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THE USE OF UBUBELE PERSONA DOLLS IN AN EMOTIONAL LITERACY PROGRAMME WITH PRE-SCHOOL CHILDREN

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WitsETD

A research report submitted to the Faculty of Arts, University of the Witwatersrand, Johannesburg, in partial fulfilment of the requirements for the degree of Master of Education (Educational Psychology)

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Dean, for his continuous love, support, guidance and most of all his patience

My family and friends, too many to mention by name, for keeping me grounded and believing in me

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DECLARATION

I declare that this dissertation is my own, unaided work. It is being submitted in partial fulfilment of the requirements for the degree of Masters of Education (Educational Psychology) at the University of the Witwatersrand, Johannesburg. It has not been submitted for any degree or examination at any other university.

_____

L. Buchanan
(Name of candidate)

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ABSTRACT

Ububele is a resource and training centre located in the greater Alexandra Township of Johannesburg. One of Ububele's projects, the Ububele Persona Doll project, is a programme that is aimed at developing emotional literacy in pre-school children using a life-size handmade doll in a group setting. This research has sought to explore the use of the Ububele Persona Dolls. The sample consisted of eighteen Grade R children at the Ububele Therapeutic Nursery School and their teacher. They were video recorded during six regular Ububele Persona Doll sessions.

The use of the dolls in developing emotional literacy in pre-school children, as well as their potential for use in group therapy was assessed in three different stages. Firstly, the presence of emotional material in the form of emotional adjectives was assessed. The teacher's response patterns and level of empathy, as well as the effectiveness of the responses in terms of the goals of emotional literacy development were analysed. Lastly, the transcripts were examined for the presence of material, with regard to thematic content that could be used in group therapy.

The presence of emotional adjectives suggested that there was useful emotional material present, although the material was mainly brought up by the teacher and the range of the material was limited. The teacher's responses were most frequently informative, didactive or directive responses and questioning responses. However, she did make use of paraphrases and restatements, reflections and verbal encouragers to a lesser degree. With regards to the empathic levels of the responses, most of the responses involved exact replications of what was said by the child and no empathic responses requiring an understanding of human behaviour were given. The goals of emotional literacy training were all being achieved within the sessions. A number of themes, including physical discipline, abuse and neglect, broken or non-nuclear families, and death and dying, emerged. These themes could be concentrated on by a group facilitator.

Key words: persona dolls, emotional literacy, emotional intelligence, group therapy, pre-school children

WitsETD

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION…….. 9

CHAPTER 2: LITERATURE REVIEW……..…….…… 11

2.1 Emotional Intelligence and Emotional Literacy…….. 11
2.1.1 The Concepts of Emotional Intelligence and Emotional Literacy……. 11
2.1.2 Emotional Literacy in a School Setting…… 15
2.1.3 The Benefits of Emotional Intelligence and Literacy……. 17
2.1.4 Barriers to Developing a Science of Emotional Intelligence…… 19

2.2 Background and Description of Persona Dolls…….. 20

2.3 Alexandra Township, Ububele and Ububele Persona Dolls ……... 22

2.4 Existing Structured Emotional Literacy Programmes…… 24
2.4.1 The Dinosaur Curriculum…….. 24
2.4.2 'I CAN' model…….. 26
2.4.3 The Children's Social Behavior Project…….. 27
2.4.4 The Nurturing Programme…… 28
2.4.5 Takalani Sesame HIV and AIDS curriculum…….. 29

CHAPTER 3: RESEARCH METHOD…… 31

3.1 Introduction…….. 31

3.2 Research Questions……... 31

3.3 The Sample…… 32

3.4 Research Design…… 34

WITSETD

3.5 Research Methodology…….. 35
3.5.1 Data Gathering…… 35
3.5.2 Data…….. 37
3.5.3 Data Analysis…….. 38

3.6 Ethical Considerations……... 40

CHAPTER 4: THEMATIC CONTENT ANALYSIS & DISCUSSION…… 42

4.1 Introduction…….. 42

4.2 Presence of Emotional Material…….. 42

4.3 Responses of the Teacher…… 50
4.3.1 Types of Responses…….. 51
4.3.1.1 Questions…… 52
4.3.1.2 Encouraging Phrases…… 57
4.3.1.3 Restatements and Paraphrases……... 58
4.3.1.4 Reflections…….. 60
4.3.1.5 Other Responses……... 62
4.3.2 Level of Empathy of Response…… 65

4.4 Attainment of the Goals of Emotional Literacy……... 72
4.4.1. Knowing Your Feelings…… 72
4.4.2 The Presence of Empathy…… 75
4.4.3 Learning to Manage Emotions…… 76
4.4.4 Learning to Recognise Mistakes and Rectify Them…… 77
4.4.5 An Ability for Emotional Interactivity…… 78

4.5 Presence of Material for Group Therapy…… 79
4.5.1 Physical Discipline, Abuse and Neglect…… 79
4.5.2 Broken Families…… 80
4.5.3 Death and Dying…… 82

WISETD

CHAPTER 5: CONCLUSION…….. 84

5.1 Limitations of the Current Study……... 84

5.2 Suggestions for Further Research……... 84

5.3 Suggestions for Implementation……. 85

5.4 Conclusion…….. 86

REFERENCE LIST……... 89

APPENDICES…… 94

APPENDIX A: Teacher consent form (Participation)……. 94

APPENDIX B: Teacher consent form (Video Recording)…….. 95

APPENDIX C: Guardian consent form (Participation)…… 96

APPENDIX D: Guardian consent form (Video Recording)……. 97

APPENDIX E: Minor assent form…… 98

TRANSCRIPTIONS…….. 99

Session A…….. 99

Session B……..106

Session C……..110

Session D……..117

Session E……..127

Session F……..134

WitsETD

LIST OF TABLES

TABLE 3.3.1: Demographics of Sample…… 32
TABLE 3.3.2: Persona Doll Training Curriculum……33
TABLE 4.2.1: Emotional Adjectives ……49
TABLE 4.3.1: Frequency of Categories of Response Types……51
TABLE 4.3.2: Empathic Communication Scale……...66

LIST OF FIGURES

FIGURE 4.2.1: Frequency of Emotional Adjectives in Session A ……43
FIGURE 4.2.2: Frequency of Emotional Adjectives in Session B……...43
FIGURE 4.2.3: Frequency of Emotional Adjectives in Session C……...44
FIGURE 4.2.4: Frequency of Emotional Adjectives in Session D……...44
FIGURE 4.2.5: Frequency of Emotional Adjectives in Session E ……..45
FIGURE 4.2.6: Frequency of Emotional Adjectives in Session F……...45
FIGURE 4.2.6: Frequency of Emotional Adjectives in all Six Sessions……47
FIGURE 4.2.7: Combined Frequency of Emotional Adjectives for Teacher and the Class for all Six Sessions……48

WitsETD

CHAPTER 1

INTRODUCTION TO STUDY

'Children are the most vulnerable citizens in any society and the greatest of our treasures'

- Nelson Mandela, Nobel Peace Prize Ceremony, 1993

(Crys-Williams, 1997, p. 17)

South African children have been, and are still, living in an intensely stressful environment. In addition to the universal and expected emotional difficulties of present day life, South Africa has a past filled with abuse and deprivation on many levels. The children of South Africa have to cope with transformation, high levels of crime and violence, a breakdown in family life, an HIV/Aids epidemic of catastrophic proportions which will leave millions of orphans and vulnerable children who will need to come to terms with their trauma, as well as a need to address socio-economic and educational conditions with limited resources.

Early life experiences are seen as vitally important in determining the nature of an individual's internal representations, personality, and behaviour (Hinshelwood, 1989). By applying interventions to children at a young age, one may be able to prevent negative behavioural patterns from developing. According to the Alexandra Renewal Project's benchmark survey (ARP, 2005), 8.8% of the township's population, or 29, 584 children, in Alexandra are between the ages of two and six years. The high levels of stress and inadequate number of psychological health services available in Alexandra have resulted in a community that is in dire need of psychological input.

Ububele is a non-government institution, situated in Alexandra township, that is seeking to empower the community. Of the children in Alexandra, 90.5% are currently in some form of nursery school or day care (ARP, 2005). Anna Freud (1949) noted that the function of a nursery school is to compensate for

WitsETD

any gaps left in the parental care, irrespective of whether these omissions are in the areas of physical nature, affectionate support or mental stimulation. Ububele saw the nursery school environment as an ideal opportunity to reach children at this vital stage in their lives.

For children to be able to convert perplexing and often frightening emotions into words makes those emotions more manageable. Emotional literacy helps people, including children, to explore, understand and articulate feelings (Steiner, 2002).

Ububele started the Ububele Persona Doll project with the aim of changing the face of emotional intervention in South Africa. A life-size rag doll, with a name and persona, is taken by the teacher into the classroom and used to initiate discussion by the children. The project's goal is to empower nursery school teachers in dealing with the development of emotional literacy in the children who they are teaching. In addition, Ububele believes that it could be a useful tool in group therapy with children.

The Ububele Persona Doll project is relatively new and the project is still in a process of continual reassessment and development. In addition, the effectiveness of the project has never been researched. The objective of this study is to provide Ububele with objective information as to whether the use of the dolls is an effective way to help nursery school teachers to develop the emotional literacy of their children.

It is hypothesised that using Ububele Persona Dolls assists in eliciting emotional material that could be used to develop the children's emotional literacy. It is further hypothesised that the trained nursery school teacher can respond appropriately to the material of the children and can use the material for the purposes of emotional literacy development. It is finally hypothesised that the nursery school teacher will overlook material that could be used by a psychologically trained facilitator for the purposes of group therapy.

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CHAPTER 2

LITERATURE REVIEW

Although the fields of emotional intelligence and literacy are relatively new, Ububele saw the concepts as vital in the emotional development of children. Especially in pre-school, the focus of the curriculum lies mainly on cognitive development. By implementing an emotional literacy programme in the three pre-school years, Ububele hoped that teachers would provide the children with an advantageous start to life.

2.1 Emotional Intelligence and Emotional Literacy

2.1.1 The Concepts of Emotional Intelligence and Emotional Literacy

The theory of Multiple Intelligences was introduced by Howard Gardner in 1983. He identified the following intelligences: linguistic, logical-mathematical, musical, bodily-kinaesthetic and personal intelligence (Gardner, 1983). Personal intelligence included experiencing and admitting your feelings, being able to control them, motivating yourself, and establishing and maintaining social relationships. Therefore, Gardner's concept of personal intelligence included emotional intelligence and paved the way for further theories of Emotional Intelligence (EI).

There is great diversity of definitions and theories of EI and different constructs may exist under the same name of emotional intelligence (Zeidner, Matthews, Roberts & MacCann, 2003). It is possible to classify EI theories into two basic types, EI as a mental ability and mixed models, where EI consists of both cognitive abilities and aspects of personality and motivation that facilitate the application of abilities for handling of emotions in life (Zeidner, Matthews, Roberts & MacCann, 2003).

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Two examples of mixed models were Reuven Bar-On's theory of EQ and Daniel Goleman's theory of EI (Zeidner, Matthews, Roberts & MacCann, 2003).

The term "EQ" (Emotional Quotient) was coined in 1985 by Dr Reuven Bar-On to describe his approach to evaluating general intelligence (Matthews, Zeidner & Roberts, 2004). He proposed that EQ was "an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (Bar-On, 1997, p. 14). EQ therefore reflected the individual's ability to deal successfully with other people and with personal feelings. Bar-On constructed the BarOn Emotional Quotient Inventory (EQ-i), which was the first scientifically developed and validated measure of EI. The test covered five areas, each of which was measured by various subcomponents. Intrapersonal intelligence was composed of emotional self-awareness, assertiveness, self-regard, self-actualisation and independence. Interpersonal intelligence comprised empathy, interpersonal relationship and social responsibility. Adaptability was divided into problem solving, reality testing and flexibility. Stress management was composed of stress tolerance and impulse control. Lastly, general mood comprised of happiness and optimism (Matthews, Zeidner & Roberts, 2004).

Goleman (1998) was responsible for bringing the concept of EI into the mainstream. He outlined five essential dimensions of EI, each consisting of three or more emotional competencies, namely self-awareness, self-regulation, motivation, empathy and social skills (Goleman, 1998).

Goleman (1995) opined that IQ contributed to about 20% of an individual's success in life, with other forces contributing to the rest. He argued that unlike the construct of IQ, EI can be taught and improved upon in children. Goleman (1995) proposed that emotionally intelligent people are more likely to succeed in everything they undertake. He later suggested that the competencies associated with EI related to four domains. Two aspects of self-competence namely, self-awareness and self-management, and two

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aspects of competence with others namely, social awareness and relationship management (Goleman, 1995). Matthews, Zeidner & Roberts (2004) were of the opinion that Goleman's conceptualisation of EI and its biological and psychological roots was of interest mainly as a source of ideas, and alleged that the theory appeared to be too open-ended and loosely specified to constitute a sound scientific theory.

