think it because it's the way she is, she feels uncomfortable, she prefers to be with other Black people she can operate within the norm.

**Researcher:** Who else in this group is like that? Be honest with people of a different race.

**Meg:** I don't really feel uncomfortable. At my old school it was a Christian school and we were taught that what makes a difference about sitting with someone. So I am being honest and I really don't find it that difficult unless a person is very rude to me. At the moment I am fine with it.

**Jess:** It's not a problem for me. I like having best friends who are Coloured and my other best friends get on with them.

**Researcher:** If you were to only have break with Black people would you feel uncomfortable?

Everybody except Meg.

**Researcher:** But you've all just said you wouldn't mind.

**Meg:** Because sometimes we don't understand.

**Researcher:** Good point.

**Tracy:** I feel a bit uncomfortable. I am scared if I socialize with them that they'll say things about me.

**Researcher:** Like what?

**Tracy:** Like when everybody said I was a lesbian.

**Researcher:** So what was your first response?

**Tracy:** They're Black and I am Coloured.

**Researcher:** I don't think it would be a problem, because mostly you're White and they're Black and they all have their own kind of language. Like maybe Afrikaans then you don't understand when they talk. You'll feel upset.

**Researcher:** So they've all got their own kind with them.

**Sally:** I wouldn't feel uncomfortable. If they want me to be there. Maybe you go there and then you want to talk about something and then they are like yeah, whatever and start their own conversation and when you like try to talk about that, they do it again because they don't want you there.

**Meg:** I don't feel uncomfortable but I get this funny feeling inside and it's because if I am with Black and White people then this sometimes happens. Someone came up to the table and says – C or M I really need to tell you something and they will go off and laugh and look in your direction and they might actually be

talking about you. It's not the differences that I am worried about; I'm worried that White people might make fun of you because you don't have enough White friends.

**Researcher:** You're scared of what, from your friends?

**Meg:** I'm scared from my friends and other people. I'm not madly friendly with E but I'm worried if I go and sit with them or something that they will start laughing even though they speak the same language as me and everything.

**Researcher:** How many of you feel you can have break with people from other races?

Meg, Tracy, Sue.

**Researcher:** I now want you to read what is on your papers. Turn it over and no-one look at anyone else's. Put it flat on the ground.

**Vicky:** I can see there are people who are really going to be a pain about it.

**Researcher:** Now I don't understand why you are all so worried. Relax – the Coloured students are going to go first and then the Black students and then the White students.

**Researcher:** I am asking you why all of you put all Coloured, Black and White people into one group.

**Meg:** I think the reason is that you told us to.

**Researcher:** You followed my instructions. What I am saying is that you can't put all people into groups. All Coloured people and all White people.

**Sally:** It's not true.

**Jess:** I was worried.

**Researcher:** You were worried about being offensive. You just did the activity.

**Jess:** Yes

**Vicky:** I think every one of us has something they don't like about that particular race group and everybody has something they do like.

**Researcher:** So why did you generalize? I know really good White people and really bad White people. I know really stunning Black people and really horrific Black people. I can't say all Black people are..... Everyone is very different and you did it very easily.

**Marcy:** Some people are nice and some are not.

**Researcher:** So why did you put them all in there? Mary is kind but Judy is not. Why did you then still generalize?

**Researcher:** You've got Whites – look at how many things you've got for Whites. What have you put down for Coloureds?

Dumb

Poor

Pretty

Think that they are the best

**Researcher:** Right

**Meg:** I can't believe that I wrote some of those things down.

**Researcher:** Don't feel bad now that they are being read out.

**Meg:** I'm not feeling bad.

**Researcher:** Ok, what on that list should not be there?

**Tina:** That Coloureds are pigs, cause everyone is a human being.

**Imelda:** Muslim, because not all Coloureds are Muslim.

**Vicky:** Dumb, because everyone in a way is dumb.

**Imelda:** Poor, because not all Coloureds are poor.

**Researcher:** What should be there? Put it in to your own words.

**Susan:** We read ours first if they had read theirs first we'd properly have had the same reaction.

**Researcher:** What did you think we should put on that list about other Coloured students?

**Marcy:** Kind

**Researcher:** What else?

Sally: Friendly

**Imelda:** They are not dumb – some are clever.

**Researcher:** What did you all do again? You all generalized again. 'What should we put on that poster?' and you all generalized again?

