PERFORMING GENDER: USING DRAMA-IN-EDUCATION TO EXPLORE GENDER IDENTITY IN THE GRADE 10 LIFE SKILLS CURRICULUM

by

Laetitia van Wyk

25233018

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Supervisor: Prof. M-H. Coetzee

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ABSTRACT

This study investigates the use of drama-in-education (hereafter DIE) to explore the ways in which South African adolescents construct and perform gender identity. The study provides a brief outline of Life Orientation as a leaning area as part of the South African national curriculum, based on principles of outcomes-based-education, to contextualise the study. It maps the theoretical underpinnings that informs the implementation of the case study by theorising writings on power, identity and gender, with specific focus on the work of Michel Foucault and Judith Butler. Furthermore, it conceptualises a pedagogical base for the use of drama-in-education as methodology, by premising the work of Paulo Freire, as well as the dominant proponents of drama-in-education applicable to the case study. The theoretical underpinnings of the study, as well as drama-in-education serve to inform a critical discourse analysis of a case study conducted with Grade 10 learners in a secondary school in the Western Cape, South Africa. In the case study, this research explores ideas that influence the construction of gender identity as outlined by the Life Orientation curriculum, such as stereotypes, gender roles and power relations. The case study consists of a drama-in-education process, presented in 9 learning sessions. This study posits that DIE as a teaching methodology or instructional tool has the potential to stimulate modes of critical thought and understanding(s) of the ways in which gender identity is constructed.

EKSERP

Hierdie verhandeling ondersoek die gebruik van drama-in-onderrig om 'n studie van geslagsidentiteit, as deel van die Lewensorientering kurrikulum, met graad 10 leerlinge te fasiliteer. Ten einde die studie kontekstueel te positioneer, plaas dit Lewensorientering as leer area in die Suid Afrikaanse onderwyssisteem, wat op die beginsels van uitkomsgebaseerde-onderwys funksioneer. Dit teoritiseer skrywe oor mag, identiteit en geslag met spesifieke fokus op die werk van Michel Foucault en Judith Butler, met die doel om 'n kritiese diskoersanalise rondom 'n gevalle studie met graad 10 leerlinge in die Wes Kaap in te lig. Om 'n pedagogiese fondament vir drama-in-onderrig te konseptualiseer, maak die studie gebruik van die teorieë van Paulo Freire, sowel as sekere dominante aspekte van drama-in-onderrig, wat van toepassing op die gevalle studie is. Die hipotese van die studie is dat drama-in-onderring die maniere waarop adolosente geslag identiteit benader, kan verryk en dat dit potensiaal kan skep om die konstruksie van geslagsidentiteit op nuwe maniere te verstaan. Die gevalle studie eksperimenteer met idees wat 'n konstruksie van geslagsidentiteit beinvloed, uiteen gesit deur die Lewensorientering kurrikulum, soos stereotipes, geslagsrolle en magsverhoudinge. Die gevalle studie bestaan uit 'n drama-in-onderrig proses met 9 sessies. Die studie spekuleer dat drama-in-onderrig as 'n metodologie die potensiaal het om kritiese denke in die maniere waarop geslagsidentiteit gekonstrueer word, te stimuleer.

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CHAPTER 1

1.1 INTRODUCTION

This study investigates the use of drama-in-education (hereafter DIE) to explore the ways in which South African adolescents story and perform gender identity. I conducted the study in the context of the Grade 10 Life Orientation curriculum, where gender identity, gender roles and power relations form an integral part of the curriculum. This study is thus positioned in the broader environment of outcomes-based-education (OBE) in South Africa.[1]

I teach extra-curricular drama at a private school in the Western Cape for Grade 10 learners. Since moving from Pretoria to the Western Cape in 2009, I have had various social interactions and conversations that have led me to experience the community around me as defined by borders of race, class, culture and gender. In particular, I experienced a distinct awareness - on a social level - of differences in the way that men and women relate and communicate with each other. Although I see women who work and live on an equal level to men, the social interactions between people largely operate in, what appears to me as, a patriarchal defined context, with men in the position of dominance and clearly defined gender roles. My observation is echoed in Strebel *et al*., (2006) in reference to patriarchy and gender in the Western Cape. Coetzee (2001:300) states that there is inequality between the genders, especially in the education system, despite legislation that prohibits gender discrimination. Coetzee's (2001:300) research proposes that such inequalities can be attributed to a "deep-rooted patriarchal society" and she investigates the power relations that perpetuate domination and serve patriarchal ideology (Coetzee, 2001:300). This is confirmed by Janine Hicks' (2010:123), observations about the challenges South Africa is faced with in terms of gender discrimination that manifests within "family, community and government" (Hicks, 2010:123). In a 2012 article for the Cape Argus, Clayton Barnes addresses the issue of gender inequality and states that, according to Hicks (Barnes, 2012:1) "a key factor would appear to be the inherited male-dominated public sector in the Western Cape". My observations in the community around me as well as in the school where I teach where traditional patriarchal ideas are dominant are a reflection of the above observations.

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[1] The South African education system was in a process of change at the time that I conducted my case study. I am aware that the system is currently based on the CAPS curriculum. However, the principles of OBE are still relevant in school and to this study, and the school where I conducted my research was operating according to principles of OBE at that time. I elaborate on this later in this chapter.

Within the school environment in this context, I began to question the way in which gender identity is understood by adolescents, who are in an ambiguous space in terms of their identity (Louw *et al.,* 1998; Theron & Dalzell, 2006), with specific relation to the gender component of the Life Orientation curriculum. According to Panday (2007:4) the Life Orientation (hereafter LO) curriculum in schools stresses the importance of personal development and identity in relation to society. In my reading of the Life Orientation curriculum (Jacobs *et al.*, 2004; Theron & Dalzell, 2006, National Certificates: Life Orientation 2007; Padnay, 2007; Van Deventer, 2009), there is an emphasis on identity, and in particular, on gender roles and stereotyping with the aim to challenge 'traditional' ideas on gender roles in society. Within a society that still largely operates in a patriarchal ideology (as stated in the works of Coetzee, 2001; Hicks, 2012 and Strebel, *et al.*), the Life Orientation curriculum creates a space to question dominant norms of gender roles. It is here that I saw potential for DIE to engage with the gender component of the LO curriculum. I propose that the use of DIE as a teaching methodology or instructional tool has the potential to stimulate modes of critical thought and understanding(s) of the ways in which gender identity is constructed. In order to conduct my study, it is necessary to identify the appropriate theoretical context that would inform this inquiry.

The theoretical underpinnings for this study are Michel Foucault's (1980, 1983) ideas on identity, power and discourse; the work of Paulo Freire (1970,1993 and 1979) as a pedagogical base for DIE; Judith Butler's (1988, 1989, 1990, 1993) notion of gender identity as a performative construct, shaped by hegemonic masculinity; feminist discourse around gender binaries, gender identity and power (Allen, 2005; Ruth, 1995; Mikkola, 2008); and a study of DIE *per se,* focussing on some of its dominant proponents (Heathcote, 2009, 2010; Taylor, 2002) and critics, for example Hornbrook (1998). In this dissertation, the theoretical underpinnings must necessarily be positioned in the context of the current South African educational dispensation. To do so, I will broadly and briefly discuss Outcomes Based Education (OBE) as the current (yet changing) educational paradigm in South Africa. Although an in-depth investigation of OBE falls outside the scope of this dissertation, I will explain the principles and background on which this educational dispensation is based to contextualise the Life Orientation curriculum (See **1.3.2**). Before the theoretical underpinnings and educational context of this study are discussed, it is necessary to present an overview of prior research in order to position this study within the delineated context.

1.2 A BROAD OVERVIEW OF PRIOR RESEARCH TO POSITION THIS STUDY

The following discussion will focus on outlining prior research that informs this study, with the aim to orientate the reader in terms of how this study is positioned in the outlined context. I will broadly delineate relevant research on the aforementioned theoretical underpinnings of this study.

Foucault's work has been applied to gender (Armstrong, 2005; Allen, 2005; King, [sa]), education (Edmiston & Bigler-McCarthy [sa]; Winters 2009; Devine-Eller 2004); and drama-in-education (Styslinger, 2002; Zumhagen, 2005; Aitkin, 2009; Yasar, 2006). Similarly, Freire's work has been applied extensively to both education (Nyirenda, [sa]; Barlett, 2008; Torres, [sa]) and DIE (Singhal, 2004; Carkin, 2007; Boland, 2005; Edminston & Bigler-McCarthy, [sa]; Aitkin, 2009). The investigations of Foucault's work in terms of education centre on disciplinary power, knowledge production, technologies of the self and governmentality; the way in which power relations operate within the school and the role of discourse in shaping power relations in this context. I will not focus on the institution of the school or schooling *per se*, but rather on understanding how Foucault's work speaks to educational institutions. In the context of DIE, Foucault's work has been used to expose and investigate the power relations inherent in the classroom between teacher and student within the DIE context. (Edmiston, 1997; Styslinger, 2000). Edmiston (1997:2) states that drama is always subject to the power relations that already exist within a classroom. Therefore, an awareness of Foucault's work in terms of how power relationships might shift could prove to be a valuable part of the DIE experience.

Despite critique on Foucault's lack of focus on gender, his ideas about power, sexuality and the body have been useful in feminist studies (Armstrong, 2005; Allen, 2005; and King, [sa]). Armstrong (2005:1) states that the body and sexuality are socially constructed and strongly influence the way in which feminists engage with essentialist views on gender, sex and sexuality. Therefore, one should be aware of the limitations involved when applying his ideas to feminism. King (2004:29) finds it curious that Foucault does not fully explore the possibilities of the effect that gender might have on the way that power is inscribed on the body.

Studies of Freire (2005) and his contribution to education focus on his ideas of dialogue and critical consciousness, liberating education, co-construction of knowledge and his critique on the banking education system (Nyirenda, 1996; Bartlett, 2008; Edmiston, 1997; and Smith 2002).

Although Freire's work has been extensively applied to education, there are fewer sources available in English or Afrikaans that apply his work to DIE. In terms of Freire and DIE there is a focus on working towards critical consciousness and reflection (Boland, 2005; Singhal, 2004), the relationship between teacher and student as collaborative (Carkin, 2007), and the notion of transformation through action and reflection (Taylor, 2002; Edminston & Bigler-McCarthy, 2006; Aitkin, 2009). Although there is an awareness of the philosophical value of Foucault's work in recent literature regarding gender and DIE, there is no focus on the application thereof in South Africa, within the context of the Life Orientation curriculum and the adolescent construction of identity, as this study aims to do. In terms of Freire, studies make connections between his theories and the DIE process (Singhal, 2004; Carkin, 2007; Boland, 2005; Edminston & Bigler-McCarthy, [sa]; and Aitkin, 2009). However, the literature does not address the application of his theories in the context of gender identity as part of the South African Life Orientation curriculum.

The work of Judith Butler centres on identity politics, gender identity and performativity (Butler 1988, 1989, 1990, 1993). Butler's work has been applied to education (Vlieghe, 2010:[sa]; Youdell, 2009; Kohli, 1999; White & Smerdon, 2008), power (Boucher, 2006; Salih, 2006; Gregson & Rose, 1999; Powell & Carey, 2007; Gedalof, 2000) and drama and performance (White & Smerdon, 2008; Fragkou, [sa] ; Worthen, 1998; Palmer, 2009). In terms of education there is a focus on educational critique and the body as public space for representation (Vlieghe, 2010:[sa]), subjectivity and performativity in educational contexts (Youdell, 2001; Kohli, 1999) and creativity and performativity in the context of teacher pedagogy and arts education (White & Smerdon, 2008). In the context of power, Butler's work has been used in the investigation of performativity and power relations with regard to Foucault's work on power, subjectivity and discourse (Powell & Carey, 2007; Gregson & Rose, 1999), performativity in the context of power and politics and the effect on the body (Boucher, 2006; Gedalof , 2000). Butler's work has been applied to performance, emphasizing creativity through performance in the context of teaching in schools (White & Smerdon, 2008), and performativity and subjectivity in the theatrical performance process and dramatic texts (Worthen, 1998; Palmer, 2009; and Fragkou, [sa]). Although there are various works that integrate Butler's theories with drama and performance, none focus on DIE in a South African context.

The way that power manifests within binary oppositions (Butler, 1988; Allen, 2005; Ivic, 2009; Freire, 1993), leaves little space for the construction of individual identities outside a patriarchal framework. In terms of gender, binary opposition works to construct power relations in a

patriarchal or masculine-defined context. For the purposes of this study, my focus is on adolescents' construction of gender identity.

Although the literature draws links between identity, education, drama and the work of Freire (Nyirenda, [sa]; Barlett, 2008; Torres, [sa]) and Foucault (Edmiston & Bigler-McCarthy, [sa]; Winters, 2009; Devine-Eller, 2004) there is little printed research in Afrikaans or English on the application of Foucault's work in DIE in South Africa, particularly with regards to the Life Orientation curriculum. In terms of Freire, the research thus far has been inadequate in applying his theories in the context of teaching gender identity in the South African L.O. curriculum. Despite application of Butler's work on performance (White & Smerdon, 2008; Fragkou, [sa]; Worthen, 1998; Palmer, 2009), there is a considerable lack of focus on DIE, especially in South Africa, and especially in terms of the Life Orientation curriculum. There are DIE research programmes in South Africa that focus on HIV/AIDS education and awareness and gender violence (Botha & Durden, 2004; Pabale, 2008; *R*amela, 2010 and Harvey *et al*., 2000), but none that focus on gender identity as specifically as this study aims to do. There is thus a need to explore ideas of gender identity and performativity within the specific context of DIE and the Life Orientation curriculum. In order to investigate the use of DIE in this way, it is necessary for me to position my research in a broader educational context.

1.3 EDUCATIONAL CONTEXT FOR THIS STUDY

1.3.1 Outcomes based education (OBE)

Outcomes-based education (OBE) is based on specific outcomes that overlap within subject fields, as well as harnessing the skills of the learners towards the accomplishment of these outcomes. The key principles of OBE are that it is outcomes-based, value-orientated, learner-centred, relevant, integrated, based on individual differences, based on authentic assessment and it is non-discriminatory (Jacobs *et al*., 2004:60-61). The principles of OBE articulate with ideas of equality and tolerance as propagated by the post-apartheid philosophy.

In 2010, OBE was in the process of being transformed due to certain flaws in its practical application in South African schools, which involve aspects such as a lack of resources and teacher training (Chuenyane, 2010:[sp]). Van Deventer (2009:[sp]) stated that in South Africa OBE was limited because of situational restrictions. Due to a lack of resources and management

standards many South African schools were not successful in the implementation of OBE (Van Deventer, 2009:[sp]). Teacher training and support is an issue that needs be addressed in South Africa. The fact that teachers were not sufficiently trained in the implementation of OBE principles and processes contributed to the failure of OBE in many South African schools (Van Deventer ,2009:[sp]).

The current minister of Basic Education in South Africa, Angie Motshekga (Government gazette, 2010:[sp]) is now focused on the process of implementing 'schooling 2025', which reintroduces textbooks and strives to improve availability of resources and teacher training, especially in poorer communities. This focus on the new system, 'schooling 2025' will not affect this study negatively, as OBE will not be completely phased out. The new system seeks to address and improve the current situation by using principles of OBE still applicable, such as good learning outcomes and participative learning, and discard that which hinders the learning process, such as research-based, project orientated learning (Chuenyane, 2010:[sp]). To contextualize this study, I will outline certain aspects of OBE applicable to fully orientate this research.

OBE is mainly characterised by a focus on applications and outputs in order to create learners who are "actively and creatively involved in their own learning processes, capable of critical thinking, able to reflect on existing knowledge and generate new knowledge both in a personal and social context (applied competence)" through various methodologies and with definite criterion based assessments (Coetzee, Munro & De Boer, 2004:135;137). The conceptual framework of OBE came about as "an outgrowth of a number of theories, amongst others experientialism, behaviourism, critical inquiry and constructivism" (Jacobs *et al.,* 2004:58). OBE in South Africa is mainly rooted in constructivist theory (Jacobs *et al.,* 2004:46-47 &76-81) in that knowledge is co-created with new meanings discovered by means of collaboration between educator and learner (Atherton, 2013:1; Schunk, 2004:285). In doing so, it is a learner-centred approach to education. These ideas articulate with Freire's (1993) notions on pedagogy, with reference to the relationship between teacher and student, elaborated on in Chapter 2. It also articulates with the teacher-learner relationship in DIE, as is motivated in Chapter 3, which highlights correlations between Freire's work and DIE.

OBE's constructivist roots resonate with DIE in that a fictional reality is constructed to mimic

reality (Roper & Davis, 2000:229). DIE premises that it is through a participative exploration of action within a socially relevant context that learning occurs; that learners should be allowed to manipulate the activities according to their own prior knowledge, while the educator facilitates the activity to meet the educational purpose. Through this process, OBE provides opportunities to stimulate multiple intelligences[2], enhancing the powers of reflection and reflective learning.

From the above, it is clear that OBE demands that the learner must actively co-construct knowledge and skills and experience the learning material whilst linking it to prior knowledge (Wessels, 2007: 29). OBE provides opportunities for learners to integrate new information with their personal, social and cultural backgrounds. The idea of such participative learning stems from the philosophy that learners should engage with the process of learning, relying on their own perceptions of realities to inform their understanding. Their past experiences and exposure to social and cultural constructions will influence the learning session (Jacobs *et al*., 2004:3), creating a sense of ownership of new knowledge within the learning process.

Coetzee and Munro (2007) draw links between OBE, whole-brain learning and DIE that address the idea that the learners have the opportunity to integrate new information with their personal, social and cultural backgrounds. This process is called 'reflective' teaching and learning (Jacobs *et al*., 2004:4). Heathcote (2009:202) refers to the 'human conditions' of the learners when she states that the teacher must be aware that learners bring their own experiences and knowledges to the learning process. It is interesting to note here, Berlach's (2004:6) criticism of the role of the teacher in OBE. He feels that teachers have been stripped from their importance in the education process. The needs and requirements of the students are now posed as primary, and not the processes necessary for them to learn. He argues that the role of the teacher should be to communicate knowledge to the students, and the role as guide or facilitator does not give them enough authority over the learning process. In this study, I have to reject his criticism in exchange for a process where participation is possible. In my case study, the DIE process will depend on active participation of the learners within the context of Life Orientation where the educator can shift between varying roles or stances of authority in relation to learners.

1.3.2 The Life Orientation (LO) curriculum

This section elaborates on Life Orientation as a learning area in the context of the South African

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2 Dr Howard Gardner developed a system of multiple intelligences to refer to learners' individual styles of acquiring knowledge (Roper & Davis 2000), or their individual learning styles. Although his work was extensive, an in-depth discussion on multiple intelligences falls outside of the scope of this study.

education system, based on principles of OBE. Thereafter, I will elaborate on the Grade 10 gender identity component of the Life Orientation syllabus, to orientate the reader in the specific context of this case study.

With the introduction of OBE, a new subject area was implemented namely Life Orientation (Van Deventer, 2009:127). Life Orientation (LO) strives to "equip learners with the skills, knowledge, attitudes and values to face life's challenges in an informed, confident and responsible way" (Van Deventer, 2009:127). It aims to establish a process where schools can aid learners towards personal growth and harness them with certain skills for later life. Theron and Dalzell (2006:397-398) describe life skills as "the non-academic abilities, knowledge, attitudes, and behaviours necessary for successful living and learning". Life skills include the ability to cope with challenging situations in a real life context such as home life, school or other social environments. LO as learning area addresses the necessity in South Africa to make a space in the education system to prepare adolescents for adulthood and the challenges that they might face in later life (Theron & Dalzell, 2006:[sp]). It is possible to teach life skills in an educational setting despite its 'non-academic' nature, which is why Life Orientation was introduced to the school curriculum.

Life Orientation should be taught with an outcomes-based approach to education (National certificates: Life Orientation, 2007). One of the aims of teaching LO should be to develop a competence in learners for them to be able to integrate ideas and knowledge and the practical application thereof. In addition, to effectively articulate the knowledge acquired, there should be a focus on progress and growth in terms of the subject, as well as the personal growth of learners. The quality, relevance and credibility of the knowledge shared must be stressed and taught in such a way that learners will be responsive to it. There must be an awareness of the underlying principles of the subject itself, which focuses on "social transformation, human rights, inclusivity, environmental considerations, physical wellness and social justice" (National certificates: Life Orientation, 2007). In other words, the most important aspect of LO is that learners must be taught to interact socially and not only be aware of the social issues apparent in everyday life, but also have the skills to face them.

1.3.3 Gender in Life Orientation

In the prescribed text book used for Life Orientation in Grade 10 (Dilley *et al*., 2008:44) by the school where this case study was implemented, a chapter is dedicated to the study of power

relations in terms of gender roles and gender stereotyping. The study material places an emphasis on 'traditional' gender roles and power relations. The 'traditional' roles have a strong patriarchal structure; this is a system where most of the power in relationships is assigned to men. Learners are encouraged to assess and question these roles.

In the first part of the chapter the focus is on power relations within a family structure (Dilley, Clitheroe, Engelbrecht, Falken & Lundall, 2008:44). In the example illustration the man is set up as the sole provider of income. The woman is submissive, stays at home and raises the children. She is completely financially dependent on her husband. The husband and sons do not do any sort of housework, such as making their own beds, cleaning or laundry. According to the husband these are tasks for the females of the house. Although the wife in this instance would like more independence, especially financially, her husband does not allow it. In this illustration the submission of the wife is, for the husband, a confirmation of his 'manliness'. The sister/daughter in this example is responsible for the cleanliness and neatness of her brothers' rooms. As 'men' they are not permitted to do these tasks. The husband says that "it will help her one day when she is a wife" (Dilley *et al.,* 2008:44). These words demonstrate the indoctrination of patriarchal discourses from generation to generation. The textbook critiques such a view of gender construction and seeks to encourage learners to question and attempts to address it.

The discussion continues by stating that men are the dominant figures in most societies because of traditional gender roles in which femininity is defined as being submissive and masculinity is associated with dominance. Gender roles in society were structured through the different biological roles that men and women play. Because women were in the biological position to bear children, it was assumed that they must be responsible for their upbringing and other domestic aspects. Men were then obliged to work, and be breadwinners, providing for the family financially, thus having dominant power within the family structure. Thus, men are in power because of financial advantage (Dilley *et al.,* 2008:46). Throughout the discussion, we see motivation that place men in a position of controlling financial situations.

The final part of the textbook's discussion applicable to this study examines the idea of gender stereotyping. According to Dilley *et al.,* (2008:48) gender stereotypes support the ideologies of traditional power relations. Women are posed as objects of sexual attraction, while men are portrayed in positions of wealth and power. Advertisements relating to children or domestic concerns, such as detergent, cleaning appliances, baby necessities or healthy family diet all

emphasize the role of women within this context. Despite efforts to change and subvert gender stereotypes, they still strongly support the ideals of traditional power relations between men and women (Dilley *et al.*, 2008:48). These ideals are based on a system of gender binaries, which locates the individual within gendered boundaries and the associated oppression it stimulates.

The textbook adds that the power relations are changing in today's society in the sense that women with children also work, women are involved in politics and there is a general acknowledgement that women who stay at home as housewives also work hard, regardless of whether they receive a salary or not (Dilley et al., 2008:47). I posit that within these so-called 'changes' the role of the woman is not really taken out of the patriarchal context. Rather, it seems that there are additions to her already established role within the traditional structure.

In the next part of the chapter, on power relations, in the learner's textbook some of these changes are illustrated. For example, the textbook describes a situation where the wife works and provides financially, while the husband stays at home to take care of their child. In this example gender roles are reversed, giving financial control, and thus power, to the female and placing the male in a position of financial dependence (Dilley *et al*., 2008:47). I argue that the problem here is that gender and power relations are still framed as binaries despite the supposed criticism the textbook offers. This study aims to use DIE as a process to critically explore framing of the binary construction and boundaries of 'traditional' power relations as positioned in the textbook that this researcher finds problematic. I am interested in the possibilities of DIE as a tool to critically examine power relations and gender roles within a space where play may lead to a change in understanding of these borders and binaries; to re-imagine them – which the current textbook content may not address adequately. In order to create such a learning experience, I need to be aware of the developmental phase of the learners that I work with.

1.3.4 Adolescence

An in-depth study of all the psychological and developmental aspects of adolescence falls outside the scope of this study. However, it is necessary to outline certain key aspects of the adolescent developmental phase, with the aim towards an enhanced understanding of the specific context in which I will conduct my case study.

There are several theories that engage with adolescence in terms of personal and social development. Among these are Jean Piaget's stages of cognitive development, Lawrence

Kholberg's (Mahto, 2006:1) stages of moral development and Erik Erikson's stages of psychological development (Mahto, 2006:1). These theories focus on the developmental aspects of adolescence, specifically in terms of the cognitive way in which the individual perceives the world. Environmental theories – such as "B.F. Skinner's operant conditioning, Edward Thorndike's law of effect, and Ivan Pavlov's classical conditioning" (Mahto, 2006:1) premise that behaviour is determined by outside forces through social conditioning. Crossover theories rejected the idea that either developmental or environmental perspectives would present a satisfactory understanding of human development. Thus Albert Bandura (Mahto, 2006:1; Pajares & Urdan, 2006:7) emerged with social cognitive theory, premising that "we are not simply reactive organisms but that we have the ability to actively alter our environment and our behaviour" (Mahto, 2006:1). In the context of this study, it is necessary to observe theories that focus on the adolescent phase, as informed by Erikson (Louw *et al*., 1998; Franz & White, 1985) and Bandura (Mahto, 2006; Pajares & Urdan, 2006) and specifically on mid-adolescence (Pickhardt, 2009). It is important to note that I do not aim to delve in the terrain of psychology, but that I will draw from perspectives on the developmental phase of adolescence to optimise the way in which I approach my study.

Albert Bandura states that there are many changes adolescents are faced with that have to do with the way in which their social world is structured (Bandura, in Pajares & Urdan, 2006:7). In the adolescent phase (12-18 years) the individual struggles with defining, establishing and negotiating their identity and begins to question his/her place within the social world, as Erik Erikson (Louw, *et al*., 1998:55), who has done extensive work on the adolescent phase, confirms. In his work, the adolescent phase is characterized by the search for identity, not only in terms of personal characteristics, but also values, principles, and a search for certainty in terms of social identity; a need to establish to what social group the individual belongs (Louw, *et al*., 1998:56). Specifically, in mid-adolescence (13-15 years) there is a sense of urgency in the need for freedom in the search for identity (Pickhardt, 2009:1). This study is concerned with the search for gender identity and DIE might provide a space where a sense freedom can be granted in the exploration of identity. Franz and White (1985:5) investigate Erikson's ideas on adolescent development and concede that gender plays a significant role in the construction of identity in the adolescent phase.

Adolescents experience much stress during the characteristic search for identity (Louw, *et al*.,

1998:55) and are faced with the confrontation of physical, mental and psychological changes and the social impact these changes imply. On a cognitive level, the adolescent has to move through a process where the concrete thought of childhood develops to the abstract thinking of adulthood. It is this process that leads to independent thinking, and often a sense of questioning or rebellion against authority. "Affectively, the adolescent needs to develop a positive identity, sense of self, self-esteem and self-concept" (Theron & Dalzell, 2006: 398). The assertion of identity may aid a process of empowerment and lead to a sense of responsibility and accountability when making decisions.

According to Theron and Dalzell (2006:398) it is important for the adolescent to be empowered through education and learning certain specific life skills. The aim is to equip the adolescent for adult life, and the effective confrontation of stress and change, such as confronting new gender roles and their impact on gender identity. The implementation of Life Orientation as a learning area in schools serves as a space where issues of gender roles and stereotyping, for instance, can be addressed. DIE is therefore an ideal vehicle for this study as it promotes a constant state of questioning and reflection (Taylor, 2002:1). It has the potential to create a space where the adolescent can express his/her opinions or experience, while at the same time being able to critically study and question the experience itself. Through this process of critical thought, the individual might reach a change in awareness or understanding, and a sense of agency in terms of their own gender identity.

Although there are many similarities in adolescent development on a global scale, there are specific challenges that adolescents will face in South Africa, such as the impact of HIV/AIDS on notions of gender identity. Botha and Durden (2004:3) stress the importance of considering "patriarchy, traditional cultural beliefs and practices and strong conservative religious influences" in discussions on issues of gender roles and sexuality. It is therefore important that Life Orientation programmes address the context of South Africa; this is what this study aims to do.

1.4 RESEARCH QUESTION

How can drama-in-education be used in the Life Orientation curriculum to explore the ways in which Grade 10 learners construct and perform gender identity?

1.5 RESEARCH OBJECTIVES

1. To conduct a review of the existing scholarship relating to gender studies (in specific: gender binaries and gendered power relations), identity politics (in specific: gender identity), the Life Orientation curriculum for Grade 10 (in specific: gender); the adolescent development phase, DIE and its theoretical underpinnings (with specific focus on the work of Paulo Freire);
2. Based on the literature review, to create a DIE learning programme on gender identity in the context of the Grade 10 Life Orientation curriculum;
3. Facilitate a DIE learning programme on gender identity in the context of the Grade 10 Life Orientation curriculum; and
4. To critically interpret how Grade 10 learners construct and perform gender identity.

1.6 RESEARCH APPROACH

1.6.1 Research Paradigm

This study falls within the qualitative research paradigm. According to Merriam (2009:13), qualitative research is concerned with the examination and analysis of the way meaning is constructed in the social world. Merriam (2009) characterises qualitative research as understanding the meaning people have constructed about/around a phenomena/experience, in which the researcher is the primary "instrument" for data collection and analysis. It generally involves fieldwork or case studies that are explored via inductive research (focussing on process, meaning and understanding**)** and which results in a rich description of the phenomenon/experience.

There are four major characteristics that can be used towards an understanding of qualitative research. As in quantitative research, process, understanding and meaning are the main areas of focus. Additionally, Merriam states that the data is primarily collected and analysed by the researcher. Unlike quantitative research, the process of research is exploratory and inductive and the product of research is descriptive (Merriam, 2009:13). This researcher will follow a generic qualitative design, which does not ascribe to a specific established qualitative methodology. Merriam (2009:11) understands generic qualitative research as combining several qualitative methodologies or approaches, or even ignore methodologies. It "simply seek[s] to discover and

understand a phenomenon, a process, or the perspectives and world views of the people involved" (Merriam, 2009:11). Thus I will use an eclectic, yet qualitative, methodological approach.

In this study I recognise that my own subjectivity will influence my interpretation. "A researcher is very likely to hold some position … when they are conducting their research" (Fulcher, 2005: [sp]). My cultural, social and economic background influences the way in which an interpretation of research is constructed. However, I will endeavour to critically reflect on the way in which my own opinions and construction of reality affects the study, as far as possible. My personal interpretation of the findings will inform the study, and thus also serve to create a new perspective.

1.6.2 Methodological approach

Among the many types of qualitative research, critical research is the main component in this research study. In critical research "the goal is to critique and challenge, to transform and empower" (Merriam, 2009:34). Thus the goal is to be critical of society and strive toward positive change, and not simply to understand and observe. In this study the aim is to enhance awareness of the effect of certain social constructs.

A few aspects influenced the development of critical research. Among the earliest of these was Marx's analysis of class structures in society, as well as Freire's "transformative and emancipatory education" (Merriam, 2009:35). Essentially, both these theorists had problems with the way in which power dynamics were structured in society. Marx strived toward a different attitude towards class and the socio-economic conditions in society and Freire wanted to change the way that education worked in order to achieve a sense of agency, or transformation. This study will lean on Freire's work (See Chapter 3). The foundation of critical research concerns the study of power dynamics (Merriam, 2009:35). In this study the analysis of power is central to understanding the way in which adolescent learners construct and experience gender identity. It will include a critical exploration of the way in which gender identity is socially constructed through a process of questioning dominant ideas on gender identity.

In critical research the focus inevitably emphasises context (Merriam, 2009:35). This study is primarily concerned with the way power influences the individual within specific social contexts. Critical research questions the way in which power works, more often than not

advancing the interests of one social group over those of another. In the case of this study, the specific context is a homogenous group of Grade 10 Life Orientation learners, the school environment in which they are educated in relationship to the community in which they live (Western Cape). An understanding of the context in which the individual exists is necessary as it influences the construction of individual realities. New understandings might develop the way that adolescents perceive their own constructed realities.

1.6.2.1 Participatory Action Research (PAR)

Participatory action research has the aim of affecting change through action. This change is achieved by seeking new understanding of the world and a desire to improve it (Baum, *et al*., 2006). Similarly, in a DIE process, change must happen, and it happens through the interaction of people and the forces that influence their lives (Heathcote, 2009:200). Both PAR and DIE strive to create new awareness and understanding of the world.

In PAR researchers and participants embark on a process of self-reflection and critical inquiry with the aim of understanding their own behaviour as well as that of the world around them. This process is "directly linked to action" (Baum, *et al*., 2006:[sp]). Each individual's understanding of their reality will influence this process. Respective ideas of culture, history and the local context of social relationships will also play a vital role. Through this process of inquiry new insight might be acquired about the practices and motivations of the world.

According to Baum, MacDougall and Smith (2006:[sp]) participatory action research relies on data collection, reflection and action. In this study action will be initiated through practical DIE processes, which will then be reflected on. PAR strives to question the way in which knowledge works and the way in which it is used to strengthen power structures in society. Knowledge is often employed by the powerful in order to represent their ideals, thus reinforcing their position over other parts of society.

According to Baum *et al.*, (2006:[sp]), Paulo Freire used PAR in order to analyse and examine the structures of oppression in oppressed communities, thus helping them to reach new understanding about the reason for their oppression. PAR has developed to become a research methodology that supports participation and interaction between researchers and communities with the possibilities for action and change. In this study the interaction between me as researcher and the participants in the context of the school 'community' is central in exploring power dynamics and the way they influence constructions of gender identity.

In PAR participants often analyse data with the researcher in order to decide on the action to follow (Baum *et al*., 2006: [sp]). In this case there will be space for the researcher and participants to mutually analyse and reflect upon the DIE process. However, most of the primary data will be analysed by the researcher in the form of journal entries made by the participants and the researcher by means of the units of analysis discussed in 4.2.3. In PAR, mutual analysis happens during a process of reflection. The action is then in turn analysed and reflected upon, potentially leading to change. PAR involves an "ongoing process of reflection and action" (Baum *et al*., 2006: [sp]). This process may include group discussions, observation, and a range of other methods required by the specific process. In this study, DIE explorations will comprise action, which will be reflected upon mainly through group discussion and personal journals.

According to the interpretation of Baum *et al*., (2006:[sp]) the idea of action and reflection in PAR is based on Freire's idea that action and reflection should exist in conjunction. "When action and reflection take place at the same time they become creative and mutually illuminate each other" (Baum *et al*., 2006:[sp]). In DIE, Bolton argues for "double consciousnesses in improvisational drama" and explains that "participants not only perform their actions as characters in a drama session, they also observe themselves at the very same time as characters in an illusion" (Lehmann & Szatkowski, 2011:40). Thus DIE creates a space where action and reflection become a 'mutually illuminated' space and together, has the potential to lead to critical consciousness.