Ability models contend that EI is a form of intelligence and, as such, should be measured by objective, performance-based scales (Zeidner, Matthews, Roberts & MacCann, 2003). The most scientifically rigorous model of EI was developed by Mayer, Salovey and Caruso (Zeidner, Matthews, Roberts & MacCann, 2003), who focused upon the concept of an intelligence that processed and gained benefit from emotions. Mayer, Salovey and Caruso (2000) viewed EI as consisting of four main branches. Emotional perception/ identification involved perceiving and encoding information from the emotional system. Emotional facilitation of thought involved processing emotions further in order to improve cognitive processes with the aim of solving problems. Emotional understanding involved the cognitive processing of emotion. Lastly, emotion management concerned the control and regulation of emotions in the self and others (Mayer, Salovey & Caruso, 2000).

Therefore, the emotionally intelligent person was viewed as possessing the ability to identify, utilise, understand and regulate emotions (http://www.unh.edu/emotional_intelligence). The four branches were arranged from the areas most specifically related to emotions (perceiving emotions) to the areas most general to personality (managing emotions). Within each branch, skills were identified that develop in childhood and skills that await greater maturity.

Park (1999) indicated that there was some confusion as to whether emotional intelligence and emotional literacy were the same thing and, if they were, which was the preferred term. He opined that his perusal of the text revealed no obvious distinction in the way that these terms were defined, and that both Goleman, a proponent of emotional intelligence, and Steiner, a proponent of

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emotional literacy, emphasised the same aspects in their respective theories (Park, 1999).

According to Mayer and Salovey, the first branch of EI was the capacity to perceive and express feelings and that without this EI cannot begin (Matthews, Zeidner & Roberts, 2004). Hein referred to this first branch of EI as emotional literacy and was of the opinion that it was one of the first steps in developing EI (Hein, 1996).

Hein (2006) opined that the first step in developing emotional literacy was to start using simple, three word sentences incorporating emotional adjectives, such as 'I feel sad', 'I feel motivated' and 'I feel appreciated.' He proposed that this step of identifying the feeling by name is essential to a high development of one's innate emotional processing abilities.

Steiner (2002) added to Hein's definition when he defined being emotionally literate as meaning that a person knows what emotions they and others have, how strong the emotions are and what caused them. If a person is emotionally literate, they know how to manage their emotions as they have an understanding of them.

Steiner (2002) identified five main skills at the centre of emotional literacy training.

1. The first skill as proposed by Steiner (2002) was to know your own feelings. This incorporated identification of the emotion, the emotion's cause and strength and the extent of the affect of the feelings on yourself and those around you. Hein (2006) indicated that by naming a feeling, one can begin to feel the feeling. He added that identifying the feeling by name is essential to a high development of one's innate emotional processing abilities. Hein reported that some words used to describe emotions express a feeling, as well as the intensity of the feeling. An accurate capturing of the intensity of an emotion is critical to judging the message sent by our emotions.

WiSETD

2. The second skill identified by Steiner (2002) was the presence of empathy. This included the ability to recognise the feelings of other people, to understand why others feel the way they do and identification with other people's situation or motives.
3. The third skill was learning to manage emotions (Steiner, 2002). This implied control of emotions, knowing when and how emotional expression or the lack of it affects other people and how to express both positive and negative emotions.
4. Another skill involved was learning to recognise what we have done wrong and fix it (Steiner, 2002). This involves taking responsibility, asking for forgiveness and making amends.
5. Lastly, Steiner reported (2006) that one needs to develop an ability for emotional interactivity. This means the ability to tune in to the feelings of other people, sense their emotional states and to know how to interact with them effectively.

Steiner's more comprehensive definition of emotional literacy, as well as the skills that he identified (Steiner, 2002), will be used for the purposes of this research.

2.1.2 Emotional Literacy in a School Setting

Hein (1996) believed that in the first few months of our lives, our self-concept begins to take form. Initially, all feelings come from the family environment but as we venture out into the world, they come from the school and social environment. As our self-esteem is being developed, our level of emotional literacy also takes shape.

If children are to be ready to learn they must have the "underlying security and emotional foundations for that learning, and for the later social and emotional tasks necessary for success and satisfaction in life" (Hyson, 2006, p. 28).

The school environment is critical to both our emotional development and our self-esteem (Hein, 1996). In general, whatever characteristics a child brings

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from home are reinforced at school. For example, if a child was intelligent, confident and friendly, teachers and other children would be likely to further improve the positive self-image. In contrast, if a child was angry or insecure and a poor academic performer, children and teachers may label and ostracize the child, resulting in feelings of inferiority and rejection.

Hein (1996) observed that children from troubled homes were the most likely to display early signs of low EI such as emotional, academic, behavioural and social problems. As such, childhood environments made a huge difference to an individual's early emotional states, EI and self-esteem.

One of the steps in developing emotionally healthy and emotionally intelligent children is to adopt a strategic curriculum that ensures specific characteristics are addressed in systematic, programmatic ways. Emotionally intelligent behaviours must be overtly taught, modelled and practiced in schools (Jerome, 2006).

According to De Klerk and Le Roux (2003), the most important variable in creating an emotionally intelligent classroom was the teacher's level of EI. The childhood teacher is in the unique position to be a powerful nurturer of the social emotional development of young children (Kremenitzer, 2005). As children grow, they master different developmental stages and each stage provides building blocks for emotional health and emotional literacy (Brazelton & Greenspan, 2006). It is important that teachers provide nurturing, empathetic interactions to enable children to cope with certain experiences at each developmental stage.

In turn, the most important variable in the teacher's EI is how their own emotions, especially their negative emotions, are dealt with (De Klerk and Le Roux, 2003). The teacher needs to experience the process personally and must believe in the value of the new knowledge and skills of emotional literacy that is going to be passed onto the children in the class. De Klerk and Le Roux (2003) concluded that a teacher served as a model to the children with

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regard to essential skills, including the acceptance of feelings and ways of coping with them.

Steiner (2002) noted that EI had become a subject matter in schools, where thousands of devoted teachers were applying one or more of the scores of EI teaching aids developed by a multitude of companies. Steiner (2002) opined that what was being taught was unquestionably beneficial. Matthews, Zeidner and Roberts (2004) went further, indicating that EI provides the medium by which educational reform could and finally would reach its full potential.

2.1.3 The Benefits of Emotional Intelligence and Literacy

Many benefits of developing the EI and emotional literacy of children have been identified by various theorists and researchers. Steiner (2002) proposed that emotional literacy training helped to develop empathy and assisted a person in learning to take responsibility for the influence of personal emotions on other people. Steiner was of the opinion (2002) that in this way a person could become better at everything they did with others, from parenting to working. McAdam (2001) also indicated that there was evidence to suggest that those who are emotionally literate are at an advantage in every aspect of life.

Research studies that were carried out in New Haven in America (Social Competence Programmes in the 1990s) showed that a curriculum of emotional awareness resulted in social and educational advantages, lower exclusion rates and that the self-awareness and peer relationships of the students improved (Lee & Wright, 2001).

Teaching emotional literacy and EI has a long-term effect on achievement, both at school and in the years that follow (Elias, Gara, Schuyler, Brandon-Muller & Sayette, 1991). Van Tassel-Baska (2006) opined that emotion drives and directs cognition, not the other way around. Thus, if her perspective is accepted, if children are to perform at high levels cognitively, then they need to have the skills to use emotion in productive ways. De Klerk and Le Roux

WitsETD

(2003) agreed that when EI programmes were presented to children, their academic and school performance improved. They were of the opinion that improved EI helped children to use their cognitive abilities more efficiently. Finnegan (1998) was of the opinion that the abilities that underlie EI could lead to achievement at school and competency in the workplace and society.

In addition, De Klerk and Le Roux (2003) contended that improved EI would lead to a child having better physical health. They proposed that this was because intense emotions, such as stress, could lower a child's immunity levels and leave them more vulnerable to illness. Hein (2006) concurred that laughter strengthened the immune system and stress, fear and worry weakened it. Therefore, by decreasing stress and anxiety and increasing laughter and happiness, De Klerk and Le Roux (2003) and Hein (2006) believed that one could have an influence on a child's immune system.

De Klerk and Le Roux (2003) were of the standing that EI programmes seemed to assist children to better fulfil their social roles in life, becoming better friends, students and sons or daughters. They pointed out that these programmes assisted the children in becoming more empathic, developing the ability to listen and seeing things from another person's perspective. They proposed that increased empathy helped children to get along better with their peers and lead to decreased behavioural problems and acts of violence (De Klerk & Le Roux, 2003). They added that the children also became more responsive to their parent and teacher's requests, which resulted in fewer points of conflict.

Children who had the skills associated with a high emotional intelligence experienced more positive feelings and fewer negative feelings (De Klerk & Le Roux, 2003). De Klerk and Le Roux (2003) reported that as a result, the children experienced improved self-worth and acceptance and were more able to understand and accept themselves as unique and valuable people. In addition, the children displayed better resistance towards violence, sexual events, alcohol, drugs, suicide and other negative experiences and temptations (De Klerk & Le Roux, 2003).

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2.1.4 Barriers to Developing a Science of Emotional Intelligence

The concept of emotional intelligence caught the imagination of the general public, the commercial world and the scientific community (Matthews, Zeidner & Roberts, 2004). The supposed malleability of EI had considerable appeal to individuals dealing with personal and social problems, as well as to essentially adjusted people who felt that their lives would benefit from increased understanding of their own emotions and those of other people.

Emotional intelligence was a relatively new and growing area of behavioural investigation (Matthews, Zeidner & Roberts, 2004). It is important to acknowledge that there existed issues within the theories that could impede scientific progress.

Theorists disagreed on the conceptualisation of what EI meant (Matthews, Zeidner & Roberts, 2004). On the one side, there were those who conceptualised EI as a fairly well defined set of emotion-processing skills, such as Mayer, Peter Salovey and David Caruso. On the other side, there were theorists who adopted a broader definition that encompassed multiple aspects of personal functioning that were more loosely related to emotion, such as Bar-On and Goleman (Matthews, Zeidner & Roberts, 2004). Daus and Ashkanasy (2003) indicated that they did not endorse an approach to emotional intelligence such as those postulated by Goleman (1995) and Bar-On (1997). They felt that to an extent, these theorists did more harm than good regarding establishing emotional intelligence as a legitimate, empirical construct.

Goleman brought emotional intelligence to the awareness of society. Many theorists have since criticised his work. Matthews, Zeidner and Roberts (2004) were of the opinion that Goleman's definition of emotional intelligence was sweeping and open to the criticism that it was over-inclusive. In a critical review of Goleman, Hein (2006) expressed a number of concerns regarding the work of Goleman. He postulated that Goleman made unsupported claims about the power and predictive ability of emotional intelligence. He proposed

WJSETD

that Goleman's definition of emotional intelligence included aspects of personality and behaviour, which were not correlated to emotional intelligence as it is scientifically defined. Hein added that Goleman interchanged terms such as emotional literacy, emotional health, emotional skill and emotional competency. Hein stated that Goleman did not define any of the other terms, but equated them all with emotional intelligence. Lastly, Hein reported that Goleman represented his work as scientific when, in his opinion, it does not hold up to scientific scrutiny.

Mayer, Salovey and Caruso (2000) wrote that to the unsophisticated reader Goleman bringing up the variance of 80% that is unaccounted for suggested that there may indeed be an overlooked variable that truly could have predicted huge portions of life success. They felt that at least some of the excitement surrounding emotional intelligence was due to Goleman's very strong claims.

In addition, there was a schism between scientific models and popular accounts that tended to make EI an all-encompassing construct, which rendered it devoid of much scientific meaning (Matthews, Zeidner & Roberts, 2004).

Lastly, further tension existed between the scientific and commercial enterprises (Matthews, Zeidner & Roberts, 2004). This is evidenced by the burgeoning sector of commercial EI products.

2.2 Background and Description of Persona Dolls

Persona Dolls are life-size rag dolls that were originally designed to be used, mainly by teachers in the school setting, to combat discrimination and develop empathy in school children (Brown, 2001).

The dolls look like regular life-size dolls, but what sets them apart is that they have individual identities, or personas, just like the children in the classroom do. Each doll has a family, lives in a specific area, has certain friends and has

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definite likes and dislikes. These factors are stable throughout the doll's interactions with the class.

Kay Taus, the originator of the 'Persona Doll' concept, explained that the individual identity of a doll is created at the beginning of the school year, after the teacher knows all of the children in his/her classroom, so that the doll can reflect the physical characteristics, identities, lifestyles, and circumstances of the children in the classroom (Brown, 2001).

Brown (2001) opined that when choosing a doll, they need to be appealing to both the children and to the practitioner. The dolls should have the skin tones, eye shape, hair textures, gender, languages spoken, religion, socio-economic class, family structure, physical abilities, ethnic and cultural backgrounds that are similar to the children in the setting, as this will enable the children to relate to the particular features that they share with the dolls. Similarly, the dolls require characteristics that are different from the children so that the children become friends and empathise with dolls that possess differences.

Once the doll had been selected, the practitioner would create a detailed persona for the doll. It is important that the family history, culture, language and religion are accurate and fit together and that there is sufficient information about the doll (Brown, 2001). Once the persona of the doll is established, they would be given names that fit their personalities and particular family and cultural background.