Group laughed.

**Researcher:** Ok, what is your topic?

**Tracy:** What are Blacks like?

**Researcher:** Lets hear. Here are your instructions:

1] Keep quite.

2] I want Imelda to read it out.

3] I want you start at the top and go clockwise.

**Imelda:**

Kind

Poor

Disgusting

Rich

Loud

Some are clever

Some seem nice

A bit rude

Smelly

Stink

Disabled

**Meg:** I can sum up 'disabled'. It should be on the list because there is someone who is disabled. They did something we didn't do. They said 'some people' are and 'some people' aren't. They did generalize but not as badly and as much. They didn't – I don't know.

**Researcher:** How many of your things weren't generalized.

**Imelda:** Ok, so about 2 out of 10.

**Jess:** Why should disabled be there? Why would you think that?

**Sally:** I don't think they are really disabled. But there are some Blacks that are disabled and there are some Whites that are also disabled. Out of each race, there are some people who are disabled. It's not just Blacks there are also Whites.

**Researcher:** Some Whites, Blacks and Coloureds are disabled. Some Whites, Blacks and Coloureds are poor. Why are you *only* questioning disabled?

**Sally:** There's nothing wrong with being poor.

**Researcher:** I'm asking why are you all jumping in and criticizing that one now? You could have had the same argument for the others. Why?

**Tina:** 'Cause that's quite important. It could really hurt, to tell them that they're disabled.

**Researcher:** Anybody want to add anything onto the list?

**Group:** No.

**Meg:** No they should have added, like we should have added it too 'some' on everything because some are kind.

**Researcher:** Should have done it?

**Marcy:** But if you tell us to do something we have to do it. Because we signed the contract. So we have to do it, if you tell us to do it.

**Researcher:** You were worried about putting them into categories?

**Jess:** But you gave us those categories.

**Researcher:** I've heard the names you have called people, before. None of you are scared to offend others. Do you know how many of you mentioned that in your questionnaires?

**Meg:** No.

**Researcher:** A lot, probably all of you. So I know quite a bit about this group right. None of you are scared to offend others, so why now?

**Vicky:** I think it's because when we are outside, there isn't an adult around: Here we are with you and other people and we are scared, because they might think that you will go and tell. Because you are upset about what we said. That you might go and tell Miss A.

**Researcher:** But why does it take an adult to stop you. Why can't you stop yourselves? What you are all saying is that you say different things when there is an adult around.

**Meg:** It is different because in front of an adult the only thing that can stop racism is yourself. Your heart and your mind and your mouth can stop it. If we all tried not to be racist then we could stop it. I think no adult actually changes us.

**Researcher:** But what happens when you say it to another girl and they are offended. What is the difference, between saying it to an adult or a child?

**Imelda:** We are not scared of a child.

**Researcher:** Swearing is different. I'm talking about being racist.

**Researcher:** Lets have this group here. What are Whites like? I would like Sally to read it out. We are going to start with 'conceited'.

**Sally:**

Conceited

Rude

Well educated  
Bossy  
Get everything they want  
Kind  
Shy  
Generous  
Rich  
Famous  
Loving  
Cool  
Clever  
Well groomed when young  
Like to learn about other people's cultures  
Kind  
Image conscious  
Beautiful  
Fussy  
Considerate  
Seldom racist  
Want everything perfect  
Caring  
Usually have more money  
Self-conscious  
Lazy, dependant on personality

**Researcher:** That's quite a list. Responses and questions?

**Meg:** I think some Whites are nice and some aren't. Even though they said things I don't necessarily agree with them. I know I was always bossy and fussy. I asked Vicky this morning if our table was bossy.