1.6.2.2 Case study

For the purposes of this study, I will conduct a case study implementing a DIE programme within the Life Orientation context with the aim to explore the ways in which Grade 10 learners construct and perform gender identity. The case study aims to shed light on phenomena using an in-depth study of a single case exemplifying the phenomenon under investigation. It is "a form of qualitative descriptive research that is used to look at individuals, a small group of participants, or a group as a whole" (Writing guide: Case Studies, 201:[sp]). Neale, Thapa and Boyce (2006:3-4) describe case studies as stories about something unique or interesting that can be applied to individuals, groups, processes or institutions. A case study enlightens research results by describing the process whereby the results are obtained. Case studies often provide context to data to present a more complete picture of the research process (Neale, *et al*., 2006:3-4).

Participants for this study comprise a group of 17 English speaking, Grade 10 (15-16 year olds) learners at a private school in the Western Cape. As such, my sampling method would be purposive. Purposive sampling "groups participants according to pre-selected criteria relevant to a particular research question" (Qualitative Research Methods: A Data Collector's Field Guide [sa:5]) and often depends on resources and time available, as well as research objectives. Purposive sampling is most successful when the process reviewing or analyzing data is integrated with data collection, as this study aims to do.

1.6.2.3 Data collection and interpretation

I approached and obtained permission (See Addendum A) from the school where she works, to use their Grade 10 Life Orientation class for this research case study. The DIE process comprises 9 Life Orientation lessons of 35 minutes each. As this is not my class, I endeavoured to keep the teacher of the class up to date with all proceedings, as requested by the school. Participation in the research process is anonymous and voluntary. Should a learner decline participation in the study, his/her data will not be used in the interpretation of the research results (See letters of informed consent, Addendum B).

In the first learning session, I will conduct a focus group discussion as a method to collect preliminary data in preparation for the DIE programme that will start in the second learning session. A focus group discussion is a "form of group interviewing in which a small group is led by a moderator (interviewer) in a loosely structured discussion of various topics of interest" **(Some Thoughts on Qualitative Research and Focus Group Discussions).** According to Kvale (1996:[sp]) the purpose of qualitative research interviews is to "try to understand something from the subjects point of view and to uncover the meaning of their experiences". The reason why interviews are effective is because it allows the person being interviewed to explain his/her ideas, feeling and experiences in his/her words. Interviews will not lead to 'objective' information, but will rather emphasize the subjective opinion of the interviewee (Kvale, 1996:[sp])**.** In the case of this study the discussion will centre on learners' perspectives and opinions on gender identity, power, gender roles and stereotyping. According to Escalada and Heong (2011:1) a focus group discussion is usually conducted with a purposely pre-selected group of participants – in this case, a group of Grade 10 learners - in order to explore themes and ideas prepared by the researcher. It is also semi structured and informal. This is vital in the case of this study because it serves to lessen pressure on the learners and encourages them to speak

their minds freely. The purpose of the focus group discussion is to establish the preliminary ideas that the learners have about gender identity, gender roles and power relations.

In the following lessons I will facilitate a DIE process in order to explore ideas on gender identity with the learners. At the end of each session, participants will be asked to write a journal entry about the lesson and their experience. I will also keep a journal documenting my experience and findings throughout all the sessions presented. Thereafter, I will conduct a discourse analysis of the journal entries as source to explore the learners' experiences of the process in conjunction with my journal, or theoretical documentation.

According to Alba-Juez (2009:16) discourse analysis is to study the way that elements in a text, like language, are used within a specific context. It is focussed on investigating the construction of social identities. Discourse Analysis usually emphasizes a focus on the production of knowledge, or the construction of realities. It questions that which is supposedly 'natural' or 'normal', and investigates how ideas of 'normality' or the 'natural' are constructed and presented to the world a particular context. Alba-Juez (2009:17) argues that text is most important when conducting discourse analysis and can consist of a number of things, including written text. The discourse analysis that I will conduct on the journal entries aims to expose individual narratives of gender identity, and explore how the narratives articulate with dominant discourses that influence the participants. The theoretical framework of my study serves to create the context of dominant discourses. I will use Discourse Analysis to expose certain recurrent patterns that make meaning in the specific context of the DIE programme, according to the following discourse markers, or units of analysis: thematic context; verbal communication; non-verbal communication and core images, symbols and metaphors.

1.6.2.4 Ethical considerations

This study will follow the guidelines for ethical considerations required by the University of Pretoria. The school, learners and parents will be fully informed about the learners' involvement in the research process. The details of the above processes are stipulated in the letters of Informed Consent and Informed Assent and in the Application for Ethical Clearance. The data collected from the research process will be safeguarded and archived at the University of Pretoria's Drama Department, Room 2-16, for 15 years. The permission of the school, participants and parents/guardians/care-givers will be requested should any person want to access the data again for future research.

I will not require the participants to be engaged in any harmful psychological, emotional or physical activities. I have made it clear that I will work solely with educational drama techniques, which is a teaching methodology or instructional tool. Should any incident occur which could lead to the need for specialised help, learners will be referred to the school psychologist (See Addendum A).

1.7 LIMITATIONS

In this study the adolescent construction of gender identity will be investigated. One of the main limitations is the context in which the study takes place. The case study is conducted in a specific environment with specific cultural implications. Thus, it will be difficult to make assumptions about the adolescent experience in terms of the wide spectrum of cultures in South Africa. However, I will be able to extract principles that may be applied to a broader context.

Mikkola (2008) makes a statement that I interpret as a warning to myself as I embark on this journey. She writes that when studying gender, feminist scholars often makes the mistake of positioning a white middle-class perspective as a norm. This happens when one fails to acknowledge the significance of social aspects such as race, class or even religion in the construction of gender identity. The participants in this study will consist mostly of white, affluent to middle class, 15-16 year old learners with a patriarchal cultural background. Because this is a study by a white middle class researcher, with white middle class participants, care must be given to note that this is but one perspective on many possibilities, one reality co-existing with multiple other realities.

1.8 STRUCTURE OF THE DISSERTATION

This chapter provides the introduction to this study, the research question and problem statement along with an overview of the research aims, an overview of prior research in the field, motivation for the research with regard to adolescents, the research approach and methodology and limitations to the study.

Chapter Two serves to explicate the theoretical framework from which I approach this study. It includes Michel Foucault's theories as a primary base towards an understanding of power and identity and a discussion on selected writings on identity politics with specific reference to the work of Judith Butler and her theories on gender identity, providing a theoretical basis that is specific to themes of gender in my case study.

Chapter Three is a discussion on Freirian pedagogy as it articulates with principles of DIE, and its aspects that translate into this study. I position DIE as I will use it in this study; map the conceptual underpinnings applicable to DIE as pertaining to this study - using the work of Freire (1993) to inform a pedagological base for DIE; the role of the teacher in a DIE process and the most pertinent techniques, strategies or devices that I apply to my case study.

Chapter Four contains the preparation and planning for the learning sessions of my case study as well as my personal reflections on each learning session. I document the planning and implementation of the DIE programme with Grade 10 learners.

Chapter Five presents the critical analysis of the case study with the aim to draw conclusions according to the research aims. Each learning session is presented individually, as part of a holistic process of analysis.

Chapter Six forms the conclusion to this dissertation with suggestions for possible future research.

CHAPTER 2

In this Chapter the theoretical framework which underpins this study is discussed. The first section of the chapter is dedicated to Michel Foucault's theories as a primary base towards an understanding of power and identity, two of the main concerns of this study. In the second part of the chapter I discuss various writings on identity politics with specific reference to the work of Judith Butler and her theories on gender identity, providing a theoretical reference that is specific to themes of gender in my case study. The theoretical framework that follows serves to inform my critical analysis of my case study.

2.1 MICHAEL FOUCAULT

French philosopher and theorist, Michel Foucault was born in 1926 and died of AIDS related causes in 1984 (Gutting, 2008:[sp]). His early works were strongly influenced by the Marxist ideas of Louis Althusser and the existential theories of Jean Hyppolite, both his teachers at the beginning of his academic career. He was later influenced by Jean Paul Satre's "hatred of bourgeois society and culture and with a spontaneous sympathy for groups at the margins of the bourgeoisie (artists, homosexuals, prisoners, *et cetera*.)" (Gutting, 2008:[sp]). Some of his most influential works include *The history of sexuality. Vol. 1: an introduction* (1980); *The order of things: an archaeology of the human sciences (*1973) and *Discipline & punish* (1979). He was interested in how the self becomes the product and the source of knowledge and power amidst societal practices and processes that foregrounds division, scientific classification and subjectification (how the individual turns him/herself into a subject of sexuality, behaviour, sanity, *et cetera*) – thus in how identity is created and codified in relation to societal mechanisms of power (Foucault, 1983b:250). This discussion will explore his ideas on identity; discourse; mechanisms of power and his notions of truth and knowledge insofar it pertains to the central ideas of my study.

2.1.1 Identity

It is necessary to consider some of Foucault's ideas on identity, or the construction of self. "From the idea that the self is not given to us, I think that there is only one practical consequence: we have to create ourselves as a work of art" (Foucault, 1983b:237). The self is in other words not a pre-existing concept, but rather a process that continually develops and

transforms. For Foucault, identity is a social construction and an ongoing process of meaning-making in reaction to internal and external influences (Swanepoel, 2003:159). As Foucault states:

> It seems to me, that all the so-called literature of the self-private diaries, narratives of the self, etc. – cannot be understood unless it is put into the general and very rich framework of these practices of the self … So, it is not enough to say that the subject is constituted in a symbolic system. It is not just in the play of symbols that the subject is constituted. It is constituted in real practices – historical analysable practices.
>
> (Foucault, 1983b:250)

Individuals construct their own identities and realities through personal narratives where external meaning is interpreted and internalised. However, this construction of self is influenced by socio-cultural conventions (Foucault, 1983b:250). The self cannot be fully understood if not seen in social and cultural context, with reference to the practices that constitutes the self. In a sense, identity is a result of power being exercised over individuals and means of patrolling socially sanctioned boundaries. Culture becomes a mechanism of selection and inclusion within which certain value-systems and practices are privileged.

In the study of the above, Foucault speaks of the contribution of discourses (including cultural discourses) to the construction of self (Fillingham, 1993:100). In Foucault's (1979:194) work discourse refers to the way that language is used in specific areas of knowledge in order to serve specific interests in maintaining power over the human as subject. Thus, discourse is a way to use language to classify and order. Discourse also refers to the way that knowledge is used as a form of power in order to control and define certain ideas in society. It is the way in which language operates within institutions to influence the construction of self (Peck & Coyle, 2002:153). Although Foucault (1973b:308-310,313,315,337) does not place emphasis on language constructs in the study of power, he does argue that power and knowledge primarily functions through language. Language shapes meaning, which in turn influences constructions of self. For instance, when a child learns language, he/she also learns the cultural and social rules, systems and ideologies that that language implies. Thus, through language, discourse determines the limits within which the self is constructed (1973b:317,319). It is discourse that influences the power relations between individuals and groups, and language that perpetuates

dominant discourses, leading to the process where meaning is constructed.

In each discourse, power is embedded in relation to resistance to that power. In other words, we "are the sites of discourse and constructed by it" (Peck & Coyle, 2002:153). Thus discourse creates the illusion that we are in control of the world, while in actual fact it is striving to master and divide us. According to Foucault (1979:194) one discourse will always strive for power over another, and it is these dominant discourses and the power struggles between them that influence the way that the self is perceived and positioned. Discourses serve to inculcate certain behaviours, which are in essence the practices, which lead to the construction of self and regulatory mechanisms that frames the borders of identity. It is therefore necessary to look at Foucault's ideas about power in order to fully understand this process.

2.1.2 Mechanisms of power

In his book, *Discipline and Punish* (1979)*,* Foucault's interrogations of society primarily centre on his surfacing, and critique of, the rise of scientifically sanctioned modes of social control that hegemonically uphold power. He foregrounds prisons, mental institutions and schools in his inquiry. He (Foucault, 1979) argues that from the 18th century, societal development demonstrates a shift from a society regulated by sovereign power towards a disciplinary society (a society that utilizes regulation rather than force to control its subjects). He traces a 'genealogy'[3], which has given rise to societies' systems of regulation and control. These systems' operate through the mechanisms of division, spatialization, fragmentation and categorising people according to place, function, ascription etc. to support social order. In this way certain groups are marginalized and prohibitions sanctioned – creating social 'order', which is thus a mechanism that works towards social control. Foucault's views can be applied to gender in considering, for example, that the male-female binary is constructed around scientific discourses and biological determinism, and that in the division public and domestic spaces are gendered in accordance with this binary.

The regulatory systems remain operative because people 'subject'[4] themselves to these systems' norms which thereby become self-regulatory or self-governing in relation to society – the regulatory systems thus become self-legitimising and an internalised mode of social control (Gutting, 2008:7). An example is his critique of the 'panopticon': referring to a model of

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3 Genealogy refers to a method of historical analysis used by Foucault (Armstrong 2005:1,2) based on critical questioning, and investigation of the present time in terms of the relationships between power, knowledge and the body in order to seek possibilities for social change and transformation of the individual.
4 Foucault's notion of subjectivity will be addressed at a later stage of this discussion

surveillance mechanisms in prisons that arranges space, bodies and surveillance apparatuses in such a manner that inmates feel continually observed, whether they are or not. The result is that they start surveying themselves, so that 'discipline' becomes unnecessary (Foucault, 1979:73, 200-228). In other words, certain aspects in society influence behaviour and the individual perception of self, such as ideas about sexuality. In the case of this study, the symbolic system that will be investigated refers to perpetuated ideas about gender identity in society, such as gender binaries. Discipline is one way through which to exercise power; it is not power *per se*. For Foucault, this principle is applicable to all institutionalized systems of power, including schools.

Power for Foucault (1980b:93-95) is not only related to institutions or social structures. He studies power as a set of social relationships that are manifested in all contexts of society. Foucault's (1980b:94) idea of power is not necessarily unilateral, but local, omnipresent and operative on macro and micro levels. For example, the models of power established in families interact with models of power in institutions and throughout the social corpus. Thus, power is "polymorphous" (Foucault, 1980b:48). Further:

> In reality power means relations, a more-or-less organized, hierarchical, co-ordinated cluster of relations (Foucault, 1980b:189).

Power is thus not a united theory or construct that is generated or operated from a specific stable point of reference, but relational. Power relations (Foucault, 1983a:224) are founded on a system of social networks. It is characterized by the relationships between people and the way that interaction takes place. For him, people are continuously undergoing and exercising power, thus power is mutually constitutive rather than simply coercive. Power moves beyond domination, since the subject that is constituted through power becomes part of the mechanisms of power. Power, as a constitutive force, "…produces; it produces reality; it produces domains of objects and rituals of truth" (Foucault, 1979:194). For Foucault, the mechanisms of power created different kinds of knowledge – which are hierarchized to perpetuate cultural and societal power.

Power relations are best consolidated via "complex mechanisms of excitation and enticement" (Foucault, 1980b:48). For example, his analysis on sexuality reveals the enticing discourse as a concealed regulatory mechanism of social control. It veils it's mechanisms of power by framing the discourse as positive: encouraging open discussions on sex and sexuality rather than

repressing sex – yet carefully integrating notions of so-called normal or deviant sexuality. The result is that subjects understand the discourse and its related medical practices as libratory, rather than as an effect of power relations. Although mechanisms of power co-opt people, people are also complicit in their own subjection and thus negate their own subversive power.

Power is not merely the relationship between individuals or groups, but also refers to a way in which certain actions, or practices, articulate with or influence other actions within relationships between people and groups of people (Foucault, 1983a:219, 220). Power only exists when it is manifested as action - structuring the possible field of actions of/for other people:

> [T]he exercise of power … is a total structure of actions brought to bear upon possible actions; it incites, it includes, it seduces, it makes easier or more difficult; in the extreme it constraints or forbids absolutely; it is nevertheless always a way of acting upon an acting subject or acting subjects by virtue of their acting or being capable of action. A set of actions upon other actions" (Foucault, 1983a:220).

In this context, discourse also becomes a *practice* and does not merely function of the level of texts or linguistic systems – and by virtue of practice, constitutes its subject/object. Power can signal a process whereby discourses are internalised, then practised and made visible in and through social interactions. By analysing statements, understood as singular units that comprise a "discursive formation", their limitations and how they position the narrator are made visible (Horrocks & Jevtic, 2004:86) – excavating the ideological underpinnings of discourse and surfacing the hegemonic factors within discourse that uphold power. Foucault further positions the operations of discourse as a "system of constraint" (Horrocks & Jevtic, 2004:86) that articulates with his perceptions of knowledge being "the result of conflicting desires, characterized by the will to dominate or appropriate. It is unstable and violent" (cited in Horrocks & Jevtic, 2004:96), and aims to mask its own discontinuities. To summarize the discussion thus far, order-knowledge-power comprise a discourse, which is structured on power relations, and which produces material effects by means of its practice (or to appropriate Butler, discourse is performative – See **2.2.3**).

2.1.3 Power, truth and knowledge

In *The Order of Things* (1973), Foucault notes that culturally and historically specific informal

or unconscious sets of rules and structures underpin the organization and produce different modes of knowledge and the discourses through which knowledge is articulated. Further, the structures underlying thought are "discursive formations that govern what can be said" and which he calls "epistemes" (McLaren, 2002:3). An episteme refers to the epistemological[5] field which underpins the conditions of the creation of (scientific) knowledge in a particular period and place (O'Farrel, 2007:1). Every power relation has a direct connotation to a particular field of knowledge, and that field of knowledge signifies a certain set of power relations and associated discourses (Foucault, 1979:194). Further, the relationship between power-knowledge-discourse produces specific kinds of subjectivities. All subjectivities are thus based on power relations.

In Foucault's work the subject is produced through mechanisms of power (Gordon, 1999:1) and is seemingly constructed as a passive product of power relations. Subjects acquire identity through the interaction of power relations within the social structure. Subjective meaning is constructed through the way that power is exercised over the body, desires and movements (Gordon, 1999:2). The subject is constituted through processes of normalization and examination. Normalization positions the subject within an accepted socio-cultural structure, and within power relations associated with the socio-cultural context. An example by Gutting (2008:7) refers to how sciences of sexuality, for instance, lay down certain norms that are internalized by the individual, who then scrutinise their own behaviour on order to conform to these norms. Thus "they are controlled not only as *objects* of disciplines but also as self-scrutinizing and self-forming *subjects*" (Gutting, 2007:7). Examination refers the idea of discipline through observation or surveillance as described in Foucault's (1979:73,200-228) critique of the 'panopticon'. Through subjectivity and internalization the self is thus constructed within relational structures of power relations. However, power can also be productive (Foucault, 1979:194, 1980a:133).

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5 Steup (2005:1) defines epistemology as the "study of knowledge and justified belief". It questions the nature of knowledge itself.

Subjectivity is encaptured by, and encaptures, bodies and thus the relationship between bodies and power operates on a similar principle. According to Horrocks and Jevtic (2004:111), Foucault would argue that:

> Power relations have an immediate hold on the body; they invest in it, market, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs.
>
> (Foucault, 1979:25-26)

Regulatory systems discipline bodies and bodies become a display of the operations of power, a site where "regimes of discourse and power inscribe themselves" (Butler, 1989). According to Angela King ([sa]:29) Foucault does not explore the effect of gender on power relations and the body. He does not acknowledge how power might construct different meaning to female bodies than to male bodies and thus inscribe different degrees of discipline on the body. In the context of social constructions of gender binaries power will be inscribed upon bodies to construct meaning in a way that men have power and women are dis-empowered and subject to control (King, 2004:30,33).

Ideas of the self are formed by dominant power relations through a process and internalization and subjectivity which are reinforced by discipline. A case in point is the female body as site/sight on which dominant codes of mastery and masculine constructions of power are played out. Foucault (1979:138) refers to power acting on the body in "calculated manipulation of its elements, its gestures, its behaviour" within a 'machinery' of power that rearranges the body according to dominant power relations. He describes (Foucault, 1979:138) a process whereby absolute control is exercised on the body and refers to docile bodies.

Docile bodies are produced through the subscription of power relations on the body through discipline and supervision. The body becomes docile as an effect of power through discipline, regulation, and internalization. Foucault refers to governmental programmes that can produce "an entire society of docile bodies submitting to the will of the state (McGaha, 2000:[sp]). I argue that gender-relations operate on the same principle. Armstrong (2005:5) mainly criticizes Foucault's idea of 'docile bodies', where the subject is reduced to a product of the power relations inscribed on the body. The subject[6] is shaped by power and thus has no agency.

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6 "The subject is an entity which is self-aware and capable of choosing how to act" (O'Farrel, 2007:1). When describing the process of interpellation, Althusser (Weedon, 2004: 6) speaks about a process of hailing through which individuals become subjects in ideology. At the moment that the individual reacts to the hail, he/she becomes a subject, "constituted within language and ideology" (Weedon). Through identification, the individual becomes

Armstrong (2005:5) looks at the idea that subjectivity formed by power relations leaves no space to resist power, because it cannot exist outside of the power relations that shape it.

For Foucault power is not a confrontation between two opposing forces, but rather a question of 'government' (Foucault, 1983a:221).The idea of government in this context must not be confused with political structures. Governmentality refers to the structuring of people's actions, often by institutions such as schools or prisons, in order for certain ideas of power relations to be internalised and manifested in the social body. In other words, the practices and procedures designed to 'govern' the behaviour of individuals (and communities, societies, *et cetera*) in almost every sphere of life. The idea of governmentality relates to Foucault's (1980a:133) notions of truth:

> The problem is not changing people's consciousness – or what's in their heads – but the political, economic, institutional régime of the production of truth. It's not a matter of emancipating truth from every system of power ... but of detaching the power of truth from the forms of hegemony, social economic and cultural, within which it operates at the present time. The political question, to sum up, is not error, illusion, alienated consciousness or ideology; it is truth itself.

(Foucault, 1980a:133)

When Foucault refers to truth, he suggests that an objective reality does not exist. Rather, it is a question of constructed realities, knowledges or histories that have been assigned the status of truth (Foucault, 1980a:133). The problem is not that people's consciousness must be changed; it is rather the organization of political, economic and institutional representation of truth that must be questioned. One must not think of liberating truth from power, because for him the two concepts directly imply each other. Instead the aim must be to detach truth from the hegemonic, cultural and socio-economic context in which it is represented. Thus, the idea of truth must be in itself questioned. In relation to this study, then, one must examine the power relations between men and women as represented by a hegemonic masculinity. In the context of this study, the represented 'truth' of man as

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both an agent of ideology, and a subject within ideology. The subject perceives this process as natural. Weedon (2004:6-10) argues for the notion of 'knowing subjects', individuals who think and construct meaning through language, "sovereign individuals, whose lives are governed by free will, reason, knowledge and experience" (Weedon, 2004: 8). This idea stems from humanism, where the subject and subjectivity is posed as rational and have a sense of agency. Knowing subjects speak and act to question the way that identity is socially constructed, aware that it is lived as 'natural'.

dominant and women as subservient must be questioned, challenged and subverted, in order to create new meaning. In the context of Foucault's ideas, drama-in-education might become a way to harness language and communication to transform current hegemonic meanings of gender identities and uncover the hidden discourses informing their construction.

Power is not necessarily a negative force. As mentioned before, power can be productive. It creates realities, and contexts in which individuals exist and rituals of truth, which affect the way in which meaning is internalised and manifested (Foucault, 1979:194, 1980a:133). Similarly, discourse can operate both as "an instrument and an effect of power, but also a hindrance, a stumbling block, a point of resistance and a starting point for an opposing strategy" (McLaren, 2002:90). However, resistance against power can operate as a part of power, and the consequence thereof can be the reinforcement of power. Awareness of the way in which this notion can manifest as a consequence of action is important, especially as this study is concerned with possibilities of power as a positive force in the exploration of gender identity.

In the context of education, educational dispensations and systems, people are categorised and spatialized into groups and hierarchies with the aim to channel some groups into roles and positions in a wider social network outside the school and devising specific strategies as to how this should be done. These strategies consolidate and co-ordinate the operations of power within a school system, whilst attempting to reduce the possibility of subversive individual actions and mimicking the mechanisms and disciplinary power operative in larger nation-state-government relationships to citizens (Edmiston & Bigler-McCarthy, 2006:3).

Edmiston and Bigler-McCarthy (2006:3) speak about different ways in which such power can manifest in the school environment. Firstly, *power-over* implies that power is exerted over children by teachers in order to perpetuate dominant ideas about meaning. Secondly, *power-for* Edmiston & Bigler-McCarthy (2006:5) is when teachers use power to nurture, support and develop children, acknowledging their needs and interests. *Power-with* (Edmiston & Bigler-McCarthy, (2006:7) is when teacher share power with children in order to create meaning and understanding through a process of dialogue and collaboration. The *power-with* relates directly to Freire's (1993) dialogical education where new knowledge is created through the sharing of power (See **2.3.2**). It also relates to Foucault's (Aitken, 2009:506; Allen, 2005) idea of power as

mobile and relational. In the process where power is shared, it is not stable all the time[7].

Devine-Eller (2004:1) looks at the similarities between school and penitentiary systems. In both schools and prisons power is imposed on the body in order to indoctrinate certain ideas of kinds of knowledge. Schools control discourse by taking ownership of knowledge (Devine-Eller, 2004:16) and certain kinds of knowledge are privileged over others depending on the educational dispensation. Consequently, schools become "able to exercise power over discourse, defining knowledge as that which (certain) adults have access to and children do not" (Devine-Eller, 2004:16). By imposing the idea that only certain people have knowledge certain ideas about power are manifested so that those without knowledge become powerless. DIE has the potential to challenge this idea, as it acknowledges students' prior knowledge as part of a process of growth.

From the educational applications of Foucault's work mentioned by Devine-Eller (2004) and Edmiston and Bigler-McCarthy ([sa]), I conclude that learners develop identities by means of the interrelationship between power-knowledge-discourse, school hierarchies, performance indicators, and management models, school practices and rituals, and the power relations invested in these – which also serve as disciplinary strategies and thus aim to govern actions of learners in schools (overtly or covertly). Additionally, as schooling is concerned with knowledge-practices, as power is grounded in knowledge about that which it governs, and as the interrelationship between power and knowledge is bounded by discourse, schools produces specific kinds of 'sanctioned' subjectivities. Part of my project is the surfacing of such subjectivities in the context of gender in the Grade 10 Life Orientation class. I will engage with learners' ways of knowing, doing, performing and storying gender identity to identify assumptions underlying gendered subjectivities and power relations. Following Foucault, I will aim to demystify the functioning of knowledge-power-discourse as related to gender.

In relation to the aforementioned ideas, I can further support the idea that power can be productive. If we can invent ourselves, we should be able to create our own realities through an awareness of the discourses that influence us. Thus it is important to be critically conscious and to constantly try to re-imagine our awareness of ourselves and our place within socially

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7 In retrospect, I feel that Freire's ideas were idealistic in terms of the school context where I did my case study. Although I endeavoured to break the teacher/learner hierarchy, I was ultimately the driver of the process.

constructed realities and how that place came into being. In this study I want to use DIE in an attempt to create this critical awareness, or critical consciousness (See discussion on Freire in **2.3.2**). Through critical questioning of represented truths, and harnessing language within a context of action that can be created through DIE[8], a way may be paved that leads to a transformation of meaning and understanding.

2.1.4 Foucault and feminist ideas on power

According to Amy Allen (2005:3) power is a contested topic in feminist studies, and there are many ideas as to how it should be defined. She makes a distinction between the idea of *power-to*, and *power-over*. Power-to has to do with the "ability or capacity to act" (Allen, 2005:3). It pertains to the power within people, or groups, to do certain things. Power-over has to do with the way that power is exercised over people, the way in which one side gets another to do something. Power-over often concerns ideas of dominance. Foucault sees power as a set of power relations that are constantly shifting and emerging from social interactions (Allen, 2005:3). He does not see power as a hierarchical pattern that works from top to bottom, but rather a flowing of relations through different parts of society.

Sheila Ruth (1995:53) focuses on the concept of power as domination in that patriarchy refers to a society where adult men are in control of policy and decision-making. In this kind of society all aspects are subject to the male ideal and women only have a place as relational to men. Thus, in a patriarchal context, power in society is mainly defined through gender relations. For Ruth (1995:53) it is not just about the fact that the men have the power in society, but the way that the power is wielded. In a patriarchal society men have power-over women, and it is established through discourses of dominance.

Allen (2005:3) refers to a feminist approach to power where power serves to dominate and how a process of resistance can lead to a transformation of power relationships. The transformation of power relations lies in striving to redistribute power equally between men and women. In a patriarchal family situation, for instance, power is divided unevenly as men have the control, and women are in a position of submission. In the context of Foucault (1980b:93-95) power is relational and thus cannot be possessed in order to redistribute. For him power is not a fixed or stable resource, but rather a continual process of interaction and conflict between power relations. Allen (2005:3) notes Foucault's influence as she states that in gender studies the focus

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8 Practical application will be discussed in my analysis of my case study in Chapter 5.

is more on the social manifestations of power, than on power as a political force that works through the state. One of the challenges in the study of power is the idea that the individual already exists within a set of operating power relations. Thus power is already viewed from within certain power relations that serve to shape perceptions of power.

There are certain points of convergence between Foucault and feminism that is useful despite the critique on his work. Mainly, his focus on the social manifestation of power as a set of relationships, accepting that power can be local , the influence of power on the body and the body as a site of power, discourse and its associated mechanisms of power, and his critique of Western notions of the masculine and 'universal truths' (McLaren, 1997: [sp]). With these overlaps in mind, I will explore gender identity, with the focus on Judith Butler, in order to shape a theoretical context for my case study.

Butler's work has been significantly influenced by Foucault, especially in terms of her views on the body (Dudrick, 2005:226). She is concerned with Foucault's views in that the body "gains meaning within discourse only in the context of power relations" (Oskala, 2005:120). Butler focusses on how bodily meanings are invested within power, how it becomes visible and how it relates to identity. In the following section, I will outline identity politics and binaries as context for my discussion on Butler's theories, as applicable to this study.

2.2 GENDER IDENTITY

2.2.1 Identity

Identity politics, despite much critique levelled against it, has gained significance in scholarly studies since the 1970s. It is concerned with the ways in which the impact of "systemic oppression on individual experience" assists in consolidating individual identities into a group identity that can mobilise groups towards collective action (McLaren, 2002:119). In doing so, it interrogates the notion of identity on multiple levels. For example: culturally, socially and institutionally (Weedon, 2004:6).

Debates about identity generally centre on essentialist and social constructionist arguments. McLaren (2002:120-122) views the basic difference between these two positions as follows:

essentialist thinking positions identity as an unchanging 'core' or 'essence' outside historical, cultural or social factors. This core is often located within notions of 'nature', which is clearly divided from 'culture'. Social constructionists maintain that nothing is located outside of culture, history or society.

Essentialist thinking uses the idea of an 'essential' or 'core'. "Categories of identity are formed through exclusionary practices" or what Foucault terms "dividing practices" and "regulatory apparatus" that defines and categorises individuals (McLaren, 2002:122-123). For Foucault, this division and categorisation primarily relates to normality (dominant group) and abnormality (marginalized). These divisionary categories have material effects in that they manifest through internalised oppression and through their power to exclude, name and define (McLaren, 2002:123). This power manifests in relations of binary opposition.

From a social constructionist view, binary oppositions can be seen as ideological mechanisms that uphold power relations, identity categories and stereotypes in order to strengthen and uphold dominant discourses and values. Rather than being a 'natural' or 'core truth', identity is understood as a cultural and historical construct undergoing 'constant transformation'; writing individuals into various and interweaving discourses and navigating between conflicting socio-cultural spaces (Hall, S., 2003:225). The construction of identity is thus always in a state of flux as it is redefined in reaction to the social world.

Aspects such as religion, education, family, law, politics, culture and the media produce ideologies, within which individuals assume identities via interpellation[9] into hegemonic practices and institutions, and active identification with social practices, cultural rituals or specific aspects of an ideology (Weedon, 2004:6). Such processes of interpellation and identification impact on identity formation. This relates directly to the earlier discussion where Foucault (1983b:250) states that the self is influenced by cultural conventions through a process of internalization of meaning as the individual reacts to social stimulus. Identity, rather than referring to a static, a-historical 'self', refers to a "multiply constructed" position that is perpetually created and (re)shaped by both the individual and the collective; constituted through discourse and practice; that exists in overlapping networks of relations that shifts over time and

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9 Interpellation is a concept by the Marxist philosopher, Louis Althusser, and describes the process whereby individuals are posed and constructed as objects of a hegemonic system. The interpolated individual identifies with the hegemonic system and constructed identities without questioning it (Weedon, 2004:6)

space (Hall, S., 2003:223).

2.2.2 Binary opposition and gender binaries

Binary opposition is a term that provides insight into the ways in which ideas and meanings are created, strengthened and perpetuated. It is a 'theory of meaning' that holds that the meaning of words do not rest upon the direct meaning attributed to a word, but rather that words have meaning in relation to that which is opposite. It can thus be defined as "a relationship of opposition and mutual exclusion between two elements" (Payne, 1998:64). There are basic oppositions in all cultural phenomena (Peck & Coyle, 2002:145). For example, the only way that the term *darkness* has meaning, is in its contrast to *light*. Other examples are: man/woman, nature/culture, us/them and white/black.

Binaries are based on hierarchical patterns, thus one 'side' of the binary is always superior to the other – providing the 'superior side' access to power. This idea relates directly to Foucault's (1979:194) ideas on discourse, in that discourses contend for superiority through processes of division and categorisation – 'dividing practises (McLaren, 2002:122-123). Those who do not fall on the superior side of the binary are denied access to political or cultural power and are categorised as Other. The Other is thus deprived of the power to define themselves and their world. In this way, binary oppositions create symbolic boundaries that are 'patrolled' by hegemonic mechanisms. Foucault (1983b:250) refers to identity as a result of power relations that emerge from sanctioned symbolic boundaries. In post-structuralism the term 'other' is also used to describe that which does not fit into binary oppositions (Peck & Coyle, 2002:145). Within the binary of man/woman, "the devalued term is usually associated with women" (Mikkola, 2008:[sp]), a notion that significantly impacts on gender relations and gender identity. For the purposes of this study, the focus is on binary oppositions as manifested in the construction gender identity, thus the term gender binaries.

Gender binaries thus refer to the relationship of 'masculinity' to 'femininity', and is usually based on the assumption that masculine implies authority and strength, and feminine is associated with submission and weakness. Biological differences are understood to correlate with these assumptions to the extent that these differences 'justify' a reduced, and often stereotyped, character profile of the categories of man and woman. Gender binaries ensure that gender identity is constructed as relational, from opposing, and mutually exclusive positions (Payne, 1998:218) and is framed within heteronormativity. There is constant conflict for women between the idea of transcending the binaries, and submission to them. Unfortunately, cultural and social

indoctrination and interpolation forces gender to stay within the borders created by binary oppositions – thus the seeming need to place gender relations in a school curriculum.