In the sessions, stories are created that help children to explore positive and negative emotions. The role of the practitioner is to start the session by setting the scene (Brown, 2002). The practitioner would take the doll into the class and place the doll on his/her lap. The children would then be introduced to the doll and told, by the practitioner, in an everyday speaking voice what the doll has come to tell them. This is usually about an experience, situation or feeling that the doll has 'experienced'. The practitioner would then adopt the role of facilitator, encouraging the children to do most of the talking and

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listening carefully and actively to what is said by each child, triggering discussions and offering support when necessary. The identification that the children have with the doll deepens and friendships form, with the doll eventually becoming a 'person' in the setting.

Consistency and continuity were seen as being very important in the development of a dolls persona and the stories attached to it (Brown, 2001). For this reason, it was seen as important to keep a record of the doll's persona, as well as stories told and details added in each session.

According to Brown (2001) the aim of Persona Dolls was to develop children's ability to empathise with the doll's and care about them, to identify ways in which they were similar or different to the doll's and to learn that discriminating behaviour hurts. Using dolls while telling stories made it easier for children to make connections with their own lives (Brown, 2001). This empowered them to think about who they are and on the identities and feelings of those around them.

2.3 Alexandra Township, Ububele and Ububele Persona Dolls

The Alexandra township is located in the northern suburbs of Johannesburg on the banks of the Jukskei River (http://www.dplg.gov.za). The area includes what was formerly Old Alexandra Proper, the East bank, Marlboro, Wynberg, Kew and Marlboro Gardens. Alexandra township reportedly has an estimated total population of 337, 678 (ARP, 2005). The area is seriously overcrowded with extremely high densities. The government reported that this is particularly visible in Old Alexandra Proper, where approximately 70% of households comprise of more than 10 people. The area has high levels of joblessness, poverty and homelessness. The township is predominantly residential, with about 4 060 formal houses and 34 000 shacks, as well as various types of accommodation including flats, hostels and warehouses. Approximately 30% of the residents reportedly do not pay rentals at all, while 29% pay below R50 rent per month.

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According to the Alexandra Renewal Project benchmark survey (ARP, 2005), 8.8% of the population, or 29, 584 children, in Alexandra are between the ages of two and six years. Of these children, 90.5% are currently in some form of nursery school or day care.

It is in this setting that Ububele – The African Psychotherapy Resource Centre and Educational Trust - was established. Ububele is an isiXhosa word having a composite meaning of 'kindness, compassion, empathy.' It is derived from the word amabele meaning 'breasts' and it is the nurturing quality of the breast and the primary relationship between a mother and her child, which is encapsulated by the term Ububele (www.ububele.co.za).

Ububele is a Resource and Training Centre mandated to build capacity within the mental health field in South Africa especially within the disadvantaged sections of the nation (www.ububele.co.za). It seeks to address psychological and emotional issues in South Africa without which the physical and economic challenges cannot easily be confronted. It seeks to do this by training therapists, both professional, such as psychologists and social workers, as well as community lay counselors. This will occur at local, provincial and national level and the therapists will gain clinical experience from working with Ububele's local community of Alexandra. Ububele also emphasizes the need for counselors to be able to undertake their work in the mother tongue of their clients. During a needs analysis conducted, a need amongst student teachers, especially at pre-primary school level to be more informed about the emotional development of children and the assessment and handling of the children with emotional difficulties was discovered. It was upon this initial expressed need that the Ububele Persona Doll project was developed.

During the apartheid era, Ms Babette Brown, a political activist and nursery school teacher, was forced to leave South Africa (T. Hamburger, personal communication, January 24, 2006). During her exile in the United Kingdom she was introduced to the concept of Persona Dolls and was able to witness the effectiveness of the dolls in facilitating learning amongst young children. It was Ms Babette Brown who introduced the dolls to Ububele. Ububele

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became excited about the potential of the dolls adding to the prophylactic work they do. There are two main ways in which Ububele envisioned implementing the use of the Persona Dolls.

Ububele proposed that nursery school teachers and other psychologically untrained individuals could use the Ububele Persona Dolls in the development of emotional literacy in pre-school children (T. Hamburger, personal communication, February 14, 2006). Ububele immediately began to pilot the use of the dolls at the Ububele therapeutic nursery school. Due to living in Alexandra township and the difficulties involved, many of the children have problems regarding their emotional and social development. The three teachers at the school all hold Ububele Persona Doll sessions with their classes once a week. All three attend a weekly Ububele Persona Doll supervision group where psychologists obtain input and provide insight into the intervention. The Ububele Persona Doll sessions serve to develop emotional literacy in order to assist children in coping with their difficulties, as well as providing a basis for referrals to other services, such as educational psychologists and social workers, when necessary.

The second potential use of the Persona Dolls envisioned by Ububele is in its use in group therapy with young children. Dolls, puppets and teddy bears have been used from time to time in psychological interventions (Woltman, 1964; Baloyi, 2002). The Ububele Persona Doll is seen as potentially falling into this category of therapeutic 'equipment.' The contention of Ububele is that the use of Persona Dolls can lead to the emergence of emotional material that, with a trained and experienced facilitator, could be used in group therapy.

2.4 Existing Structured Emotional Literacy Programmes.

2.4.1 The Dinosaur Curriculum

According to CHDD Outlook, a publication of the Center on Human Development and Disability at the University of Washington Health Services

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Center (McHale, 2004), the developer of the Dinosaur Curriculum, Webster-Stratton, stated that by developing interventions targeted at training teachers to enhance children's social competence, reduce aggression and develop literacy skills, they hope to prevent secondary risk factors, such as school failure, peer rejection and conduct disorders. Webster-Stratton was researching the Dinosaur School curriculum, which focused on emotional literacy and helping children learn words to express their feelings and understand other people's feelings. Skills such as effective problem-solving, anger management, making and keeping friends, and communicating with others were taught during "circle time," using child-sized puppets named Dina Dinosaur, Wally Problem-Solver, Molly Manners and Tiny Turtle. Molly and Wally came in various ethnic versions including African American, Asian, Hispanic and Muslim, and encountered problems common to young children, who became comfortable talking to the puppets about their own issues.

Academic skills such as pre-reading, reading, writing, science and mathematics activities were interwoven with social and emotional objectives. The underlying belief behind this programme was that many children came to school not ready to learn, and children needed to have social and emotional competence as a foundation for learning. In Webster-Stratton's opinion, children needed to be able to listen and follow directions, co-operate with peers, feel some comfort in the classroom and have some friends in the classroom to be able to learn to read or write (McHale, 2004).

The main difference between the Dinosaur curriculum and the Ububele Persona Doll project is that the Persona Doll sessions are utilised purely for the development of emotional literacy and do not incorporate the learning of academic skills. In this way, Ububele hoped to create a containing emotional experience in which the children are less restricted by the teacher's role, as it exists in the academic environment.

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2.4.2 'I CAN' model

The Valley Trust worked with teachers on a programme to support the development of emotionally safe classrooms (Lourens, 2004). This programme concentrated on nurturing the emotional literacy of the teachers through personal development. According to Lourens (2004), programmes of this kind needed to continue throughout the child's school life in order to be effective. As such, emotional literacy was viewed as a lifelong process that needed to be nurtured on a daily basis, in every classroom and across the curriculum. An emotionally safe classroom was viewed as a place where children could be themselves and express feelings and share circumstances without fear and where children could connect with an adult and a group who valued and respected them.

The emotionally safe classroom intervention was taking place in 10 rural schools in 2004 and was called the 'I CAN' model, which was a classroom climate where children are valued, supported and affirmed (Lourens, 2004). It was based on a number of topics, including 'I am good', 'I am loved' and 'I belong.' For each principle, the teacher imparted various strategies and lessons.

The Valley Trust saw it as important that the structures, strategies and procedures were implemented throughout the whole school so that the school atmosphere was caring (Lourens, 2004). In addition, as the parent or caregiver was viewed as the child's primary educator, the programme included strategies and approaches that encouraged schools to contact and involve parents and caregivers in choosing and supporting the school's values at home.

When compared to the Ububele Persona Doll project, the 'I CAN' model was more focused on the development of the teachers and parents than on the children themselves. When the child was involved, in the lessons, the teacher took a more directive 'teaching' role than is encouraged in the Ububele

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Persona Dolls, where the teacher is seen as a facilitator and encouraged to allow the children to choose the theme.

2.4.3 The Children's Social Behavior Project

The Children's Social Behavior (CSB) project was a longitudinal research study that investigated social behaviour and peer relations of children in primary school (www.sussex.ac.uk/Users/robinb/csb/). The research project involved following more than 300 5-year-olds and 8-year-olds across three years of primary school and investigating how they thought, felt and acted in social situations. The aim was to design more effective intervention programmes to manage and support children who were experiencing difficulties.

Together with the study was a programme to design, implement and assess practical strategies for developing social skills and manage and support children who were experiencing difficulties in social interactions with peers. Participating schools had exclusive access to information and support regarding the practical applications developed in the course of the CSB project.

An Emotional Literacy Curriculum for Key Stage 2 children was launched at an Emotional Literacy Conference at the University of Sussex on 21 May 2004. The curriculum was built around forty social experience stories about children's everyday life and was based on detailed research evidence regarding children's emotional and social development. The Emotional Literacy Curriculum was reportedly successfully used in primary school classrooms and the social experience stories could be used for the entire class, small groups or for targeted individual work. In addition, the curriculum could be applied in lessons across the school day or in PSHE/Circle Time, Literacy and Drama sessions.

The Children's Social Behavior Project was based on significant research, an area in which the Ububele Persona Dolls is lacking. The emotional literacy

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curriculum was structured and currently limited to forty social experience stories. In contrast, the themes that can be utilised for the Ububele Persona Dolls are limited only by the teacher's ability to come up with new topics.

2.4.4 The Nurturing Programme

Founded in 1997, Family Links initially worked with schools and families in Oxfordshire and had grown into a national training organisation (www.familylinks.org.uk).

The Nurturing Programme was developed as a result of research undertaken in the United States in the late 1970s by Dr Stephen J. Bavolek, working at the Kempe Institute for Child Abuse and Neglect in Denver, Colorado (www.familylinks.org.uk). He identified four unhelpful, destructive attitudes that were common to troubled families. From these four factors, the Nurturing Programme was developed. It provided a framework for building children's social, emotional and behavioural skills in nursery and primary school settings. The Programme consisted of a ten-week course that was held each term. Courses were run for parents and for children in schools. It provided numerous approaches to develop emotional literacy in adults and children. Topics were repeated each term and extension activities aimed to maintain the children's interest. As a result, their skills in expressing their opinions and their feelings were developed.

Programme topics and activities were clearly set out in three age-appropriate handbooks, for the foundation phase, years 1 to 4 and year 5 and above (www.familylinks.org.uk). According to Family Links, no lesson planning was required other than that the teacher must be familiar with how to facilitate the activities and must prepare simple materials for the session. The handbooks that one could obtain were supported by games and other resources.

The Nurturing Programme reportedly supported positive behaviour in children, and went much further than that by exploring the emotional needs behind their behaviour (www.familylinks.org.uk). The Nurturing Programme activities for

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both adults and children addressed cognition and behaviour, including an awareness of the important part played by affect.

Benefits of the Nurturing Programme were said to include promoting emotional literacy and emotional health, raising self-esteem, developing communication and social skills and teaching positive ways to resolve conflict (www.familylinks.org.uk). In addition, it apparently provided effective strategies to encourage co-operative, responsible behaviour and helped to manage challenging behaviour in children. It offered teachers insight into the influence of feelings on behaviour and encouraged adults to take time to look after themselves.

Like the Children's Social Behavior Project, the Nurturing Programme was based on significant research. This is an area in which Ububele needs to develop. The programme was structured into ten-week courses run once a term and, as such, unlike the Ububele Persona Doll project is not ongoing. The programme involved the parents and had activities for both the children and the parents. Currently, the Ububele Persona Doll project does not include doing any work with parents or caregivers.

2.4.5 Takalani Sesame HIV and AIDS curriculum

In South Africa, one could look at the HIV and AIDS curriculum in Takalani Sesame, the South African version of the American Sesame Street series, launched in July 2000 (Clacherty & Kushlick, 2004). This multimedia, edutainment series was created to promote school readiness in young children and specifically supported the reception year (Grade R) of South Africa's national education curriculum in literacy, numeracy and life skills. While similar to the original Sesame Street format with muppets as central characters to the creative learning process, the series was adapted to ensure culturally appropriate content, characters and locations with which children would be able to identify.

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When looking at designing the HIV and AIDS curriculum, it was noted that children are particularly vulnerable to the psychosocial impacts of the disease (Clacherty & Kushlick, 2004). As a result, the Takalani Sesame partners decided to introduce an HIV and AIDS focus into the series that would help young children cope with the many impacts of the disease. The aims were to help children develop empathy for persons infected and affected by the disease (thereby reducing the stigma often associated with it) as well as provide an innovative platform for introducing basic HIV and AIDS information specifically developed for pre-school children (Clacherty & Kushlick, 2004). In order to help children identify and contextualise messages, an HIV positive muppet was also developed. The aim of this muppet was to be a much-loved, popular and optimistic member of the Takalani Sesame family and provide children with helpful insights into some of the very real problems that a child infected with HIV may face.