**Researcher:** Any other responses?

**Meg:** Also I know someone who is White and she is Muslim. I think she should have written that.

**Researcher:** I want all of you to look at your posters and choose three words.

**Vicky:** Must they be horrible words?

**Researcher:** What I want you to do is, once you have three words, put them in order of importance and next to it write 1,2,3. The ones your group agrees with most is number 1. I don't care if they are good or bad. Before I tell you what to do next, there were some comments about what Whites are like.

**Jess:** Not all Whites are rich: I am poorer than some Black people.

**Meg:** One of my best friends, she got everything she wants.

**Researcher:** Tina what were your three words? What are Blacks like?

**Tina:** Nice and rich and coconuts.

**Researcher:** I want you to think of Black people you know. Are they poor, not nice and don't act like coconuts.

**Tina:** Yes.

**Vicky:** Fussy, well-groomed when young, and lazy depending on personality.

**Researcher:** Do you know any White people who are not fussy, not well groomed and not lazy?

**Vicky:** Yes and no.

**Jess:** Pretty, want everything their way and boastful – I'm not happy about boastful.

**Researcher:** Do you know any Coloureds that are not pretty, want everything their way and are not boastful?

**Jess:** No.

**Researcher:** Right so every one of you picked up that you know people who do not fit those descriptions.

**Meg:** I know people who are close to me.

**Researcher:** So you are basing it on people you know well and you are generalizing that all people are like that?

**Tina:** She might say some Black people who are rich but others are not. Some we know live in squatter areas.

**Researcher:** What else?

**Jess:** I put up my hand because these people that I know are Coloured. We brought some people down.

**Meg:** The one group was laughing at another group and I really wanted to defend them, because I didn't like the way they were acting. It doesn't mean that they are like that.

**Vicky:** I put fussy because most White people are fussy about what they like eat and who they go out with

**Meg:** I am upset because people were laughing and I know it is unfair.

**Researcher:** Are you just upset because it's about the Coloured people? Would you be upset because nothing good was written about White people?

**Meg:** If I'm writing about the Black people and I'm not writing anything nice. You'd be upset because I wrote nothing nice about you.

**Researcher:** I think that the reason you are all upset is because you are all Coloured and White people. You all reacted, when they read things out about you.

**Meg:** It felt that it was about me and they were judging me.

**Vicky:** Some of the things they are true and not true about me.

**Researcher:** How did it feel?

**Meg:** Horrible.

**Tracy:** I felt hurt.

**Researcher:** How did it feel?

**Imelda:** It felt really horrible.

**Vicky:** Hurtful.

**Tina:** Uncomfortable, each one has their own specialities.

**Researcher:** How did it feel to hear what people thought about the Black people?

**Vicky:** Relieving. We now know what people think of us.

**Researcher:** So do people not generally talk about these things outside? Is this the first chance you have had to talk about it and think about it?

**Sally:** I felt a bit sad and disappointed that they felt that about me. Some of those things were really bad.

**Marcy:** I also felt disappointed and not all Black people are like that.

**Meg:** I wanted to add that I felt good and bad. My conscience told me that they weren't totally honest.

**Researcher:** You all held back, every single one of you held back. Say I had a group of nine Coloured students: you wouldn't have held back about what you thought of Blacks and Whites.

**Researcher:** How does it feel, you all generalized and now you know that generalizing leads to racism. What do you want to add?

**Jess:** I am worried that Tracy will be pissed off.

**Meg:** I feel uncomfortable and I'm not naming. I said something and now they won't like me.

**Researcher:** Will Black people feel the same?

**Meg:** I'm not Black.

**Researcher:** Yes, but they also wrote things about the White people.

**Imelda:** I am worried about what I wrote too.

**Tina:** If we had known they would write so many things down we would have done the same.

**Researcher:** To defend yourselves you are now saying that you would have written twice as much down about the Whites. That's pretty much what you said. What did we spend all our time doing?

**Sue:** Stopping calling names.

**Researcher:** What did you just do now?

**Group:** Call names.

**Researcher:** Why?

**Meg:** Like I said, we actually didn't give it a second thought, that's why I am feeling guilty now. I've realized that this was name-calling.