In societies where men govern social and cultural values, institutional structures and conceptual arenas, women loose the power to name and define themselves and thus the power to shape identity (Ruth, 1995:83; Rupp, 2008:136,137). Women are male-defined, reducing women to stereotypical traits that are produced and valorised by the same mechanism – hegemonic masculinity. Such stereotyping not only serves to clearly delineate women's roles and characteristics from that of men, but also to frame women as the Other. Not only do men view women from a male perspective (the norm, the centre and thus the dominant group), women are interpolated through hegemonic mechanisms to such an extent that they also view themselves through a male perspective (Ruth, 1995:17). They thus become 'docile' (Foucault, 1979:138; McGaha, 2000:[sp]), submitting to masculine defined identities. This perspective determines what an individual has to do or how an individual has to act[10] or conduct himself/herself to make himself/herself identifiable and acceptable as a man or woman and address societal expectations. This includes amongst others dress, speech patterns, movement, work, *et cetera* beyond biological differences. Gender binaries propose that gender identity is fixed and unchangeable, 'natural' distinctions based on biological differences[11].

2.2.3 Performativity and gender identity

In a study of the construction of gender identity it is important to look at the work of Judith Butler (1988). Following social constructionist thinking, Butler (1988:11) views gender identity not as fixed or stable, but as a set of pre-determined acts, representations and codes of behaviour that are associated with masculine or feminine behaviour. She argues that identity is thus an illusion that is confirmed through repetitive and stylised action. This process relates to what Judith Butler (1988:[sp]) describes as performativity. It refers to "the repeated assumption of identity in the course of daily life" though acts that are continuously reinforced by iteration and citation (Weedon, 2004:6).

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10 This will be discussed in more detail later in the discussion on performativity.
11 In feminist discourse Sheila Ruth (1995:17) makes a distinction between the terms sex and gender. Sex is a biological term used to distinguish between male and female. The term sex refers to biological and physiological aspects such as hormonal make-up and chromosomal patterns whereas gender is a social concept. Mikkola (2008: [sp]) states that the distinction between sex and gender is not necessarily useful because it perpetuates gender binaries. Where the sex/gender distinction is made, it maintains an ideology of oppression, and it is women who are in a position of oppressed. The main reason for the distinction was initially to subvert the idea that biology implies destiny (Mikkola, 2008: [sp]). It was meant to be used against the domestic tyranny that accompanies biological determinism.

Butler refers to the famous statement by Simone de Beauvoir that "one is not born, but, rather, becomes a woman" (Butler, 1988:11) as a starting point for her theorisations and states that this process of 'becoming a woman' is constituted by a process of performing socially and culturally inscribed ideas of identity. When Butler (1990:78) refers to performative acts that constitute gender, she emphasizes that performativity is citational and repetitive practices produced by discourse. She describes a dramatization of the body that is ritualized and public (Butler, 1990:272,277) in the same way that an actor performs a role on stage. Her statement can be applied to any situation that involves 'doing a self' in a ritualized, public performance. She sees reiteration, or repetition, as the "invocation of convention" (1993:225) that give gendered acts a binding power. Through reiteration and citation of conventionally determined acts we become who/what we are. Repeated acts become an internalised expression of self that is normalised. Such repetition implies that gender performativity of an individual is not an occasional or once-off acts or event, but a ritualized production. It is a ritual that is repeated in order to support and maintain hegemonic power, which constructs meaning of what is acceptable in society, and what is not.

The notion of performativity in this context establishes that gender is a cultural construct and challenges the exclusivity and centre-margin relations that are constructed through gender binaries. It investigates how social and cultural restrictions are inscribed on the body (Butler, 1988: [sp]), articulating with Foucault's (Horrocks & Jevtic, 2004:111) notions that discourse and cultural meanings are inscribed on the body. Gender must not be seen a stable centre from which actions originate. It is through the repetition of acts that gender is constructed. Butler (1988:11) argues that such action must include the repetition of acts that already have established meaning within an ideological frame. The performance of gender identity is public and observable. The hegemonic strategy behind the performance of these acts is to keep the concept of gender operating within binary opposition. Boucher (2006:113) refers to performativity in this sense, pointing to its relation to the concept of power. Social and cultural ideas of gender are perpetuated through hegemonic power, and manifests through the repetition of acts and the stylization of the body. Performativity, in the sense that Butler (1988:11) uses it, thus points to the way that gender is made visible on the body. The repetition of the way the body is thus stylized creates the illusion of gender, visible and believed by the general public as well as the individual performing the acts.

In a patriarchal society (Ruth, 1995:53), or a society based in hegemonic masculinity, the individual has no choice but to live in a world where gender identities are polarized and unchanging, where codes of gender enforce singular, specific meanings to gender identities. The construction of gender, coupled with the performativity thereof is judged according to a model where dominant ideas of what is truth are the only criteria by which social rules are developed and controlled. Femininity is constituted within a set of codes that are accepted in a patriarchal hegemony, and is then projected onto the body (Butler, 2003:127). According to this argument gender roles[12] create the platform upon which cultural codes and values are played out in order to produce dominant meaning about the nature of gender. These performative acts of gender not only contribute to the creation and maintenance of the patriarchal idea that women must conform to dominant ideas of femininity; it also categorizes people within a reference framework of preconceived, negative gender stereotypes, which are made visible on the body.

In her work, Butler (1988: 11) places strong emphasis on the body as site of representation. It is the way in which the body becomes part of the performance of gender that positions it as a space where cultural and historical meanings can take shape. It is in a space where meaning continually becomes visible. Butler (1988:11) states that a person is not defined by the body, but rather, the body is defined by the way in which the historical meaning it implies is performed. Each body is subject to social, cultural and historical conditioning (as previously explained) and is always in the process of embodying these. It is therefore necessary to look at the concepts of embodiment in relation to performativity as it will inform notions of gender identity.

Her notion of the performative questions the ideas of a fixed world beyond a performance and problematizes delineation between the real and the not real. It foregrounds the body as the site/site of acting and uttering, the space of becoming and thus points to performativity as embodiment. The idea of embodiment is structured through a process of action, "to do, to dramatize, to reproduce". Embodiment refers to the way that the meanings that the body carries and the way they are performed, becomes visible and public. Embodiment (Butler, 1988:3) refers to the way we experience our bodies and how they are placed in a cultural environment. When examining embodiment it is inevitable that the cultural, political and emotional influences

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12 According to Ruth (1995:17) every society has different roles that are separately assigned to males and females. She describes these as sex roles, and they differ from culture to culture. Sex roles are prescribed according to factors such as class, race, age, or religion (Ruth, 1995:17). Patriarchal gender roles are often indoctrinated through gender stereotyping. A stereotype is an image of the traits that are associated with a specific group. The stereotype is a stable equivocation in the social mind and not easily challenged. Although it often involves a small truth, that truth becomes distorted and inaccurate.

concerning the body should also be taken into account. Embodiment is thus not about the body *per se,* but about a bodily mode of being-in-the-world that fuses physicality and somatic modes of attention to create meanings and understandings of experiences through the body. It "seamlessly integrates thinking, being, doing and interacting" (Coetzee and Munro, 2006). Embodiment is about how we mirror who we are and how we became what we are through a process of performativity. I want to go so far as to say that embodiment is the way we personify ourselves, and our feelings towards the world subconsciously through performative acts of social and cultural constructions.

The way in which the performative acts of gender construction takes place, relates to acts in theatrical contexts in the sense that they are stylized and visible (Butler, 1988:7). However, in a theatrical context there is a constant awareness of illusion, whereas the performance of gender permeates everyday existence and thus masks its illusory aspects:

> [G]ender performances in non-theatrical contexts are governed by more clearly punitive and regulatory social conventions … the act becomes dangerous… precisely because there are no theatrical conventions to delimit the imaginary character of the act…" (Butler, 1988:7)

The process of social regulation thus serves to keep the performance of gender identity within boundaries of power relations because "those who fail to do their gender right are regularly punished" (Butler, 1988:11), relating to Foucault (1979:178-179) when he refers to the idea that punishment is given to those who do not conform to the ideas of dominant discourses, in this case patriarchal ideas of gender identity.

Butler (1988:11) goes further in the study of performative gender as excavates potential to subvert dominant masculine discourses which impose ideas of gender identity on men and women alike. She speaks about "the possibility of a different sort of repeating, in the breaking or subversive repetition of that style" (Butler, 1988:11). In other words, if the style of "bodily gestures, movements and enactments" can be changed and destabilized, possibilities for social transformation might be possible.

Butler (1988:11) argues that gender identity is constructed by a series of performative acts over

time. Through a critical awareness of the way that these, seemingly meaningless, acts exist in relation to each other, and then changing the way in which the acts are repeated, it becomes possible for transformation to take place in the construction of gender identity. In other words, because the reality of gender identity is performative, the truth of that reality is only valid as long it is continually and repeatedly performed. In this idea, there lies the potential for transformation and change in the way that gender identity is constructed. The idea is that changing the 'performance' of the repeated act that construct identity may make certain cultural and social inscriptions of the body visible. This visibility can create awareness, and thus make it possible to question and subvert hegemonic structures and lead to a change in the way that gender is then perceived (Allen, 2005:3). The aim of this study is to use DIE in order to try to transcend the understanding boundaries created by gender binaries through a process of critical reflection and action.

In the study of gender one must consider that notions of oppression are generally involved. Gender has to do with "socially constructed notions of masculinity and femininity" (Macey, 2000: 156) that are informed by ideology, maintained by hegemony and governed by power relations. In hegemonic masculinity it would be counterproductive to the dominant discourse to transform the social and political situation of women. This is because the idea of woman is socially constructed in such a way that "to be a woman is, by definition, to be in an oppressed situation" (Butler, 1988:4). Thus, in hegemonic masculinity the idea of womanhood directly implies oppression. This leads Butler (1988:4) to the idea that the transformation in the way that gender identity is constructed does not lie in the individual changing the way that gender is performed. Rather, the hegemonic and social context in which the performance exists must be transformed, dismantling power relations.

The process of interpolation and an individual's engagement with dominant discourses or ideological premises as well as the ways in which hegemonic and social contexts constructs identities manifest in the ways in which individuals story and perform identities. The centrality of narrative in identity formation has been the focus of inquiry in many disciplines (Webster & Mertova, 2007; Maree, 2007). Narratives are always related in the context of social interaction, and are products of culture and discourse (Maree, 2007:52). Social reality/realities are historically located in a negotiation based on power-relations.

According to Webster and Mertova (2007:2-3), narratives and the way in which we story them

are powerful means of creating, enforcing, or changing personal and social realities. In the process of narrating stories, the narration constructs and delineates the parameters of a person's reality/realities, if not *constitute* reality/realities (Coetzee & Munro 2007). How individuals narrate personal stories thus relate to how they articulate and construct identity (Webster & Mertova, 2007:9). By re-iterating such stories, individuals' discourse "produces the effect that it names" (Butler, 1990:78), linking to Butlers' notion of performativity. She interprets not only narrating, but *doing* or *acting* identity as dramatising the body, a "ritualized, public performance" that significantly assists in establishing identity (Butler, 1990:272;277). Her notion of the performative questions the ideas of a fixed world beyond a performance of identity and problematizes the delineation between the 'real' and the performed. In this way, the lives people live are the outcomes of the ways in which they narrate and perform their lives. In this dissertation I understand narrative as an integral part of performance (Maclean, 1988:14-15).

For Maree (2007:52), this implies that there are elements of ourselves that are shaped by others, that that we are "participating in the interactions that define us", and that individuals themselves can shape their stories to some extent. This hold true for gender identity as well, being a construct of power-relations. It is in this regard that drama-in-education can assist in finding 'gaps' in dominant discourses on gender and pose alternative stories/performances around gender. Its focus on narrative and performance in learning can assist in a participatory exploration of identity constructs. It is thus necessary to conceptualise DIE and distinguish its aspects and underpinnings that will assist with the aims of this study. I elaborate on this in the Chapter 3.

This chapter presents the theoretical framework which underpins this study. The first section of the chapter is dedicated to Michel Foucault's theories The second part of presents various writings on identity politics with specific reference to the work of Judith Butler and her theories on gender identity, providing a theoretical reference that is specific to themes of gender in my case study.

CHAPTER 3

In the Chapter 2, I demarcate the theoretical framework that will inform the analysis of my case study, with a focus in the work of Michel Foucault, identity politics and gender identity, using the work of Judith Butler. This chapter comprises my discussion on DIE. DIE is based on ideas such as learner-centeredness, participative learning, or reflective teaching and learning[13] (Coetzee & Munro, 2007; Jacobs *et al*., 2004), action-reflection (Taylor, 2002; Heathcote, 2009; Bolton, 2009), role play and investigating reality within a fictional space (O'Neill & Lambert, 1991; Heathcote, 2009;2010; Bolton 2009). To facilitate my case study, I consider drama as a process of exploring the human experience through role play, as Dorothy Heathcote (2009:205) emphasizes. I also explore certain concepts in Freire's (1993) pedagogy of the oppressed in order to inform the context in which I will use DIE in this study.

In the following section, I position DIE as I will use it in this study; map the conceptual underpinnings applicable to DIE as pertaining to this study − using the work of Freire (1993) to inform a pedagogical base for DIE; the role of the teacher in a DIE process; and the most pertinent techniques, strategies or devices that I applied to my case study. The information in Chapters 2 and 3 will inform my lesson planning and my analysis of the data obtained in the learning sessions.

3.1 DRAMA IN EDUCATION

In my study, I locate DIE as part of the broader field of Applied Drama. As such, I will briefly contextualise Applied Drama to frame my discussion of DIE. Applied Drama is described by Somers (2008:sp) as an umbrella term for any context in which drama is used to teach, inform, challenge current meanings and achieve change through action. An Applied Drama programme is customized according to the context of the society or community in which it which it takes place (Somers, 2008:[sp]) and aims towards positive change. Somers (2008:[sp]) defines four main principles on which Applied Drama operates. Firstly, it uses dramatic, or theatrical, elements to unpack and remodel the way that reality is perceived. Secondly, Applied Drama presupposes that identities are constantly in a process of construction, and influenced by interaction with different realities and individual experiences. Thirdly, the participation in the

13 See discussion on OBE.

fiction that the dramatic process creates can lead to new understandings of the self and/or the self in relation to the environment. The fourth main principle of Applied Drama that Somers describes is that "by knowing that the dramatic experience is not real we can release ourselves safely into it" (Somers, 2008:[sp]) and as such explore 'real life' issues in a safe space.

Although there have been many terminological discrepancies related to the use of drama in educational contexts, for example Child Drama, Developmental Drama, Creative Drama, Drama Education, Informal Drama, Framed Expertise Drama for Learning, and DIE (Anderson, 2002: [sa]), all have been used to describe a process where Drama is merged with pedagogy and methodology (Hornbrook, 1998:13). For the purposes of this study, I use the term drama-in-education (DIE). I acknowledge that this term has contested interpretations. However, it falls outside of the scope of this study to explore these disparities.

For the purposes of my study, DIE refers to the use of drama as a teaching methodology (Athiemoolam, 2004:[sp]) or instructional tool that offers a way of learning through the medium of drama-based strategies, elements and techniques. Betty Jane Wagner describes DIE as "a conscious employment of the elements of drama to educate" (Wagner, 2007:13). It strives to facilitate a process where learners can question meanings through a creative process of investigation. DIE is process orientated, instead of product focused. According to O'Neill and Lambert (1991:11) DIE is a mode of learning in which learners can explore issues through a process of active participation. They can identify with the 'real life' issues via roles and dramatic situations and so investigate relationships or issues 'as if' they were real. DIE generally aims to facilitate a change in attitudes, perspective or understanding of the phenomenon, relationship or issue that is explored.

3.2 DIE IN ITS BROAD HISTORICAL CONTEXT

DIE has its origins in the progressive education movement of the 1960s in Britain and is aligned with the social constructivist paradigm (Hornbrook,1998:3) and problem-based learning[14] (Hefferon, 2000:20). It owes much to educational philosophy, the psychology of learning, elements of drama therapy, play, the discipline of drama (including the distancing techniques

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14 In Heathcote's terms, problem-based learning 'translates' to 'man-in-a-mess', a notion she based on Keneth Tynan's quote: "Good drama ... is made up the thoughts, the words, and the gestures that are wrung from human beings on their way to, or in, or emerging from a state of desperation". Without it, tension of inquiry and drama lacks (Hefferon, 2000:19-20).

used by Brecht), and as Hefferon proposes, the work of Paulo Freire – in specific his notion of teacher-as learner and transformative learning (Hefferon, 11,12,14,21). DIE in itself has a long history of educators who worked on various ideas that informed the discipline before the 1960s, such as Finlay-Johnson, Way, and Slade amongst others (Hornbrook, 1998), but a discussion of these educators and their approached to the use of drama in educational settings falls outside the scope of this dissertation.

Although there were various pioneering educators who laid the foundations for DIE, Dorothy Heathcote (1926-2011) is generally credited as *the* pioneering figure in the development of DIE[15], followed closely by her follower, Gavin Bolton. The discipline of DIE developed significantly over the years on both theoretical and practical levels, as the work of Neelands (1985, 2000), Owens (2000), Jackson (2001) and Gallagher (2007) amongst others testify. However, I read the basis for their ideas as directly or indirectly linked to the work of Dorothy Heathote. As such, I will focus on Heathcote and principles in her work that later educators and scholars echo[16].

Although much criticism has been levelled against both Heathcote and Bolton in terms of the uneasy fusion between personality and theory; the associations of masculinity and femininity in relation to the personalities and theories; as well as the value-systems underpinning their approaches to DIE (Hornbrook, 1998); one cannot investigate DIE without reference to the impact of Heathcote and Bolton's work. It is thus important to be aware of Hornbrooks' (1998:18) criticism, while considering the aspects of their work applicable to the use and understanding of DIE in this study.

3.3. CONCEPTUAL UNDERPINNINGS

In this section I will focus on the work of Brazilian educator Paulo Freire with the aim to inform the pedagogical base from which to position DIE in an educational setting. Freire was born in Brazil in 1921 and died in 1997, and made significant contributions to the field of education, especially acknowledged in Latin America, Asia and Africa (Smith, 2009:[sa]). He was raised in a middle class household and experienced first-hand the effects of the Great Depression on

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15 An investigation into the historical development of DIE or the conceptual paradigms that underpins it falls outside the scope of this dissertation. This dissertation is primarily concerned with the methodological application of DIE in a selected context.

16 For the purposes of this study, I do not strictly adhere to all Heathcote's theories, but will use her ideas contextually where it will support my lesson planning and case study.

educational opportunities. Thus the effects of poverty on education influenced his work as he critiqued inequalities in the educational structure (Bartlett 2008:1)[17].

In this context Freire's radical humanist pedagogy was welcomed and he made various contributions to literacy education before being exiled as part of a military coup in 1964. After fifteen years of exile, in 1988, Freire returned to Brazil to serve as Minister of Education for the city of São Paulo, until 1991. At the time of his death Freire had written, or was involved in writing more than twenty books, which continue to influence education today (Bartlett, 2008:1). Among his writings, the most influential is *Pedagogy of the Oppressed* (1970 and 2005). Other writings include *Cultural action for freedom* (1970), *Education for critical consciousness* (1973) and *Pedagogy of hope: reliving Pedagogy of the oppressed* (1994).

Key principles in Freire's work, that are applicable to this study, include education as a political act; critical consciousness or conscientization; dialogue; the action-reflection process or praxis; banking versus problem-posing education and co-construction of knowledge (Freire, 1993; Bartlett, 2008; Nyirenda, [sa]:4-5). These ideas will be explored in this section in order to inform a pedagogical basis for DIE.

3.3.1 Key theories and their interface

Freire (1993:80) argues that education always functions within a political agenda. Giroux (Freire, 1993:xiii) refers to Freire's view of education as "a struggle for meaning and a struggle over power relations". However, Freire believes that education can be used for liberation, just as it is used for oppression (Bartlett, 2008:2). Similarly, DIE can either be employed to support or subvert certain ideas. For the purposes of this study, the aim is to employ DIE in a process of questioning and exploration in a school setting. For Freire, education exists beyond the school environment, and permeates everyday existence. It is a space where ideas of power and politics, or ideologies, are manifested and where meaning, language, desire and values interact to engage with the essential aspect of humanity: "to dream, to name and struggle for a particular way of life" (Giroux in Freire, 1985:xiii). As a space for education, the school system will always serve an ideological agenda, supporting dominant ideas over that of oppressed peoples (Bartlett, 2008:2). It is thus necessary to investigate ideas of ideology and hegemony in order to enrich an understanding of Freire's work on the politics of power and education.

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17 Socio-politically Freire's early influences include the Cuban Revolution which lasted from 1959 until 1961, the Catholic Church's commitment to the poor at the time, and the left-wing focus on teaching literacy, as it was a requirement to vote at the time (Bartlett 2008:1).

Gramsci (Barker, 2004:97) describes ideology as "ideas, meanings, and practices, which, while they purport to be 'universal truths'[18], are maps of meaning that support the power of particular social classes" (Barker, 2004:97). Thus it refers to the sets of ideas that people believe as true, but in actual fact are merely propagated in order for one social group to maintain power over another. Gramsci (Barker, 2004:97) illustrates two layers of ideology: one as a body of ideas, or set of beliefs, and another as the lived experience of those beliefs or ideas. One can surmise from this that it is through the lived experience of beliefs and ideas, that ideologies attain a sense of 'universal truth'. Raymond Williams distinguishes ideology as "a system of beliefs characteristic of a particular class or group" (Williams, 1977:55). Thus it can be described as the beliefs and processes that people perceive and accept as natural and that distinguish one social group from another, in terms of power relations.

Payne (1998:252) refers to four perspectives from which ideology can be described: The first refers to "ideology as a type of distorted, false thought" (Payne, 1998:252). A class or social group may think of their beliefs as natural, but in actual fact it is false ideas that pose certain social, or political, restrictions on them. These restrictions serve then to oppress, and deprive them of social and/or political agency. The second is a socially relative set of beliefs, attitudes and opinions (Payne, 1998:252). In other words, ideology can serve as a descriptive and recognising force for certain social groups through what they believe about the world. The third refers to a theoretical description of ideology where a system of ideas flourishes through a process of conscious thought. And the fourth refers to unconscious behaviour, influenced by certain specific sets of ideas (Payne, 1998:252).

The term hegemony is derived from the Greek word *hegemõn*, which refers to leader, commander, guide or ruler. Although hegemony operates in numerous contexts of society, it has roots in Marxism and Post Marxism (Marx & Engels, 2002:219) and involves ideas of dominance or leadership with in a political context. It pertains to the way that one social group or class maintains political power over another (Payne, 1998:239). It refers to the power of the oppressors in society over those who are oppressed through control of means of production (Marx & Engels, 2002:219). In a Marxist context means of production referred to economic power. In the context of Freire's work it refers to power that manifests through structures of

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18 Foucault's idea that truth -or an objective reality- an objective reality- does not exist, articulates with this notion. He understands truth as a set of constructed realities that have been assigned the status of truth (Foucault, 1980a:133), as Gramski describes.

knowledge. Although this study is not concerned with Marxist ideas, the concept of oppression relates to the work of Freire (2005) in his ideas on how oppression can by resisted or even dissolved.

Hegemony can also be described as the process by which certain, usually political, institutions in society use ideology in order to maintain social power (Peck & Coyle, 2002:157-158). Gramcsi (Wayne, 2005:6) argues that hegemony is an ever-ongoing process, constantly in a state of flux in a struggle to maintain power in society. It is the process of creating, maintaining and reproducing authoritative sets of ideas, meanings and ideologies (Barker, 2004:84) and refers to "the strategies by which the world-views and power of ascendant social groups are maintained" (Barker, 2004:84). These strategies are constantly adapted as ideologies adapt and change. In a Freirian context hegemony refers to power structures of oppression apparent in education.

Freire sees power as an oppressive, dehumanizing force, unlike Foucault, who sees power as a constant interaction between power relations in society (Aitken, 2009:506). The oppressors use their power in society to abuse the oppressed. In power used with such negative force, there will never be potential for liberation from ideologies of oppression, neither for the oppressed nor the oppressors (Freire, 1993:43). In a school environment, students are dehumanized because their own knowledge is not recognized, and teachers are dehumanized because of the hierarchical power structures prevalent in a school system. It is the task of the oppressed to strive towards liberation in order to achieve the humanization of both (Freire, 1993:47). It is difficult for the oppressed to endeavour to liberate because they have been habituated with certain ideas about reality. The reality that they perceive as natural is constituted within a system of oppression.

The oppressors and the oppressed are posed as opposite poles of the same system. Because "dehumanization…is not a given destiny but the result of an unjust order" (Freire, 1993:42), it is possible for the oppressed to struggle against the oppressor, and in this conflict between them that lies the potential for new meaning to be constructed in attempt towards humanization, where there is a sense of agency in the construction of knowledge. This process is only meaningful if the oppressed does not in turn become the oppressor, but restores the humanity of both themselves and the oppressors.

The transcendence of oppression is possible when the oppressed view oppression, not as a stable reality, but as a situation that, although full of difficulties, can be transformed (Freire, 1993: 45). In terms of awareness of the world, Freire (1993:44) speaks about three levels of consciousness:

magical consciousness, naïve consciousness and critical consciousness. Magical consciousness refers to the fatalistic acceptance of and submission to the idea of a higher power, that there is no possibility to resist or act upon the world. This kind of consciousness propagates a culture of silence, where there is no awareness of social factors influencing reality and no attempts are made to change reality. Naïve consciousness is when there is an awareness of the influence of social factors and causality, but it is viewed as "a static, established fact, and thus is deceived in its perception" (Freire, 1993:44). Critical consciousness is when there is a critical awareness of the factors that influence people's lives; reality is not seen as static and unchangeable and there is a critical engagement in the attempts to transform reality.

Freire (1993:41-44) uses the term *conscientization* to refer to critical awareness and acknowledgement of possibilities for transformation. The possibility of transformation must lead to critical reflection and action. Reflection inspires action and through action and struggle, the individual will become critically aware of the world, and that leads to transformation and liberation. Freire describes this process as praxis: "Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it" (Freire, 1993:77). Freire emphasizes the importance of action, reflection and transformation as complementing forces that cannot lead to change if they do not work in conjunction. Similarly, DIE is based on ideas of action, reflection and transformation (Taylor, 2002:1) and serves as the ideal vehicle to critically explore the process of gender identity construction because of the unique way in which action and reflection can exist simultaneously.

The process of action used in conjunction with reflection in DIE as part of a critical process resonates with Paulo Freire's (1993) thinking. According to him the only way to achieve any sort of transformation or optimal learning is if action and reflection is used together. I refer to the idea of 'double consciousnesses' that, according to Bolton (Lehmann & Szatkowski, 2011:40) is apparent in drama improvisation, a key feature of DIE. In drama improvisation there are two layers of awareness. On the one hand, participants suspend their disbelief and accept the reality of the fiction, and immerse themselves as characters in that fiction. On the other hand, they are continuously aware that they are suspending their disbelief and that the fictional reality is an illusion. Thus there is a sense of observing themselves in the fiction, while at the same time participating in the fiction (Lehmann & Szatkowski, 2011: 40). It is within the interaction between these two layers of awareness that DIE creates possibilities for critical thought and reflection.

In DIE, the interaction described above is known as *metaxis*[19], a term coined by Augusto Boal (Bolton, 1985:5,6). The term both describes the relationship between fiction and reality, as well as the ability to relate to two worlds (the real and the symbolic) simultaneously. The awareness of the fiction, even while participating in the fiction, creates emotional distance[20], providing a sense of security that enables role-players to explore sensitive issues in a safe space. O'Neill and Lambert (1991:13) refer to "a safe context of make-believe". In an educational setting this may be functional as it creates a place where students can express more than they might have under traditional educational circumstances, inspiring a space for reflection.

In DIE, reflection thus plays a vital part in the learning process. The theoretical underpinnings of OBE also promote reflection as an essential part of the learning experience. Reflection reinforces the learning that has occurred through the process (Bräuer, 2002:62), allowing learners to move confidently forward and providing the educator with the opportunity to determine the effectiveness of the lesson.

In DIE it is through a combination of dramatic techniques for reflection that one is able to discover one's feelings and the expression of those feelings (Wagner, 1999:75) in relation to the content/issue/phenomenon explored. In the reflective space there are opportunities to investigate the meaning or impact of feelings expressed critically, and in relation to knowledge explored. Reflection should promote investigation of knowledge gained; asking the learners to apply their new found knowledge, values and/or skills to a wider context (Kelin, 2005). In this way it provides learners with time and opportunity to scrutinise and analyse their learning against and with the learning of others (Kelin, 2005); and becomes a tool for learners to critically investigate their knowledge, views and opinions. Through applying individual knowledge to a wider context, the learner is compelled to reflect critically; and it is through critical reflection on action, according to Freire (1993:77) that successful learning takes place.

Reflection on action occurs after the event, or action. It may include written recordings or discussing the action, among others.

The act of reflecting-on-action enables us to spend time exploring why we

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19 I use the term metaxis in this study, as the term is commonly used in recent literature on DIE.
20 I elaborate on this as part of the discussion on reflection.

acted as we did, what was happening in a group and so on. In so doing we develop sets of questions and ideas about our activities and practice.

(Donald Schon: learning, reflecting and change: 2012:[sp])

Reflection on action thus creates a space to critically explore thoughts and action as part of the event. This relates directly to DIE (Taylor, 2002; Heathcote, 2009; Bolton, 2009), where action and reflection coexist through a process of metaxis. Donald Schon (1995, 1983; 2012) refers to reflection in action and reflection on action. Reflection in action happens when a practitioner is confronted with a sudden or unforeseen change and needs to react to it. Reflection-in-action comes into play when we are dealing with "situations of uncertainty, instability, uniqueness and value conflict" (Schon, 1983,1955:50). In that unique moment the practitioner draws from his/her prior experiences, feelings and knowledge to inform a new understanding of the action unfolding around him/her. It is what some may refer to as 'thinking on your feet' (Donald Schon: learning, reflecting and change, 2012:[sp]).

For Heathcote (Hefferson, 2000:26) distance was a key necessity for successful reflection. In his work, Hefferson (2000:26) explores Heathcote's ways of creating distance and states that in this regards her work is influenced by, amongst others, Brecht's ideas on alienation in theatre. Brecht (Hefferson, 2000:26) wanted his audiences to be aware of the illusions created in theatre so that they could have a sense of emotional distance. This distance would give them space to think about what is presented to them rationally and critically, forming their own opinions. Heathcote wanted her students to go through a similar process and used the idea of reflection in and out of role to do so. I refer to the idea of metaxis (Bolton, 1985:5-6), where there are possibilities for critical awareness on more than one level, as well as emotional distance without compromising empathetic engagement. Distance creates a rational space where reflection can be critical and new conclusions can be drawn. Heathcote identifies three modes of creating distance (Hefferson, 2000:26):

(1) Living through drama is "where teacher in role occurs, inserting tensions, probing as an active participant in the drama. (2) Mantle of the Expert, where pupils are given roles of responsibility in the drama. (3)

Depiction; where she uses still-image and thought –tracking to help pupils

invest.”

Through these modes of creating distance, Heathcote (Hefferson, 2000:26) wants her students to

be 'self- spectators', simultaneously engaged with and detached from the drama. Through this

process "[T]he self is both included in the group as a member of the enterprise while discretely making judgements of a personal and social nature" (Hefferson, 2000:26). I am reminded of Foucault's (1983b:250; Swanepoel, 2003:159) ideas that identity is formed by making personal meaning in reaction to external influences or stimuli. External meaning is interpreted and internalised, partly leading to the construction of self and reality/realities. Heathcote's (Hefferson, 2000:26) modes of distance contribute to her idea of distorting reality (Heathcote, 2009:203), creating a space where critical questioning and reflection can take place via dramatized narratives or experiences. In this way, any semi-autobiographical or autobiographical experiences that may have come into play are mediated and/or fictionalised, and participants' emotional safety is attended to.

3.3.2 The banking concept, problem posing education and the co-construction of knowledge

Freire (1993:74) argues that oppression in education manifests in the way that knowledge is constructed, and transmitted by the oppressors to the oppressed. He refers to this process as the banking concept of education. He (Freire, 1993:74) criticizes a pedagogical relationship where the teacher is the narrator of knowledge and the student merely receives, where the teacher deposits knowledge and the students are merely receptacles of that knowledge. To him, this is a dehumanizing approach to education. Knowledge should involve a process of inquiry, and by supposing that students are ignorant there is no space for real education to take place.

In this dehumanizing pedagogy, "the teacher presents himself to his students as their necessary opposite" (Freire, 1993:70). Thus, the relationship between teacher and student is given meaning

within a system of binary opposition, becoming in essence oppressor and oppressed. Freire (1993:70) argues for an education where these binaries are reconciled and transcended through acknowledging that the teacher and student are both participants in a process of re-creating knowledge. Unlike the banking concept, problem-posing education encourages critical thinking and reflection upon reality among both students and teachers alike. In this regard, DIE learning sessions involve processes of active participation, constructing narratives, creating dramas, using a variety of techniques and strategies, around problem-contexts and issues related to the learning content. In doing so, it strives to facilitate a collective, experiential learning process where learners can question meanings by investigating the ways in which meaning(s) operate(s) with the intent to foster a change in attitudes or understanding (O'Neill and Lambert, 1991:11,13).

Furthermore, in the banking concept of education, knowledge is constructed by those in positions of social or political power. Thus the kind of knowledge produced for education supports dominant ideologies of oppression. This idea articulates with Foucault's views on the way knowledge works in the school system (Devine-Eller, 2004:16) where the knowledge of the learners is not acknowledged, and only knowledge posed as valid is associated with those in positions of power. In problem posing education, or the pedagogy of the oppressed, it is not possible any longer for the teacher to manipulate the student, because the student's own ideas, or consciousness, become recognized (Freire, 1993:82). DIE facilitates a process of exploring the human experience in relation to knowledge, as Heathcote (2009:205) emphasizes. In the light of Freire's (1993) ideas on dehumanization, Heathcote's emphasis on the human condition articulates with ideas of knowledge as Freire sees it. Heathcote (2009:202) emphasizes that the teacher must accept the human condition of the students, meaning that the teacher must acknowledge that the students bring their own knowledge and constructions of reality to the process. The teacher must also acknowledge that his/her own human condition, or pre-existing knowledge and ideas, will in its own way influence the process.

Freire (2005:63) acknowledges the role that dialogue has to play in the process for emancipation of the teacher and student within a system of oppression. It is "critical and liberating dialogue" (Freire, 1993:63) that supports reflection and inspires action. Through language, individuals construct meaning, and if the language is based on critical reflection, communication can lead to freedom[21]. Students become "critical co-investigators in dialogue with the teacher" (Freire,

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21 The aim of achieving any sense of freedom falls beyond the scope of this study. Rather, this study is concerned with the role DIE has to play in supporting a learning space where communication can take place in order to enhance the teaching-learning process.