Obviously, the Takalani Sesame HIV and AIDS curriculum is focused specifically on the topic of HIV and Aids. This differentiates it from the other programmes that have been discussed. It also has a very educational aspect, teaching children the facts of the pandemic, which makes it different to the Ububele Persona Doll project. Like the Ububele Persona Dolls project, the Takalani Sesame HIV and AIDS curriculum made use of a doll, or in this case a muppet, which was used to address the psychosocial needs of the children. The curriculum did not aim to fulfil all of the goals of emotional literacy but rather focused on one of the goals as identified by Steiner (2002), the development of empathy.

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CHAPTER 3

RESEARCH METHOD

3.1 Introduction

The present research study aimed to assess the effectiveness of the use of Ububele Persona Dolls in developing the emotional literacy of nursery school children. This was done by determining whether emotional material was present in the sessions, looking at the type of responses made by the teacher and evaluating whether the goals of emotional literacy were met. In addition, it aimed to determine if there is potential for using Ububele Persona Dolls in a group therapy setting.

The research integrated both quantitative and qualitative methodology approaches. The aim of qualitative research is to gain an understanding and represent the experiences and actions of people as they engage, encounter and live through experiences (Elliot, Fischer & Rennie, 1999). A qualitative method was chosen because the lack of literature on Ububele Persona Dolls suggested a need for an exploratory and explanatory account of the use of the Dolls that would uncover and generate meaning. The study made use of naturalistic observation and video recording of six Ububele Persona Doll sessions. Through content analysis, the qualitative data was then transformed into quantitative data.

3.2 Research Questions

The central aim of this research was to explore the process involved in the practical use of Ububele Persona Dolls at a pre-school serving the community of Alexandra. As such, the following questions were explored:

1. Does the use of Ububele Persona Dolls elicit emotional material that could be used for the development of emotional literacy?

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2. Can a pre-school teacher who has undergone Ububele Persona Dolls training make use of material that is elicited in sessions for the purposes of emotional literacy development?
3. Is there any emotional material overlooked by the nursery school teacher that could be used by a psychologically trained facilitator for the purposes of group therapy?

3.3 The Sample

In the present study it was decided to refer to the children and the teacher involved as participants, a term more commonly used in qualitative research to describe those previously viewed as the subjects of the study from a quantitative perspective (Neuman, 1997).

Due to the nature of the research, the sample was purposive in nature, meaning that it was not random but was rather chosen as a result of a certain characteristic that they possessed (Mc Burney, 2001). Berg (1995) indicated that in purposive sampling, the researcher uses their special knowledge or expertise about some group to select subjects who represent this population.

The sample chosen were the Grade R nursery school class at the Ububele Therapeutic Nursery School. The children had all been in Grade R since the beginning of 2006 and had been exposed to Persona Dolls on a weekly basis.

Table 3.3.1: Demographics of Sample

Child's Name*	Gender	Age
Jabula	Female	5 years 7 months
Thanda	Female	5 years 3 months
Mona	Female	6 years 2 months
Itumela	Female	5 years 5 months
Molemo	Female	5 years 8 months
Nhlanhla	Female	5 years 10 months
Tshaba	Female	5 years 9 months

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Nesihe	Female	4 years 11 months
Vikelekile	Female	5 years 6 months
Intukuthelo	Female	5 years 0 months
Nikufisa	Female	5 years 5 months
Zizwe	Female	5 years 6 months
Maswabi	Female	5 years 9 months
Nomusa	Female	5 years 5 months
Umbongo	Male	5 years 9 months
Mdlandla	Male	6 years 1 months
Khathele	Male	6 years 1 months
Themba	Male	5 years 9 months

*Names have been changed for purposes of confidentiality

As such, there were a total of eighteen children, fourteen girls and four boys, in the Grade R class. The average age of the children was five years and seven months. The youngest child in the class was Nesihe, who was four years and eleven months. The oldest child was Mona, who is six years and two months old.

The teacher of the Grade R class started working at Ububele Nursery School in June 2006. She reportedly had a three-year Early Childhood Development certificate, which was completed before she joined Ububele. She completed her five-week Ububele Persona Doll training on 7 September 2006. The following is a brief outline of the training that she underwent:

Table 3.3.2: Persona Doll Training Curriculum

Curriculum content	Week
Emotional Literacy	1
Persona Dolls (Theory) - Background, Creating a Persona, Introducing the Dolls	2
Persona Dolls (Practical) - Supervision of introduction to class, Running sessions, Role Play	3

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Supervision of sessions	4
Supervision of sessions	5

3.4 Research Design

As mentioned, this piece of research was exploratory in nature with the purpose of gaining a better understanding of the use of Ububele Persona Dolls. Exploratory studies usually make use of in-depth interviews, case studies and the use of informants (Babbie & Mouton, 1998).

This particular study made use of a case study approach, in which the case involved was that of one pre-school class and teacher. Information obtained in this way can be said to be in keeping with a scientific approach and therefore reliable to a great extent, although it applies primarily to the behaviour of those being observed and therefore cannot be generalised (Mwamwenda, 1996). In spite of this, it is valuable in its contribution to our understanding of human behaviour as it provides one with a general idea of what might hold true with others under similar conditions (Mwamwenda, 1996). In this piece of research, the focus was on observational research.

Naturalistic observation is research that is conducted in such a way so as to disturb the subject's behaviour as little as possible by the observation process (Mc Burney, 2001). It was unobtrusive and non-reactive, in that the researcher made an effort not to influence the behaviour being observed so that the participants did not react to the presence of the researcher. Careful observation of the subject in a natural setting can provide the researcher with valuable information.

In this research, naturalistic observation of the Ububele Persona Doll sessions provided the data for analysis. However, it was important that the researcher kept careful records, used a variety of types of measures and ensured the privacy of the subject (Mc Burney, 2001). According to Mc Burney (2001), careful keeping of records is what separates naturalistic observation from

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causal impression formation. As such, all of the sessions were video recorded to ensure that they were available for more in-depth analysis.

As is evident, in this study the researcher was the primary person conducting the research and analysing and interpreting the data. The researcher was aware of the vital importance of taking steps to avoid biases and expectations. As such, it was important for the researcher to carefully document every step of the research process. It was important to keep two sets of extensive field notes, one describing the environment in which the research took place, including extensive observation notes, and one containing theoretical memoranda, such as observation which contradicted or enhanced the original theoretical ideas of the study (Babbie & Mouton, 1998).

3.5 Research Methodology

3.5.1 Data Gathering

Firstly, the Director of the Ububele Nursery School, Mrs Hillary Hamburger, was approached. She agreed to allow the researcher to complete the research on the premises of Ububele and signed a letter to this effect

The pre-school teacher was then provided with a letter outlining the relevant details of the proposed research, including its rationale, and requesting her participation. The letter also outlined and explained ethical issues that would affect her, such as her rights to confidentiality, the lack of anonymity and informed consent. When she agreed to proceed, the teacher was given two consent forms to complete. The first was for her participation (Appendix A) and the second for the video recording and transcription of the Ububele Persona Doll sessions (Appendix B). She was given opportunity to voice any concerns or ask any questions that she had.

Once the teacher had expressed interest in continuing with the research process, the parents of the children in the class were provided with a similar letter outlining the relevant details of the proposed research.

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Once the parents had read the letter and agreed to the proposed research, contact meetings were arranged. These occurred individually and the parents were informed of their right to deny consent for the study at any time. The proposed research was discussed and they were provided with a detailed description of what would be expected of themselves and their children during the process. In addition, ethical considerations were discussed. The contact meetings were also used as a time to answer any questions or concerns that they had about the research. The parents were given a consent form, consenting to their child's participation in the research (Appendix C). They also signed a consent form providing permission to video record and transcribe the Ububele Persona Doll sessions verbatim and to take notes if necessary (Appendix D).

Lastly, the researcher met with the children involved and explained the research to them, making sure that they understood all of the important details. The teacher acted as an interpreter in order to ensure that the children understood. They were then asked if they wanted to participate. All of the children wanted to take part in the research and they were asked to sign assent forms (Appendix E). These were constructed in such a way that the children could understand them and were read and translated to the children.

The researcher obtained consent from the teacher and the parents/ caregivers of all of the children in the class, as well as the assent of all of the children.

Six consecutive Ububele Persona Doll sessions were videotaped. The recordings were then transcribed verbatim, with the vernacular sections being translated verbatim by the teacher involved in the research.

In order to ascertain whether emotional material was present in the session, the transcripts were analysed for a number of different words for emotions. These were in checklist form and were taken from De Klerk and Le Roux

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(2003). The emotions were coded according to whether they were said by the child (C) or the teacher (T).

To determine whether the nursery school teacher was able to make use of material for the purposes of emotional literacy development the transcripts were then looked at in three ways, all of which made use of checklists. First, the teacher's responses were categorised according to the type of response that was given (Brems, 2001). The responses were then analysed according to the empathic communication scale (Brems, 2001). Lastly, her responses were rated according to the goals of emotional literacy, if any, that they fulfilled.

In order to ascertain if any emotional material that could be used by a psychologically trained facilitator for the purposes of group therapy was overlooked by the nursery school teacher the transcripts were analysed for themes in the content of the sessions.

Due to the nature of latent content analysis and its inherent subjectivity, its reliability is sometimes questionable as the same information may be interpreted differently by different people. For this reason, once the researcher had coded and interpreted the data, a qualified clinical psychologist checked the results (Neuman, 2000).

3.5.2 Data

The transcription provided thirty-eight pages of typed transcripts. The six consecutive Ububele Persona Doll sessions were video recorded and transcribed in totality and, as such, the data is complete.

The last Ububele Persona Doll session was conducted on Friday 22 September 2006. This was the last day of the school term and, as a result, a number of the children were already on holiday. The session was conducted with twelve children present. As such, although this does not represent the entire class it represents the realities of working in a nursery school.

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Three checklists were completed by the researcher for each session. These were checked by a qualified clinical psychologist. As such, the inherent subjectivity of the content analysis was minimised.

3.5.3 Data Analysis

The data, in the form of transcripts from the six sessions, was subjected to a content analysis. Content analysis can be defined as "any technique for making inferences by objectively and systematically identifying specified characteristics of messages" (Holsti, 1969, p. 14). Content analysis is thus a process by which the researcher examines artefacts of social communications, typically written documents or transcripts of recorded verbal communications, and makes inferences by identifying special messages systematically and objectively (Berg, 1995).

According to Berg (1995) content analysis is a way to transform qualitative data into quantitative data and consists mainly of coding and tabulating the occurrences of specific forms of content that are being communicated.

The content of the Ububele Persona Doll sessions was analysed on two levels. The basic level of analysis was a descriptive account of the data, this was what was actually said with nothing assumed about it. Some texts refer to this as the manifest level or type of analysis. In this regard, the researcher looked for the frequency of specific emotional adjectives, such as "happy", "sad", "angry" and "jealous" from within the transcripts. These were then compared to emotional adjectives provided by De Klerk and Le Roux (2003).

The researcher then looked at the verbal responses of the teacher, classifying each response type according to Brems (2001). The responses were then classified according to the level of the empathic response of the nursery school teacher (Brems, 2001). The transcripts were also analysed in order to uncover whether the goals of emotional literacy, as indicated by Steiner (2002), were addressed or achieved within the six sessions.

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Lastly, thematic content analysis was also used to examine the data obtained. This is the term used to describe a more interpretative application of the method of content analysis in which themes are identified, categorised and elaborated upon on the basis of systemic examination (Berg, 1995). The content of the sessions was analysed in terms of explicit themes and relative emphasis on various topics (Berg, 1995).

Categories that were used in the thematic content analysis were determined by both inductive and deductive methods. In the inductive approach, the researcher attempted to absorb the various messages in the documents in order to identify themes that seem meaningful to the producers of each message (Berg, 1995). The deductive approach involved using some categorical scheme suggested by a theoretical perspective and use of the documents to assess the hypotheses. This study developed some thematic categories from various theories, which informed the checklists (deductive reasoning). Various explanations were also developed based on the data and these theories were applied to other empirical observations (inductive reasoning).

In order to analyse themes within the data, units of analysis were established. This is referred to as unitising and involved the isolation of sampling units, recording units and context units (Krippendorf, 1980). Sampling units refer to the parts of reality or of the stream of source language expressions that are regarded as independent of each other. As such, each of the six Ububele Persona Doll sessions constituted a sampling unit in the current research. Sampling units are then made up of many recording units each of which can be regarded as separately analysable (Krippendorf, 1980). This can be anything from an isolated phrase to an extensive paragraph of text. Lastly, context units refer to the areas of the symbolic material that needs to be examined in order to characterise the recording unit (Krippendorf, 1980). It is important to recognise the context unit in order to realise that symbols obtain their meaning in part from the context in which they are spoken.

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According to Stemler (2001) there are three essential steps that are common to almost all qualitative research methods. The three steps were developing an organising system, segmenting data and making connections.

When developing the organising system, theme categories needed to be established (Stemler, 2001). The transcripts were examined to determine whether there were any patterns of similarity or difference and the text was then sorted into groups according to theme categories. It was important that categories were mutually exclusive, exhaustive and reliable (Stemler, 2001). Themes are mutually exclusive if they can only be placed in one category. Themes are exhaustive when every unit of analysis can be categorised under a theme. Reliability was achieved by making use of precise categories.