**Tracy:** I don't think that we should feel bad, maybe the Blacks weren't talking about us and we shouldn't feel bad because it wasn't about us.

**Researcher:** You know what's interesting is that I'm watching the Whites and the Coloured students and they are all getting their backs up. Why?

**Tracy:** They have nice things.

**Researcher:** Yes, but you also had the chance to write nice things.

**Meg:** Some of us should have thought more about people inside than outside this room.

**Researcher:** You're not here to offend people outside of this room.

**Meg:** But I don't do it outside.

**Researcher:** But they didn't want you to put it down. In case you offend other people. Every single one of us has racist issues, I do and you all do. I want you to put down exactly what you think. You all held back to a certain degree and that's fine. I'm very happy you put down what you did.

**Tina:** So what about what was said?

**Researcher:** No, I'm happy. With what you put down. You are working on a prejudice programme and how can I work with people who do not know what their prejudices are?

Group pensive and nodding.

**Researcher:** I need someone to summarize.

**Vicky:** Today we made posters about the different races, we wrote down what we thought and talked about the things we wrote down. We also tried to make excuses about what we wrote.

**Researcher:** Do you all understand why we did this?

**Group:** Yes.

**Researcher:** I want everyone to go round the group and say how they are feeling.

**Marcy:** I'm feeling the same now.

**Sally:** It wasn't really made clear with what we said. We generalized and that doesn't mean that everyone in the group is like that.

**Vicky:** I feel relieved I now know what people think about us.

**Tina:** I feel ashamed that I wrote those things down. I feel guilty that I wrote some of those things down.

**Imelda:** I'm not feeling great but I'm also not feeling bad.

**Sue:** I'm glad we did this.

**Jess:** I am feeling relieved and guilty.

**Meg:** I am feeling scared that people will not like me and I feel like I need to apologize for what I said.

**Researcher:** None of you are to apologize for what you have said. What has been done here, stays with me.

**Researcher:** We have spoken about how easy it is generalize. Ok, all of this had better stay in this room.

Group laughed.

**Researcher:** Leave all your activities here and I will go through them. Tomorrow you will have one and a half hours to plan your program. So I have taken you through name-calling and racism because you all indicated that those were the biggest problems. I want you all here at 10:30 tomorrow.

Group said their farewells.

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## **Appendix I: Co-constructed Prejudice Reduction Programme Designed in Focus Group Session Four**

Introduction to the programme (by the facilitator)

### **1. Pass the Squeeze (Ice Breaker)**

### **2. NAME-CALLING**

**The Label Game** (Ponteretto & Pedersen, 1993)

**Objective:**

- To generalize from feedback by others, to discover the labeled identity that others perceive you to have.

**Procedure:**

1. Prepare a variety of positive labels of adjectives (such as friendly, helpful) on sticky labels with enough labels for all learners.
2. Attach one label to the forehead of each learner as they enter the room. Ensure that the learner cannot read what is written on his/her label.
3. Set up a "cocktail party " scene and allow the learners to mingle.
4. Learners will be instructed to treat every other individual as though the label that the individual is wearing were actually true, thereby saying and doing the things you would say or do to that kind of person.
5. No learner is allowed to ask another learner to tell what his/her label says.
6. After 10 minutes of interacting, learners are instructed to guess what the label says and *then* remove the label to see if they were accurate.

**Debriefing:**

- In the discussion following the exercise, learners are encouraged to disclose how they decoded feedback from others to discover their labels.
- Learners should also be encouraged to discuss how they felt being labelled and then treated as though the label were accurate.
- The concepts of stereotyping, prejudice, and communication barriers can be introduced using examples from the exercise.

### **Negative Labels (Face-to-Face Programme)**

**Objective:**

- To assist perpetrators of name-calling to experience feelings associated with being called names.

**Procedure:**

1. The learners are to sit in a circle.
2. Each learner is to receive a sticky label and a pen.
3. They are to think of a negative name that they have called others and to write it on their label.
4. Once all learners have completed this, they are to place the labels on their forehead.
5. A mirror is then passed around the group and each respondent looks at their face and their label in the mirror.
6. Each learner is then to introduce him/herself to the person sitting on his or her left. They are to say: "My name is ... and I am a ... (the name on their sticker)".