1993: 81). In his dialogical approach to education, dialogical relations between the teacher and student are crucial because the only way that critical thinking can be achieved is through constant dialogue and sharing of power. The teacher and the student are thus both participating in a process of learning and teaching. Through critical reflection and action, both become re-informed and create new ideas together. Knowledge is no longer something the teacher owns and gives to the student. Through the critical dialogue between them new knowledge can be constructed. In this way, DIE aims to move beyond the educator/learner binary and reconstitute the relationship between educator and learner as well as the associated knowledge-power relations. To what extent this is possible within the South African educational system remains open to debate. In the light of this idea, it is necessary to delineate the role(s) of the facilitator/educator in both OBE and DIE as it articulates with Freirian principles. I again would like to point out that the school where I did my case study at the time adhered to OBE as described in the introductory chapter to this dissertation.

In OBE (Jacobs *et al*., 2004:24), like in DIE, educators adapt a facilitating approach to teaching, allowing for participative learning – as is the case with the DIE facilitator. According to Vakalisa (Jacobs *et al*., 2004:24-29), facilitation is the first role of the OBE educator and is regarded as being a mediator for learning. Another requirement of an OBE educator is that of being a co-scholar. This requires educators to ensure that they are constantly uncovering knowledge and new meaning with their learners, as propagated by Freire. To achieve this, in DIE, Morgan and Saxton (1987:39-40) refer to teaching stances: 'Manipulator' is when the teacher gives information to students, as in the banking concept. This stance is associated with traditional teaching methods where students are inactive; 'Facilitator' is when the teacher "move[s] with students, offering help" (Morgan & Saxton, 1987:39- 40). This stance resonates with the expectations of the teacher in OBE; 'Enabler' is when the teacher learns and grows with students, aligning with Freire's problem posing education (1993). These stances are, however, all teaching tools depending on the context content to be explored and can be used alternately or interchangeably to further engagement in the dramatic activities.

When Heathcote (2010b:9) writes about the relationship between the teacher and the student in a DIE process she describes it as a process of sharing knowledge and experiencing the human condition together. This aligns with Freire's (1993:77) pedagogy of the oppressed where the teacher is not posed as the giver of knowledge with the students as receivers – the "empty vessel' idea. On the contrary, it is through the dialogue between the teacher and student in the

context of dramatic fiction that the human condition of both can be re-shaped and understood, again resonating with Freire's notion of a dialogical education.

According to Freire's (1993:81) pedagogy of the oppressed, power should be shared between teacher and students. Heathcote (Wagner, 2007:20) allows the children she works with to make most of the decisions in terms of the drama. She only intervenes in order to ensure the dramatic flow of the play. When the children make a decision that will be problematic in terms of the dramatic flow, she makes sure to warn them of the potential problems, and allows a space to find solutions or a different path before continuing the drama. She often stops the action of the drama in order to evoke reflection. However, when it comes to believing the drama chosen by the children, she does not compromise. She is strict about the children's dedication to the imagined situation. (Wagner, 2007:20).

In the above illustration it is clear that there is a constant give and take of power between the teacher and the students, resonating with Foucault's idea that power is not stable, but flowing and relational, prevalent in the interactions between people (Foucault, 1980b:48; 1983a:224). In terms of interaction between teacher and student, I refer to Foucault's idea that power and knowledge can function through language (Foucault, 1973b:308-310, 313, 315,337). When dialogue occurs between teacher and student, Foucault's idea can be interpreted that however pure the intentions of the teacher is, the language she uses will inevitable carry certain implications of power relations, and serve to indoctrinate certain kinds of knowledge. Freire, on the other hand, has a more positive perspective of the influence of dialogue. I refer to my earlier reference to his work on this account: students become "critical co-investigators in dialogue with the teacher" (Freire, 1993:81). Through this dialogue, both the teacher and students can grow, transcending their existing knowledge towards new understanding. Heathcote (2010a:12) agrees and states that, in DIE, the aim is for the teacher and the learners to solve problems together, and thus it is important for power to be shared.

Furthermore, Heathcote (Wagner, 2007:13) speaks about 'evoking, not directing', focusing to facilitate a process where learners discover new knowledge for themselves, thus achieving a sense of ownership of knowledge. This idea articulates with Foucault's thought that ownership of knowledge relates to power relations in the school environment (Devine-Eller 2004:16). When learners achieve a sense of ownership of knowledge, certain ideas about power in a school environment is challenged. It also empowers learners in terms of Freire's (1993) notion of

banking education as a dehumanizing practice. By allowing learners to construct knowledge and personalise learning content, they are no longer 'empty vessels' without agency. They are human beings who bring their own knowledge and experiences to the teaching process. In this study, it is important to be aware of the above ideas, as DIE is aimed towards achieving new knowledge(s). In this study the first seeds toward critical consciousness might be planted, which in turn may inspire an understanding of the possibility for personal choice in the construction of gender identity. The following table presents a summary of the main ideas discussed in this section, in the way that Freire's principles, DIE and OBE articulate with each other.

Table 3.1 Articulation of Freire's principles, DIE and OBE

FREIRE	DIE	OBE
Education as a political act According to Freire (1985:80), education always functions within a political agenda and will promote and indoctrinate dominant socio-political ideologies. The hierarchical power structures prevalent in a school system serve to perpetuate this process of indoctrination.	**DIE and political context** Although D.I.E can be used as a tool of subversion, it is limited by political and ideological contexts, yet can be use to question these. In David Hornbrook's critique on DIE he emphasises Michael Young's (Hornbrook, 1998: 89) issue of ownership of knowledge: "For Young, it was the battle over who decides what counts as educational knowledge that was the central issue". The problem that Hornbrook elaborates on here is relevant to Freire's notion of education as political act in that the government –through the Department of Education – makes decisions about the relevance of certain knowledge(s) that serve to perpetuate dominant ideologies. Within this context, DIE will inevitable be influenced. However, because of DIE's emphasis of critical reflection, awareness of said dominant ideologies may lead towards a sense of subversion.	**Education and politics** Freire's (1993: 80) notion that education is always subject to a political context functions in the South African education system. In a post-Apartheid South Africa, educationists wanted a system that would promote equality in terms of race, sex and democracy (Harley & Wedekind, [Sp]:196), opposing the ideologies of Apartheid and thus supporting the new political agenda. Post-Apartheid South Africa at the time when OBE was embraced as the new education system was in an ambiguous space, striving towards equality with the aim of recovering from apartheid. However, this process propagates new ideologies, and although in opposition to the old regime, it is by no means without agenda. Both OBE and Freire strive to work against dominant socio-political structures of oppression. This is a positive factor in this research process as the principles of OBE articulate soundly with ideas of active participation, inclusivity and a sharing of power that is prevalent in DIE and Freirian education.
Critical consciousness or conscientization Critical consciousness is when there is a critical awareness of the factors that influence people's lives; reality is not seen as static and unchangeable and there is a critical engagement in the attempts to transform reality. Freire (1993:41-44) uses the term	**Metaxis/ dual consciousness** In DIE one of the main pursuits is that of critical awareness of knowledge explored through engaging with a fictional reality. Metaxis refers to a sense of observing themselves in the fiction, while at the same time participating in the fiction (Bolton 1985:5-6). The interaction between these two	**Critical inquiry** Critical inquiry is a fundamental aspect of OBE (Jacobs et al. 2004: 58). The teacher must create opportunities to facilitate critical thinking amongst learners. DIE is an effective tool in creating these opportunities because of the unique way that it harnesses critical reflection.

conscientization to refer to critical awareness.	layers of awareness creates a sense of emotional distance that supports critical reflection. Through metaxis DIE can facilitate critical consciousness as Freire sees it. In DIE oppressive or dominant ideological realities can be presented as fiction. During participation in this fictional reality – that is generally based on and maintained by hegemonic constructions – the distance created through metaxis can lead to awareness of these mechanisms of power and the ways in which they operate. Thus by changing the fictional reality/realities as well as their engagement with it and choices played out within the symbolic world, critical thought can be stimulated that can lead to a change in perception or understanding of the ways in which dominant or oppressive ideologies are constructed or operate.	
Dialogue For Freire, dialogue is a central necessity in education. He refers to "critical and liberating dialogue" (1993:[sp]) that supports reflection and inspires action. Through language, individuals construct meaning, and if the language is based on critical reflection, communication takes place that can lead to freedom.	**Reflection** In DIE, it is through the dialogue between the teacher and student in the context of dramatic fiction and in the reflection on the dramatic fiction, that meaning can be re-shaped and understood, resonating with Freire's notion of a dialogical education. In both DIE and Freirian education, critical dialogue becomes a tool and symbol for a sharing and constant re-distribution of power.	**Participative learning.** In OBE active participation is paramount to the education process (Jacobs et al 2004:3). Through creating opportunities for dialogue, the teacher can facilitate a process of active participation. As a teaching methodology, DIE lends itself to creating critical dialogical spaces, becoming an ideal vehicle for the OBE teacher to create opportunities for active participation.

3.4 DIE: A CRITIQUE

DIE theorists have seen critique as undoing developments DIE has made (Hornbrook, 1998:27), instead of seeing it as a means to strengthen theories through problem solving. Dorothy Heathcote and Gavin Bolton, as the pioneers of modern DIE practise have been linked for most of their careers, with their work being virtually inseparable (Hornbrook, 1998:18). This has led critics to wondering if the familiarity between the two greats hasn't led to a lack in their critical judgement when assessing DIE (Hornbrook, 1998:19). This leaves questions about the validity of their judgements (and consequently the judgement of their devoted supporters' judgements) when discussing and promoting DIE as a teaching methodology and pedagogy.

It is thus important to be aware of Hornbrook's (1998:15, 18) critical thoughts on Heathcote and Bolton. Hornbrook (1998:19) questions the familiarity with which followers refer to them. The use of first names merges what is being said with those who are saying it. When you call into question the basis (in terms of Heathcote and Bolton) of an entire pedagogical theory, it becomes unclear what is based on truth, what on assumption and what on personal belief. In other words, it becomes increasingly difficult to criticize 'Dorothy and Gavin' because the personalities have been confused with theories. The merging of personality and theory within the familial space their collaboration has formed, gives their theories a sense of power that is difficult to challenge because a challenge to the theory becomes confused with a challenge to the person.

Hornbrook (1998:18) speaks about the way the collaboration between Heathcote and Bolton has created a sense of 'family' within the field of DIE where Heathcote is "constructed in conventionally feminine terms … while Bolton is allowed to fulfil the expectations of masculinity" (Hornbrook, 1998:18). Thus they become almost inseparable as the mother and father figure of a pedagogy for DIE. It must thus be noted that Heathcote and Bolton's theories exist together, within constructs of binary opposition. This poses a challenge in terms of this study as the idea of binaries speaks to specific aspects of power relations and hegemonic masculinity. One of the main concerns that I seek to address with this study pertains to gender binaries and their impact on the construction of meaning.

Fortunately, the critical community has continued to call for discourse on specific areas of DIE, resulting in studies on the shortfalls and pitfalls of DIE. Further critiques on DIE thus include:

activities which are not a believable unreality, but rather outright artificial; challenges in monitoring the activities in terms of their success and failures, their progress and their process; activities can lead to learners feeling embarrassed and thus result in a breakdown of self-esteem; the influence of personal and cultural bias from both the learners and the educator; teachers' fear of losing control (Ashton-Hay, 2005:2) resulting in no spontaneous, un-instructive activity; working according to time limitations and schedules is particularly difficult and not all activities will be suited to everyone's abilities. Then one has to consider that "success of its implementation depends on the creativity of the…teacher and the value that he/she attaches to this method of teaching" (Athiemoolam, 2004:6). If teachers do not invest time and imagination into lessons, then the learners will find the activities tiresome and repetitive; if the educator does not show a belief and commitment to the methodology then the learners will sense this and may adopt the same attitude.

When participating in DIE activities that require learners to adopt a role (which is a large number of the techniques), the activity will be unsuccessful if the learners are not willing to subscribe to the fictional space, using pretending and imagination to successfully sustain the activity's parameters (O'Neill & Lambert, 1991:12). This unwillingness is possibly attributed to the fact that learners are purposefully trying to undermine the educator's authority or they feel too embarrassed to release themselves into the unreality – instead learners diffuse uncomfortable situations, by showing off or injecting unnecessary, uncalled-for humour, or only participating on a very superficial level. Educators often let these kinds of disruptions slide, working under the assumption that even if nothing else is achieved through the dramatic play, at least he or she is not subject the learners to traditional teacher autonomous lessons (Hornbrook, 1998:20). This kind of thinking amongst educators is neither beneficial to the learner nor the educator, as objectives are unlikely to be achieved, due to lack of development within the activity. Too often, educators will then assess the learners on "their degree of *complicity*" (Hornbrook, 1998:22) instead of the level of knowledge, values and skills they were able to gain. This also allows for unfair bias on the educators part, as they may not be able to accurately calculate the learners' complicity.

Miranda Young-Jahangeer (2013:200) makes an interesting observation, which relates to the idea of bias among teachers, when she writes about her research around female gender relations in a South African correctional facility. Her work has led her to question whether 'facilitators' often liberal agenda's may in fact not be in the best interests of the participants" (Young,

2013:200). Facilitators should allow for the idea that their own cultural bias may negatively influence the process. This raises the question of whether promotion of DIE as a methodological tool can be bias, based on the educator's own preference to drama. Educators must be careful about being biased, and adopting the techniques which they are more inclined to instead of those which best meet the needs of the learners.

With learners saying what they think the educator wants to hear or what they have learnt to be socially acceptable. Educators might feel there is no way to measure their 'rightness' as what standards are they measuring against, no way of knowing what is genuine and what is simply another act, a rehearsal of what they know is socially and politically correct. As Hornbrook states, it is difficult to "distinguish between feelings of aesthetic and non-aesthetic" (1998:74). If not appropriately structured and carefully supervised, DIE activities could lead to incorrect learner knowledge and limited understanding (O'Neill & Lambert, 1991:20), which may draw learners away from achieving outcomes and make educators feel even more helpless in their use of non-traditional teaching and learning methodologies.

According to Heathcote (2009:201) the most important aspect of drama is that it can effect change. Change *per* se is a slippery construct. In a DIE process, she claims that the teacher must be able to negotiate the situation so that learners can go through change, in order to reach a new sense of awareness. However, Hornbrook (1998:14) comments on the fact that teachers were failing to meet Heathcote's standards within the constraints of the school and short lesson times. In this regard one must then question whether 'effecting change' is really as simple as she makes it seem. This study will be subject to time constraints and lesson times according to the school's system.

In South Africa specifically, a few concerns have been raised regarding DIE. Kennedy Chinyowa (2011:337) expresses his concern that many Applied Drama and Theatre programmes in African contexts tend to be once-off, with limited time for follow-up processes. Target communities are thus not mobilised towards action and follow up is minimal. "Besides bringing people together for work-shops, performances and post-performance discussions, such projects simply pass by with little or no impact" (Chinyowa, 2011:337). The result is that a lot of communities are left behind in terms of modernisation, stagnating in poverty, violence, disease and other issues pertaining to under-development (Chinyowa, 2011:339). In her research on township theatre practises in Cape Town Gay Morris (2013:5,20), however, has since discovered

positive things in terms of Drama in under-developed contexts. She observed that the communicative way that theatre is created and expressed in townships in Cape Town, has strong educational aspects and value. "The 'doing' of theatre simultaneously serves educational, social and performative functions" (Morris, 2013:5) Even though a curriculum is not explicit in township theatre in Cape Town, "the processes of teaching and learning are pursued, generating knowledge, skills and ideologies (Morris, 2013:20).

Another concern raised by Chinyowa (2009:239) in a South African context is that many critics have used Freirian concepts to inform their critiques. The question is raised whether it is not contradictory to use criteria that are not based in performance to critique a field that is performance-based. I find it interesting to note his concern, as I argued for a Freirian pedagogical base for DIE in this study.

3.5. DIE STRATEGIES APPLICABLE TO THIS STUDY

This section serves as an overview of certain dominant principles and techniques employed throughout the my case study. These are defined below.

3.5.1 Narrative frame
I understand the narrative frame in DIE as the story element employed to create a fictional context in which to explore learning content. According to Bolton (1998:178) the narrative frame in a DIE context should include elements such as theme, context, action and plot. The narrative thus refers to the over-arching story or plot-line that serves as a vehicle to mobilise creative roles[22] into action, with the aim to explore themes apparent in the learning content. Tina Moore (2002:24), in her research on the importance of narrative in drama teaching, identifies the following motivation for the concept of narrative. Although her research focuses on primary school drama teaching, the same principles can be applied to a variety of contexts, such as the use of narrative frame in this study.

Firstly, narrative is a "mode of meaning-making" (Moore, 2002:24). The use of a narrative form provides a platform for imagination and story-making that is central to learning in DIE Curriculum learning content can often be perceived as dull and impersonal. Through a process

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22 See my discussion on role play below.

of meaning-making in an imaginative context, stimulating creativity, the learning content can take on a new 'colour'. Learning has the opportunity to explore the new knowledge in a way it transforms into a space where a sense of understanding and relating to the learning content becomes possible.

Secondly; narrative creates a space where learners can express themselves safely, because it is a fantasy space (Moore, 2002:24; Somers, 2008:[sp]; O'Neill and Lambert, 1991:13). The freedom of self-expression paves the way for critical reflection. It can then become possible that new knowledge presented by learning content can become personalised and integrated to learners' own pre-existing conceptions about it.

Thirdly, the narrative frame "provides the detail necessary to build belief" (Moore, 2002:24). In DIE, the suspension of disbelief in of vital importance in order to make metaxis possible.

Fourthly, and most applicable to this DIE programme, narrative "provides a frame for the interpretation of events" (Moore, 2002:24), or looking at reality through fantasy (O'Neill & Lambert, 1982:11-13).

3.5.2. Improvisation

Improvisation is acting without a script and without prior rehearsal (Athiemoolam, 2004). Learners structure scenes, responding with actions, dialogue and movement spontaneously and without delay (Davis, 1997). "This entails that they have the freedom to add their own words and develop their characters in the ways which they would like to" (Athiemoolam, 2004).

Improvisation can be an important part in building learner's confidence in 'acting' in front of the classroom. It can also improve their confidence in their ability to use language and articulate their feelings within a given context (Athiemoolam, 2004). Because of the limitless precincts of improvisation, learners have freedom to explore language interactions while being stimulated to creatively develop the narrative, looking for logical developments. Improvisation can be used as a warm up at the beginning of the lesson. It is also an effective tool to get learners to explore situations beyond the obvious, or prescribed. These improvisations can provide insight and develop into role-play. Educators who participate in the improvisations help make learners more comfortable with the idea of improvising and spurs them on the take greater risks when improvising (Hanley, [sa]:1). Improvisation is also a very important element in terms of metaxis,

as explained earlier in this chapter, when I discussed the concept underpinnings of DIE.

Below, I briefly describe certain specific exercises that I employ during my case study to support the improvisation processes throughout the DIE programme:

3.5.2.1. Freeze frame/still image

This is when learners depict an idea in symbolic form, often focusing on relationships or intentions within a certain moment in time (Somers, 1994:72). The educator can act as the catalyst for the creation of freeze frames by suggesting scenarios or attitudes for the learners to adopt (Athiemoolam, 2004). The positioning of the learners' bodies is used to emphasise characters, relationships, intentions or, in this case, status. Because it is inanimate it allows for learners to observe body language and facial expressions.

3.5.2.2. Tableaux

Tableaux are freeze frames with the potential to be changed - learners can change it by adding another character or by someone new adding different information to the freeze frame, altering its meaning (Somers, 1994:72). It can progress into action, by unfreezing the moment, resulting in an improvisation of the resulting form (Farmer, 2011). Tableaux can be used to explore the impact characters or roles have on each other's lives and relationships. It is important to keep a central focus which learners build on to – bringing dimension and depth to the tableaux (Kelin, 2005).

3.5.2.3. Thought-tracking

Thought tracking is when role-playing or improvisation action is suspended so that characters can be asked what exactly they are thinking or feeling. It can involve a fellow learner expressing their thought for them (Farmer, 2011). It is when the inner thoughts of a learner in role are expressed verbally at the given signal (Somers, 1994:74)

3.5.2.4. Status pictures

This technique was developed by Augusto Boal (www.dramaresource.com). In pairs, learners create still images to express one person in a higher power status and another in a lower power status. These images can now be reflected upon and changed in order to create a different meaning.

3.5.3. Role play

Role play is when learners adopt the role(s) of someone else for the duration of the activity (Farmer, 2011). This includes taking on attitudes, values and beliefs that may or may not correspond with one's own. It is useful because the roles can be anyone, places in any social context, in any location during any time, allowing learners to deal directly with issues a creative level (Farmer, 2011). Role play can be used in conjunction with improvisation. It is a useful tool for learners to discover deeper meanings and give them a clearer perspective of the characters or roles, attitudes and emotional responses within certain circumstances (Athiemoolan, 2004). During role-play, learners apply their knowledge of the 'real' world to fit the demands of the role, and the symbolic world in which role-play takes place (O'Neill & Lambert, 1991:13).

Role play stimulates opportunities for the manifestation of elements that are essential to DIE. These include "empathy" (Coetzee & Munro, 2007:94), as well as "imitation, imagination … and interpretation" (Athiemoolam, 2004). Empathy supports the learning process in that learners get to connect with the role on an emotional level. Of course, in the process of metaxis learners have a sense of distance from the emotional experience that allows them to have a critical view of the emotional experience. Empathy is developed and heightened by stepping into the shoes of someone else, but also "enable participants to project themselves into, and critically examine, specific situations emotionally and cognitively" (Athiemoolam, 2004). Adam Blatner (2002:1) argues that role play uses a variety of dramatic devises to create empathy, the most effective of which is role reversal, as it creates the opportunity for learners to connect with various and different perspectives and to then compare them.

Blatner (2002:92-96) further theorises role play as an expression of unique or original ideas that foster creativity within group dynamics; leading to a continued self-questioning that tend to validate individuality. The most important way in which role play achieves this sense of self awareness is because of:

> "a periodic pausing in the action. This represents an exercise of the phenomenon of role distance, a dis-identifying with the performance and a shift to a "meta-role" stance in which the role player joins with the director, and from this position, also considers the performance from the points of view of the audience or even the position of the role player's antagonist in the scene (Blatner, 2002: 92-96)"

This statement articulates with the idea of 'metaxis', or double consciousness as termed by Bolton (Lehmann & Szatkowski, 2011:40). The shift between action and reflection creates a space where the participant is aware of the action and of him/herself within the action. Role playing thus "develops a capacity for metacognition; the ability to think about the ways one thinks" (Blatner, 2002:1). Blatner (2002:92-96) furthers his theory, stating that this idea of 'role distance' is central to developing "mental flexibility and creative adaptation"; both necessary in growing towards critical awareness. Role distance - possible during role-play through metaxis - expands awareness to transcend values and belief associated with any single role, habituates the incorporation of multiple perspectives and shifting viewpoints. The participant develops what he calls an "inner observing manager" (Blatner, 2002:92-96) of him/herself within any given context.

The discussed way of role play produces a way of thinking and relating to the world that promotes interaction and "the shifting among several points of view rather than a reliance on linear reasoning" (Blatner, 2002:92-96). It is a tool that can serve to recognise multiple realities, other than the ones dictated by "pure rationality--intuition, imagination, emotion, physical action or experience, these can no longer be implicitly devalued in a hierarchy that dismisses such vitally real elements in human life" (Blatner, 2002:92-96). This emphasis of value of elements in human life makes role play an ideal vehicle to deal with the human condition of participants, as Heathcote (2009:205) emphasizes as central to DIE.

I will briefly define specific aspects of role play employed in this study to facilitate the DIE programme:

3.5.3.1 En-role
The ways we employ to separate from reality and step into role(s) within the fictional context, or narrative frame. *En-rolling* activities are important in order to build and sustain belief in the fictional space.

3.5.3.2 De-role
De-role refers to the ways in which we separate from the fictional space and re-orientate ourselves to reality. *De-rolling* is necessary in order to make a distinction between the fictional

space and reality. It also prevents learners from "bringing the character and their concerns back into the 'real world'" (Fitsgibbon, 2005:32).

3.5.3.3 Person in role, learner in role and teacher in role

A *person in role* is a tool to bring new information to the drama and is not involved in the drama. The teacher acts as a catalyst, go-between and protector between the PIR and his/her world, the children and the learning (Trzcinska, [sa]:52). Learner in role refers to the roles adopted by learners in the context of the fictional space. Teacher in role is when the teacher assumes a role in the drama, interacting with the learners. By becoming part of the process, she can manipulate the drama from within (O'Neill & Lambert, 1991:22) – providing information, posing questions and introducing characters. By stepping into a role first, I initiate the reality of the narrative frame, building belief because I actively suspend my own disbelief in example. It also shows the learners that it is safe for them to assume a role as well, and promotes uninhibited participation in the activity.

3.5.3.4. Role reversal

Role reversal is when learners change roles in order to understand an issue from different perspectives. According to Blatner (2002:1) role reversal "represents the best way to learn how to understand what it's like to be in the other person's situation and role reversal thus is an effective method for developing the skills of empathy".

3.5.3.5. Role on the wall

Role on the wall is a very simple technique. An outline of a role is traced and learners are given the opportunity to fill in details about the role. Learners can include factual information on the character or role such as physical descriptions and key phrases that are attributed to the role (Farmer, 2011:[sp]).

3.5.3.6. Writing in role

Writing in role can help learners to develop roles which can then be role-played. The learners can write as if they were that person and then they can write their own opinions as a reflection on what they have discovered or felt (Gravelijn, A :[sp]).

3.5.4. Questioning

According to Cotton (1988:1) a question can be defined as "any sentence which has an interrogative form or function". In an educational context, the teacher can use questions to provide cues or stimuli that provide learners with the necessary elements to complete required tasks (Cotton, 1988:1). The aims of using questions as a tool in a classroom setting are to prompt learners to have interest, and actively be involved in the learning process; to evaluate learners' knowledge; to foster critical thinking skills and motivate learners to have attitudes of inquiry; to review content of previous lessons and to motivate learners to pursue knowledge (Cotton, 1998:1). The aforementioned purpose of questioning in a classroom environment articulates with DIE in that it strives to involve learners in the learning process, where they can actively engage with learning content. Heathcote (Wagner, 1999:55), however, broadened the way that questions can be used.

Heathcote (Wagner, 1999:55) often uses statements as well as questions in order to elicit responses from her students. Thus, Wagner (1999:55) defines questions - in the same way as Heathcote - as "any verbal utterance that signals that a response is wanted". Heathcote (Trzcinska, [sa]:72) emphasised the appropriate use of questions. The teacher must ask questions that are carefully worded and appropriately sequenced to implore a response from the learners. She distinguished between threatening questions and non-threatening, or 'freeing' questions (Wagner, 1999:55). Threatening questions insinuates that there is a right and a wrong answer. These make learners feel anxious and they attempt to find an answer that would satisfy the teacher. Non-threatening questions stem from genuine curiosity and the learner's feel assured that there is no right or wrong answer. The teacher presents him/herself as "curious and wondering and asks the class for help" (Wagner, 1999:56).

Heathcote employed seven different kinds of questions in her work (Wagner, 1999:56):

> "Questions that seek information or assess student interest; questions that supply information; branching questions, which call for a group decision between alternative courses of action; questions that control the class; questions that establish mood and feeling; questions that establish belief; questions that deepen insight."

In this study, I will use questions where necessary and applicable with the aim of supporting and enhancing the DIE learning experience.

3.5.5. Forum theatre

Forum theatre is a method devised by Augusto Boal[23] in which a scene is presented that demonstrates oppression. The audience has opportunities to intervene in the dramatic action spontaneously (Babbage, 2004:142). Somers (1994:73) describes Forum Theatre as:

> "an acted-out scene or incident, during which participants or observers are allowed to stop the action in order to change its direction, take over roles, question characters about their motives, or influence the drama in other legitimate ways".

The group watching, is encouraged to participate in the action and deliver commentary on what they are observing, whether it is by suggesting action, taking over the action or introducing a new character to change the action. The joker ensures communication between the observers and the participants and provokes responses from the observers (Farmer 2011). The role of the joker can be portrayed by the educator or the authority can be given to one of the learners.

In this chapter I defined and discussed DIE in the context that it will be applied in this study. I presented the applicable conceptual underpinnings of DIE that informs this study, with the work of Freire being foregrounded as part of a pedagogical base for DIE. I investigated the role of the teacher in the DIE process and demarcated the specific elements and techniques utilised in the DIE process for my case study. The next chapter comprises the planning and preparation for my case study.

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23 Boal devised Forum Theatre within the specific context of his Theatre of the Oppressed (Babbage 2004: 35). In this study, I use elements of Forum Theatre as a technique to achieve my aims with the DIE programme in my case study.

CHAPTER 4

In Chapter 3, I presented the elements, conceptual underpinning and techniques of DIE necessary to inform this study. In this chapter I document the planning and implementation of the DIE programme with Grade 10 learners. I present my planning in tables that detail each classroom activity, the DIE concept applicable to the classroom activity and the pedagogical motivation around which the activities and concepts are structured. The purpose of my study is not to analyse myself as teacher, but rather to use my teaching to explore my research aims. In order to analyse what arose from class explorations, I will have to refer to some of my own reflections on my teaching process where necessary. In specific, where my approach could have supported or hindered the process to reach my research aims.

The school could only allow me 30 minutes per learning session, creating time constraints. I have planned this DIE programme as a process in 8 parts, starting with Learning Session 2. All 9 learning sessions, including Learning Session 1, form part of a holistic whole. Although each learning session is a complete 'episode' in its own right, the process should be viewed in its entirety in order to observe the way that all elements employed collaborate to shape meaning.

The first learning session is conducted differently to the rest for two main reasons. Firstly, to test the learners' prior knowledge on the curriculum topic as part of my initial data collection in preparation for the DIE process (as explained in my research methodology). Secondly, it provides an opportunity to meet the learners for the first time and prepare them for my teaching style as DIE facilitator, which is very different from the strict, traditional classroom environment that they are used to. In other words, it serves as a large ice-breaking session, with the aim to create a relaxed classroom environment. I also wanted to provide them with an opportunity to rid some of their inhibitions, as these learners have had no prior experience of any kind of drama activities and methodologies.

4.2. LEARNING LESSON PLANNING

4.2.1. Learning Session 1 – Lesson Plan

Table 4.1a Learning Session 1 – Lesson Outline

Learning area	Life Orientation
Phase	FET

Grade	10
Subject specific aim	Understanding gender roles and power relations.
Learning activity	Focus group discussion.
Date	14 October 2011
learning session theme	A first glance at gender roles and power relations.
Duration	30 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* **and respecting the uniqueness of self and others..**
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	Coded journals; four A3 posters; pictures; black marker; Presstick.

Table 4.1b Learning Session 1 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	Role(s)
Introduction (3 minutes)	Introduce the notion of research; explain my research process and the curriculum topic and DIE (DIE). This will happen in the form of an explanation with opportunity for questions. Hand out journals and explain their use: to document personal opinions and thoughts throughout the process.	"Introductions facilitate students' learning by communicating the nature and purpose of the activity, connecting it to prior knowledge and cueing the kinds of student responses that the activity requires" (Jere 2001:23). This initial introduction serves to orientate learners in terms of the curriculum topic, what to expect from the DIE process that is to follow in the next eight learning sessions.	This learning session's activities will be conducted out of role, as it focusses on the learners' preliminary thoughts on the research topic(s): gender and power relations
Negotiate commitment (5 minutes)	I will explain that we have to set up certain ground rules as a group. The teacher and learners will discuss and write down our ground rules on a big poster and stick it up in the class.	Establishing the conditions of commitment will give the learners a sense of ownership and be more motivated to commit to the group, as propagated by Taylor: "when participants believe they own the work, they invest more of themselves in it" (Taylor 2003:19). It is thus important for the teacher facilitate a sense of ownership among learners. The consequential sharing of power articulates with Freire's ideas in the *Pedagogy of the Oppressed* (1970 and 1993), fostering an open student-teacher relationship.	
Control	As part of the rule making process, the	Counting to five gives the learners time	

method (2 minutes)	high-five rule was used as a way to communicate when I need the groups' attention and to maintain productive communication patterns throughout the process. The high-five rule means that I will put up my hand and count to five. By the time I reach five the entire group should pay attention as new information needs to be communicated.	to realise and adjust to receiving new information. It also prevents fragmentation in the flow of the activities in class, as it is not a sudden or abrupt interruption of the learners' current activity.	
Focus group discussion: Part 1 (15 minutes)	Learners are asked to write their thoughts on the following in their journals: What is gender? What is a gender role? What is gender identity? What is a stereotype? Who has got the most power? I then presented the class with two posters, a picture of a woman on the one, and a man on the other (Image 1). Learners are asked to list what they see as male and female attributes and write them down next to the pictures. To stimulate discussion I ask: What makes a man a man and a woman a woman? Are there behaviours that are more appropriate for men than for women? I then add a third poster, a blank one, introducing the idea of the Other, and start a discussion by asking: Are there people who do not fit into these categories? The next part of the discussion is stimulated with pictures representing different gender roles in society (Images 2-7): Do you think there are tasks or jobs in society that are specific to men and women? Do men and women hold different attitudes about women's role in the family and in the workplace?	The pedagogical motivation for the focus group discussion is to test learners' prior knowledge of the subject specific aim, namely: understanding gender roles and power relations. Learners' past experiences and exposure to social and cultural constructions will influence the learning session (Jacobs et al 2004:3). In other words, the focus group discussion is a tool to establish how learners understand concepts pertaining to gender roles and power relations, before any sharing or developing of knowledge takes place. I asked them to write their individual opinions in their journals as a way to document their prior knowledge and give them a reference point as to the development of their thinking around the issues at hand. Heathcote (2009:202) stresses that the teacher must acknowledge that the students bring their own knowledge and constructions of reality to the DIE process. (Freire 1993: 70) also speaks about this idea when he states that learners are dehumanized when their own knowledge is not recognised. He argues for a system where learners' pre-existing knowledge is recognised as a valuable part of the learning process, as propagated by Heathcote in DIE as well. I use the focus group discussion as a tool to document learners' prior knowledge before it is influenced by the group. After writing down their initial ideas, the discussion component of this activity creates a space where reflection can take place through dialogue, resonating with Freire's (1993: 81) notion that learners should become "critical co-investigators in	

		dialogue with the teacher".	
Reflection (5 minutes)	Learners are asked to write their opinions down in their journals after the discussion and in addition answer the question: Do you see yourself as typical man or woman? Why/why not?	In this learning session, the reflection activity serves to initiate an examination of self in relation to social context. In other words, learners could reflect on their own position in terms of gender identity in the light of our focus group discussion.	

Table 4.1c Learning Session 1 – Facilitator Reflection

Facilitator reflection

The atmosphere at the beginning of this learning session was formal and I was concerned that the learners might not want to express themselves during the focus group discussion. My concerns were in vain. After I have introduced myself and elaborated on what they could expect from my research process, the learners actively engaged with the process, asking questions about their concerns and voicing their opinions. They expressed and debated with each other during the focus group discussions. I was able to draw the following conclusions that would serve as preliminary date for my research process.