With regards to segmenting the data (Stemler, 2001), the recording units were analysed for reflection of the presence of a theme in the session material. Categories were then applied to the data and units of analysis were ascribed to themes.

The researcher then needed to make connections (Stemler, 2001). After theme categories had been established and the recording units were grouped to themes, the themes themselves were analysed and discussed. This was done by presenting useful quotations and linking findings to data obtained in previous literature.

3.6 Ethical Considerations

This research aimed to follow the University of the Witwatersrand's Code of Ethics for Research on Human Subjects. As such, the interests of the participants were always primary.

Prior to commencing the research, all participants were informed about the rationale and provided with a description of the study. Confidentiality of participants was ensured under all conditions. As such, none of the participant's names or identifying data were referred to in the report or on the

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transcripts. Due to the observational and recording aspects of the study anonymity could not be guaranteed. The teacher was invited to give informed consent in written form for both her participation in the study, as well as for the audio recording and transcribing of the Ububele Persona Doll sessions. Parents of the children involved were invited to provide consent for their child's participation in the study, as well as for the video recording and transcribing of the Persona Doll sessions. Children were invited to provide their assent for the study. Participants were informed that participation was voluntary and, if at any point in the research process they wished to withdraw, they may have done so without prejudice.

Ethical clearance for the study was obtained from the University of the Witwatersrand's Research Committee.

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CHAPTER 4

THEMATIC CONTENT ANALYSIS & DISCUSSION

4.1 Introduction

The six Ububele Persona Doll sessions were all coded. The teacher and children's names were changed in order to protect their confidentiality and the sessions were coded according to line number. In the discussion of the sessions, specific lines from the sessions were selected for analysis. These were referred to as follows – A (136) which corresponds to the transcript from Session A line 136.

4.2 Presence of Emotional Material

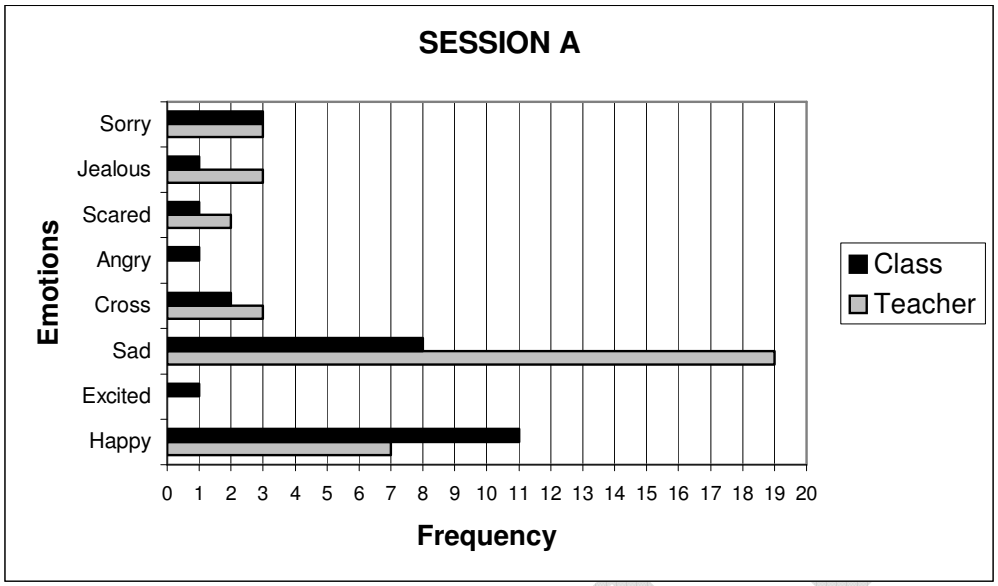
In order to ascertain whether the use of Ububele Persona Dolls elicited emotional material that could be used for the development of emotional literacy, the researcher looked for emotional adjectives in the transcripts. The adjectives were coded according to the number of times that they were said explicitly by the teacher and by the children in each interview. The information was then tabulated in order to get an overview of the various emotions mentioned and the frequency with which they were mentioned.

Each session was tabulated individually in order to ascertain the trends within each separate session. The six tables are provided along with a brief discussion on each table and therefore on each separate session.

The information was then combined in order to gain an understanding of the overall presence of emotional material in the six sessions. Lastly, the tables were then compared to emotional adjectives provided by De Klerk and Le Roux (2003).

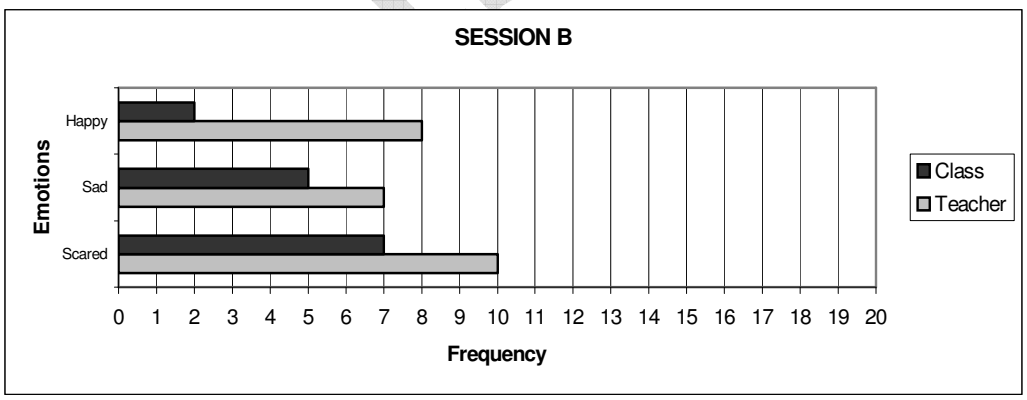
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Figure 4.2.1: Frequency of Emotional Adjectives in Session A



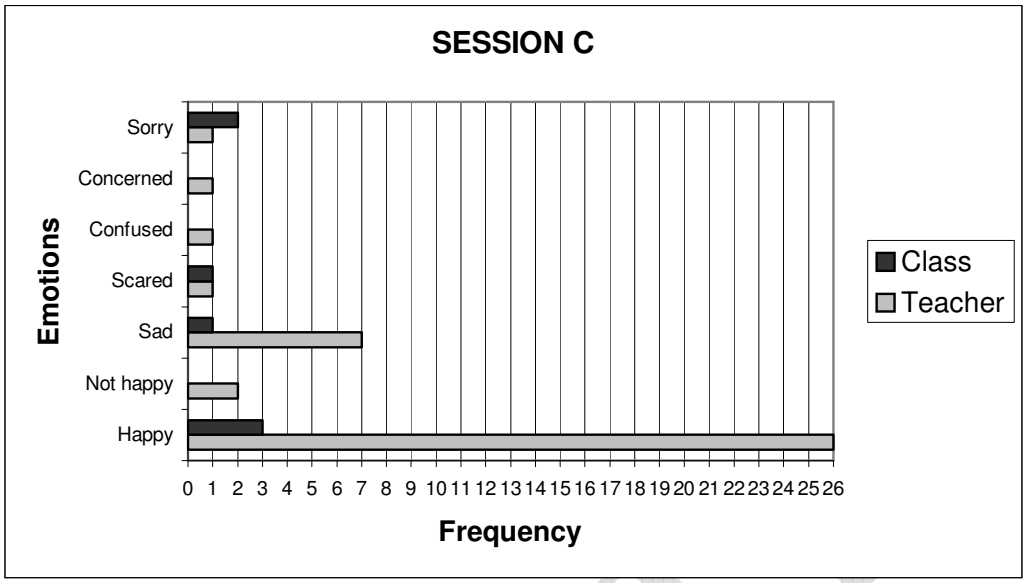
In session A (Figure 4.2.1), eight different emotions were mentioned. Two of the emotional adjectives were said only by the children and the other five were said by both the teacher and the children. Of the seven emotional adjectives, four were said more frequently by the teacher than by the class.

Figure 4.2.2: Frequency of Emotional Adjectives in Session B



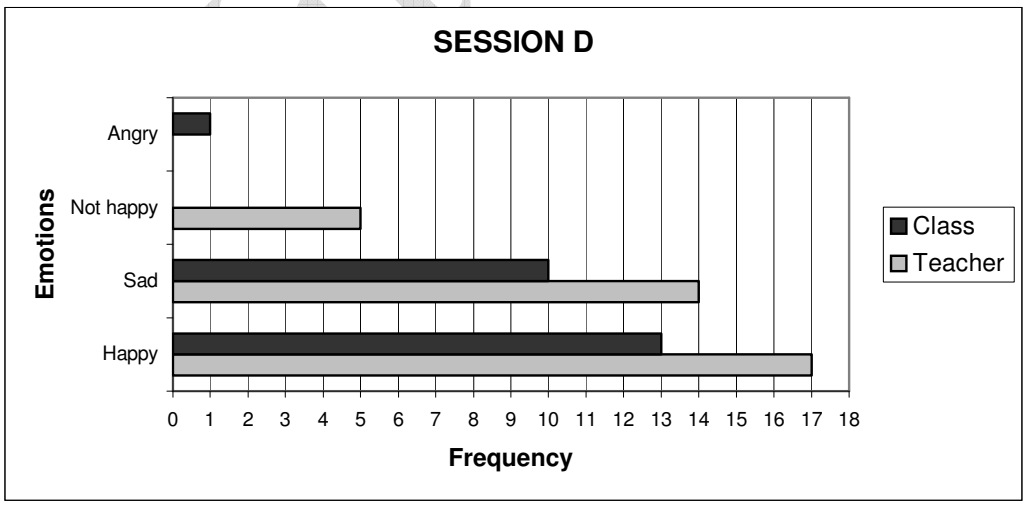
In session B (Figure 4.2.2), the class and the teacher mentioned only three different emotions. All three emotions were said by both the teacher and the children. All three adjectives were mentioned more frequently by the teacher than by the class.

Figure 4.2.3: Frequency of Emotional Adjectives in Session C



In the third session (Figure 4.2.3), seven emotional adjectives were used. Three of the emotional adjectives were said by the teacher only and the other four were said by both the teacher and the children. Of the seven emotional adjectives, five were said more frequently by the teacher than by the class.

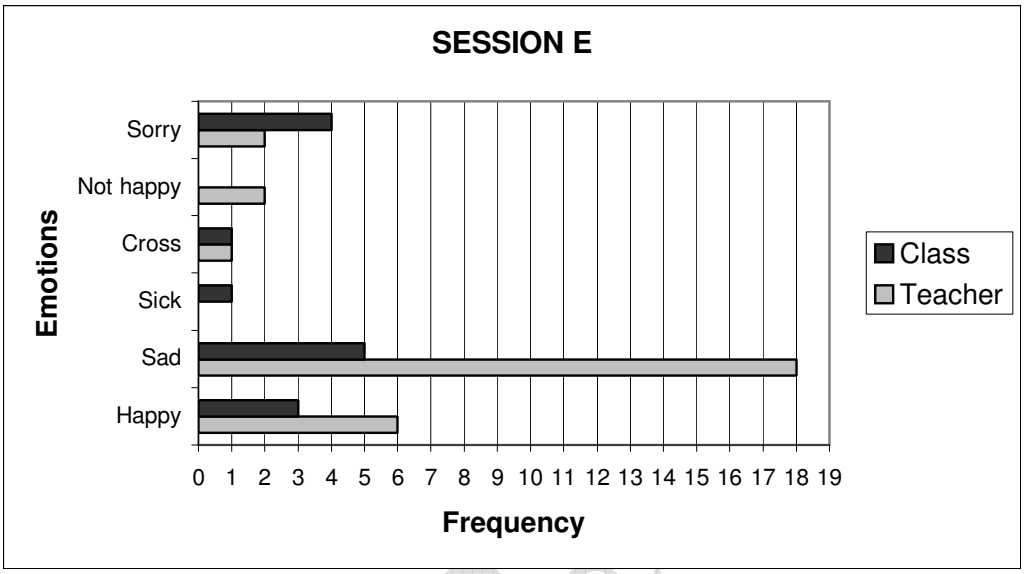
Figure 4.2.4: Frequency of Emotional Adjectives in Session D



In session D (Figure 4.2.4), four different emotions were spoken about. One of the emotional adjectives was said by the children only and one was said by the teacher only. The other two adjectives were said by both the teacher and

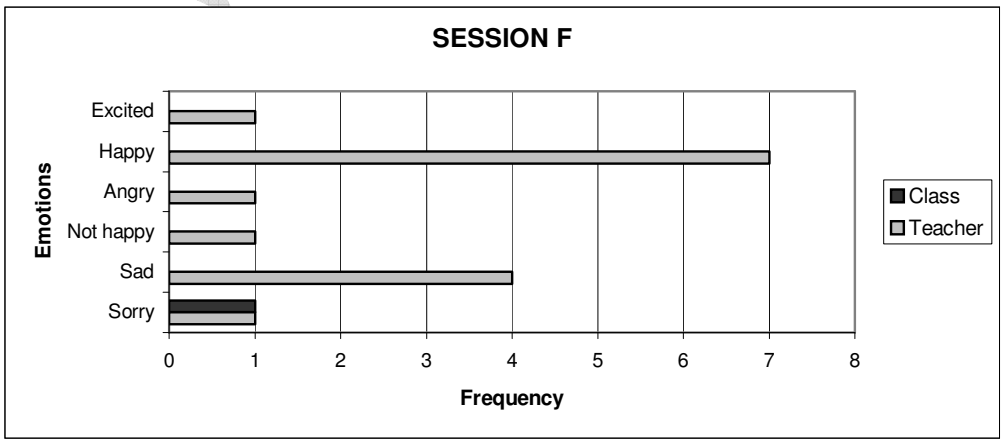
the children and were both said more frequently by the teacher than by the class.