**Debriefing:**

- While the learners are sitting with their stickers on their foreheads they are encouraged to name what feelings they associate with the negative label.
- Discussion should also occur around our reasons for name-calling and what solutions we could put in place to reduce this.
- At the end of the discussion, each respondent is to remove his or her sticker, tear it up, and place it in the dirt bin.

**Affirmation Game (Face-to-Face):**

**Objective:**

- To enhance the learners self-esteem.
- To teach them about positive name-calling.

**Procedure:**

1. All learners are to sit in a circle and turn to the left so that they are facing the back of the person in front of them.
2. Each learner then receives two sticky labels and a pen.
3. On the first label, they write something positive about the person in front of them. They then stick the label on the person's back.
4. This procedure is then repeated for the learner sitting on the right of them.
5. Each learner now has two positive labels on his/her back. The person to the left of each learner now takes a turn to introduce the learner to the group. S/he will say: " This is ... (name) and s/he is ... (positive names on the two labels)".
6. The group of learners can cheer for each learner as they are introduced.

**Debriefing:**

- Learners are to highlight how it feels to wear positive labels.
- They are to compare these feelings to their earlier feelings associated with the negative labels.

- The discussion should also encourage the learners to discuss how much better *they* felt giving a positive as opposed to a negative label.

### **3. Sit on my knees please – Ice Breaker**

## **4. RACISM**

### **Group Discussion:**

1. The learners are to sit in a circle with the facilitator and discuss what they understand by the term 'racism'.
2. They will then be asked to give examples of racism that they see at their school.

### **Play/charade:**

1. The learners will then be divided randomly into groups of approximately 4 to 5 members. Each group will then be instructed to design a play/charade about the racism that they have seen or heard.
2. Each group will then be provided with the opportunity to perform their play/charade in front of the larger group ('audience').

### **Cardboard Activity:**

1. After all the plays have been performed, the learners will be instructed to join new groups according to their racial classification, for example, all Coloured learners will be grouped together, as will the White learners and the African learners respectively.
2. The learners will be given a large piece of card with a question printed on it. For example, the Coloured learners will be asked "What are African people like?" The remaining racial groups will also be given a piece of card questioning what other racial groups are like.
3. The learners will be instructed to brainstorm and be as truthful as possible in answering their particular question.

### **Feedback and Discussion:**

1. Once all the learners have completed the activity, one representative from each group will be asked to read out what they wrote to the large group.
2. Discussion (in the large group) will then occur around:
  - How easy it is to stereotype other races.
  - How it feels to be stereotyped.
  - How can we break down these stereotypes?

### **Play/charade:**

1. The learners will return to their original groups in which they designed their play/charade.
2. They will now 'correct' their play through showing how people can avoid being racist.
3. These plays will then be performed.

## **5. Person to Person – Ice Breaker**

### **6. SEGREGATION**

1. Each learner is to be partnered with a person of a different race.
2. One of their legs will be tied together with string.
3. The learners will then have a number of activities to perform that requires *co-operation* from both members of the pair, for example, going on an errand for a teacher, being involved in a three-legged race, or mastering an obstacle course. It must be ensured that the learners see the activities as fun and achievable.

Having 'broken the ice' between the members of each pair, they will be given the opportunity to conduct a discussion privately.

1. Their instruction will be to learn as much as possible about their partner in 20 minutes.
2. The partners (still tied together) will return to the large group.
3. Each member will then introduce their partner to the large group reciting 5 new things that they have learnt about their partner's race or cultural group.
4. After each member has had the opportunity to introduce their partner, they will also recite how many things the two members found that they have in common.

#### **Discussion in the large group:**

- The learners will be encouraged to discuss how it felt to learn new things about a person, and to realize the number of similarities that exist between people.
- Discussion should also occur around how stereotypes can be broken down through open interaction and communication.

### **7. SUMMARIZE GROUP EXPERIENCE**

## **8. Pass the Squeeze (Ice Breaker)**

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