My main aims with this learning session were to meet the learners and introduce them to the DIE process ahead of them, as well as to conduct a focus group discussion with the purpose of giving them the opportunity to voice their ideas on the topic of gender roles and power relations. Initially, the learners seemed unsure how to respond to me. This school fosters strict discipline within a mainly traditional educational setting where the teacher has the power and learners are expected to be very polite and quiet. I was thus nervous and wanted to break the formal atmosphere as soon as possible. As the learning session progressed, I noticed that they relaxed when they started to participate in the discussion with casual language patterns and occasional laughter. They seemed eager to work together and experience new things as they discussed the research topics animatedly, making jokes in-between. They responded well to the pictures in that they expressed a few different perspectives and I could see that they all did have their own ideas on gender roles and power relations.

At the end of this learning session I felt the learners have articulated an understanding of the curriculum topic. I was eager to read their journal entries and get an idea of their opinions on the research topic before interaction took place. Thus, I was successful in establishing and documenting the learners' personal understandings of gender and power relations. I felt ready and excited to start the DIE programme.

How could I have improved the learning session?
If I could change anything in this learning session, it is the use of space in the classroom. I would have pre-prepared the space and moved the furniture into a circle, instead of the traditional, hierarchical configuration where all desks face forward with me in the front. I feel, in retrospect that having everyone, including myself, in the same circle would have firstly initiated a sense of sharing power; and secondly broken the traditional atmosphere in the class a lot faster and more effectively. Upon reading the learners' reflections in their journal entries, I realised that I could have clarified my meaning when I asked them who has the most power. I should have specified the context of power in that sense. If I could rephrase the question, I would have asked it in a different way, such as: *Who has the most power in a family?* I should have asked them to motivate their answers.

I felt that I have achieved my aim in this learning session as I ended up with journals entries that could serve as initial data for my analysis. I also felt that I had made a positive connection with the group that I could build on throughout the DIE process and build trust.

4.2.2. Learning session 2

Table 4.2a Learning Session 2 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10

Subject specific aim	Understanding gender roles and power relations.
Learning activity	DIE process
Date	17 October 2011
learning session theme	Exploring DIE, power and gender.
Duration	30 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* *and respecting the uniqueness of self and others..*
Assessment standards	AS 2: The learners is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)

Table 4.2b Learning Session 2 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique	Roles(s)
Greeting and introduction (2 minutes)	Greeting and very brief explanation of what this learning session entails: drama activities to introduce learners to DIE.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session. In this specific school, where classes are strict and the notions of DIE is new, I felt it was necessary to maintain this small sense of familiarity in the learning process.	Out of role.
Activity 1: Status pictures (10 minutes)	Learners stand in a circle. Inside the circle, in pairs, learners create still images with one person a position of power. Learners are encouraged to step in and take the place of a person, with the aim to change the power relation. After a few images, learners should make a still image with equal power relations. As a reflection on the exercise	This exercise is based in Boal's Image Theatre (Burleson 2003:32). Image Theatre aims to use the human body to express or represent relationships, feelings or ideas. In this case we use the body to explore ideas on power relationships. My aim with the the use of status pictures also fulfils the following	*Freeze Frame/ Still image* See my discussion of dominant devices and techniques in the introduction to this chapter. In this case, freeze frames create a space to observe the way that power is expressed through the body.	Out of role.

	these images are discussed and questioned. Are they really equal? Why/why not? Can we change the image to make the power relations equal?	purposes in this learning session: To familiarise the learners with the type of activities that are to be expected from the DIE process. To break the formal class setting that the learners are used to in their school environment (with the aim to create a more informal space where learners are uninhibited and feel that they can freely express themselves), and to create an initial interaction with the research and subject themes, namely gender and power relations, through a DIE activity. Pedagogically speaking, the use of freeze frames here resonates with Foucault (1979: 138) and Butler's (1988:11) ideas on the way that power becomes visible through the body. With the freeze frames in the status pictures, we could reflect on the way that the body expresses power in relation to other bodies.		
Activity 2: Two-line scenes. (10 minutes)	Six learners (at a time) are encouraged to take part in this preparatory role play simulation. They are divided into pairs with a person A and person B. The person A's are the same role, and the person B's are the same role. They have to have a conversation around aspects of the research topics. Each person has one speaking turn per round, in a. The six learners must work together to simulate a conversation between the two roles.	This activity serves as an introductory activity for learners who have had no experience of role play or improvisation before, thus furthering the scaffolding (Kelin 2005: sp) of the freeze frames in the previous activity. It also necessitates teamwork, as learners have to listen to each other for the conversation to make sense. It thus fosters active participation, an essential prerequisite for DIE (O'Neill and Lambert 1991:11), and	*Improvisation* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session, improvisation serves as a preparatory exercise for further role play simulation throughout the DIE process.	Learners in role(s) as mother and father in the first two-line scene; and as two girl friends in the second two-line scene.

		central to OBE (Jacobs et al 2004:2) and Freire's (1993) ideas that action and participation is central towards critical reflection.		
Next time: Narrative frame (2 minutes)	I explain the concept of narrative frame to the learners, and introduced the narrative frame for the process: We are part of a top secret detective/investigator agency. Our focus is not only on solving our cases, but on investigating the circumstances surrounding an event in order to better understand why things happen and what drives people towards certain decisions. I then explain that we have to create our idea of the detective/investigator agency together, and I initiate a brief discussion on what we need to create the best secret agency, asking the learners for their ideas.	To reiterate Moore (2002:24), narrative creates a context from within which learning can take place. Through the use of a narrative frame, we can investigate gender and power relations throughout the DIE process. Through role play within the narrative context, the learners are involved in the development of the story, giving them a sense of ownership of the work. Their practical engagement with the work fosters a sharing of power in the educational context, central to the work of Freire (1993) and OBE (Jacobs et al 2004).	*Narrative frame* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session the aim is simply to introduce the narrative frame in preparation for the next learning session's exploration through role play.	Out of role.
Reflection (6 minutes)	Journal entries: I asked the learners to summarise their ideas for the creation of the agency, even potential roles that they want to play, in their journals. They are also encouraged to write down their thoughts on the class.	In this learning session the aim of reflection is to personalise the content of the learning session in relation to individual opinions. It also serves to unlock the learners' imaginations as to how they would engage with the narrative context.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4.	

Table 4.2c Learning Session 2 – Facilitator Reflection

Facilitator reflection

My main objective in this learning session was to establish an initial interaction with ideas of power and gender relations through drama activities. I feel this objective was achieved, as the learners participated in the activities and engaged in the action, especially during the status pictures.

My secondary objectives were to introduce learners to the kind of activities they can expect from the DIE process; and to establish a pattern of action–reflection, applying one of the core ideas in Freire's theories on education and power (Freire 1993:77), namely that action and reflection should exist in conjunction.

In retrospect I felt that the class structure was fragmented. I did not plan the way that the activities followed and built upon each

other optimally. The break between activities was not conducive to a good DIE drama class structure. It also negated the sense of focus and involvement created by the status pictures activity. To avoid this fragmentation of the class, I could have planned the action to move into the two line scenes from the statues, letting the statues speak and thus working with the practical simulations already established.

I should not have only discussed the images during the status pictures. I could have used drama techniques such as thought tapping, audience giving words to statues describing images, or images saying a word summarising feeling of power or power relationship. This would have more effectively created space for empathic engagement with the learning session theme.

When I initiated the second two-line scene, I realised in retrospect that I could have chosen a better theme for the conversation. Instead of having the two girlfriends discuss their boyfriends expectations of them, I should have chosen a theme that had more potential to excavate ideas of power relations and gender roles.

The reflection on this lesson did not entirely achieve what I wanted. I realised that I would have to structure reflective sessions in more specific ways for future learning sessions. Simply asking them to write a general reflection on the events in the class does not further their understanding of DIE or speak to my research aims. For future learning sessions, I would look at ways to effectively guide their reflection according to the thematic context(s) of the class in order to better connect their responses to my aims.

Finally, I did not manage my time efficiently in this learning session, which impacted specifically on reflection. Planning for enough time to de-role and reflect on the learning session together is crucial. I experienced first-hand that without reflecting together, there would be no opportunities to effectively engage in critical dialogue, paramount in the endeavour towards transformation.

4.2.3. Learning session 3

Table 4.3a Learning Session 3 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	Understanding gender roles and power relations.
Learning activity	DIE process
Date	21 October 2011
learning session theme	Stereotypes
Duration	30 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-* *awareness and self-esteem, while acknowledging* ***and respecting the uniqueness of self and others..***
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	White poster, crayons, pictures of the teenager's family.

Table 4.3b Learning Session 3 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique	Role(s)
Introduction (5-7minutes)	I asked learners to recap what was covered in the previous learning session. Learners have to choose a leader among themselves. In the previous lesson, learners expressed the need to create a symbol for the investigation agency. This idea was reiterated in their journal entries. They had 5-7 minutes to choose a name and make a symbol for the agency, using the crayons and white poster.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session.	Out of role.
Activity 1: Establishing roles (5 minutes)	After the symbol has been made and put up in the class, I explain that we are all going to adopt different roles throughout the process in order to simulate the situations necessary to solve our case. However, each person must create their own "base role", namely their role in the agency. Through group discussion learners are encouraged to explore the roles needed for our agency to function. In their journals, they have to draw the outline of their role and list the role's attributes next to the outline.	Creating the symbol for the agency together helps to build belief in the drama, a central necessity in creating roles. It acts as an investment activity that helps "participants believe and empathise with the situation and the roles" (Hefferson 200:58). Building the symbol also serves to prepare learners for the role on the wall activity.	*Role on the wall:* See my discussion of dominant devices and techniques in the introduction to this chapter. In this learning session, the role on the wall is an individual activity with the aim to give each learner the opportunity to create and decide on the way that he/she would engage in the narrative. It thus gives each learner the chance to manifest their own perspective throughout the DIE process.	Out of role.
Activity 2: Narrative frame and enrolling (5 minutes)	I explain that I am going to leave the room and come back as someone else. Learners are encouraged to listen carefully for clues as to what to do next. I exit, and enter in role as leader of the agency and they will be the agency-roles they created in their journals. After I re-entered the classroom, I explain that the agency headquarters had just been relocated to Melkbos, and I need help to move into our new offices. The class furniture should be moved to create a new space, representing the agency.	It is necessary to implement en-rolling activities that clearly distinguish between the self and reality, and the role within the fantasy (O'Neill & Lambert 1991:11). Creating the space of the investigation agency is a tool for learners to move towards stepping into their respective roles, as it breaks the reality if the classroom and assists in the process of building belief in our fictional world. Part of setting the space for the agency is to put our agency poster against the wall as well. Changing the classroom space also breaks the reality of the strict school environment that the learners are used to, promoting active	*Teacher in role* See my discussion of dominant devices and techniques in the introduction to this chapter. By stepping into a role first, I initiate the reality of the narrative frame, building belief because I actively suspend my own disbelief in example. It also shows the learners that it is safe for them to assume a role as well, and promotes uninhibited participation in the activity.	Teacher in role as agency secretary. Learners in role(s) created in their journals, as part of the agency.

Table 4.3c Learning Session 3 – Facilitator Reflection

Facilitator reflection
My main aims with this learning session were set up a clear idea of our narrative framework and each person's role in this context. I also wanted to introduce our case, aiming to initiate the context from which we would explore the curriculum topic. I successfully facilitated the learners stepping into roles. The second objective of this learning session was to engage with the idea of stereotypes and power relations and get the learners to vocalise their opinions. I felt this learning session achieved its objectives. I felt good about this learning session. The learners were shy at first but quickly stepped into role and moved the class around: Tables in a circle almost like a boardroom with a learner at the top as superintendent. Moving the furniture worked well as an en-role and de-rolling method. A few things happened in class that made me deviate from my original planning. When I asked them what roles we need in order for our agency to work, they chose to be detective agents with a specific learner as the leader. I adapted to this decision and chose to take the role of a secretary starting her first day of work at the agency. I felt that this is actually a better role for me, as it is a role with a lower power status. This will give the learners confidence as they are the ones with the roles of power in our narrative. The learners had the idea to use the codes on their journals as "agent codes" and make name tags that they could wear throughout the process. This opened up new possibilities on how to en-role the learners in the future, as the codes became symbolic of their roles as agents. At the conclusion of their discussions, I (still in role as secretary), explain that the next agency meeting will entail interviewing the parents. I asked the learners to close their eyes and focus on their breathing. While they were doing that, I explain that when we open our eyes, we are stepping out of role and coming back to class, and they have to move the tables and chairs back to their original positions. Upon opening their eyes, the learners changed the space in silence. In reflection on this learning session, I felt I could have planned more time for critical engagement, especially in terms of exploring the idea of stereotypes. However, I felt that there were still enough learning sessions left to rectify this issue.

4.2.4. Learning session 4

Table 4.4a Learning Session 4 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	Exploring power relations in a stereotypical family context.
Learning activity	DIE process
Date	24 October 2011
learning session theme	Interviewing Alex's family
Duration	30 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* **and respecting the uniqueness of self and others..**
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	Pictures of Alex's parents for recap purposes, name tags

Table 4.4b Learning Session 4 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique	Role(s)
Introduction (2 minutes)	Recap the previous learning session: Discussion on stereotypes and the way that can perpetuate certain power relations. Ask: How do stereotypes influence power relations, and possibly restrict a sense of individual identity.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session.	Out of role.
Activity 1: En-role (first roles). En-role (second roles). Interviews (8-10 minutes)	Move the furniture to the way it is moved for the agency, and en-role using name tags (first roles). I (in role as secretary) explain that the parents are on the way to the agency where they must be interviewed. I remind learners that the sister does not want anything to do with the investigation. I ask learners to close their eyes while I give instructions (second roles): In groups of three to four, assume the parents have arrived and conduct interviews. One learner per group takes the role of father, one of mother, and one or two as agents to conduct the interview. I explained that the learners should be aware	The use of name tags as part of the en-rolling process personalises roles according to each individual learner. As it was their idea to use name tags, it creates a sense of ownership in the decision-making process, sharing power according to Freire's (1993: 81) ideas on the student-teacher relationship. The aims with the interviews are to establish the relationship between Alex and his parents; and determine the power relations at play within the family. The role play simulation provides a space for active participation in the learning session activities, fostering participative learning, in alignment with OBE (Jacobs et al 1994:3). In this case, the nature of the activity is to question and investigate through dialogue, creating the potential for critical engagement with the learning content, an important aspect of Freirian education (2005) and DIE. This would create the opportunity for the learners to share their perspectives without being under intense performance pressure. I	*Role play* See my discussion on dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session role play serves to create opportunities to explore power relations in a family context. *Spotlight* See my discussion of	Learners in role(s) according to their original agency-roles. Teacher in role as secretary. Learners in role as mother and father, and agents to conduct the interviews. Teacher in role as secretary.

	of where I am in the room, when I start to walk around between the groups. When I reach a group, the rest of the class has to stop and listen to that part of their interview.	choose to to have them display their role play scenarios in this way because it is casual, and I hoped it would not intimidate first-time performers. It would break the ice, so to speak, for future performance scenarios.	dominant devices and techniques in the introduction to this chapter.	
	Upon opening their eyes, learners divide into their groups, and roles and commence with the interviews.	When I stopped at a group, I would also ask questions in order to guide the interview process. I would leave the groups with new ideas to explore as they continue their interviews. At this stage of the session, my role status shifts – from a lower position to a higher position- in order to facilitate the activity.	*Questioning* See my discussion of dominant devices and techniques in the introduction to this chapter. In this learning session, I ask questions with the aim to evoke learners' responses in terms of the power relations at play in a stereotypical family.	
	After a few minutes, I (in role as secretary) walk between the groups.	Questioning in this learning session serves to create an opportunity for dialogue, that lead to critical reflection, resonating with Freire's (1993: 46) idea of liberating dialogue. Creating spaces for dialogue as part of the role play activity encourages space for reflection to become part of the action, or an action-reflection process as Freire (1993:46, 77) describes it.		
Activity 2 (8 minutes) De-role second roles Reflection in role (first roles):	After the interviews: I ask learners to close their eyes and re-focus on the agency. When we open our eyes, we will once again be in our original agency-roles. The parents will have left and we are ready for a debriefing session. Upon opening their eyes, we begin the de-briefing session at agency.		*Reflection in role* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. Reflecting in role in this case aimed to give the learners the opportunity to summarise and explore the results of the interview sessions.	Learners in role: agency-roles.
De-role (2 minutes)	Move class back to original position, take off name tags	The de-rolling activity serves to create a shift from the fantasy of the narrative frame, back to the reality of the classroom. It gives learners time to adjust to reality in	*De-role* See my discussion of dominant devices and techniques in the introduction	Out of role.

		preparation for reflection.	to this chapter, as well as my motivation in learning session two.	
Reflection (8-10 minutes)	Journal entries: What did you learn in role as an agent through the interviews about power relations in this family? Group discussion: Where should our story go from here?	In this learning session the aim of reflection is to critically engage with the learning session topic, namely stereotypes.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4.	Out of role.

Table 4.4c Learning Session 4 – Facilitator Reflection

Facilitator reflection
My aim with this learning session was for learners to have explored stereotypes and power relations in a family context, as was introduced in the previous learning session. In this they were successful. However, I did not observe that any significant new discoveries were made in terms of these topics. It felt like, in this session, learners reiterated the thoughts expressed in the previous session, in more detail, but without growth. There were a few factors that negatively influenced the success of this session. One of these was that matric exams being written in close proximity to our class that required us to be quiet. This had a definite inhibiting effect on the learners, despite the fact that they were more relaxed in terms of the DIE process in general. It also made the set-up take longer than planned, adding pressure to already constrained time. I could conduct the reflection on this session the way I had planned. I did not have the learners write their journal entries, and with the group discussion it felt as though I lost control of the direction of thought. The discussion steered towards ideas of abuse which, although a valid and important concern, do not align with my specific research aims or the curriculum outcomes for this learning session. I could have phrased my questions more effectively. I asked too many questions with 'yes' or 'no' answers. This prevented reactions from the learners and does not foster critical thought. It would have been conducive to have a a more in-depth discussion. However, time constraints dictated that the learning session progress toward de-rolling. The failed reflection had a negative impact on my study as I did not have sufficient data to draw conclusions to inform my analysis. In other words, if any development did take place in terms of the learning session topics, I had no documentation that would prove it. If I could repeat this session, I would have firstly arranged a venue change as to remove us from the exam environment. Alternatively, I would have pre-prepared the space in order to save the time and have the learners en-role by putting on their name tags and facilitating a brief focus exercise in order to orientate them for the session. Thirdly, I would have structured my reflection more effectively, and steered the conversation away from topics that do not align with my research aims. I felt positive, however, that I would prevent a similar situation and utilise my remaining session to their fullest potential.

4.2.5. Learning Session 5

Table 4.5a Learning Session 5 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	Stereotypes, gender roles and identity.
Learning activity	DIE process
Date	26 October 2011
learning session theme	Searching Alex's room
Duration	30 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* ***and respecting the uniqueness of self and others..***
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	Pre-prepared space: A section of the classroom moved to represent Alex's room; Letter between Alex and Joe in Alex's room

Table 4.5b Learning Session 5 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique	Role(s)
Introduction (2 minutes)	I ask learners to summarise what they remember form the previous learning session.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session.	Out of role.
Activity 1: En-role. (3-5 minutes) Preparing to search Alex's	En-role: De-briefing to prepare to search Alex's room: I explain that I will leave the room and enter again, in role. When I get back, they should have their name tags on and be ready, in role as agents. I re-renter the room	Having a pre-prepared space set up as Alex's room helps to build belief in the drama. It also saves time as learners do not have to move all the furniture. The use of name tags personalises roles according to each individual learner. As it was their idea to use name tags, it creates a sense of ownership in the decision-making process.	*Teacher in role* See my discussion of dominant devices and techniques in the introduction to this chapter. The aim of my role in this learning session is to ensure that the drama moves forward and to facilitate the role play simulations.	Learners in role as agents, and as superintendent. Teacher in role as secretary.

room.	in role as the secretary. I asked the superintendent, or agency leader, to greet us and opening the agency meeting. In the form of a de-briefing report (thus with a lower power status) I recap the drama up to now: Alex is missing. We have interviewed his family and learnt that, although the father is not home much, he has all the power in the family. We asked: Is it only because he brings in money, or is it possible that we are dealing with other influences on power, such as gender stereotypes? Why does the sister not want to talk to the agency? Perhaps she knows something? In role as secretary: "Today we are going to search Alex's room for clues as to his hereabouts or why he ran away."			
Activity 2: Searching Alex's room. (8 minutes)	Search Alex's room: Learners in role as agents. I should be sensitive to the situation and adapt my stance, status and intervention where applicable to ensure the progression of the drama. Build belief	This role play activity provides the learners with a space to engage with our narrative on a creative level, especially when finding and discussing the letter. Exploring Alex's letter in role creates an opportunity for them to share their opinions, and for us to excavate different meanings surrounding our topic. It also produced ideas from the learners that could further our narrative, giving them a sense of authority in constructing the 'story'	*Role play* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. The aim of role play in this learning session is to explore the effect of stereotypes on gender roles and also to ask how it influences identity.	Learners in role as agents, and as superintendent. Teacher in role as secretary.

	by entering pre-prepared space. (I will have a part of the classroom set up as Alex's room and separated with masking tape on the floor. I will also plant clues in the space for them to find). When the letter is found, I will adapt to learners' reactions and intervene if necessary. Brief discussion: something must have happened in that week to urge Alex to run away. What could the letter signify? How does the letter point to clues as to why Alex ran away? Could it be that he had tried to tell his parents that he is gay and that lead to conflict?	element of the process, as advocated by Heathcote (Wagner 2007:20). Sharing the creative process with the learners resonates with Freire's (1993) ideas that power should be shared between teacher and learners.		
Activity 3: Reflection in role. (5 minutes)	In role as agents, create a still image (groups of four) of a photograph taken about a week before Alex left. I ask the following questions, to be answered in role as part of the photograph: "What are the people in the pictures feeling? If Alex could step into that picture, what would he be feeling?" In role, share his thoughts with the rest of the group.	In this learning session, the aim of thought tracking is to create a space for empathic engagement -essential to DIE (Munro & Coetzee 2007:94; Athiemoolman 2004) - with the role of Alex, and with the topics: stereotypes, gender roles and identity.	*Freeze Frame/ Still image* See my discussion of dominant devices and techniques in the introduction to this chapter. In this session, freeze frames provide an opportunity for thought tracking. *Thought Tracking* See my discussion of dominant devices and techniques in the introduction to this chapter.	Learners in role as agents, and as superintendent. Teacher in role as secretary.

De-role (2 minutes)	As fellow agent, say that we have intruded on Alex's room for long enough, and should reconvene next time for further investigation. De-role by leaving Alex's room, taking off name tags and moving all furniture the way it usually is for class.	The de-rolling activity serves to create a shift from the fantasy of the narrative frame, back to the reality of the classroom. It gives learners time to adjust to reality in preparation for reflection.	*De-role* See my discussion of dominant devices and techniques in the introduction to this chapter, as well as my motivation in learning session two.	Out of role.
Reflection (8 minutes)	Reflection out of role: How do you feel about what we found about Alex? In journals: Last time we have established that Alex's parents are stereotyped characters. You (learners) also said that people in real life often try to live up to stereotypes. Do you think that stereotypes are linked to power relations? How does that affect those who do not conform to the stereotype, like Alex? Do you, or do you know someone, who sometimes feel like they are not accepted? Do you sometimes feel as though you cannot be yourself? Does the fact that there are stereotypes in society influence the feeling of not being accepted, or	The purpose of reflection in this learning session is for the learners to critically examine the effect of stereotypes on gender roles, and how these roles influences ideas about the self, or identity.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4.	Out of role.

not being able to be yourself?			

Table 4.5c Learning Session 5 – Facilitator Reflection

Facilitator reflection
My aim with this learning session was to explore the effect of stereotypical power relations on identity. I felt that learners engaged with our narrative and explored the effect of stereotypical power relations on self. In this the learning session achieved its aims. I felt very positive about this lesson. The letter introduced the idea that Alex might be homosexual. Their possible reasons for him leaving: He told his parents and it did not go well; his parents found out and that did not go well; he has a fear of his parents finding out and reacting negatively. It was a good decision to have the learners' make the photograph through still images, as it created a space for empathic engagement with the idea of an othered identity. We explored the idea that Alex might be homosexual, thus not wanting to conform to the traditional stereotypical gender roles between man and woman. I wanted to see if learners would recognise Alex's role as a stereotype in itself. It seemed that most learners regarded the role of Alex as a symbol of that which goes against patriarchal stereotypes. Most learners had an awareness of space, warning each other not to walk thought the 'walls' of Alex's room , but to use the imaginary door. This showed me that they continued to suspend their disbelief and commit to the fantasy of our drama. I could have improved this lesson by asking more questions to stimulate reflection on Alex's role. However, I felt that this session produced valuable data for my analysis.

4.2.6 Learning session 6

Table 4.6a Learning Session 6 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	Understanding gender roles and power relations.
Learning activity	DIE process
Date	28 October 2011
learning session theme	A twist in the tale
Duration	60 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* **and respecting the uniqueness of self and others..**
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	Case files with all pictures used up to date; picture of Joe (the boyfriend).

Table 4.6b Learning Session 6 – Lesson Plan

Learning session	Learning session activities	Pedagogical motivation	DIE concept and/or technique	

section				
Introduction	Recap previous learning session with a brief question-answer session.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session.	Out of role
Activity 1: Investigate clues	The learners step into their agency roles by putting on name tags and moving into the classroom furniture into the 'agency space'. Part of setting the space for the agency in is to put our agency poster against the wall as well. In role as secretary I give each agent a file containing information on the case, including references to other cases where teenagers were missing.	See my discussion of dominant devices and techniques in the introduction to this chapter, as well as my motivation in learning session three and four.	*Role play* See my discussion on dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session role play serves to create various spaces to explore power relations in a family context.	Learners in role as agents. Teacher in role as secretary.
Activity 2: 'Twist in the tale'	Alex's sister arrives unexpectedly at the agency. She explains that she was afraid to talk to the agency earlier, but she must tell someone what she knows: the night that Alex ran away, she overheard a fight between Alex and their father. Alex told his that he was gay. She saw her father hitting Alex. "Alex has always felt overpowered by father" That was the last time she saw her brother. The mother does not know about any if this. Sister also knows that Alex is staying at his boyfriend's place. The sister leaves the space.	The role of Alex's sister will be portrayed by a drama learner from a different class, establishing an entirely new role and making the event plausible in the context of the drama.	*Role play* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session role play serves to create various spaces to explore power relations in a family context. *Person in role (PIR)* See my discussion of dominant devices and techniques in the introduction to this chapter. In this learning session, a PIR is used as Alex's sister to inject tension to the drama and build belief.	Learners in role as agents. Teacher in role as secretary. Person in role as Alex's sister.
Activity 3: Preparing to	In role as secretary, I say that we have to meet Alex.	Learners can be part of and observe the changes they are	*Improvisation*	Learners in role as

meet Alex.	The agency psychologist has been called in to prepare the agents for meeting with Alex. I leave the space, and enter in role as the agency psychologist. The psychologist: "Before you meet Alex, we must prepare for and try to understand how he might be feeling". Psychologist facilitates the following role play activities as preparation to meet Alex: In pairs, simulate the fight between Alex and his father. In order to build belief in and initiate the fight scenario, I hand out pictures of Joe, Alex's boyfriend. After 4-5 minutes: Make a still image of the emotional high point in the fight that you simulated. Ask: Who has the power in this fight? Thought tracking: As Alex or the father, how are you feeling at this time in the fight? Simulate the fight again, swapping roles and thus power relations. This time it is a bit later in the same fight and the focus is on Alex's future. He wants to study art, but his father wants him to study medicine. Now that the father knows that Alex is gay, he refuses to pay for his studies. After 4-5 minutes: Create a still image of high point in the fight. Tableaux: Learners have a chance to change the images, and add dialogue. Ask: How could the fight have been	making to relationships, ideas or the narrative, which will give them a sense of accomplishment, but also a point of view from which they can reflect on the action. The activities in this learning session aim to create a pattern of action and reflection. After each fight simulation, there is space for reflection in role that prepares for the next simulation. This pattern articulates with Freire's (1993: 81) notion that the teacher and student should pursue new understanding and new knowledge together. This happens through a process of action-reflection that can foster metaxis and critical engagement with the learning session themes. I chose role reversal with the aim to create opportunities for empathic engagement with the roles of Alex and his father. According to Blatney (2002: 92-96) role reversal "represents the best way to learn how to understand what it's like to be in the other person's situation". With empathic engagement in this session I aimed to create a space where metaxis becomes possible, which will enhance the critical reflection on this session. I choose the stereotype of wanting to study art to see if and how the learners would recognise and question it as a stereotype. Choosing this stereotype also promotes gender binaries in that Alex, as an outsider, has to conform to the idea of Other. I want to see what kind of responses the	See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session, improvisation serves to create conflict in role play scenarios that can later be reflected upon. *Thought Tracking* See my discussion of dominant devices and techniques in the introduction to this chapter. *Role reversal* See my discussion of dominant devices and techniques in the introduction to this chapter. In this learning session, it serves to create spaces for empathic engagement with roles with different power relations. *Tableaux* See my discussion of dominant devices and techniques in the introduction to this chapter. In this learning session, the tableaux aim to create a reflection space on power relations.	agents. Teacher in role as agency psychologist.

	stopped and brought to a point of understanding?	DIE process would evoke when stereotypes get more complicated that the roles of the mother and the father in this context.		
Reflection in role	As Alex, how did you feel in the fight? What did you actually need to hear from your father? How do you feel about the power relations in your family?	This activity serves as to reflect in role on the role play simulations. It aims to create a space of Metaxis (Bolton 1985:5, 6), where the learner in role can reflect from within the world of the fantasy, while at the same time being aware of him/herself in reality. This ambiguous reflective space fosters possibilities for critical awareness or even transcendence in terms of power relations and stereotypes and their effect on gender roles and identity.	*Writing in role* See my discussion of dominant devices and techniques in the introduction to this chapter. The aim with writing their feelings in role as Alex is to extend a sense of empathic engagement with the role. Through empathic engagement reflection might lead to a space for different ways of understanding.	Learners in role as agents. Teacher in role as agency psychologist.
De-role	De-role: Move class back, then a clap/rhythm exercise with closed eyes. When we open our eyes we will be back in class. Take off role tags.	The de-rolling activity serves to create a shift from the fantasy of the narrative frame, back to the reality of the classroom. It gives learners time to adjust to reality in preparation for reflection.	*De-role* See my discussion of dominant devices and techniques in the introduction to this chapter, as well as my motivation in learning session two.	Out of role.
Reflection out of role	How did you feel during the role play activity? How do you think Alex is feeling? Could the father have handled the situation better? How?	The aim of reflection in this activity is to examine the learning session activities out of role, and integrate any new ideas to reality.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4.	Out of role.

Table 4.6c Learning Session 6 – Facilitator Reflection

Facilitator reflection
My aim with this session was to create as many opportunities for action-reflection and empathic engagement as possible in our exploration of gender roles and power relations. I really enjoyed this learning session. It felt like the first time in this process that I saw all the elements of DIE and Freirian education theories at work to create an active-reflective space. The learners engaged wholeheartedly in all the activities. Their body language was comfortable when they were not in role at a moment of tension. They engaged in dialogue and discussion, and there was relaxed laughter when something humorous happened. I felt positive about the DIE activities in the sense that learners were positive to take part and they reflected critically, asking questions and exchanging ideas. Learners responded in role as Alex with very emotional language which implies the desired empathic engagement. The use of person in role to introduce Alex's sister had a positive effect. Learners had strong reactions when another learner entered as Alex's sister. They were utterly surprised. It was necessary to break monotony and it helped to build belief in our

drama. With the role play and role reversal, I felt as though the learners were truly engaged in the action and were willing to explore different perspectives. The thought-tracking produced very useful reflections, which I could employ towards my analysis. The learners seemed excited to reverse roles and explore the conflict situation from a different point of view. During the tableaux there were some emotional responses that would be valuable as embark on my analysis.

One negative was that I felt the rhythm/clapping exercise was not successful, mainly because it was not properly motivated as part of the learning session and felt out of place and unnecessary. I did not feel that the energy of the activity was conducive to the atmosphere for the session in general. If I could repeat this session, I would have chosen to facilitate a different activity as part of the de-rolling process, such as a breathing exercise or visualisation.

4.2.7 Learning session 7

Table 4.7a Learning Session 7 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	The role of the woman in a stereotypical patriarchal context.
Learning activity	DIE process
Date	31 October 2011
learning session theme	Alex's mother
Duration	25 minutes.
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* *and respecting the uniqueness of self and others..*
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	Pictures of Alex's mother.

Table 4.7b Learning Session 7 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique	
Introduction	Learners are asked to briefly recap what they did during the previous learning session.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap	Out of role.

		objective of the new learning session" (learning session planning [sa]: 12).	aims to create a safe educational space, as the learners know what to expect from each learning session.	
Activity 1: En-role	En-role, moving into the 'agency space' and putting on name tags.	See my discussion of dominant devices and techniques in the introduction to this chapter, as well as my motivation in learning session three and four.	*Role play* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4. In this learning session role play serves to create a space to explore and question the role of a woman in a stereotypical patriarchal context.	Learners in role as agents. Teacher in role as secretary.
Activity 2: Explanation. Role on the wall.	In role as secretary I explain that Alex has been found where his sister thought he might be (at his boyfriend's house) and is having sessions with the agency psychologist. In order to prepare for our attempt at reconciling their family, we need to investigate Alex's mother. Throughout the investigation, she has been silent. We have been speculating as to what she might be feeling. Let us give her a voice. Learners divide into groups of 3-4. I hand out a picture of Alex's mother. Learners discuss and write down in their group: What does she think are the worst problems in her family in the light of gender and power relations at play? How does she feel about the role she plays in her family? If she could change anything in her family, what would it be? After 6-7 minutes, share	This activity served to establish a foundation from which the learners could explore the role of the mother in this family. As the activity employed visual stimuli (the pictures of the mother), writing (making notes around the character as part of the role on the wall exercise) and discussion (the activity is done in groups), it addresses a range of multiple intelligences (Beare: [sp]), resonating with OBE.	*Role on the wall:* See my discussion of dominant devices and techniques in the introduction to this chapter. This activity differs from learning session 3. In this learning session, learners work in groups and can discuss creating the role on the wall. In learning session 3, each learner had to create their own roles individually.	Learners in role as agents. Teacher in role as secretary.

Sharing our findings.	your findings with the other agents for reflection and discussion			
Reflection in role	Sharing agents' findings on the mother's role in her family through discussion and writing journal entries that summarises their thoughts, according to the questions they had to explore with the role on the wall activity.	The reflection space serves to examine each group's finding and discuss them as a group in role.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4	Learners in role as agents. Teacher in role as secretary.
Next time	In role as secretary, I ask the agents what they think we need in order to prepare for the meeting between Alex and his family next time. Our goal is to try and reconcile this family.	Giving learners the opportunity to voice decisions regarding the next learning session propagates sharing of power and communication between teacher and learners, resonating with Freire (1993:80). This discussion also prepares learners for the learning session to follow.		Learners in role as agents. Teacher in role as secretary.
De-role	Close eyes, name tags off and move back into 'class space'.	The de-rolling activity serves to create a shift from the fantasy of the narrative frame, back to the reality of the classroom. It gives learners time to adjust to reality in preparation for reflection.	*De-role* See my discussion of dominant devices and techniques in the introduction to this chapter.	Out of role.
Reflection	In journals: Compare this stereotypical family to a more alternative family. What are the positives and negatives? What would be different is a society that is not driven by stereotypes?	The aim of this reflection is to see how the learners construct alternatives to the stereotypical gender relations that we have been exploring throughout the DIE process.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4	Out of role.