Figure 4.2.5: Frequency of Emotional Adjectives in Session E



In session E (Figure 4.2.5), six different emotional adjectives were spoken about. Again, one of the emotional adjectives was said by the class only and one was said by the teacher only. The other four were said by both the teacher and the class. Of the six emotions mentioned, three were said more frequently by the teacher than by the class, two were said more by the class than by the teacher and the last adjective was mentioned equally.

Figure 4.2.6: Frequency of Emotional Adjectives in Session F



In session F (Figure 4.2.6), six different emotional adjectives were spoken about. Only one adjective was mentioned by the children and the teacher. The other five emotional adjectives were mentioned only by the teacher. In the whole session, the class only mentioned one emotional adjective.

As such, when looking at the individual sessions, the most emotional adjectives mentioned in one session was eight and the least was three.

In three of the sessions, the teacher mentioned "happy" more frequently than any other emotions. In two sessions, the teacher mentioned the word "sad" more frequently than any other emotional adjectives. In one session, she mentioned "scared" more than any other adjective.

In three sessions, the children mentioned "happy" more than any other adjective. In one session, the class' most frequently mentioned emotional word was "sad", in one session it was "scared" and in one session it was "sorry".

The emotional adjectives "happy" and "sad" were both present in all six sessions. The words "not happy" and "sorry" were used in four of the six sessions. The words "scared" and "angry" were mentioned in three of the six sessions. "Cross" and "excited" were used in two sessions and "jealous", "concerned", "confused" and "sick" were only mentioned in one session.

In all of the six sessions, the teacher mentioned more emotional adjectives than the class. This was the most apparent in session F, where the teacher made use of fifteen emotional adjectives and the children only mentioned one.

The teacher was the only person to mention the emotional adjectives "concerned" and "confused." The children mentioned the adjective "sick", which the teacher did not make use of.

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Figure 4.2.6: Frequency of Emotional Adjectives in all Six Sessions

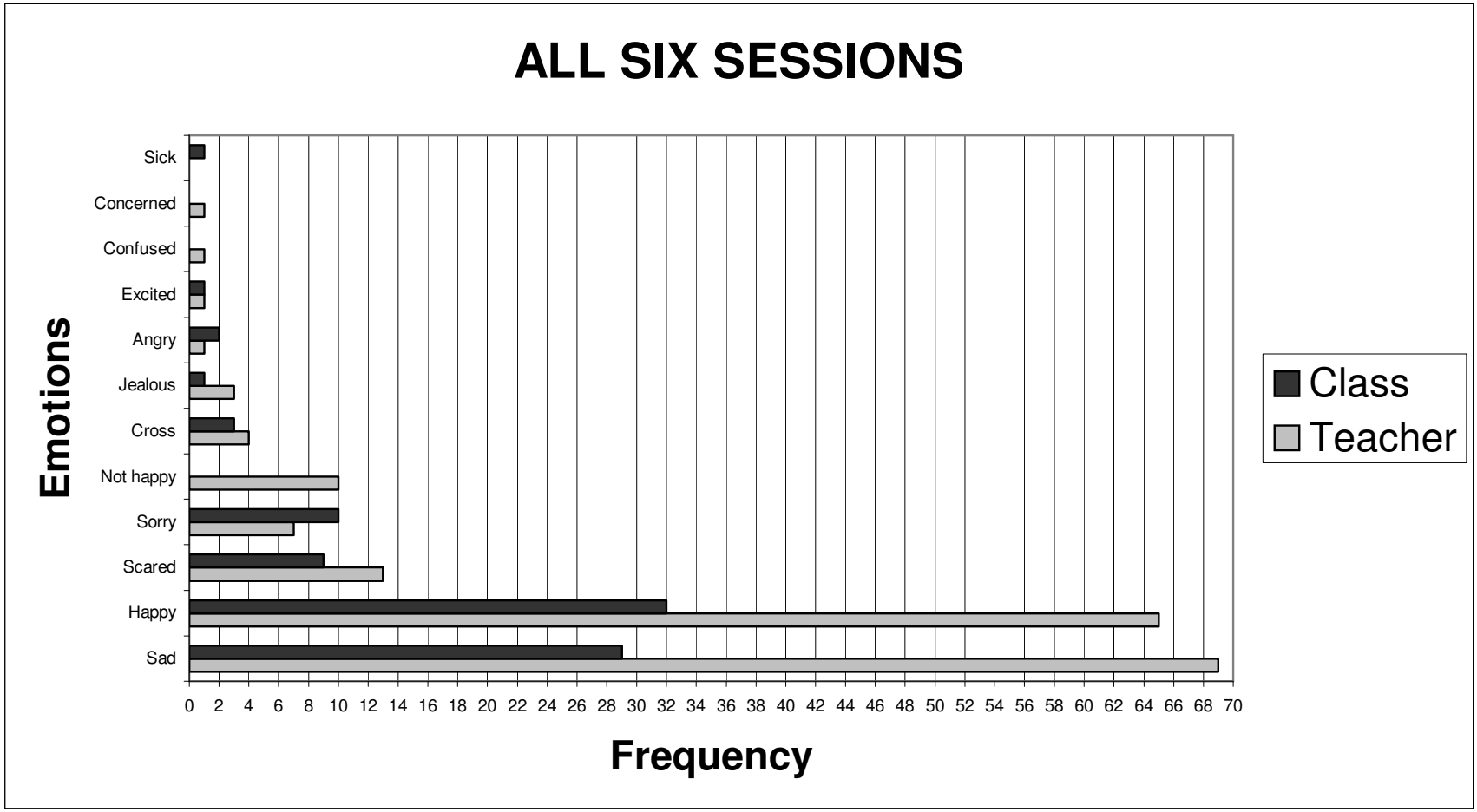
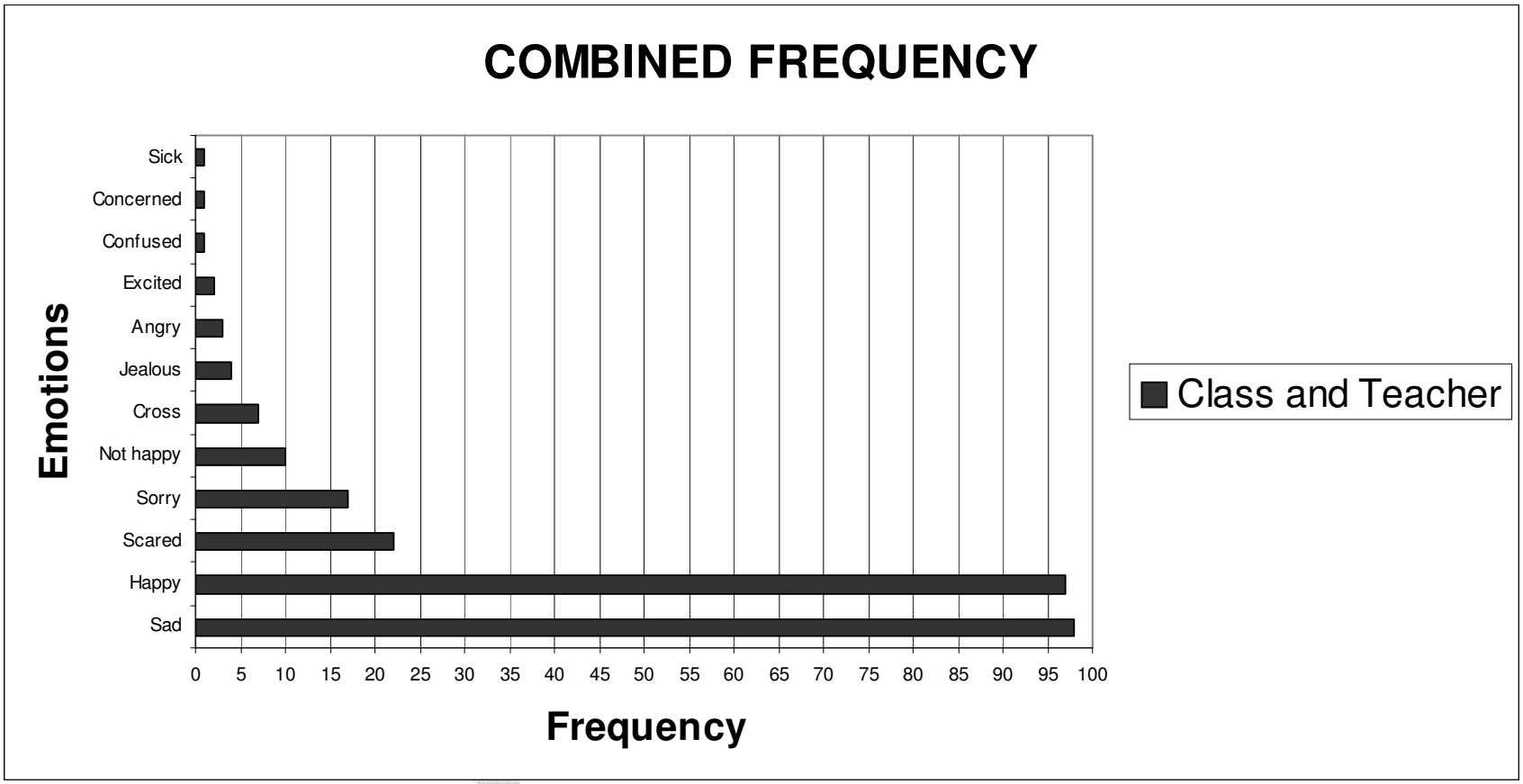


Figure 4.2.7: Combined Frequency of Emotional Adjectives for Teacher and the Class for all Six Sessions



When looking at the frequency of the emotional adjectives for all six sessions (Figure 4.2.6), one can see that for eight of the twelve emotional adjectives, the teacher's frequency of use is greater than the classes. In one case, the usage between the class and the teacher is equal. The class mentions three of the adjectives more frequently than the teacher.

From looking at the combined frequency of the teacher and the children, (Figure 4.2.7), it is apparent that there is a large discrepancy between the frequency of the word "happy" and "sad" and the other ten words. Even "scared", which was the third most frequently used emotional adjective in the six sessions has a frequency that is 23% of the second most frequent word of "happy." When looking at the totals, the sum of the ten least frequent emotional adjectives adds up to less than the second most frequent adjective.

When compared to the list of emotional adjectives provided by De Klerk and Le Roux (2003), it is clear that only a small percentage of the possible emotional adjectives are being focused upon. De Klerk and Le Roux (2003) gave a list of forty-seven different emotional adjectives. They are as follows:-

Table 4.2.1 Emotional Adjectives (De Klerk & Le Roux, 2003, p. 48)

Afraid	Dejected	Hopeful	Proud	Sick
Angry	Determined	Hurt	Puzzled	Sorry
Annoyed	Disappointed	Impatient	Rebellious	Stressed
Anxious	Disbelieving	Inferior	Regretful	Surprised
Arrogant	Envious	Irritated	Relaxed	Suspicious
Bored	Excited	Lonely	Relieved	Thankful
Cautious	Exhausted	Love-struck	Restless	Worried
Confident	Frustrated	Mischevious	Sad	
Confused	Guilty	Negative	Satisfied	
Curious	Happy	Optimistic	Shy	

Of the twelve different emotional adjectives used in the sessions, not all of them are on the list compiled by De Klerk and Le Roux (2003). "Cross" is not

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on the list, and is rather a different intensity or form of the adjective "angry." "Concerned" also does not appear on the list. Although "jealous" does not appear on the list, "envious" which is a synonym for "jealous" is on the list. Lastly "not happy" which was mentioned ten times over the duration of the sessions is not an emotional adjective in itself, but could refer to "unhappy" or "sad".

As such, when looking at the range of the emotional adjectives mentioned during the six sessions, it is narrow compared to the number of available emotional adjectives. However, there is definitely emotional material present with which to work.

4.3 Responses of the Teacher

In order to ascertain whether a pre-school teacher who has undergone Ububele Persona Dolls training can make use of material that is elicited in sessions for the purposes of emotional literacy development, two aspects need to be explored. The first area to address is whether the types of responses that the teacher makes would encourage communication with the children. In order to analyse the responses of the teacher, a framework suggested by Brems (2001) was used.

Firstly, four different therapeutic responses were identified in Brems (2001). Specifically, questions, verbal encouragers, restatements and paraphrases, and reflections will each be discussed. Remaining responses were classified as being "Other responses." These were found to include a number of different responses, including information providing responses, didactic or educative responses and directive responses.