Table 4.7c Learning Session 7 – Facilitator Reflection

Facilitator reflection
My aim with this learning session was to explore the role of a woman in a stereotypical patriarchal family. This learning session was more relaxed than the previous one. I felt this was a good thing as the previous learning session had moments of intensity in terms of conflict. I was positive about this learning session as it created opportunities for learners to critically engage with the role of Alex's mother as symbolic of the role of the woman in a patriarchal context. The role of Alex's mother has been silent up to this point in the process. After stepping into our roles as agents and secretary, moving the classroom into the agency space and putting on our name tags, I explained that Alex has been found. The next learning session would entail the agency's attempt at reconciling the family and in order to prepare for that, the agents need to investigate Alex's mother. The 'role on the wall' activity entailed

that the learners explore the role of Alex's mother in groups of three to four, using pictures of her as visual stimuli. Learners wrote down their findings in their journals. After sufficient time had passed, I asked the groups to share their respective findings with the rest of the class.

Reading the reflections of the learners I felt that I had solid data to investigate and utilise towards my analysis. In the reflective journal entries, where I had asked them to compare Alex's family – a patriarchal nuclear family – to their ideas of a more alternative family, a lot of interesting opinions were raised. I was interested to see how these reflections would impact my analysis in relation to my discourse markers.

I think I could have facilitated activities in this lesson to a bit more action-orientation than it was. I could have chosen one more activity that was more action-orientated than what happened in this learning session. I felt that towards the end of the learning session the general levels of energy were low and such an activity would have generated a new sense of energy and a productive atmosphere.

4.2.8 Learning session 8

Table 4.8a Learning Session 8 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	Understanding gender roles and power relations.
Learning activity	DIE process
Date	2 November 2011
learning session theme	Reconciliation
Duration	30 minutes
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-* *awareness and self-esteem, while acknowledging* ***and respecting the uniqueness of self and others..***
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	Props: Tie, scarf and hat; pre-prepared space set up as interview room: A section of the class is already set up as an interview space: tables in a circle with a gap to indicate door to enter and exit. Agents will stand outside the circle (looking through glass to see the meeting).

Table 4.7b Learning Session 8 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique	
Introduction	Greeting and recap:	An introduction to each learning session is important	Introducing each learning session fosters a sense of	Out of role.

	Brief discussion on previous learning session: Alex has been found and expressed his disappointment and concern in counselling that his mother never stands up for herself and that she is disempowered as a person. As agents preparing for a meeting between Alex and his parents, we explored this issue and tried to give her a voice.	as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session.	
Activity 1: Forum theatre simulation (20 minutes)

En-rolling

Preparation

Forum theatre | Family meeting:

Out of role: Facilitator asks for volunteers to start as Alex, his mother and father.

Alex, mother and father en-role via props: Hat (Alex), tie (dad), scarf (mom). The rest of the learners use their name tags as usual to en-role as agents.

I, in role as secretary, tell agents that Alex has to meet his parents for the first time and we want to see if reconciliation is possible for this family. "Agents, I will now leave to tell our psychologist that you are ready." I leave the space and re-enter in role as the agency psychologist to facilitate the process.

Alex, mom and dad meet inside the interview room. The others look into the circle. Any agent may freeze the action and | The Forum theatre activity promotes active/reflective learning. Participation is necessary from the learners and educator. This activity serves to provide opportunities for praxis and metaxis with the aim to achieve critical reflections on the learning session themes. | *Forum Theatre*

See my discussion of dominant devices and techniques in the introduction to this chapter. | Learners in role as agents. Teacher in role as secretary.

Learners in role(s) as agents, mother ,father and Alex. Teacher in role as agency psychologist. |

	either make suggestions or take over the role of one of the family members (by putting on relevant prop) to change something. Reflection in role: Reflection will be part of creating the action. If someone freezes action and make suggestions or take a role, there will be opportunity for dialogue and reflection.			
Reflection in role.				
De-role	Take off props and name tags, move out of the pre-set up agency space and sit down with journals ready.	The de-rolling activity serves to create a shift from the fantasy of the narrative frame, back to the reality of the classroom. It gives learners time to adjust to reality in preparation for reflection.	*De-role* See my discussion of dominant devices and techniques in the introduction to this chapter.	Out of role.
Reflection	In journal: Did you think the meeting was successful? If yes, what helped to make it a success? If no, what should have happened for it to be successful?	The aim of reflection in this learning session is to critically engage with the thoughts and feelings apparent in the forum theatre simulation.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4	Out of role.

Table 4.7c Learning Session 8 – Facilitator Reflection

Facilitator reflection
The aim with this lesson was to create a space where the ideas explored in the DIE process could converge through the potential reconciliation of the family. I felt good about this learning session. I wanted the learners to reflect on Alex as a stereotype, even if he wants to break from traditional gender roles. When a learner questioned the desire to do art as stereotypical of being homosexual, I felt that something big was achieved in terms of the learners' reflection skills and questioning of our narrative and topic. Learners were reluctant to take part of the forum activity without me prompting them, especially at the beginning of the session. This made me feel slightly nervous as I feared they would not want to take part. When they did take part, however, they engaged fully in the activity and there mere moments of conflict in the action that was immediately reflected upon. I feel that this activity created many spaces for action and reflection to take place. The pattern of action-reflection allowed the

learners in role space to think about the next part of action and prepare for it. Towards the end of the forum simulation there was an intense moment of conflict between the mother and the father (in role); as well as the father and Alex. I facilitated a clapping exercise before the learners left for the next class to relieve some of the tension and ensure that they stepped out of role completely.

In order to improve on this session, I should have facilitated an introductory activity before enrolling to prepare them for the forum theatre simulation. I think that is the reason that they were hesitant to participate spontaneously.

4.2.9. Learning session 9

Table 4.9a Learning Session 9 – Lesson Outline

Learning area	Life Orientation
Phase	FET
Grade	10
Subject specific aim	Understanding gender roles and power relations.
Learning activity	DIE process
Date	4 November 2011
learning session theme	Conclusion and reflection
Duration	10 minutes
L.O. outcome	Learning Outcome 1: Personal Well-being *The learner is able to apply various strategies to enhance self-awareness and self-esteem, while acknowledging* **and respecting the uniqueness of self and others..**
Assessment standard	AS 2: The learner is able to explain different life roles, and how they change and affect relationships. AS 4: The learner is able to describe the concepts 'power' and 'power relations' and their effect on relationships between and within genders.
Facilitator	Tish Bateman (Van Wyk)
Materials	All pictures and materials used througout the process.

Table 4.9b Learning Session 9 – Lesson Plan

Learning session section	Learning session activities	Pedagogical motivation	DIE concept and/or technique
Introduction	Group discussion to summarise what we have explored throughout the process.	An introduction to each learning session is important as it "encourages learners to use what they have been taught in previous learning sessions and focuses the learners' attention on the objective of the new learning session" (learning session planning [sa]: 12).	Introducing each learning session fosters a sense of continuity between learning sessions as part of the entire DIE process. The routine of starting each learning session with an introduction and recap aims to create a safe educational space, as the learners know what to expect from each learning session.
Activity: Discussion	Discuss: Why do you think there is conflict between gender? What effect do power relations have on gender and the idea of self?	When learners achieve a sense of ownership of knowledge, certain ideas about power in a school environment is challenged. It also empowers learners in terms of Freire's (1993) notion of banking	*Storytelling* See my discussion of dominant devices and techniques in the introduction to this chapter.

		education as a dehumanizing practice. By allowing learners to construct knowledge, they are no longer 'empty vessels' without agency. They are human beings who bring their own knowledge and experiences to the teaching process.	
Reflection	In journals: If you could re-write Alex's story, how would you write it? What would you change and why?	The aim of this reflection is to see how learners would construct alternatives to this family situation. Would there be a sense of transcendence beyond stereotypes? In the last few moments of the session, I gave the learners the opportunity to share some of the way they would change the narrative with the rest of the group. I thanked them for participating in my research process.	*Reflection* See my discussion of dominant devices and techniques in the introduction to this chapter; as well as in my discussion in Chapter 4

Table 4.9c Learning Session 9 – Facilitator Reflection

Facilitator reflection
My aim with this session was to reflect on the DIE process and to share our final thought with each other. I was initially unsure whether I should do this last learning session, as I only had ten minutes. However, I was glad to have this last session with them, short as may be. It was necessary to have a final conclusion to the process and the learners expressed the need to discuss certain aspects of the process. Comparing this learning session to the first learning session is quite interesting. In the first learning session learners were very formal and we were all aware of the strict school environment in which we found ourselves. In this last learning session, the atmosphere in the class was relaxed. Learners' body language was comfortable and they were not afraid to voice their opinions, which they did with confidence. There was a sense of familiarity between us now. I did not feel like a traditional teacher under pressure to 'perform'. I felt comfortable with the learners and felt that, instead of answering their questions, we could explore the answers to questions together. In letting the learners re-tell Alex's story, I have gathered documentation on what kind of alternatives these learners would suggest to the traditional family of Alex. What kind of stories would they tell? Through their stories I could measure if and how learning took place, and if their ideas on gender roles and power relations have changed or expanded since they gave their initial opinions in the focus group discussion. My main obstacle in this learning session was time, more so than any of the previous learning sessions. I would have liked to be able to create an opportunity for learners to perform extracts if front of the class for reflection.

CHAPTER 5

Chapter 4 documents the learning session plans used to implement the DIE programme. It includes my personal reflection on each learning session. Chapter 5 comprises the analysis of the DIE process as implemented and discussed in Chapter 4 in relation to the theoretical background discussed in Chapters 2 and 3. What follows is a lesson by lesson analysis of the learner's responses in each learning session. My observations in class, recorded footage of the learning sessions and the learners' journals serve as texts for this analysis. To cross reference visual material, see Addendum A, as well as clips from recordings[24] of the learning sessions. The units of analysis that I demarcated in Chapter 1 are integrated throughout my analysis of each learning session. As all units are not applicable for every aspect of my analysis, I present the summary of my findings according to the units of analysis the end of this chapter.

I refer to Chapter 4 throughout as to not repeat ideas already stated, as well as to orientate the reader in terms of the analysis in relation to the learning session activities. In my personal reflections in Chapter 4, I have briefly stated the aspects of this process that could have been improved or implemented more effectively in order to refine the plans for the following learning sessions. My main focus with this analysis is on my critical interpretation of the learners responses.

As mentioned in Chapter 4, the first learning session served the purpose of gathering initial data on the learners' opinions before I implemented the DIE process. For that reason, the format of Learning Session One differed from Learning Sessions Two to Nine. The analysis of Learning Session One documents the learners' responses during the focus group discussion, as well as their reflections in journal entries. I choose to treat each question in turn, in the order that I have asked them, to correspond with the way in which the discussion progressed.

5.1. LEARNING SESSION 1: ANALYSIS

5.1.1. Focus group discussion

Question 1: What is gender?

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24 The visual material provided does not serve as the primary source of analysis. It serves as supporting material for my analysis on the events and the learners' engagement during the learning sessions.

Twelve learners answered that gender is the distinction between male and female. Learner 0020 said that gender is "a separation just by physical differences" (Journal 0020). Learner 0020 uses the term gender to refer to the biological differences between male and female – perhaps confusing the idea of gender, as part of gender identity, with sex, as referring to biological aspects of male and female, echoing Ruth (1995:17) and Mikkola (2008:[sp]). Learner 0016 defined gender as "what splits the world into two" (Journal 0016), a clear indicator of seeing the world as relational within binary oppositions. It can thus be assumed that learner 0020 sees gender as a binary opposition. Learner 0029 said that gender "categorises us into a group", concurring with Learner 0020, Learner 0016 and Foucault's (McLaren 2002:122-123) idea of 'dividing practises'.

Learner 0030 elaborated on the initial definition of gender being either male or female by saying that gender also refers to "how a person acts him or herself out and appearance" (Journal 0030). This view articulates directly with Butler's (1988:11) notion of performativity. She refers to performative acts that constitute gender as becoming part of a ritualized and a public performance (1990:272, 277). She continues to relate this public performance of gender to performance in the context of theatre in that it is stylized, repeated and visible to the extent that it becomes naturalised (Butler 1988:7). In a theatrical or dramatic context, however, there is a definite awareness of the act of performance. By placing gender identities in the context of a mode of performance throughout the DIE process, opportunities could be created to stimulate critical awareness of the idea that gender is literally performed.

Question 2: What is a gender role?

All learners answered that a gender role relates to specific jobs or duties assigned to either man or woman. Once again the general idea of binary opposition is apparent. A clear example is learner 0019's answer: "… activity that is performed by the male or female. For example: "man - breadwinner; women - at home" (Journal 0019). Learner 0019's answer points to a patriarchal construction of gender within binary opposition (Ruth 1995, Dilley *et al.,* 2008:46), and speaks to power in the sense that hegemonic masculinity dictates that men hold the economic power (Payne 1998:218; Ruth 1995). It articulates with the concept outlined in the textbook for Life Orientation (Dilley *et a.,l* 2008:46) that power is often defined by economic implications. Sue

Ellen Case (1988:64) refers to patriarchy as the system which places men in positions of power in an economic, social and family context. From the perspective of materialist feminism (Case 1988:82; 83), the nuclear family unit becomes a space where women are exploited by men because of their economic advantages, as supported by the larger organisation of capitalism. Some learners elaborated and referred to gender roles as the roles people play in society, for example, as "father or mother" (Journal 0016). Learner 0025 described gender roles as a "perception we have that a specific gender should do" (Journal 0025).

Question 3: What is gender identity?

Seven learners defined gender identity as a personal idea of who they are within gender – referring to a social construct of an identity and not biological differences. Prominent examples are: "the way you see yourself as either a male or a female" (Journal 0014); "your personal identity" (Journal 0019); "finding out who you are in gender" (0020). These reflections relate directly to Foucault's notion that identity is an internal process, constructing meaning in reaction to external stimuli (Swanepoel 2003:159). Learner 0016 elaborated by giving stereotypical examples: "how you see yourself ex. a tomboy, a girly girl, gay, straight …" (Journal 0016). Three learners referred to gender identity as a classification of gender: "identifying which is what gender" (Journal 0028); "what a man would be identified by to say he is male and a woman to say she is female" (Journal 0018); "being classified as either male or female based on your appearance" (Journal 0015). Learner 0015's focus on appearance is interesting as one can question the way that it articulates with Butler's (1988:3) ideas in that gender is made visible on the body. It also resonates with Learner 0030's response to the previous question: "how a person acts him or herself out and appearance", which can be interpreted to perpetuate the idea of a public and stylized performance of gender. Learners 0029 and 0025 responded similarly: "How that person is or how they act or behave" (Journal 0029); "the specific things a certain gender performs or does" (Journal 0025, spelling corrected). These responses refer to visible indicators of gender on the body as well as the ways in which gender becomes constituted through actions associated with gender.

Question 4: What is a stereotype?

Two learners responded that a stereotype refers to the categorising of people into groups or perpetuating a generalisation: "when a person categorises you in a group" (Journal 0022); "putting a specific type of person or group in a box and labelling them" (Journal 0029); five learners described a stereotype as discrimination: "when people are discriminated against"

(Journal 0019); "discriminating against a sex" (Journal 0015) – I assume that this learners refers to discrimination against gender; "discriminating against someone for their religion or belief" (Journal 0028). Thus, it seems that a stereotype is defined here as an image of the traits that are associated with a specific group. The mention of categories reminds me of Foucault's (1979) mechanisms of control in society that insinuates categorization, fragmentation and division according to socio-cultural influences. Learners 0029's thought of a "box" resonating with the idea that stereotyped character profiles of the categories of man and woman exist within gender boundaries, ensuring that gender identity is constructed as relational, from opposing, and mutually exclusive positions (Payne 1998:218).

Question 5: Who has the most power?

As discussed in my personal reflection of this learning session in Chapter 5, I did not clarify this question sufficiently. Learners answered the question without giving motivations for their answers. I should have made it implicit that I wanted motivation in their answers in the question. Nevertheless, it is still useful to note the ratio of the following answers. Two learners answered that women have the most power. Six learners answered that men have the most power. Four learners answered that men and women have equal power. Thus, the majority of these learners assign the most power to men or tend towards an equal power balance, while the minority assigns it to women.

Learner 0017 said: "in society male looks as if he has more power, but actually it is females" (Journal 0017). I found this reflection interesting and would have liked to question her reasons for making this statement. Learner 0024 responded: "both genders have the same power, but media portray men to have more power than females" (Journal 0024). Aspects such as media produce ideologies within which individuals assume identities via interpolation into hegemonic practices and institutions, as discussed in Chapter 2. This continues active identification with social practices, cultural rituals or specific aspects of an ideology (Weedon 2004:6). Thus, the learners' responses in this case articulate with the above idea in that hegemonic masculinity dictates a relationship of masculinity to femininity. The words "portray men to have more power than women" (Journal 0024) suggest that the learner recognises a sense of illusion in terms of the way that power relations are represented socially.

Learner 0029 responded with an interesting answer: "You have the most power because you, yourself can decide what you have the most power over and I think men and women (are equal)

because we cancel out strengths and weaknesses of each other" (Journal 0029). Learner 0029's response shows an idea of personal agency in terms of power and engagement with the world.

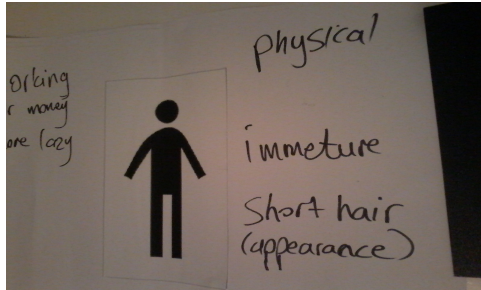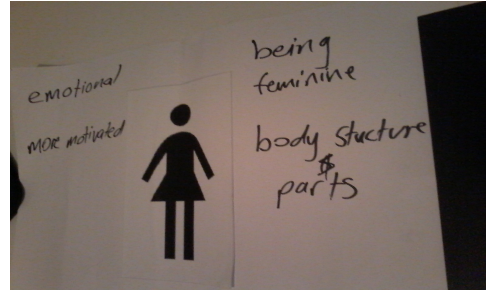*What makes a man a man and a woman a woman?*

Figure 5.1: Men

Figure 5.2: Women

Figures 5.1 and 5.2 were used as iconic representations of males and females in order to stimulate responses. Learners define a woman as emotional, more motivated than men, and feminine and in terms of her "body structure and body parts" (Class discussion). Learners define a man as "working for the money (class discussion), has physical strength, more lazy than women, in terms of appearance: "short hair". These responses reflect a tendency among these learners to categorise attributes to male and female according to a patriarchal construction. I note again the focus on physical aspects as denominators for categorization, and the fact that these learners associate financial control and responsibility with the role of the male.

Do you think there are tasks or jobs in society that are specific to men and women?

Figure 5.3: Dishes

Figure 5.4: Tools

Figure5.5: Baby

Figure 5.6: Rugby ball	Figure 5.7: Ballet shoes	Figure 5.8: Police

Figure 5.3 – 5.8 were used to stimulate dialogue with the following responses: In response to Figure 5.3 learners stated that generally women do the dishes, because men "are out working for the money" (class discussion), resonating directly with the critique of the construction of traditional gender roles in the Grade 10 Life Orientation textbook (Dilley *et al.,* 2008:46); and reiterating their association of financial control with the male. This implies the active performance of traditional gender roles (Butler 1988:11). By performing seemingly mundane acts on a repeated basis, such as going to work or washing dishes every day, the stereotypical gender role is constructed and solidified. Case (1988:84) describes the position of women in the domestic sphere as a form of unpaid labour, from a materialist feminist perspective. Men have financial control and women are exploited as their labour (for instance raising and caring for children and doing domestic chores) and are not compensated. In raising children the concept of female submission to the male's position of economic power in indoctrinated; preparing the next generation for similar constructions of gender roles and power relations in a family setting. The learners' responses to Figure 5.4 are clearly associated with men: "that is a man's job" (class discussion). The idea that certain tasks are gender specific propagates discourses of binary opposition.

With regard to Figure 5.5, there was a general response that both parents take care of children. However, a lot of the learners associate this role with women: "the mother, because she had the baby in her tummy" (class discussion). This idea points to aspects of Foucault's (1979) work in that the male-female binary is constructed around scientific discourses and biological determinism. The fact that women have the biological ability to have children implies that it is their role to raise them.

In response to Figure 5.6 learners strongly associate this image with men and violence. Upon mention of the national women's rugby team, responses are that it is not 'normal'; "they are like butch" (class discussion). From a female learner: "Men run after violence because they cannot love or care". The male learners responded opposing the idea: "that is a lie". I was interested to see the male learners contest the idea. Responses to Figures 5.7 and 5.8 were mixed, initially: "both"; "women"; "men"; "mostly women but men can also dance". However, when I asked what their first instinct is, there was a unanimous response for "women". There was a unanimous response to Figure 5.8 that both men and women fulfil this role. These responses exemplify specific gender roles functioning within a patriarchal context. The learners' initial

mixed responses seemed to contradict the stereotype, as they attributed a role associated with women, in a patriarchal context, to both genders. However, when they reverted to associate the act of dancing with women, I thought it reflected an ambiguous space for these learners, striving for a balance between indoctrinated ideas of gender stereotypes, and a more liberal (and perhaps lived) approach to defining gender roles. In this potential ambiguous space, I saw the possibilities for DIE to serve as a vehicle to explore alternative ideas.

Are there people who do not fit into these categories?

Figure 5.9: Other 1   **Figure 5.10: Other 2**

Figures 5.98 and 5.10 were used to stimulate the discussion. Learners have strong responses that homosexuality, transsexual and transgender identities do not fit into the binaries dictated by hegemonic masculinity. "Yes, gay people"; "people who are born with both body parts" (Class discussion). That which is not defined as male or female is placed in a separate category. Part of the aim of the DIE process to follow is to present learners with a space where they might explore alternative ways to define gender identity in this regard. The images are chosen to be androgynous and fall outside gender binaries with the aim to challenge the learners to think beyond their first impressions, stimulating a space where they might question what is presented to them. This process of questioning aims to provide learners with a sense of critical thought.

Reflection: Do you see yourself as a typical man or woman? Why/why not?

Figure 5.11: Question mark

Seven learners said that they see themselves as typical women. I would have liked to hear an elaboration on how these learners, specifically, define the idea of 'typical women'. However, taking the themes apparent on the preceding discussion into account, I interpret this to mean that they see themselves as 'typical women', according to the patriarchal norm. Their responses reflect personal preferences that align with a patriarchal construction: "I enjoy dressing up and just being feminine. I don't enjoy washing dishes, cleaning and ironing clothes but I love looking after children" (Journal 0014). "I love looking pretty, fashion earrings and bracelets. I love to bake. My chores include dishes, cleaning up and taking off washing, which is mostly a typical woman's job" (Journal 0022). "… because I'm soft and emotional" (Journal 0018). "I am quite *femme* and don't see myself (exerting) in physical sport and activities" (Journal 0030). "Enjoy all girly things like getting my hair done and painting my nails. I could never see myself doing physical and hard core labour like men do. I do things in a very lady like manner, which identifies me as a typical woman" (Journal 0015). "… because I don't engage in physical behaviour like playing sport or doing hard work" (Journal 0025).

Foucault (1979:138) refers to power acting on the body in "calculated manipulation of its elements, its gestures, its behaviour" within a 'machinery' of power that rearranges the body according to dominant power relations. In this case the dominant power relation is dictated according to hegemonic masculinity. According to Butler (1988:11) each body is subject to social, cultural and historical conditioning. Thus, the way the female body is conditioned in this context becomes defined from a masculine point of view, articulating with Ruth (1995:83). The discussed responses exemplify this in that the female learners tend to prefer activities that are traditionally associated with women, despite their seeming openness to alternative views as indicated in their responses to previous questions. They do not enjoy activities that are overly

physical or aggressive, as they had associated with the male role earlier in the discussion. This leads me to question how their personal preferences are dictated, lived or informed. Learner 0017 responded that although she sees herself as an independent woman, she values traditional gender roles where "the husband must do a physical job and must provide and protect his family" (Journal 0017).

Only two male learners answered this question. Learner 0019 responded that he does not see himself as a typical male, "because I do not play rugby, but rather soccer and cricket and enjoy surfing" (Journal 0019). Learner 0020 does not see himself a typical male: "I care how others feel compared to the stereotypical man, who is violent (I am not). But I do love sport" (Journal 0020). Five learners did not answer this question, mostly boys. I am interested in the strong perception of men as violent, as well as the fact that the question remained unanswered by most of the male learners.

I find it interesting that the female learners showed an awareness of gender stereotypes throughout the discussion, but when asked to describe themselves, they placed themselves within the stereotype. Only two female learners had alternative views: Learner 0016 responded that she does not see herself as a typical woman. "I am female, it says so on my birth certificate, but it doesn't say anything about typical women. Action shouldn't be based on what is typical" (Journal 0016). Learner 0029 described a typical woman according to "society's eyes as feminine and loving, who loves pink and doesn't get down and dirty" (Journal 0016). She does not see herself in this light. "I am my own person and every other woman is. The stereotypes that have been said are not who you are but who people claim you to be" (Journal 0016). This learner's response insinuates that stereotypes influence identity in so far the individual reacts to external constructions of meaning, relating Foucault's notion that identity is socially constructed and influenced by external cultural conventions (Foucault 1983b:250).

5.2 LEARNING SESSION 2: ANALYSIS


5.2.1. Introduction and greeting

The beginning of this learning session was characterised by an atmosphere of awkwardness as students seemed unsure of how to react to me. They were unusually quiet and I observed a sense of rigidity in their body language(s). As I explained what the learning session would entail, they

seemed hesitant, not asking a lot of questions. I had hoped that they would initiate verbal interaction here as it would give me a clearer idea as to what they were thinking and how they understood the concepts that I explained to them. I also wanted to initiate an atmosphere that created as many opportunities for dialogue as possible. Creating patterns of dialogue between me and the learners would form a foundational part of the DIE process as it articulates with Freirian education. Freire (1993:80, 81) believed that critical awareness is stimulated levelling the teacher-student hierarchy, democratising the learning space and dialogue interaction

5.2.2 The Status Pictures

The first activity of the learning session was action-orientated (O'Neill & Lambert 1991:11), and assisted in stimulating dialogue and interaction. I immediately observed a change from the rigid body language(s) at the beginning of the learning session to becoming more relaxed: I noticed that some of the learners' shoulders were less stiff and others' weight shifted to one side as they relaxed. Learner 0014, who expressed confusion at the beginning of the class, confirms my observation in a journal entry: "we did the freeze frames and then the role play. I started to relax" (Journal 0014).

Learners started to converse about how to construct the status pictures, becoming involved in the process by discussing the power relations apparent in each still image and voicing opinions on how to embody, and then change these relations. The learners were inclined to take postures that are physically lower than a powerful counterpart to demonstrate positions of lower status in terms of the power relationship. The learner in the position with higher status was physically placed higher every time. Furthermore, in many of the initial status pictures, the learners demonstrating the higher power position was performing a violent act upon the powerless figure. I was intrigued to note that these learners associated power with violence in most of the still images. In the context of Friere's (1993:[sp]) work, this serves as a dehumanizing practise. I wonder if this theme would continue to present itself throughout the process.

Figure 5.12: Status picture 1

Figure 5.13: Status picture 2

Figure 5.14: Status picture 3
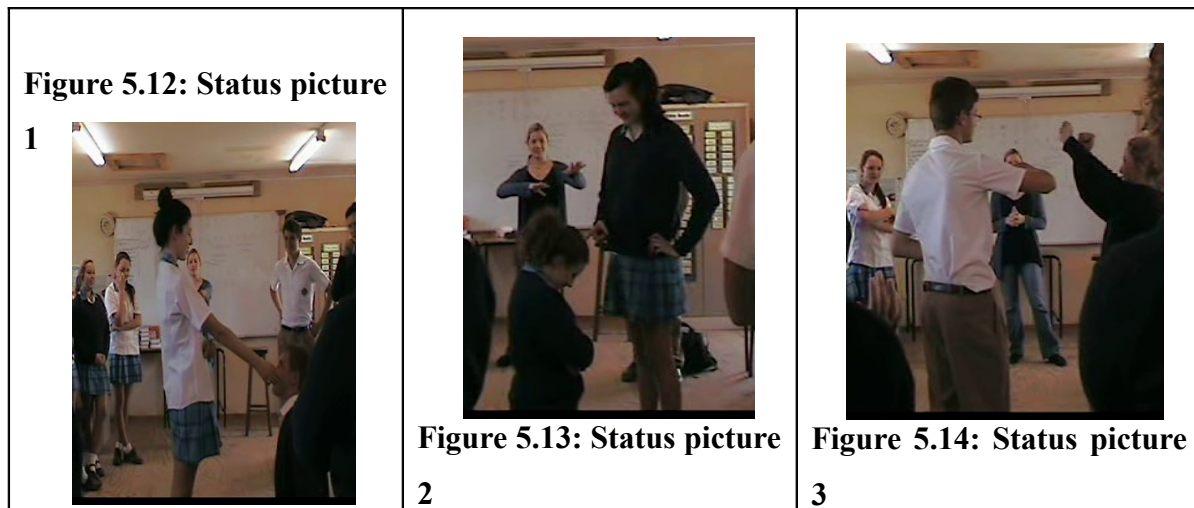
There was ample time for dialogue as we discussed and changed the status pictures in an attempt to re-define and equalise the power relationships. This served to make the learners more comfortable with me. When asked to change the status pictures to demonstrate an alternative power relationship, the learners would immediately attempt to equalise the power relationship by lowering the physical positioning of the one in power, or changing the position of the one with less power to bring their bodies physically higher. These still images (Figure 5.12 − 5.15) demonstrate that power relations are played out on the body and in space (Foucault 1979:138). Butler (1988:3) refers to ways in which power relations become visible and public in the way the body is 'performed' in social and cultural environments. This was illustrated in this exercise in the way in which the learners' presented power though body language and the relational positioning of their bodies and of their bodies in space.

The way that power is exercised over, and expressed physically on, the body contributes to a process of subjective meaning-making (Gordon 1999:2). This exercise served to define power relations through the way that the body creates and transmits meaning in relation to other bodies. It could be argued, thus, that in the context of Butlers' (1998:11) and Foucault's (1979:138) theories, power relations can become performative in relation to the way it is made visible and observable on the body. Power is played out on and through the body with continual and repetitive meanings that serve to sustain dominant power relations. In this exercise the learners presented power relations through literally stylising actions. The fact that they were aware of the illusion of their performance of these acts whilst simultaneously 'enacting' these acts and roles could create the potential for metaxis, and in turn, critical thought.

Through experimenting with changing the status pictures, my aim was to stimulate dialogue in

an attempt to cultivate a sense of awareness of the way in which the body shapes meaning in relation to power and *vice versa*. This process was made possible because of Foucault's view of power as unstable and relational (1980b:94), enabling a shift in power relations that can challenge the dominant position. Learner 0018 observed in a journal entry that "the play helped us to realise that power isn't within size" (Journal 0018), meaning that those whose bodies were more able to impose a sense of being higher on a physical level. Power can be made visible through various aspects of body language, such as stance and spatial relationships.

5.2.3. Two-line scenes

As stated in my personal reflection on this learning session in Chapter 4, it could have been more proactive towards the unity of this learning session if I had let this activity evolve from the previous one; by making the status pictures engage in dialogue in role, for example. As it was conducted, however, the purpose of introducing the concept of role play and improvisation was achieved. In addition, learners had the opportunity to commence interaction with the themes of the research process in preparation for the activities that would form part of the DIE process in the subsequent learning sessions.

The first two line scene's theme was to have a conversation about which parent has to take children to school the following day. I did not specify the power relationship between the role of the mother and father. Nor did I specify any information as to their gender roles in the family structure. The learners had the power to imagine those aspects as they contributed to the scenario through improvisation. They portrayed the two-line scene as a traditional family setting. Through their dialogue it was clear that the audience is expected to assume that they are married, perpetuating the idea of a nuclear family construct, also apparent in the Life Orientation textbook (Dilley *et al.,* 2008:46). Some of the dialogue regarding who should take the children to school the following day became symbolic of a power struggle between the two roles that revolved around the domestic and the public domain, as well as assumptions around whom should assume the responsibilities of care-taking within the traditional family structure. The dialogue indicated a struggle against traditional gender binaries in terms of the domestication of roles and responsibilities. In this context the nuclear family construct becomes a mechanism for social control (Foucault 1979:194), dividing gender roles within public and domestic spaces according to binaries, which are confirmed through power relations.

The female learner was adamant that her (as in role as the mother) job was as important as

male's. She asked why it is presupposed that she would automatically assume responsibility for the children. The male learner (in role as the father) responded: "You had the kid so you have to". Regardless of the fact that the mother, in this instance, also works, it is assumed that she must bear the responsibility of children in addition to her job. It is implied that the father's job is perceived as more important than the mother's because traditionally it is the role of the male in the family dynamic to provide financially. The female is thus expected to care for children in addition to – in priority over - her working responsibilities. This idea is criticized in the Life Orientation textbook (Dilley *et al.*, 2008:47).

The two learners used their jobs (in role) to motivate their insistence not to take the children to school. In this power struggle, an underlying theme is apparent. In the focus group discussion in learning session one the idea that power is associated with financial control emerged, and is reiterated in this discussion. The concept is highlighted in the textbook (Dilley *et al.*, 2008:47) as a concept to be challenged, as discussed in Chapter Three. Because the female role in this instance also has a part in the financial provision, it seems to give her leverage to counter-negotiate with the male. For these learners financial control (in addition to violence as evidenced by the power statues) has a direct influence on power.

The second two line scene was about two girlfriends, talking about their boyfriends' expectations of them. I asked that one of the roles be of supporting the boyfriend's expectations while the other disagreed. As I hadn't initially planned on conducting another scenario like this as part of this learning session due to time constraints, I realised in hindsight that I could have chosen a better context for this two-line scene (for a detailed discussion on my decision here, please refer back to my personal reflection on this learning session in Chapter Five). To summarise, it seemed to me that the way that the learners portrayed the above scene was that the woman in the relationship has to conform to the man's social expectations of her, reflecting the idea that female gender roles function primarily within a masculine defined context

5.2.4. Reflection

Although the reflection on this learning session could have been planned more effectively – as discussed in Chapter 4, it was not completely unsuccessful. Learner 0018 reflected that "today was almost like creating a whole new world" and stated that it is "important to have a symbol for our agency" (Journal 0018). These reflections point to learners' willingness to suspend their disbelief and actively involve themselves within our narrative frame and maintaining the

constructed world through interaction and communication with the educator and the rest of the group, as emphasized by O'Neill and Lambert (1991:11-12).