The number of responses that fell into each different category was then established in order to obtain an overview of the response style of the teacher. This will be provided in the form of a table. Each category of responses was then looked at and discussed in more detail. Examples from the text were

WITSETD

also provided within the detailed discussions in order to ensure understanding.

4.3.1. Types of Responses

Table 4.3.1 Frequency of Categories of Response Types

Session	A	B	C	D	E	F	Total
Questions	41 (38%)	12 (23%)	26 (26%)	50 (38%)	38 (32%)	15 (26%)	**182 (32%)**
Verbal Encouragers	1 (1%)	0 (0%)	6 (6%)	1 (1%)	2 (2%)	0 (0%)	**10 (2%)**
Restatements and Paraphrases	20 (18%)	12 (23%)	12 (12%)	10 (8%)	14 (12%)	3 (5%)	**71 (12%)**
Reflections	16 (15%)	0 (0%)	4 (4%)	19 (14%)	7 (6%)	2 (4%)	**48 (8%)**
Other responses	32 (29%)	28 (54%)	52 (52%)	52 (39%)	57 (48%)	37 (65%)	**258 (45%)**
Total	**110**	**52**	**100**	**132**	**118**	**57**	**569**

In *Table 4.3.1, Frequency of Categories of Response Types,* the percentages have been rounded off to the nearest unit. It is apparent from the table that the teacher has a clear pattern of response. Her most common responses are those that are not identified in Brems (2001), referred to in this research as "Other responses", which accounted for 45% of the total responses. They were the most frequent response in all sessions other than session A. The teacher's second most common response is to question the children, which she did 32% of the time. The teacher made relatively equal use of paraphrases and restatements (12%), and reflections (8%). The teacher made the least use of verbal encouragers (2%). In this regard, it should be noted that non-verbal encouragers were not included in this calculation.

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4.3.1.1 Questions

Questions serve many purposes, including facilitating communication, motivating self-disclosure and creating meaning and insight in the child (Brems, 2001). Due to the value that appropriately asked questions can add to an interaction, it is essential to look at the teacher's style of questioning. In order to gain a realistic account, it is imperative to address the presence of both helpful and obstructive questions.

Open-ended questions are used mainly to help the child continue on a path of self-disclosure (Brems, 2001). They ask the child for more details about a topic area originally broached by the child and thus pursue the child's agenda.

A (19) *Nikufisa said I'm sad. Why are you sad Nikufisa?*

B(103) *Zizwe, what do you want to say?*

C(183) *What happens at the park?*

E (69) *What's wrong Jabula?*

F(96) *Takalani wants to know what did you say to your mother?*

All of the examples of open-ended questions were asked by the teacher after the child brought up a specific topic or indicated that they wanted to talk. The questions served the purpose of getting the child to start talking about what they wanted to talk about or to continue talking about the topic that they had brought up.

Questions are always somewhat directive and even open-ended questions, which are based on the child's agenda and verbalisations, tell the child where the teacher is placing emphasis and what draws the teacher's curiosity (Brems, 2001). As a result, it is important that the teacher learns to minimise the level of directiveness and implication in their questions. There are many

WitsETD

types of questions that may be counter productive and in order to address the effectiveness of the teacher's questioning, it is necessary to look at the presence of these.

Suggestive questions give hidden or blatant advice disguised as a question (Brems, 2001). When suggestive questions are used the user may not be aware that they are giving advice. Although the teacher may think that the question is merely motivating the child to consider a point, the child may see the question as being suggestive of a specific answer. If the suggestion is not received well by the child, it can undermine the relationship between the teacher and the child and may stop the child from talking.

> A(45) *She wants to hear from you what are you doing at your school? Because the children at her school are not good, they like beating, hitting, biting, pushing.*
>
> A(264) *It's nice to make someone sad?*

From the examples, it is apparent that the teacher has specific answers that would be expected. In the first example, the comment about the children being "not good" would make the question suggestive of a specific answer.

Assumptive questions give the child the impression that the teacher expects a specific answer (Brems, 2001). In fact, assumptive questions are not really questions but rather statements disguised as questions. The child then has to decide whether to comply with the statement or to answer honestly. The child may then be unintentionally dishonest in order to placate the teacher.

> A(28) *To climb on top of the table is not good. Not so?*
>
> C(62) *We have to respect each other, not so?*
>
> F(100) *You feel angry and sad?*

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F(122) *Did you feel sad? How did you feel?*

The assumptive questions leave little room for the children to disagree with the teacher. If they disagree with the question, they will have to disagree with the stance taken by the teacher.

Judgemental questions put the child on the defensive or create a sense of discomfort in the child (Brems, 2001). When children perceive a lack of understanding and acceptance from the teacher, the children will feel a need to protect themselves. This may result in less-than-genuine disclosure and will get in the way of honest and open communication.

A(92) *Don't you like Takalani?*

C(209) *(Laughs) You don't want to share with your sister? Because Takalani says she wants to visit you one day. What are you going to do if you don't know how to share with your sister?*

E(197) *What are you saying because you are always fighting, you are hitting each other, you are beating each other?*

In the above questions, one can see the judgemental nature of the questions. In the second example, the comment by the teacher led to the child crying. The questions only served to increase the defensiveness of the children.

Attacking questions are more obvious than judgemental questions and are perceived by the child as demeaning or embarrassing (Brems, 2001). These types of questions serve to shame the child or demonstrate the teacher's power over the child.

B(150) *Why are you feeling happy? Stand up and tell us how you are feeling happy? Takalani is scared to go to the hospital because they are going to inject her. How do you say you are happy?*

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This question embarrasses the child by making him the focus of the class, by asking him to stand up, and attempts to shame the child by making it seem like his comments are wrong.

Content-diverse multiple questions occur when an individual asks several questions all at once and each of the questions addresses a slightly different content or issue (Brems, 2001). This may leave the child confused as to which question to answer. They are an indication of confusion and lack of organisation on the part of the teacher.

> A(182) *Why is Umbongo jealous? What is it to be jealous?*
>
> A(245) *And what did you feel because they are inside you are outside? Why'd your mother lock them out and leave you?*
>
> C(198) *Takalani says Umbongo, why you don't want to talk to me? Or you don't like me or what's wrong with you Umbongo? Can you talk to me? Why you so quiet Umbongo? Takalani's very concerned about you. She say why are you so quiet Umbongo?*
>
> D(245) *And now did he come back? And how did you feel when he bought you this things?*
>
> D(339) *They didn't say next time? You didn't ask them why they didn't go with you?*

The responses to the multiple questions indicated the confusion of the children. In some cases, they dealt with the confusion by answering one of the questions, generally the last questions. This meant that the first question was usually not answered. Alternatively, sometimes the children's response was to ignore both of the questions and to continue talking. In both situations, it seems that the multiple questions lead to a decreased exploration of the topic.

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Closed questions allow the child to answer with a simple phrase or even a yes-no answer (Brems, 2001). They make it easy for the child to evade issues and do not encourage extended communication. As the child does not have to provide a lot of information, the interactions with the teacher may not be very rich. The teacher will also end up doing most of the work and will need to verbalise significantly more.

A(57) *And how do you feel when he's beating you?*
B(30) *Are you going to stay with her in the hospital?*
C(217) *Are you going to share with Takalani?*
D(74) *You want to be here even when it's holiday?*
E(33) *You know what vegetable?*
F(92) *Takalani she want to know if she was combing or washing as well?*

The closed questions were generally answered with one-word answers. This leads to decreased communication. Alternatively, some of the children who wanted to talk more ignored the questions and continued with the stories. As such, the closed questions either served to decrease the level of communication or had no significant additive value.

Shotgunning is when a long series of closed questions that cover nothing in depth and keep the conversation at a superficial level (Brems, 2001). The child may feel bombarded by a series of questions and may be left feeling unheard and misunderstood.

D(60) *Teacher:* *(Disbelieving) You don't want to go to the holiday?*
Maswabi: *Yah.*
Teacher: *Ooh. You like school?*
Maswabi: *Yah.*
Teacher: *You feel happy when you are here?*
Maswabi: *Yah. I want to sing*
Teacher: *You want to sing?*
Maswabi: *Yah.*

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Shotgunning, like closed questions, resulted in the teacher exerting a lot more effort in talking rather than allowing the children to talk. It is also significantly more directive and leads the child's conversation rather than allowing them to choose their own route.

In the sessions, the teacher asked both helpful and obstructive questions. In general, she tended to be more directive and, as a result, did not always facilitate good communication and motivate self-disclosure in the children. As such, at times she used her questions to influence the children unduly, to make hidden suggestions, to convey basic assumptions and to suggest pre-drawn conclusions. This shows the difficulty in stepping out of the teacher role, which is didactive and directive, and into a more facilitatory role.

4.3.1.2 Encouraging Phrases

Encouraging phrases facilitate the continued communication and disclosure of the child (Brems, 2001). They are designed to keep the child talking about a specific topic and add depth to the conversation by indicating that the teacher is listening and would like to get more information about what the child is talking about.

There are four main categories of encouragers (Brems, 2001). The non-verbal signs that encourage the child to keep talking consist of leaning forward, nodding one's head or raising an eyebrow. From the videos, it was apparent that the teacher made use of nodding while listening and often leaned in to focus on the child who was talking.

Semi-verbal encouraging phrases are often combined with nonverbal encouragers and consist of expressions such as "uh-huh", "oh" and other such utterances (Brems, 2001). The teacher often accompanied her head nodding with "uh-huh" and "Yah" in order to get the child to continue talking.

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Simple repetition of a word or phrase that the child utters also often communicates to the child that the teacher wants them to keep talking (Brems, 2001).

A(142) *Teacher:* *And how do you feel when the baby's pressing the button of the song and making noise? How do you feel?*
Intukuthelo: *Sad.*
Teacher: *Sad.*
Intukuthelo: *And angry and cross.*

In the above example, the teacher repeated the one emotion expressed by the child. This encouraged the child to continue to label the other emotions that she was feeling.

Lastly, a simple phrase requesting more information also serves as an encouraging phrase (Brems, 2001). Examples of such phrases are "And then" and "Tell me more."

B(150) *Intukuthelo:* *Maam Teacher, me I know the names of flowers*
Teacher: *Oh. Tell us.*

It is evident that the teacher used a number of non-verbal and semi-verbal encouragers in order to facilitate communication and disclosure of the child. In most cases, the encouragement provided by the teacher led to the child providing more depth to the story that they were telling. The teacher made less use of verbal encouragers, such as repetition of a word or phrase or simple phrases of encouragement.

4.3.1.3 Restatements and Paraphrases

Restatements and paraphrases are both repetitions of content expressed by the client (Brems, 2001). They serve to feedback to the child the teacher's

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perceptions of content or topic area that the child has expressed. They serve to convey tracking and focusing along with a sense of hearing what the client is talking about. They also allow the teacher to clarify that she truly understands the content and is forming the correct understanding of the child's attempted communication. Lastly, they can be used to highlight what the child has said.

Restatements are similar to encouragers but differ in that they are longer in length and more thorough. They capture the essence of what the child is talking about and are formulated using the child's words.

A(55) *Nomusa:* *Takalani. My younger brother she like to biting me and hitting me.*
Teacher: *Your younger brother hits and bites you.*

C(232) *Tshaba:* *I didn't say that. I love my father.*
Teacher: *You love your father.*

D(316) *Intukuthelo:* *I play with my friends.*
Teacher: *You play with friends.*

The restatements made by the teacher use the child's own words and try to capture what the child is talking about. If the teacher has misunderstood the child, he/she can use this as an opportunity to inform the teacher. If the teacher has understood the content, restatements can then serve to facilitate further communication.

A paraphrase contains a clarifier that expresses to the child that the teacher is expressing what she thinks was said by the child. This can take the form of an introductory or closing stem. The teacher uses her own language to communicate the content provided by the child. The teacher did not make any use of paraphrasing. This may have been useful in some situations, for example when the teacher was unsure of the restatement that she was making.

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C(234) *Tshaba:* *He told me if he loves Nhlanhla only.*

Teacher: *Oh ok. He told you he loves Nhlanhla only.*

In the above example, the teacher was restating what the child had said in her own language, taking away the "if." In doing so, the teacher changed the meaning of the sentence as meant by the child. In this example, it would have been better if she introduced the restatement, indicating to the child that she was giving her interpretation of what she thought that the child had said.

4.3.1.4 Reflections

Reflections involve the teacher repeating back to the child what was said, while bringing out a metacommunication that was perceived in the communication (Brems, 2001). They add an underlying message of feeling that was detected even though the child may not have said it directly. Reflections encourage broader self-exploration and emphasise a focus on emotions (Brems, 2001). As such, the teacher's ability to provide accurate reflections is helpful in developing emotional literacy. The reflections need to be succinct, clear, meaningful and accurate. It is important for the teacher to match the affect words used in the reflection to the affect displayed by the child in terms of identifying the correct affect and the correct intensity.

A(18) *Nikufisa:* *Me I'm sad.*

Teacher: *Nikufisa said I'm sad. Why are you sad Nikufisa?*

Nikufisa: *Because she was climbing in the table.*

Teacher: *Who was on the table?*

Nikufisa: *Mona.*

Teacher: *You are cross with Mona?*

Nikufisa: *(Nods). Yes.*

In this example, the teacher correctly identified the emotion that was being displayed by the child. This encourages the child to focus on the emotion that they are experiencing.