Further reflective comments included: "Seeing everyone's view on power … was very educational" (Journal 0019); "... agency will help us to understand people's problems and what they are going through" (Journal 0030). DIE creates a safe space of 'make-believe' where reality can be examined from a fictional point (O'Neill). Drama activities are "out of my comfort zone … but fun and unique" (Journal 0017). The reflections illustrate the learners' thoughts about their own learning processes – a necessary step towards meta-cognition[25] and metaxis, which in turn reflects on the Freirian principle of critical consciousness (Freire 1993). As explained in Chapter 5, I adapted the way I pose questions and construct reflective spaces to address this concern.

5.3 LEARNING SESSION 3: ANALYSIS

5.3.1. Introduction and greeting

The atmosphere at the beginning of this learning session was one of suppressed excitement. The learners were unable to sit still and whispered among themselves. Although their body language(s) and behaviour towards me were still formal – I noticed erect body postures, sitting upright in chairs and hands crossed in front of bodies − I was relieved to see that it was less so than in the previous two learning sessions. I greeted the learners and asked them to reiterate what we did in the previous learning session. Most of them were not shy to talk and discuss the status pictures and two-line scenes, with one or two exceptions. I reminded them that in this lesson we were going to establish the narrative frame for the DIE process. They worked together in choosing a name for the agency and creating a logo for the poster I provided. My aim, with the fact that they chose the name and created their own design for the logo, was not only to contribute to initiating belief in the narrative frame, but also to give the learners a sense of ownership in the process. This was important to me as it initiated a sharing of power between me as teacher and them as learners, articulating with Freire's (1993) ideas.

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25 Meta-cognition refers to "higher order thinking which involves active control over the cognitive processes engaged in learning" (Livingstone 1997: 1). It is often described as 'thinking about thinking or 'knowing about knowing' and resonates with the concept of metaxis.

5.3.2 Role on the wall

As part of process to build belief in our narrative frame, the first activity of this learning session entailed that the students each create a role that they would play as part of the agency. As motivated in Chapter 5, it is vitally important to build and sustain belief in the narrative for the DIE process to be successful (Hefferson 200:58). My aim with establishing these roles was for the learners to have a foundation on which to build and elaborate as we progress though the creative process. It was also to orientate them with a purpose for each learning session. I explained to the learners that, although they might step into multiple roles throughout the DIE process, the role that they create today would serve as a 'base role'. This means that it would be the role that they play by default as part of the investigation agency. I initiated a group discussion, asking the learners to explore the kind of roles they think are necessary for the agency to function. They appointed one student as leader of the agency, while the remaining learners choose roles as investigation agents. They also suggested using the codes on their journals as their 'agent codes'. In their journals, learners were asked to draw a picture of the role, with descriptions, elaborating on their role and the part that they would play in the detective agency. It was a positive sign for me to observe the personal investment apparent in some of the learners' journal entries. It showed that they are committed to the narrative and willing to suspend their disbelief.
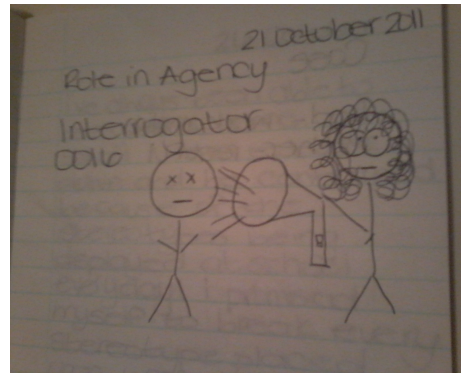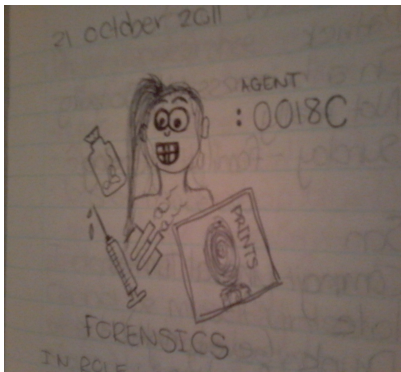
Figure 5.15: Role 1
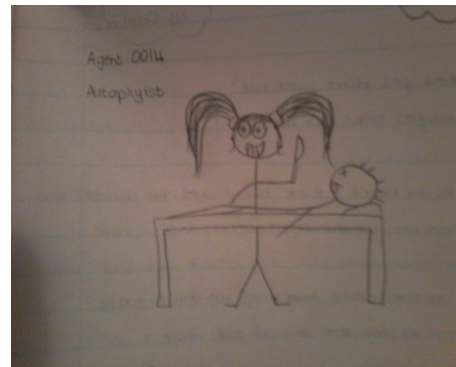
Figure 5.16: Role 2

Figure 5.17: Role 4

Figure 5.18: Role 4

5.2.3. Enrolling

Having created the roles, the aim of the next activity in this learning session was to step into these roles for the first time. This would be the first time that the learners formally *en-rolled* as part of the agency. I explained that I was going to leave the room and enter as someone else (*teacher-in-role*). As discussed in my personal reflection on this learning session in Chapter 5, I made the decision to not enter as the leader of the agency, but instead, adapt the role of the secretary. I realised at the time that the role lends itself to a lower power status, which was a positive thing for two main reasons. Firstly, it provided me with opportunities to facilitate, instead of dictate, the process. Secondly, as they chose their own leader, it created a space where the learners could have decision-making powers. They had the opportunity to feel a sense of involvement in terms of the narrative and this in turn creates a space where they can invest their own interpretations of reality in the DIE process, as emphasised by Heathcote (2009:202).

Upon re-entering the classroom, I addressed the learners in role as the secretary. I told them that the agency had just moved offices and they would have to re-arrange the space the way that they needed it to be for the agency to function optimally. They immediately knew that that was their cue to step into role. They stood up and I observed a lot of learners with a more erect posture than at the beginning of the learning session. After a few moments of casual discussion regarding the way that they wanted to change the classroom space to represent the agency space, they moved the tables and chairs into a U-shape, with the leader at the centre. The idea was for the space to feel like a boardroom where the agents can confer about their cases. They initiated the idea of setting the space as part of their immersion in their roles and in the fictional world. As such, they organically created a way of building belief and of negotiating commitment. It was interesting to note how well these learners worked as a group. There was no negative conflict as they made decisions. When there was a disagreement, they referred the decision to the learner that they had elected to be the leader and accepted his decisions. Interestingly, their choice for a leader was male.

5.3.4. Introducing our case

As soon as the space was ready and the learners had taken their seats at their new U-shaped table, I commenced to introduce the case that the agency was to work on. I informed them about Alex the teenager who ran away from home and explained that the agency's mission is to investigate the circumstances and reasons behind his decision and, if possible, bring him back to his family. I proceeded to show them pictures of Alex's parents and asked them to reflect on the pictures in pairs, in preparation for interviewing them during our next session.

Figure 5.19: Alex's father   **Figure 5.20: Alex's mother**

5.3.5. Reflection

The learners identified Alex's mother and father as perpetuating stereotypical gender roles. During the class discussion, several learners reiterated the idea that the pink and blue clothes signify stereotypical gender constructions, reminding me of the reflection during learning session one, where the same idea was presented.

The majority of learners recognised the father as the one with the most power in the family (as I introduced in my stimuli: see Figures 5.20 and 5.21) and the one responsible for providing financially, further perpetuating the stereotype. I realise that my images could have been leading, however, these are images congruent with gender roles as described in the textbook[26]. Responses included: "Dad is a successful businessman" (Journal 0014, 0018, 0020, 0024); Alex's father is "not at home much" and "works a lot" (Journal 0014, 0021, 0022, 0026, 0027). During the class discussion, the majority of learners described the father as the "breadwinner" (class discussion) and "head of the house" (class discussion). The mother is described in a more domestic context: "mom stays at home", (Journal 0021, 0022, 0024, 0027,). The idea that a woman must stay at home while the man goes out to work and provide is emphasised when even the journal entries that acknowledges that women work, still describes this mother to stay home: "mom works from home" (Journal 0014 and 0018). Thus, it is clear that the roles of Alex's parents become a symbol for stereotypical gender roles within a patriarchal context.

5.4 LEARNING SESSION 4: ANALYSIS

As discussed in Chapter 4, this lesson did not achieve everything that I had hoped it would. I wanted to explore the ideas introduced in Session 3 in more detail, through role play, with the aim to explore different aspects of the concepts discussed in Session 3. However, at the end of the lesson, it felt as though most of the ideas in Lesson 3 were reiterated, without the development that I had hoped to achieve. The depth of the exploration that I had hoped to achieve did not occur, and I realised that creating pretext the previous session was not conducive to the success of this session.

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26 It could be argued that the pre-constructed narrative in this process is leading and that one of the approaches of DIE is to let the learners construct the narrative themselves. I found that a pre-constructed narrative was the most suitable, given the context in which I did my research. At the same time, I acknowledge that my personal biases could have been counted in a better manner, which can be addressed in further research.

5.4.1. Introduction and greeting

This learning session commenced with a brief recap of our findings in terms of stereotypes, in the form of a casual class discussion with the pictures of Alex's parents as visual stimuli. The atmosphere in the class was relaxed. Some learners leaned back in their chairs, relaxing their core(s), I noticed arms informally crossed on laps or on desks, relaxed limbs and heads titling when I stared speaking, making me feel that they were interested in what I had to say. I felt positive seeing that the learners were becoming more casual and comfortable with me and the work we do.

Before I initiated the first activity of the learning session, I distributed name tags with each learner's journal code as their 'agent code', in accordance with their idea from the previous learning session. My aim for this was twofold. Firstly, it would demonstrate to the learners that I value their ideas, and that their ideas have power in terms of the DIE process, articulating with the work of Freire (1993) and Heathcote (Wagner 2007:20). Secondly, the name tags could become part of the en-rolling process, and help to clearly delineate the lines between being in role and out of role. It is vital in a DIE process to make a solid distinction between the fictional space and reality. Clear boundaries between reality and the role would firstly contribute to the process of suspending disbelief and, secondly, it would prevent learners from "bringing the character and their concerns back into the 'real world'" (Fitsgibbon 2005:32).

5.4.2. En-rolling and the interviews

Besides the use of name tags, the process of moving the furniture in the class to represent the agency space served as part of the en-rolling process, of creating the space and of building belief. As soon as the space was set up and we were in role (the learners as agents and myself as the secretary), I initiated the activity of conducting interviews with Alex's parents in role.

The learners were quick to group themselves accordingly and commenced with questioning each other in role. When sufficient time has passed for them to have a solid scenario, I then approach the groups one by one. At this stage of the process, some of the learners seemed nervous and hesitant in that their postures became closed off towards the rest of the group and they were timid when speaking, tending towards softer vocal tones and low inflections. It was clear that they were not accustomed to performing in front of each other in this context. However, after parts of the first two group's interviews were showed, the rest seemed to also embrace the

experience. Body language(s) became more confident, opening towards the audience and fellow learners. They also spoke more audibly and with more confidence.

5.4.3. Reflection in role

After each group had had the opportunity to share parts of their interview scenarios, I (in role as secretary), announced that Alex's parents would leave the agency and that all agents had to gather for a debriefing session. As secretary, I asked the learners (agents) to report their findings. The learners reiterated that Alex's father is a stereotypical male in a patriarchal context: "He is the breadwinner and head of the home" (group discussion. They agreed that he has the power in this family context and that it is his responsibility to provide financially. Alex's mother, according to the learners (agents), is the father's patriarchal counterpart. She is described as a "stay at home mom", indicating her responsibility to care for the children in this family context, as well as her financial dependence on the father. As discussed in my personal reflection on this learning session in Chapter 5, a more in-depth discussion would have been ideal. However, time constraints dictated that the learning session progress toward de-rolling and reflection out of role. De-rolling in this learning session involved moving the furniture in the class to their original places, and taking off the name tags.

5.4.4. Reflection out of role

The reflection on this learning session was more successful than the previous learning session because I had a specific question for the learners to address in their journals, providing them with a clear sense of purpose in their writing. I asked the learners to elaborate on what they had learnt, through their role play experience, about power relations in a traditional family context. The majority of their reflections revolved around the influence of stereotypes on power relations in the family.

Leaner 0025 responded that stereotypes influence the way in which power works in that "the person stereotyped to be either the one in power or the one not in power" (Journal 0025). In this context, the stereotype acts like a discourse according to Foucault (1979:194), when he describes discourses as striving for power over each other.

Learner 0019's reflection presents a different perspective to the above learners, although it still relates to the way that stereotypes influence power relations. This learner stated that: "stereotypes can alter power positions in society and families, because men are seen as superior

to women and can act it out" (Journal 0019). It seems that the learner is insinuating that the stereotype celebrating hegemonic masculinity gives men a degree of power over women, and in society. This resonates with Allen's (2005:3) idea of power in feminist discourses. Power-over, according to her, has to do with the way that power is exercised over people, the way in which one side gets another to do something. In the context of learner 0019's comment, the goal might simply be to maintain the illusion of power, or maintain the acknowledgement of the stereotype.

Another idea that came to light in the learners' written reflection on this learning session is the way in which stereotypes relate to identity: "The lookout society has … does affect your identity. From young, stereotypes have been drilled into our heads. When something is different from the norm, people immediately shun it and yourself consciousness gets affected, changing yourself view and making you change your identity to run with the crowd" (Journal 0014). According to this learner, stereotypes serve to ensure certain, accepted behaviours or ways of being. Learner 0014's comment reminds me of the idea of exclusion and categorisation (McLaren 2002:122-123). Learner 0022's reflection relates to this idea: Stereotypes can affect one's identity as "you are categorised in a certain way" (Journal 0022). Thus, relating to learner 0014, whenever an individual deviates from the norm, which is perpetuated through stereotypes, he/she is excluded or marginalized. The 'other' is deprived of the power to define themselves and their world. Thus, this learner's reflection relates to the ideas that stereotypes perpetuate dominant gender discourses, that identity is socially constructed through a process of indoctrination and that identities that cannot be defined according to dominant discourses are othered.

5.5 LEARNING SESSION 5: ANALYSIS

5.5.1 Introduction and en-rolling

By this time in the process I felt a sense of familiarity from the learners, not only with me as their teacher/facilitator, but also with the kind of activities involved in the DIE process. I saw more confident body postures – relaxed shoulders, moving assertively and without hesitation, and they did not have as many inhibitions to approach me with questions before the class. After greeting each other, and summarising the main points of the previous learning session together, I asked the learners to step into their roles as agents by putting on their name tags and allowing the leader of the agency to greet us and open the meeting. In retrospect it might have been a

good idea to let a female play the role of leader of the agency. After recapping the drama up to that point, in role as secretary, I proceeded to explain that we have to search Alex's room to look for clues.

5.5.2 Searching Alex's room and reflection in role

In the pre-prepared section of the class, I left the letter between Alex and Joe as a clue:

> *Dear Alex*
>
> *I cannot believe you have actually asked me out. It was one of the best moments of my life when I said yes. I have already started shopping around for the outfit that I want to wear to the Matric farewell. It will be so exciting! I can't wait to see you at school tomorrow.*
>
> *All my love,*
> *Joe*
>
> *Dear Joe*
>
> *I am also so happy that we are together. But I cannot do what you ask. I cannot go to the matric farewell with you. Please try to understand that it is different for me. You do not have my family. They will not understand, and my father has already agreed to pay for my studies, even if I want to study art and not medicine as he wants me to. I hope you understand that I simply cannot tell the truth right now. There is too much at risk. I have to be free first.*
>
> *Love,*
> *Alex*

Figure 5.21: Letter

The learners were less hesitant to step into the drama than in the previous learning sessions. They constantly reminded each other where the 'door' to Alex's room was, to ensure that they did not walk through the 'walls'. This showed that the belief in the drama was important to them and they worked together to maintain that belief.

Upon finding the letter, the learners (agents) engaged in a discussion as to why Alex might have run away and what the letter could signify. After a few options were explored, the decision was unanimously narrowed down to the following three possible reasons for him running away: (1) He told his parents and it did not go well; (2) his parents found out and that did not go well; (3) or he has a fear of his parents finding out and reacting negatively.

A few learners reacted with strong emotional responses during the thought-tracking. Learner 0017 commented in role as Alex: "because I have a different personality and style … I do not fit into the criteria". The majority of learners stated that Alex does not "feel accepted" and cannot "express myself for who I am". Other learners did not want to speak in the first person as Alex: "Alex doesn't feel like he knows who he is at the moment"; he "does not feel accepted because he doesn't fit in".

For Foucault (McLaren 2002:123) division and categorisation primarily relates to normality (dominant group) and abnormality (marginalized). In this case the role of Alex is categorised as 'abnormal', forming part of a marginalized group. The role of Alex is thus othered. According to McLaren (2002:123) the categorization of identities manifest through internalised oppression and through their power to exclude, name and define. The Other is thus deprived of the power to define themselves and their world. These reflections on the role of Alex demonstrated this idea of internalised oppression and a deprivation of power in that Alex feels that he "cannot express himself" and he is not accepted because he "doesn't fit in". This implies that he has to perform a gendered position that is at odds with his gender identity and sexual orientation.

5.5.3. De-role and reflection

As the secretary, I stated that the agents would reconvene during the next meeting to further investigate the relationships apparent in this family. We left 'Alex's room', took off name tags and moved the class back to its original arrangement. I initiated a brief reflective discussion centring on the ways that stereotypes could affect identity and power relations, and gave the learners the opportunity to express their thoughts in their journals.

When asked whether they ever felt that their own identity was being restricted, learners responded as follows: "The stereotypical normal does influence the way people look at you and

what they think of you" (Journal 0025). "fear of not being accepted" (Journal 0014); "You have to be someone else to be accepted" (Journal 0027); "If you are a little different to what the stereotypes say, then you get cut out and looked down upon" (Journal 0021); "you are not accepted into society if you are different" (Journal 0018). I "cannot be myself at school where we are not allowed to be who we are" (Journal 0018); "At school I have to back down and be conformed because of the stereotypes being displayed at school every day" (Journal 0016).

I am interested in the fact that learner 0016 choose the word 'displayed'. It reminds me of Foucault's (1979:138) idea when he speaks about the way that regulatory systems discipline bodies. Bodies become a display of the operations of power, a site where "regimes of discourse and power inscribe themselves" (Butler 1989). The way in which the learners describe the display of the stereotype reminds me directly of Butler's notion of performativity (Butler 1988:11) the embodiment of gendered identities that are socially sanctioned. The idea of embodiment is structured through a process of action, "to do, to dramatize, to reproduce". Embodiment refers to the way that the meanings that the body carries and the way they are performed, becomes visible and public (Butler 1988:3). In this case, the stereotype is displayed – its performance is visible and public -and learner 0016 is aware of this. Operating in and shifting betwixt and between the 'real' world of the classroom space and the fictional world of the drama creates a critical distance whilst an immersion in the dramatic fiction takes place. This again allows for metaxis, which is a generative space of learning and understanding. In the above reflections I observed an awareness of the stereotype as a social concept and a need for power and agency in terms of the way that individual gender identities can be defined.

Further interesting reflections included: "I know someone who is gay … can't be open … family expects him to marry a beautiful woman and start a family … he is expected to live up to a stereotype of the man providing money" (Journal 0015). The idea of family here again refers to the nuclear family. The idea of the nuclear family supports dominant patriarchal ideologies within which individuals assume identities, into hegemonic practices (Weedon 2004:6). This idea resonates with Ruth's (1995:17) idea in that ideologies determine what an individual has to do or how an individual has to act or conduct himself/herself to make himself/herself identifiable and acceptable as a man or woman and address societal expectations. In this case, Alex is expected to perform a gender identity that is dictated by patriarchal ideology and operates within the diverse socially validated hegemonic mechanisms keeping the ideology in place.

Learner 0016: "I promised myself to break away from every stereotype placed on women … women who are so dependent on men, because they can't be themselves without men" (Journal 0016). This learner's response reminds me of Ruth's (Ruth 1995:83) notion that, in a patriarchal society, female identity becomes defined through a male perspective. Women are dis-empowered to define themselves and structure a personal meaning in terms of individual identity. According to Amy Allen (2005:3) awareness of the way in which female identity is influenced could make it possible to question and subvert hegemonic structures and the way that gender is then perceived (Allen 2005:3). I cannot make assumptions about this learner's level of awareness of that way her identity is influenced by stereotypes (in this case a hegemonic tool to indoctrinate a male-defined perception of female identity). However, the fact that she shows a desire for change and agency leaves me hopeful that she might achieve a sense of critical awareness in the search for her own, personal construction of gender identity.

5.6 LEARNING SESSION 6: ANALYSIS

5.6.1. Introduction

This learning session started by stepping into the agency space, and into our roles as agents and secretary. There was a sense of excitement as the learners moved the furniture to set the space. Their body postures were less rigid than all the previous sessions, displaying relaxed shoulders and informal stances (such as sinking all the weight into the hip, and leaning against desks). They did not cross their arms or legs, leaving their bodies open and relaxed, and non-defensive. What I found most exciting: they smiled and laughed when expressing themselves. That gave me the impression that they were not inhibited to step in role and interact with the dramatic narrative. It was a huge improvement from the formality of the first two learning sessions.

5.6.2. A twist in the tale

As soon as the space was prepared and the learners were in role with their name tags on, I entered the agency space as the secretary. I handed out the case file, summarising the drama to that point. We discussed the entire case, recapping the DIE process up to that point in role. While the discussions were under way, a learner from another class entered the space as Alex's

sister. The learners (agents) were caught unawares by her appearance, made clear by their sudden silence. They reacted to her with surprise and confusion and some of them vocalised their feelings. When they started questioning her in role, I was relieved that they were able to maintain belief and explore the situation in role. When Alex's sister left the space, the learners expressed their surprise by her appearance as part of the narrative (some of them broke their role(s) here, but quickly readjusted without my intervention), exclaiming and discussing the event.

5.6.3. Preparing to meet Alex

I initiated this activity by stepping into a different role, namely that of the agency psychologist. After my explanation, giving the learners instructions and handing out pictures of Alex's boyfriend as a visual stimulus, the learners proceeded with simulating the fight between Alex and his father, in role. The conflict revolves around the father finding out that Alex is gay. After a sufficient amount of time passed for the learners to have explored the fight, they made still images of what they perceived as the emotional high point in the conflict. The thought-tracking delivered strong responses. Learners stated that Alex feels as though he doesn't have a choice in his own life, and identity, and that his father has all the power in the family. Many learners stated, in role as Alex, that he felt "scared" and "powerless to do anything". These responses frame Alex's identity as passive, constructed by power relations – linking directly with Foucault (Gordon 1999:1). The learners in role as the father stated that they felt "angry" at Alex for not conforming to the traditional norms.

Still image of emotional climax in the first fight simulation: Alex has a lower status and submissive body language. Once again I observed images of violent behaviour from the father as the power figure in this context as he was about to hit Alex, emphasizing the learners' association of men with violent acts. Despite the process and reflection, that perception did not shift. The idea of violence here, reminds me of Foucault (Horrocks & Jevtic 2004:86) in that the father and Alex have conflicting desires, which become characterized by the father's will to dominate and appropriate Alex towards a hegemonic construction of gender identity. Alex's subjective meaning is thus constructed through the way that the father exercises power and it influences his body, desires and movements (Gordon 1999: 2).The father's actions perpetuate systems of constraint that subjects Alex to a hegemonic construction of identity that is constituted through normalization and examination.

Figure 5.21: Simutation 1

Figure 5.22: Simulation 2

Figure 5.23: Simulation 3

The second time the learners simulated the fight, I asked them to swap roles, giving each learner the opportunity to emphatically engage the both roles, those of Alex and his father. According to Adam Blatney (2002:92-96) role reversal "represents the best way to learn how to understand what it's like to be in the other person's situation, and role reversal thus is an effective method for developing the skills of empathy". This idea is theorised in Chapter 5 as part of the planning for this learning session. This time it is a later stage of the same fight and the conflict revolves around the idea that the father refuses to pay for Alex's studies. Instead of thought-tracking, I facilitated a process where learners have the opportunity to create tableaux from the still image of the emotional high point. One response (in role) in particular seemed to demonstrate empathic engagement: "If you don't perform according to his (the father's) standards, it makes you feel worthless". In a reaction to this comment, another learner responded: the "father is trying to compensate for his lack of emotional strength with physical strength" (Class discussion). This reflection refers to reflections during the focus groups discussion in Learning Session 1, where emotional language or nurturing acts are specifically associated with female gender roles and ties to the idea that meaning within gender binaries is mutually exclusive. This indicated an overt awareness of perceived gendered behaviour in response to challenges to roles of authority in the nuclear family.

5.6.4. Reflection in role

I asked the learners to write in role as Alex and express his feelings regarding the fight with his father and the power relations at play in his family. Prominent reflections reiterated the idea that the father in this family context is the figure of power and control: "my dad has most of the power in our family" (Journal 0029); "My dad is the boss in my family and I don't feel that is fair" (Journal 0021); "dad is really dominant and my mom has almost nothing" (Journal 0014). Learner 0014's comment links to the idea of binaries. The father has the power in this family, and the mother posed as his necessary opposite. This learner's reflection makes me think that the concept of sharing power in this family is obsolete because it contravenes the binaries constructed by the traditional patriarchal norm. In this nuclear family setting, the power relations are performative (Butler 1988:11) according to predetermined meaning constructs within a patriarchal context. However, as this was an in role reflection, I have to question how this would translate to an out-of-role context.

Learner 0016 questions the father's absolute influence and the mother's lack of involvement in making decisions about his future: "Why can't she make the decision?" (Journal 0016). The fact that learner 0016 is questioning the situation shows scope for critical thought, which I felt the DIE principles provided. Learner 0020's reflection in role demonstrated a critical engagement with the idea that the father has all the power and a need for change and personal agency when it comes to Alex: "My dad shouldn't have all the power" (Journal 0022); "I should also have a say" (Journal 0022). I found learner 0020's response in this regard particularly interesting: (Alex) feels "like a human puppet not being able to make my own decisions" (Journal 0020). In this learner's reflection I observe a sense of loss of control, and lack of personal agency, which was what this learning session aimed towards. The comparison to a 'human puppet' reminds me of Foucault's (1979:138) idea of docile bodies, where the body becomes a display of the operations of power" (Butler 1989).

In response to ways in which the father could have handled the situation differently, I observed the following reflections: "He should have cared about how I felt instead of what other people think" (Journal 0029); He "should have talked to me about it"; "he could have sat me and my mother down and we could have could have spoken about it together and made a decision"

(Journal 0021); The learners responses here illustrate an understanding of the necessity of communication in negotiating power relations in a family.

Certain responses demonstrated an enforcing of gender binaries through violent masculine acts: learner 0030: "… dad reacted too harshly … could have just let me be gay if I want to and not get into a physical fight"; "By hitting me he brought my self-esteem lower than it was" (Journal 0027) "if he did that differently I'd probably still be at home … and not have run away" (Journal 0018). The father being physical and aggressive when confronted with an identity that falls outside of the gender binaries dictated by hegemonic masculinity reinforces his own (masculine) identity by performing his own stereotype. As exemplified in previous chapters, hegemonic masculinity produces oppressive societies where dominant discourses are ensured through the idea of (social) punishment or exclusion of those who do not conform to these discourses. The idea of punishment is further emphasised by learner 0025's reflection in role: I am "ashamed because I can see he isn't proud of me" (Journal 0025); and "I feel like I've been a disgrace to my family" (Journal 0028). There is a sense of shame for not conforming to a stereotype reflected in learners' 0025 and 0028's responses. This sense of shame can be interpreted as a different form of punishment than physical violent acts. These learners' reflections in role demonstrate that Alex might in effect be punishing himself for not conforming to the dominant stereotype.

The above concepts of punishment articulate with Butler's ideas in her statement: "those who fail to do their gender right are regularly punished" (Butler 1988:11). She makes this statement when she delineates the idea that social regulation dictates certain 'approved' genders and these genders become performative. However, unlike performance in a theatrical context, gender performativity is disguised as it subtly permeates everyday existence, effectively masking the awareness of the illusion. In the case of the role of Alex here, he is choosing a gender identity that is not 'approved' by the social conventions dictated by patriarchy and by association, hegemonic masculinity. Thus, he is punished on a social level in that his father does not accept his identity and he reacts with violence towards Alex; and also on a personal level, through the sense of shame and being a "disgrace", as reflected by the learners above (Journals 0018, 0025, 0027, 0028).

Learner 0026's reflection shows a need to transcend the idea of violence and punishment: "My dad did not have to hit me. He could have tried to calm down and sort everything out like a

man" (Journal 0026). I have to question here what the learner means by "like a man". This was the first learner to not necessarily associate the male stereotype with violence. However, his/her statement raises further questions as to how this learner chooses to construct masculinity, if not by associating it with violence and aggression like his/her peers.

5.6.5. De-role and reflection out of role

In addition to the usual re-positioning of the classroom furniture and taking off their name tags, I facilitated a clapping/rhythm activity to de-role. I did this to provide the learners with a breathing space, so to speak, giving them sufficient time to adjust from the fictional space to reality. In the reflective space, the responses below came to light:

- Learners thought that Alex should look for solutions within his circumstances. Running away would not help. "He can apply for a bursary"; "he must look for alternative to having his dad pay for his studies". I felt positive that learners were searching for alternatives.
- Upon being asked how they would change the fight in a positive way, learners said that "The mother and father could have shared power and sat down and talked to Alex together"; "Alex's father could have approached him in a different way"; "not act out of anger"; "be open to each other's differences"; "accept him for who he is" (class discussions). These reflections point towards a need for acceptance and freedom in the construction of identity, a prominent theme in the mid-adolescent development phase (Pickhardt 2009:1).

5.7 LEARNING SESSION 7: ANALYSIS

5.7.1 Introduction

Before starting the activity I had planned for this learning session, we shared our thoughts on the previous learning session. Learners were eager to discuss their role play experiences with each other. This also served as a means of focussing attention towards the experience that was to follow and to ensure that everybody was "on the same page' so to speak. The atmosphere in the class was very relaxed, learners speaking softer and with less exuberance than in the previous learning session. I observed a lower energy from them and it was apparent in their slouched body language(s), slow movements and languid gestures when speaking. I felt the need to react

to their attitude(s) by approaching them with more energy than usual, but still maintaining the relaxed atmosphere.

5.7.2. Role on the wall and reflection in role

Learners responded to the role of Alex's mother: "She has no power"; "dad overpowers her" (Journal 0018). Learner 0014: Mother feels that "her role is set out for her"; Mother "cooks and cleans" and is thus the typical stereotype (class discussion). This refers again to performativity in that the repetition of these stereotyped acts perpetuates the female gender role within hegemonic masculinity. It seemed to me that the reflections here contrasted with their opinions during Lesson 1. If she could change anything it would be to "have a bit more authority" (Journal 0014); "If she could change anything, she would be able to "make her own decision" (Journal 0025). If the mother could change anything she would like to have "equal power between her and her husband" (class discussion). This relates to the need for power to be shared in order to achieve a sense of personal agency, according to Freire' (1993). Learner 0015: If mother could change anything she would bring everyone together to "act like a family". This learner refers to performative acts. I question how he/she defines the idea of family at this point in the process.

Upon being asked why they think the mother submits to the father's dominant role, learners responded: "He is the working one"; "maybe she is scared" that he is going to "kick her out"; "he is her financial security" (Class discussions). According to the Life Orientation textbook, men are often posed as the oppressors in society because they are stereotyped as breadwinners, providing for the family financially, thus having dominant power within the family structure (Dilley *et al.,* 2008:46). Some learners expressed positive feelings about stable income and financial security *per se*. They did not express a need for the security to be provided by the man. Although, in the focus group discussion a lot of learners expressed their belief that the man is the "breadwinner" that "provides for the family financially" (Focus group discussion).

In response to being asked how the mother's sense of identity is influenced by the husband being so dominant, learners responded that living up the stereotype, she would be submissive. This response echoes Butler's idea of the way that the role of woman is socially constructed that "to be a woman is, by definition, to be in an oppressed situation" (Butler 1988:4). The learners recognised the fact that the submissive female is a stereotypical construction that receives social support. It seems that the mother deliberately acts according to predetermined social

expectations – a concept described by Foucault (Gutting 2008:7), where the individual subjects herself to norms of social control -thereby becoming self-regulatory and self-governing in relation to society. She is thus performing her own submission – again relating to Butler (1988: 78).

"(W)ithout him (the father) she would be someone else" (Class discussions). This statement resonates directly with Sheila Ruth's (1995:83) in that the patriarchal ideology causes women to lose the power to name and define themselves; and thus the power to shape their own identities. Women are thus male-defined, and reduced to stereotypical traits that are produced and valorised by hegemonic masculinity − punished socially for non-compliance with these traits. In the case of the learners' reflection here, there exists the notion that in the father (symbolising the male-defined context), the mother (the woman) might have a space where agency is possible in the construction of a personal gender identity.

5.7.3. De-role and reflection out of role

After stepping out of role, returning the classroom to its original state, I asked the learners to explore alternatives to the stereotypes in this family:

Learner 0014 was positive that in Alex's family there is a stable income and "everyone knows their place"; but negative about the pressure of living up to stereotypes, not having open relationships and equal power relations. Learner 0020 was also positive about "stable income" in Alex's family; but negative about "bad communications" and that "mother has no power". In an alternative family there would be "equal power" (Journal 0022). Learner 0021 was negative in Alex's family is that only one opinion is acknowledged. Learner 0024: In Alex's family "they don't communicate with each other"; "dad brings in the money while mom sits at home" (Journal 0024). Learner 0028: This learner is negative about the man having all the power, but positive that the man is the breadwinner. Learner 0026 was positive about there being a solid income; but negative that they do not have good relationships. Learner 0016: In a more alternative family "diversity is welcomed"; individual identities form: "allowed to be your own person". Learner 0019: An alternative family would allow more freedom of expression, the mother and father would share power; and the son "would have more courage". Learner 0017 expressed negativity about the father having all the power in Alex's family. In an alternative

family there would be "a chance to be unique".

These responses clearly demonstrate the learners' interaction with the research topic, presenting an understanding of how sharing power can benefit relationships, and personal agency in the construction of gender identity. It further demonstrates a growth in the way that they critically engaged with the narrative and themes explored, not only in this learning session, but throughout the DIE process to that point.

5.8 LEARNING SESSION 8: ANALYSIS

5.8.1 Introduction

In contrast to the relaxed atmosphere in Learning Session 7, learners expressed excitement and curiosity towards this learning session. I observed upright and alert body postures. Learners used fast, staccato gestures when they expressed themselves. The vocal inflections tended to be higher than usual and there was an air of anticipation among them.

5.8.2. Forum theatre simulation

Initially, I observed that the learners were nervous about operating in this context. The atmosphere had changed from the earlier excitement to one of tension. Many learners seemed nervous, with arms moving close to bodies and a lot of legs crossed. Learners were also quieter than usual, their voices softer with lower inflections when speaking. At first they did not want to enter the performance space and I picked the first three learners to perform at random, which is contradictory to the more democratic environment that I have been trying to create in my learning sessions. After a few minutes, however, they seemed to relax and volunteered to take over roles from each other. The use of the props to symbolise the roles of Alex and his parents − I had these prepared as part of the interview space was effective as it allowed the learners to step in and out of roles quickly and clearly. I found it interesting that more learners chose to take the roles of Alex or the father.

I felt that this learning session achieved a demonstration of critical thought among the learners. The learners asked challenging questions of their peers in role and there was a definite sense of rhythm in the way that the balance shifted between action and reflection. I felt for the first time that this process was fully employing the DIE principles of action-reflection (Taylor 2002; Heathcote 2009; Bolton 2009), as based on Freire's (1993:77) notion of praxis. Action and reflection, together, fosters a space for metaxis to become possible; where learners reflect upon themselves and their peers in role, while maintaining the illusion of the role play scenario and not breaking their suspension of disbelief. In this lesson action and reflection co-existed in a continual process. Learners questioned and debated the role play situations every time that new information was explored.

The learners' responses demonstrated critical reflective dialogue in role. During the forum theatre activity one learner asked: "Are you doing art because you like art, or because, stereotypically, gay guys do art?" (class discussion). Other learners immediately expressed the need to see the way that Alex (learner in role) would react to that question as well. At that moment I felt as though one of my main expectations was answered in this learning session. When this learner questioned the desire to do art as stereotypical of being homosexual, it seemed that something big was achieved in terms of the learners' reflection skills and critical questioning of our narrative and topic.

During the Forum Simulation, a need for acceptance was once again expressed: Learner in role as Alex: "I want you guys[27] to accept me for who I am." In response, the learners in role as the mother replied: "I think that is what I will do". In this part of the simulation I observed that the female learners were inclined to look for harmonious solutions, while the male learners strived to assert their dominance and defend their ideas (in role as father) as right.

The learners in role as the father manly expressed financial concerns: "How are you going to make money?"; "How are you going to sustain a steady income if you study art?" In an earlier moment of the simulation some learners questioned the idea of coupling art with gender as stereotypical: "because, stereotypically, gay guys do art?" (class discussion). Towards the end of the forum simulation there was an intense moment of conflict between the mother and the father (in role) as they argued about the financial issues. The father argued that art will not sustain enough income, and the mother countered that it is more important to be happy.

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27 I observed that the use of the word 'guys' here perpetuates the male gender norm.

In reaction to the conflict between mother and father, the learner in role as Alex interjected, resulting in conflict between father and Alex. The learner in role as the father threatened Alex with violence: "Do you want me to hit you again?" This demonstrated a first instinct to avoid confrontation and react through aggressively assertive acts. This reaction reminds me of Amy Allen's (2005:3) explanations of 'power-over' in feminism. Power-over relates to situations where one sides strives to dominate another. According to Ruth (1995:53) certain socially defined means of constructing male gender identity places that male in position where he has power-over the female, asserting his dominance and reasserting her submission. In the context of this situation the father (learner in role) asserts his position of power in a patriarchal context, over Alex. As patriarchy is based in binary oppositions, Alex assumes the submissive position, associated with being female. I found this idea interesting in the light of Alex's homosexuality, in that 'othered' identities are placed in a submissive position to the heterosexual male norm, as advocated by patriarchy.

It seemed to me as though that was a defining moment in this DIE process in terms of our narrative, and the way that the themes explored in the previous learning sessions converged. The conflict addressed the theme of a women being submissive, by struggling against the stereotypical norm.

5.8.3 De-role and reflection

After the usual de-rolling procedure, I facilitated a clapping/rhythm exercise with the aim to relieve the tension created by the moments of conflict during the Forum simulation. I asked the learners to write journals entries, reflecting on whether they think the reconciliation of Alex's family was successful and to motivate their opinions. I chose to have the learners write individual entries because it was important to me at that time to collect their responses without them being influenced by a class discussion. I wanted each learner's initial, personal opinion.

Learner 0030: Alex's dad must accept him for who he is" (Journal 0030). Throughout this process the character of Alex's father becomes a symbol of gender binaries within hegemonic masculinity and the character of Alex becomes symbolic of Otherness. If Alex's father accepts him with his alternative identity, there is a symbolic space where binaries could be transcended, or where Alex's othered identity could at least be accepted. Learner 0022's response that

"reconciliation was successful, because the father "is going to accept Alex's homosexuality"[28] points to the beginnings of a space for growth on a symbolic level. In the light of this idea, I observed the following reflections:

Learner 0015, 0016, 0020 and 0022 were of the opinion that the reconciliation was unsuccessful because the father did not change. He "still has hatred for his son and is still aggressive" (Journal 0015). Learner 0015, 0020 suggested that the family members should have been interviewed separately before having to meet together. Learner 0028 reflected that the reconciliation was unsuccessful because of the conflict regarding money. The father having all the power because of financial control is a problem that stands in the way of dealing with emotional aspects of Alex's identity. Learner 0025 thought that the reconciliation was successful. However, "it's up to his dad now" (Journal 0025). This learner still gives the power to the father, not a promising sign of transcending stereotypical gender roles. I the light of this learner's reflection, it seems as though the father did not shift during the forum at all.

5.9 LEARNING SESSION 9: ANALYSIS

5.9.1 Class discussion

The main purpose of this learning session was to serve as a final reflective space on the DIE process. I asked why they think there is conflict between genders, with the following responses: Because of "people's differences"; "we all want to be superior". The question arises as to why they all wanted to be "superior". The need for dominance here reminds me of Foucault's (1979:194) work when he speaks about discourse: One discourse will always strive for power over another and it is these dominant discourses and the power struggles between them that influence the way that the self is perceived. Thus, in relation to the discussed statements by the learners, when the individual is part of, or maintains, the dominant discourse in society – in a superior position in relation to those who differ from the individual – then there is sense of power in the way the self can be constructed. However, this sense of power is illusionary. As I state in Chapter 2, discourse serves to indoctrinate certain behaviours, which in turn influence a construction of self, according to dominant hegemonic structures (Foucault 1979:194; Peck &

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28 This seems like a 'magical' solution, the exact thing that Boal (Burleson 2003:29) criticizes. However, when the father (learner in role) acknowledges that "it would be a difficult thing to do and it would take time", it seemed like the solution was almost open-ended, leaving space for growth. If I had more time, I would have wanted to continue the Forum in a future session, setting the action a few years later in the 'life' of these roles, to see if the father did accept Alex, and if not, if alternative solutions could be excavated through further role play and reflection.

Coyle 2002:153). In these reflections I see the need for agency in the construction of identity, the obstacle being a fear of being excluded or Othered.

What happens to people who do not fit into stereotypical gender categories?

"They feel unwanted"; "They should make their own group". These reflections show the idea of a separate category (other) as a solution to gender binaries. However, it is not a solution as the idea of other continues to perpetuate the idea of categorising according to dominant discourses. The solution exists within the problem, and thus negates itself.

5.9.2. Reflection

When asked how they would change Alex's situation, the following reflections were presented. Learner 0024, 0027, and 0029 responded that there should be a better relationship between father and son. Alex would then be uninhibited and reveal his homosexuality and the father would accept Alex's homosexuality. It should change the power relationships so that everyone in the family shared power. Learner 0014, 0015, 0016, 0017, 0022 and 0025 agreed that the father and mother would have equal power. Both parents would have communicated calmly with Alex about his homosexuality and accepted his decision. I felt positive about the fact that learners viewed communication as part of the solution. In providing spaces for communication, each individual has the opportunity to present their opinion and construct meaning in a personal way. It also presents opportunities for dialogue to be exchanged until a new understanding is reached hopefully transforming the views of all parties involved to be accepting. This thought echoes Freire (1993:80), as discussed in Chapter 2.

Learner 0029 said: "Dad and mom would both work, meaning the money would come equally; they would be equal". "The mother's role should change so that she also works and has more power in her family" (Journal 0028). I observed that, although there is an acknowledgement that sharing power could have positive results, they did not move beyond an economic construction of power. I felt disappointed that this theme stagnated during the process. Although I see in these reflections an attempt to equalise the power relationship, I have to question the fact that these learners still define power according to financial aspects. If this process could have been extended, I would have explored this idea further with the learners with the aim to transcend this view of power relationships, and to challenge the learners to find other aspects that influence power relationships.

Learner 0018 said that the father would still be the breadwinner while mother stayed home, but

there would be better communication and more attention on Alex. Learner 0021 said that Alex should not go home. He "married Joe and lives happily without contacting his family again" (Journal 0021); Learner 0026 reiterated this idea: "after Alex runs away, he would live his own life and never contact his family again" (Journal 0026). These reflections show an avoidance and reluctance to find solutions.

CHAPTER 6

The aim of this study was to investigate the ways in which adolescent learners story and perform gender identity in the context of the Life Orientation curriculum for Grade 10; and how Drama in Education (DIE) could be used to facilitate such an exploration. I decided to do my research with adolescents as that is the psychological development phase where the search for identity is prominent. It was to my advantage that the Life Orientation curriculum for Grade 10 learners addressed the topics with which I was concerned, namely gender roles, stereotypes and power relations. I wanted to use DIE to explore how these issues impact on and influence the adolescent construction of gender identity. I obtained permission from the school where I taught drama to conduct a research process, using the DIE learning programme I have created. I facilitated the DIE programme with a group of English speaking Grade 10 learners.

6.1 SUMMARY OF DISSERTATION

In Chapter 1, the introduction to this study, I outlined my personal experience of living and teaching in a small town in the Western Cape and how it influenced the construction of my research question. I observed various social interactions that pointed to a patriarchal system and I experienced the need to investigate ideas of gender roles and stereotypes as well the power relations at play in this community. Based on these considerations, I raised the question of how DIE could be used in the Life Orientation curriculum to explore the ways in which Grade 10 learners construct and perform gender identity.

To facilitate my research, I conducted a review of prior scholarship in order to delineate certain theoretical constructs that necessarily inform this study. This assisted me to point out opportunities for study where my research could make a contribution. The review of scholarship traces the literature applicable to this study with regard to writings on identity and power, with Michel Foucault's theories being fore-grounded; writings on gender studies (in specific gender binaries and gendered power relations); identity politics (in specific gender identity and performativity, as theorised by Judith Butler); and the work of Paulo Freire as a pedagogical base for DIE.

I continued to position my study in a broader context. In order to do this I outlined Life Orientation as learning area as part of the South African education system, which operated on principles of OBE. It was necessary to briefly define OBE and demarcate the principles of OBE applicable to this study. Furthermore, I briefly investigated the adolescent development phase and the associated search for identity to motivate the relation to my research topic and the potential to use DIE in the way that I aimed to do with my case study.

The final part of Chapter 1 comprised my research question, research objectives, and an explanation of my research approach. I explained that I chose a generic qualitative design, based in the qualitative research paradigm. My approach did not adhere to a specific qualitative methodology, but rather a combination of methodologies. My approach focused on critical research and participatory action research as methodologies because of the ideal ways in which it articulates with the work of Freire and the nature of DIE. The chapter employed elements of discourse analysis in the critical analysis of my case study. I continued to explain specific objectives for my case study with consideration of practical and ethical implications. Finally, I outlined the limitations of my study.

Chapter 2 was dedicated to an in-depth discussion on the theoretical framework that would underpin my case study. The first part focused on the work of Michael Foucault. I explained his theories on how identity is personally constructed as influenced by external meaning and then internalised by the individual. I continued to his extensive work on power. He criticises modes of social control that hold up hegemonic constructions of power, he sees power as relational instead of hierarchical and power influences the body (his work is this regard is important in the work of Butler). I also outlined certain feminist ideas on power in relation to Foucault that are applicable to this study and that resonates with the LO curriculum. The chapter continued to investigate writings on identity politics and gender binaries, moving towards the work of Judith Butler and her ideas on how identity is inscribed on the body.

Chapter 3 detailed my discussion on DIE, premising the work of Paulo Freire to inform the conceptual underpinnings of DIE. I defined and positioned DIE historically, before moving into my study of Freire's work as I've applied it to DIE in this study. In this part of the chapter I focused on his notions of education as a political act, critical consciousness, banking versus problem-posing education (demonstrating the parallels with DIE), dialogue and the role of the teacher (drawing the correlations between the OBE educator and the DIE facilitator), praxis

(with specific reference to how DIE achieves action-reflection through metaxis), and the co-construction of knowledge (relating to Heathcote and Foucault's notions on power). The chapter included a critique on DIE, moving from Hornbrook's critique towards the use of DIE in a South African context. Lastly, this chapter listed the specific DIE strategies and techniques that I employed in my case study.

In Chapter 4 I documented the lesson planning for my case study. Each learning session was dismantled according to an explanation of activities, pedagogical motivations for each activity and placed in the context of the DIE technique applicable. At the end of each learning session outline, I included my personal reflection on the session.

Chapter 5 contained my critical analysis of the case study. The analysis was structured according to learning sessions in order to correspond with the lesson planning in Chapter 4. I conducted a critical discourse analysis of the process, using reflective journal entries made by the learners, as well as recorded clips from the learning sessions, as texts.

In the following section, I outline my findings, as informed by Foucault and Butler in my analysis in chapter 5, according to the specific units of analysis. Thus, Chapter 6 presents the conclusions drawn from my case study and suggest possible future avenues for research.

6.2. CONCLUSIONS

This section will serve to delineate the conclusions drawn from my analysis in chapter 5, in relation to the research question. The following discussion will shed light on this investigation, and will include a summary of the information gathered through the case study, according the specific units of analysis, or discourse markers.

The aim of this study - to investigate the ways in which South African adolescents story and perform gender identity – is a question in two parts. The first part has to do with how adolescents story gender identity. In other words, how they construct and engage with narratives that centre around ideas on gender identity and what these constructions indicate in terms of their general understanding of these ideas. The second part of the research question has to do with the way that adolescents perform these constructions; how their engagement with the themes and narratives around gender identity become visible in the classroom. This part of the

question is addressed by examining the learners' responses according to the first unit of analysis, namely the thematic content of the DIE process. The second part of the question is addressed by examining the remaining units of analysis - verbal and non-verbal communication, and core images symbols and metaphors – in relation to the way that the learners engaged with the thematic content throughout the DIE process. These examinations formed an integrated part of the analysis in chapter 5. My purpose here is to outline the prominent themes that developed during the DIE process, followed by a summary in relation to the units of analysis.

There are several dominant themes that developed during the DIE process that indicate the way that the adolescents in this case study constructed, and engaged with, gender identity. These are: gender defined through biological differences, gender constructed within binaries, gender identity as categorized, power as a visible social construction, power and violence, power and financial control, and the role of the woman in a family setting.

Initially the learners defined gender mainly through biological differences. Within the group discussions and in the journal entries, this idea expanded and some learners argued that gender is also defined by the roles people adopt in society and in their family relationships, relating to the idea of performativity. Throughout the process there were learners that showed an awareness of the way that stereotypes influence the way that gender is defined and the associated social rewards and social punishments related to the 'correct' portrayal of gendered roles (stereotypes). This relates to the theme of gender as constructed through binaries. As we engaged with stereotypes within the narrative of the DIE process, the learners showed a need to transcend stereotypes and to find a way to share power in an attempt to equalize the power relations between genders, specifically in a family setting. A solution that the learners proposed was to swap gender roles in an attempt to equalize power relations, and to give women more power (Journal 0016, 0025). Learner 0025 stated "I would have changed it by making the stereotype and gender role completely opposite"; in an alternative family, mother and father's roles would be "swapped around". This, however, is problematic as it doesn't move beyond the gender binaries.

Within the theme of gender as categorized, several ideas came to light. Initially, learners showed an awareness of how gender exists within binary opposition and that certain gender identities, such as homosexuality, do not fit into the categories dictated by gender binaries. This theme developed as the idea of punishment came to light through the learners' responses. As they

engaged with this idea throughout the DIE process, they expressed the need for more categories in order to find a place for 'othered' identities to exist. In this sense, it seems that they posed the very idea of otherness as a solution to gender binaries.

The learners showed an awareness of how power is a visible social construction, by referring to the way that the media displays gender stereotypes within sets of power relations. Later in the process, some learners referred to the way that power is constructed in schools through stereotypes and (again) the idea of punishment. This leads to the theme of power and violence. In the initial DIE activities, the learners were prone to associate power with acts of oppressive violence and violence. They associated the idea of violence mainly with men as the holders of power within family relationships. At the end of the DIE process, a large portion of the learners argued for communication as a solution to power relations, and a solution to the idea of punishment.

Within a family setting, as was our dramatic narrative's main focus, a prominent theme that was explored is that power is associated with financial control. In reaction to the ideas from the textbook – challenging a traditional construction of men as breadwinners- learners argued that women also work. In terms of our narrative, they saw the fact that the father has all the financial control as a problem that negatively influenced the power roles in the family, and that constricted the possibilities for individual choices in terms of gender identity. The solution they posed was that both parents should work, sharing financial control, and thus sharing power. This idea also relates to the theme of the role of the woman in a family setting. Learners identified the woman's role in a nuclear family as submissive, nurturing and associated with motherhood. The posed the idea of financial independence as a solution to submission. The idea that money equals power is thus still prominent here. These solutions, however, indicate that they did not transcend the association between power and financial control.

The following part of this section serves to summarise the above thematic content in relation to the units of analysis. Before I embark on this summary, it is necessary to define the way in which I interpreted the units of analysis as to provide the reader with a contextual understanding. The thematic context involves the recurrent themes that the learners engaged with throughout the DIE process, as discussed above. Core images, symbols and metaphors refer to the images I used as part of the process as well as any images they might have drawn in their journal. In other words, it includes all of the visual stimuli applicable to the learners' responses to the thematic

context. It also includes any aspect of the process, roles and/or visual stimuli that has symbolic significance in relation to the thematic context and the narrative. Verbal communication comprises any significant language patterns or vocal expression that informed the way I interpreted the learners' responses. Non-verbal communication incorporates body language in terms of individual expression and as a reaction to others and/or the environment; as far as it influences the way I interpreted the learners' reactions and responses to the lessons. Table 5.1 serves to summarise my observations in the DIE process in relation to the units of analysis, or discourse markers.

Table 6.1: Observations in the DIE process in relation to the units of analysis, or discourse markers

	Thematic context	**Verbal communication**	**Non-verbal communication**	**Core images, symbols and metaphors**
Learning Session 1	Gender to refer to the biological differences between male and female. Gender as performative, defined according to the way an individual acts. Gender as constructed according to binaries. Power as a visible social construction. Power associated with financial control and held by men in a patriarchal society. The role of woman as mother and nurturer. Associating the role of men with violence.	"a separation just by physical differences" (Journal 0020) "how a person acts him or herself out and appearance" (Journal 0030) "…activity that is performed by the male or female. E.g. man-breadwinner; women-at home" (Journal 0019). "portray men to have more power than women" (Journal 0024). men "are out working for the money" (class discussion). "the mother, because she had the baby in her tummy" (class discussion) "Men run after violence because they	Throughout this learning session, learners' non-verbal communication were formal, reflecting rigid body language(s), interpreted as hesitant to explore ideas that are contrary to the traditional educational system that the learners are familiar with: students would stand or sit up straight, hands mostly at their sides or crossed in front of them. They would not gesture; at least not prominently, when expressing themselves.	Figures 5.1-5.9 served as symbolic representations to be analysed according to gender roles.

		cannot love or care".		
Learning Session 2	Associating power with violence. Power as represented through the body. Associating power with financial control. The role of woman as mother and nurturer.	"the play helped us to realise that power isn't within size" (Journal 0018) (learner in role) responded: "You had the kid so you have to".	At the beginning: shoulders were less stiff and others' weight shifted to one side as they relaxed. Learners made many still images depicting the role with higher power status, performing violent acts on the role with less power: For example, one learner kneeling, while the dominant role has a hand lifted to hit; the dominant learner holding the other learner's arm in an aggressive way. The way that learners engaged with different power status positions by placing themselves physically higher or lower accordingly: The lower power role would be kneeling, or lying down, with the dominant power role standing over them with an assertive stance: legs spread wide, or bent over in an image of intimidation.	Figures 5.10 and 5.11 served as iconic representations of patriarchal stereotypes, with colours identified by the learners as gender signifiers: blue: male and pink: female.
Learning Session 3	Stereotypes within patriarchal binaries. Also, again, an association with the male role with power and financial control.	"mom stays at home" "breadwinner" (class discussion) and "head of the house" (class discussion).	Erect body postures, sitting upright in chairs and hands crossed in front of bodies showed a sense of formality at the beginning of the class. Body languages became less rigid than in learning session one and two as the lesson progressed, interpreted as the learners becoming more comfortable with me as facilitator as well as with DIE activities.	In figures 5.10 and 511, colours as gender signifier, as in learning session one. The roles of Alex's father parents as symbolic perpetuations of patriarchal stereotypes.

Learning Session 4	Stereotypes within patriarchal binaries.	"the breadwinner and head of the home, while the woman must stay at home, cook, clean and look after the kiddies"	Informal and excited at the beginning of the learning session: leaning back in chairs, relaxed core(s), arms informally crossed on laps or on desks, relaxed limbs and heads titling when I stared speaking. Tense and nervous when having to perform in front of each other – fidgeting and moving, eventually becoming more confident: relaxing as they started interacting with each other.	Figures 5.10 and 5.11.
	Associating the role of male with power.	"the man is seen as having power"		
	Stereotypes as dictating identities through categorizing.	"you are categorised in a certain way" (Journal 0022)		
Learning Session 5	Homosexuality and the idea of otherness, or of not conforming to the stereotypical norm.	"do not fit into the criteria"; "does not feel accepted because he doesn't fit in"; "all of the pressure from his father … also that he might be gay"	Confident body postures throughout the learning session, demonstrating positive development in relation to learning sessions one and two: relaxed shoulders, moving assertively and without hesitation. A few learners, however, crossed their arms over their chests, creating the impression of being defensive.	
	Stereotypes as performative.	"the stereotypes being displayed at school every day" (Journal 0016).		
	A need to transcend the gender stereotypes.	"I promised myself to break away from every stereotype"		
Learning Session 6	Associating power with violence.	"...let me be gay if I want to and not get into a physical fight" (Journal 0030); "By hitting me he brought my self-esteem lower than it was" (Journal 0027)	Again uninhibited body language(s) interpreted as the learners embracing the opportunity to express and explore through role play and narrative. Less rigid than all the previous sessions, displaying relaxed shoulders and informal stances: such as sinking all the weight into the hip, and leaning against desks. They did not cross their arms or legs, leaving their bodies open and relaxed, and	Figure 12. The role of Alex's boyfriend becomes a symbol of alternative identities and lifestyles, outside of the gender binaries.
	Associating power with the role of male.	"my dad has most of the power in our family" (Journal 0029); "My dad is the boss in my family: (Journal 0021).		
	The idea of punishment.	"ashamed because I can see he isn't proud		

		of me" (Journal 0025); and "I feel like I've been a disgrace to my family" (Journal 0028). "My dad did not have to hit me. He could have tried to calm down and sort everything out..."(Journal 0026). "The mother and father could have shared power"	non-defensive. They smiled and laughed when expressing themselves. Thus, the DIE activities are no longer foreign, but a positive space.	
	A need to transcend the idea of violence and punishment. A need for power to be shared, thus transcending the patriarchal stereotype.			
Learning Session 7	Role of female as submissive. Associating power with financial control.	She has no power; "dad overpowers her"; "no communication" (Journal 0018); "her role is set out for her"; wants "have a bit more authority" (Journal 0014); "He is the working one"; "maybe she is scared" that he is going to "kick her out"; he is her financial security" (Class discussions)	Very casual and relaxed body language(s): lower energy apparent in their slouched body languages, slow movements and languid gestures when speaking.	Figure 5.11. The role of the mother as symbolic of the role of woman in a patriarchal context.
Learning Session 8	Performing a stereotype to avoid performing a stereotype. Idea of financial independence. Associating power with violence.	"Are you doing art because you like art, or because, stereotypically, gay guys do art?" (Class discussion). "How are you going to sustain a steady income if you study art?"; "How are you going to make money?" (Learners in role as father). "Do you want me to hit you again?" (learners in role as father).	Upright and alert body postures at the beginning of the session with fast, staccato gestures when speaking. A clear shift when they step into role(s) during the forum simulation from relaxed excitement to nervous tension: arms moving close to bodies and a lot of legs crossed.	Props to symbolise the roles of Alex and his parents. Money becoming a metaphor for power and the illusion of freedom. Alex's father as a symbol of gender binaries within hegemonic masculinity and the character of Alex as symbolic of otherness.

| Learning Session 9 | Idea of punishment for not conforming to the stereotypical norm.

Idea of otherness as a solution to binaries.

A need for power to be shared, thus transcending the patriarchal stereotype. | "They feel unwanted" (Class discussions).

"They should make their own group" (Class discussions).

"Dad and mom would both work, meaning the money would come equally; they would be equal" | Body languages and attitudes relaxed and casual, a complete shift from the formal rigidity in the first learning session. In the first session I observed sense of formality in the way that learners stood erect, keeping their gestures small and putting their hands up and waiting for my permission before speaking.
In this lesson I observed that they spoke freely (yet respectfully listening to each other and not interrupting one another. When speaking, they would use expressive hand gestures and shake or nod their head when agreeing or disagreeing with one another. | Financial control as a metaphor for power in the family setting. |

6.3 FINAL THOUGHTS AND POSSIBILITIES FOR FUTURE RESEARCH

I have analysed each learning session of this case study and provided the reader with my personal critical readings of the learners' responses in relation to the theoretical framework for this study. Following are my concluding thoughts on the case study and my analysis.

The learners involved in my case study actively participated in the DIE activities, and engaged in critical dialogue surrounding the topics of the learning sessions. At the beginning of the process I observed that many of the learners construct gender identity according to a traditional patriarchal system. I aimed to challenge their perceptions, using DIE techniques such as improvisation, role play and questioning in the context of a narrative frame.

For some of these learners, it seems as though a path has been cleared towards new understanding, but to truly achieve new understanding and changing ideas about ideologies that have been indoctrinated since childhood, a more intense intervention is necessary. Applied

Drama in a school setting might not be the ideal place for this because the intervention itself is subject to prescribed roles and power relations.

For this DIE process, I would have preferred to have longer learning sessions, in order to have more time to allow a sense intensity to develop around the themes addressed in each session. Alternatively, perhaps I could have overcome the limitations that I was confronted with in a better way. That being said, I felt positive about the process as it was and I felt that I dealt with the obstacles and limitations to my study in the best way that I could at the time. The learners made valuable contributions and I was able to interpret it according to my research aims.

As mentioned in the introduction, this study was limited to a specific environment with specific cultural implications. I could only address the research question in the context of this specific case study. I did not make assumptions about the adolescent experience in terms of the wide spectrum of cultures in South Africa. It would be interesting to see future research of a similar kind with different sampling groups.

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ADDENDUM A

P.O.Box 441
Melkbosstrand
7437
Tel: 021 553 1530
Fax: 021 553 0610
info@melkbosprivate.co.za
www.melkbosprivate.co.za

Posbus 441
Melkbosstrand
7437
Tel: 021 553 1530
Faks: 021 553 0610
info@melkbosprivate.co.za
www.melkbosprivaat.co.za

MELKBOSSTRAND
PRIVATE SCHOOL / PRIVAATSKOOL

2 March 2011

To whom it may concern

Melkbosstrand Private School hereby grants permission for Laetitia Bateman (neé Van Wyk) to conduct the research case study for her Masters dissertation at our school in 2011.

We are aware of the scope of the research and will grant her permission to use 8 Life Orientation sessions with grade ten learners for a drama-in-education process focussed on exploring the ways in which adolescents construct and perform gender identity in relation to gendered power dynamics and gender binaries with reference to the Life Orientation curriculum.

We understand that the drama-in-education methodology is a *teaching methodology* and should not pose harm to research participants. However, at Ms Bateman's request, the school will make the school counsellor available should any need arise for learners to receive counselling.

Signed:

Mrs S MacIntyre (counsellor and L.O. teacher)   Mr D Malan (School Principal)

Mr Jordaan (Rector)

ADDENDUM B

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

10 October 2011

Dear (name of participant)...

ASSENT FORM FOR PARTICIPATION IN A RESEARCH STUDY: *Performing gender: using drama-in-education to explore gender identity in the Grade 10 Life Orientation curriculum.*

You are invited to participate in a research study conducted by Laetitia Bateman (nee Van Wyk) under the supervision of Prof. Marié-Heleen Coetzee of the Drama Department at the University of Pretoria.

This study has been accepted by your school (Melkbos Private School).

Description of the research:
This study will implement a drama-in-education programme in the context of the Life Orientation curriculum in order to explore the way that adolescents construct gender identity.

Confidentiality and anonymity:
All information that you give me will remain confidential. Your identity will not be revealed as codes for identification (not your name) will be used for the interviews and your journals when discussing the outcomes of the tests or observations.

Your contribution is extremely important to ensure the success of the research study. Your participation in this research study is, however, voluntary. You are in no way obliged to participate. It is your own free choice to participate, as long as you have the permission of your parent(s) or guardian(s). You will not be penalised in any way should you or your parent(s) or guardian(s) decide to withdraw. You can withdraw at any stage without negative consequences.

Your contribution is extremely important to ensure the success of the research study. Your

participation in this research study is, however, voluntary. You will not be penalised in any way should you or your parents decide to withdraw.

Participation implies the following:

If you consent to participate in this research study, you will be asked to attend a series of six hour long lessons during your Life Orientation class times. I, Laetitia Bateman, will be your facilitator and will guide you through the drama-in-education process. I will explain all aspects clearly.

During this study you will be asked to:

Participate in a series of 10 drama-in-education lessons during Life Orientation classes.

Participate in a focus group discussion in the first lesson.

Write a journal entry about you experience after each lesson. Your name will not appear in the journal as it will be coded in order to protect your privacy. The journal has to be handed in to me after each lesson.

You will still be able to partake in classes even if you do not wish to take part in the research. The only difference is that I will not use your responses or journals in my research.

Potential risks:

You will not be engaged in any harmful psychological, emotional or physical activities. As in any educational situation, I will contact the school counsellor should any incident occur which could lead to the need for help in any form. You can also go to the counsellor if you feel the need to do so.

Potential benefits:

There are no direct benefits for you, but you may experience enhanced learning opportunities.

Data storage:

In accordance with UP regulations, data will be stored in the archive of the Drama Building, Room 2-16 at the University of Pretoria for a period of 15 years. I will ask your permission if any person wants to use the data in storage again for further research.

Contact information:

If you or your parents / guardians have any questions or concerns about this study or if any

problems arise during the research process, please contact:

Prof. M-H Coetzee

HoD Drama Department

University of Pretoria

Tel: +27 12 4202558

Fax: +27 12 3625281

Drama Building Room 2-2
or
The facilitator / researcher:

Mrs. Laetitia Bateman

071 676 3395

tish.bateman@gmail.com

Please hand the completed consent form in at our first meeting. No participant will be allowed to participate without the written consent of their parents and themselves.

Yours faithfully

_____

Laetitia Bateman

ASSENT FORM FOR PARTICIPATION IN THE RESEARCH STUDY: *Performing gender: using drama-in-education to explore gender identity in the Grade 10 Life Orientation curriculum.*

This assent form is addressed at the participant of the research study

I …..(full names and surname) have read this consent letter and I voluntarily give my consent to participate in this study. I also give my consent that the information provided by me in the questionnaire and journal may be used for research purposes, provided that the questionnaire and the journal will be coded in order to protect my privacy.

Participant's full names..

Participant's identity number...Participants' age............................

Participant' s signature..

Signed at …...................................... on the …..... day of …................. 2011

…...

..

ADDENDUM C

10 October 2011

Dear (name of parent/guardian)...

CONSENT FORM FOR PARTICIPATION IN A RESEARCH STUDY AND QUESTIONNAIRE: *Performing gender: using drama-in-education to explore gender identity in the Grade 10 Life Orientation curriculum.*

Your child is invited to participate in a research study conducted by Laetitia Bateman (nee Van Wyk) under the supervision of Prof. Marié-Heleen Coetzee of the Drama Department at the University of Pretoria.

This study has been accepted by your school (Melkbos Private School).

Description of the research:

This study will implement a drama-in-education programme in the context of the Life Orientation curriculum in order to explore the way that adolescents construct gender identity.

Confidentiality and anonymity:

All information that your child gives me will remain confidential. His/her identity will not be revealed as codes for identification will be used for the interviews and journals when discussing the outcomes of the tests or observations.

Your child's contribution is extremely important to ensure the success of the research study. Participation in this research study is, however, voluntary. Your child is in no way obliged to participate. It is his/her own free choice to participate, as long as he/she has your permission. Learners will not be penalised in any way should they or their parents decide to withdraw. Your child can withdraw at any stage without negative consequences.

Participation implies the following:

If you and your child consent to participate in this research study, your child (the learner) will be asked to attend a series of 10 35 minute long lessons during the Life Orientation class times. I, Laetitia Bateman, will facilitate and guide the learners through the drama-in-education process. I will explain all aspects clearly.

During this study learners will be asked to:

Participate in a series of 10 drama-in-education lessons during Life Orientation classes.

Participate in a focus group discussion in the first lesson.

Write a journal entry about you experience after each lesson. Your name will not appear in the journal as it will be coded in order to protect your privacy. The journal has to be handed in to me after each lesson.

Your child will still be able to partake in classes even if he/she does not wish to take part in the research. The only difference is that I will not use those responses or journals in my research.

Potential risks:

The learner will not be engaged in any harmful psychological, emotional or physical activities. As in any educational situation, the facilitator will be able to contact the school counsellor

should any incident occur which could lead to the need for help in any form.

Potential benefits:

There are no direct benefits for the learner, but the learner may experience enhanced learning opportunities.

Data storage

In accordance with UP regulations, data will be stored in the archive of the Drama Building, Room 2-16 at the University of Pretoria for a period of 15 years. Your permission will be requested should any person want to use the data in storage again for further research.

Contact information:

If you have any questions or concerns about this study or if any problems arise during the research process, please contact:

Prof. M-H Coetzee

HoD Drama Department

University of Pretoria

Tel: +27 12 4202558

Fax: +27 12 3625281

Drama Building Room 2-2

or

The facilitator / researcher:

Mrs. Laetitia Bateman

071 676 3395

tish.bateman@gmail.com

Please hand the completed consent form in at our first meeting. No participant will be allowed to participate without the written consent of their parents and themselves.

Yours faithfully

_____

Laetitia Bateman

This consent form is addressed at the parents or guardian of the participant of the research study. The parent or guardian of the participant has to give his/her/their consent that their child may participate in this study.

Consent – Parent of participant or guardian of participant

I, …..(full names and surname) have read this consent letter and I voluntarily give my consent to …...
(child's name) to participate in this study. I also give my consent that the information provided by him/her in the interviews and journal may be utilised for research purposes. I understand that the interviews and journal will be coded in order to protect his/her privacy. I understand that the researcher will only be responsible for the learner for the duration of the six Life Orientation class times in which the study will take place. I/my child will take responsibility for his/her safety and transport after the completion of each session.

Parent's or guardian's full names..
Parent's or guardian's signature..
Signed at …....................................... on the …...... day of the …...................month 2011.