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A(106) *Teacher:* *You are always fighting with your younger brother? How do you feel?*

Zizwe: *Bad.*

Teacher: *You feel sad?*

Zizwe: *I am not scared of him.*

This example shows how a teacher can incorrectly identify the emotion that is being expressed by the child. This may serve to discourage communication, or the child may correct the teacher. In this example, the child corrected the teacher and continued with the conversation.

A good reflection will also identify the context of the emotion by identifying when the affect is occurring or by identifying what suggested the hidden meaning to the teacher (Brems, 2001).

F(97) *Tshaba:* *In the transport I was crying and Molemo said I'm always crying. She said cry baby cry baby. And Thanda and Seipati too.*

Teacher: *You felt angry and sad? Takalani said she'd feel sad if someone said she's a cry baby.*

In the example, the teacher introduces the emotions, which were not named directly by the child. She then continues to provide the context under which the emotions occurred.

A(252) *Teacher:* *Takalani. Also Takalani she's saying something now. She said she can see you feel sad when your youngers were out from the room. Takalani also feels sad because the children were sad to be outside and crying.*

In this example, the teacher again introduced the emotion, as well as the context of the emotions.

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Reflections would appear to be an essential part of developing emotional literacy, as they involve identifying emotions that the child may not be aware of or that the child may be unable to identify without assistance. In the six sessions, the teacher made use of very few reflections. It should be noted that the teacher did not make use of all opportunities presented to reflect on the emotions that the children were feeling. For example, even when a child was crying the teacher did not reflect on how he was feeling - C(219).

4.3.1.5 Other Responses

A number of the responses given by the teacher did not fall into the categories indicated by Brems (2001). Informative responses were used by the teacher and serve the purpose of providing information about the Ububele Persona Doll, Takalani. These responses were more frequent at the beginning of the sessions, when the teacher is introducing the theme to the children.

B(4) *Teacher:* *Takalani she says that today she is not feeling well.*

Class: *Why?*

Teacher: *She says she has flu.*

Jabula: *Aah shame.*

Teacher: *She's sneezing, she's coughing. Then you know what she's saying. She says her friend has been in the hospital and now what she's thinking, because this flu was very serious and they call and ambulance and take her to the hospital and she said that she's very scared of the hospital. How can you say to Takalani because she's very scared?*

In the above example, the teacher wanted to introduce the theme of going to hospital. She did this by making responses to the children that provided information to the children.

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The teacher also made responses that were more didactive, or educational, in nature. This was done for two reasons. Firstly, the teacher is aiming at teaching the children about emotional literacy. In order to do this, she at times needs to be more didactive.

A (285)	*Teacher:*	*Is this how I'm telling you. If someone does something wrong to you, you aren't supposed to do it back. Report it to your mother.*
	Nikufisa:	*And take a towel and put water and wash your face.*
	Teacher:	*You aren't supposed to beat back.*
	Class:	*Yah*
	Teacher:	*And you report to your mother.*
	Class:	*Yah*

In this session, the children bring up the topic of aggressive behaviour. Through her response, the teacher avoids reprimanding them but rather teaches the children about learning to manage their emotions, one of the goals of emotional literacy development as identified by Steiner (2002).

Secondly, the teacher is primarily an educator who is responsible for the behaviour of the children. At times, this may stand in the way of her role as a facilitator to the children's emotional literacy development.

E(174)	*Teacher:*	*Nesihe sit down. Do you know what? Let's listen, let's listen, let's listen to Taki. Takalani she said she's cross. Since she has arrived here she just hear about pushing, beating, others they are climbing on top of others. Takalani she said she doesn't like that.*

In the second example, the topic of aggressive behaviour comes up again, this time in the reported behaviour of the children in the class. This time, the teacher does not use it as a way to explore the goals of emotional literacy,

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such as identifying the causes of the emotions that lead to aggressive behaviour or ways of managing these emotions. Instead, she reprimands the children using Takalani.

The teacher also made a number of responses that were directive in nature. In some instances, this was necessary to contain the group by providing some structure.

A(96) *Nhlanhla:* *(To Nikufisa and Mdlandla who have moved off the carpet and onto the cushions) Why you sitting on the cushions? It's not your mother who bought them.*

Nomusa: *(To Nikufisa who is pulling her top over her legs) You are making your jersey big.*

Teacher: *Lets leave Nikufisa and listen to Takalani. Nikufisa sit properly and listen ne. Listen to Takalani.*
Zizwe, Nhlanhla

Zizwe: *Takalani sorry. My younger brother is also beating and biting and fighting with me.*

In this example, Nikufisa is causing a distraction to the other children and Nhlanhla and Nomusa respond by singling her out and reprimanding her. The teacher directs them to leave her alone, taking it upon herself to ask Nikufisa to sit properly and listen. She then gets back the attention of Zizwe and Nhlanhla, before allowing the session to continue.

In other instances, the directive responses made by the teacher lead to a less therapeutic interaction and an avoidance of a deeper exploration of the emotions presented.

D(109) *Teacher:* *Takalani say also she is feeling sad because you are talking about death she is feeling sad for you talking about death.*

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Jabula: *Mdlandla is laughing.*

Nomusa: *Don't laugh at someone.*

Teacher: *Mdlandla don't laugh at things which is not laughable. I told you that Takalani doesn't like noise. Nikufisa, go sit there. What you want to say to Takalani? You don't want to say to Takalani?*

In this example, the child starts laughing when his peer is talking about the death of her grandmother. The teacher's response was to direct him not to laugh, instead of exploring the reasons for his laughter.

4.3.2 Level of Empathy of Response

Empathy can be defined as "A cognitive awareness and understanding of the emotions and feelings of another person. In this sense the term's primary connotation is that of an intellectual or conceptual grasping of the affect of another" (Reber, 1985, p. 238).

Brems (2001) indicated that empathy is a trait and a skill. As a trait it is the pre-existing ability to take perspective, to care for and be concerned about others, to identify with others, and to keep personal distress to a minimum when faced with other people's distress. In order to be therapeutic, this trait needs to be developed into behaving empathetically, or having the skill.

One needs to look at the teacher's therapeutic responses and her ability to understand the child's expression in the larger context and history of the child, as well as understanding the circumstances leading to the child's current experience (Brems, 2001).

According to Brems (2001), the empathic communication scale gives an indication of the level of empathy in a person's communications. *Table 4.3.2* below represents the teacher's level of empathy with regards to her

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therapeutic responses to the emotional material communicated by the children.

Table 4.3.2 Empathic Communication Scale

Session	A	B	C	D	E	F	Total Responses
Level 1.0	-	1	1	-	-	6	**8 (9%)**
Level 1.5	1	-	1	3	-	4	**9 (10%)**
Level 2.0	1	1	1	8	1	4	**16 (18%)**
Level 2.5	13	7	5	7	5	-	**37 (42%)**
Level 3.0	1	-	1	3	-	-	**5 (6%)**
Level 3.5	5	-	1	2	4	1	**13 (15%)**
Level 4.0	-	-	-	-	-	-	**0 (0%)**
Level 5.0	-	-	-	-	-	-	**0 (0%)**
Total Responses	**21**	**9**	**10**	**23**	**10**	**15**	**88**

(Adapted from Brems, 2001, p. 198)

Level 1.0 is when the teacher's verbal and behavioural responses are irrelevant, subtract in affect and content and do not attend appropriately to the child's expression (Brems, 2001). The teacher does not display an awareness of even the most obvious, expressed surface feelings. Level 1.0 responses may include premature advice giving, arguing, changing the subject, criticising, pontificating and asking questions that shift the focus from the expressions of the child.

WitsETD

B(146) *Umbongo:* *I feel happy.*

Teacher: *You are feeling happy. You are feeling happy that Takalani is going to the hospital.*

Umbongo: *Nods and sits down.*

Teacher: *Why are you feeling happy? Stand up and tell us how you are feeling happy. Takalani is scared to go to the hospital because they are going to inject her. How do you say you are happy?*

In the above example, the teacher openly criticises the child. The child may be left feeling negated and his emotions invalidated.

A(234) *Nikufisa:* *If she's taking from me also I take from him. When they give me money I bought Simbas and he took my Simbas and eat.*

Teacher: *Takalani says also me I'm feeling sad. I don't want a child to disturb in class. I want a child to give others a chance. A child who's waiting for her turn.*

In this example, the teacher changes the subject from Nikufisa's conversation to her chosen topic of turn taking. Her response is in no way relevant to what was being discussed by the child. Level 1.0 responses are detrimental to the development of emotional literacy, as they subtract in affect. They also may leave the child feeling misunderstood and may make the child less likely to communicate.

Level 1.5 is when the teacher's responses are negligently accurate and any feelings that are not distinctly defined tend to be entirely ignored (Brems, 2001). The teacher's response may mislead or block off the child and the child does not go to a deeper level of self-exploration.

WitsETD

A(13) *Zizwe:* *Me I'm feeling happy that Takalani is here. I love him.*

Teacher: *Oh you love Takalani.*

In this example, the teacher subtracts from the feelings that the child expressed.

C(310) *Maswabi starts crying.*

Teacher: *What's wrong Maswabi? Don't fight. Give Takalani to Maswabi to love her and to hug her again because she's feeling sad.*

Zizwe: *Sorry Maswabi.*

Teacher: *You are feeling happy Takalani? Takalani say sorry Maswabi. Don't cry Maswabi, I am here for you.*

The above example occurred when Maswabi was crying as she had had a disagreement with Zizwe. The teacher's response of "Don't cry Maswabi" invalidates the emotions that she is experiencing. Instead of encouraging Maswabi to explore her feelings and the causes of the feelings, the teacher attempts to cheer her up.

Level 2.0 is when the teacher responds to at least part of the surface feelings but the response noticeably subtracts affects or distorts the level of meaning (Brems, 2001). Her awareness of the child's expressed feelings are only partially communicated and the teacher may respond to her own conceptualisations.

A(156) *Khathele:* *I feel sad and cross. I'm going to cry.*

Teacher: *You feel so sad that you end up crying.*

In this example, the teacher focuses on one of the two expressed emotions, namely sadness, and negates the remaining emotion, namely anger.

WISETD

B(142) *Teacher:* *Umbongo's not scared of the injection. How do you feel Umbongo? Let's give Umbongo a chance. Me I am feeling I am scared of injections. How do you feel that Takalani is going to hospital Umbongo?*

In this session, the child, Umbongo, was not talking. The teachers response to his silence was "Umbongo's not scared of the injection." As he had not said anything prior to this statement, it is based purely on the teacher's own conceptualisations.

Level 2.5 responses are when the teacher wants to understand or make the effort but the responses subtract slightly from the level of feelings the child expresses (Brems, 2001). This level of responses includes responses that merely parrot what the child said.

A(9) *Nomusa:* *I feel happy when Takalani is here.*
Teacher: *Nomusa is happy.*

B(18) *Thanda:* *You are not supposed to be scared because they can't beat you at the hospital.*
Teacher: *Oh.*
Intukuthelo: *There in the hospital there are no people who are beating.*
Teacher: *Intukuthelo and Thanda they are saying don't be scared Takalani because in the hospital there are people who are going to take care for you and in the hospital there are nurses who they are going to be good for you.*

C(278) *Teacher:* *How do you feel when he gets back from work?*
Intukuthelo: *Happy.*
Teacher: *Ok. You feel happy.*

WitsETD

Intukuthelo: *I gave him my chips.*

Teacher: *You feel happy and you gave you father your chips.*

D(333) *Maswabi:* *I want to talk because I am sad.*

Teacher: *Let's listen to Maswabi. She said she's sad.*

In all of the above examples, the teacher merely copies what the child says. This has no additive value, and in fact subtracts slightly from the depth of the child's communication.

Level 3.0 responses communicate understanding at the level of feeling expressed by child (Brems, 2001). The teacher's responses are interchangeable, or reciprocal in affect with the surface, explicit expressions of the child. The responses accurately reflect the child's state of being and enquiries are minimally facilitative and helpful.

C(310) *Maswabi starts crying.*

Teacher: *What's wrong Maswabi? Don't fight. Give Takalani to Maswabi to love her and to hug her again because she's feeling sad.*

In this session, the child is crying and the teacher is able to reflect the emotion of sadness that the child's is displaying non-verbally.

D(16) *Jabula:* *Me, I'm going to spend my holiday nice. And me I miss my friends at Venda and after me I'm going to see my friends. Me I'm going to see our very nice house at home.*

Teacher: *Ah. Takalani says that is lovely she is feeling happy that you are going home.*

WitsETD

In this situation, the teacher reworded the child's communication to demonstrate understanding of the child's emotions.

Level 3.5 responses include not only feelings but also the reasons for the feelings expressed by the child (Brems, 2001). The teacher attempts to compliment the feelings with their content.

A(37) *Maswabi:* *Me I'm happy and happy and happy because Takalani is nice.*

Teacher: *Maswabi is very happy because Takalani is nice.*

D(261) *Teacher:* *You feel?*

Nomusa: *Sad.*

Teacher: *When your father's coming home you feel sad sometimes. Why?*

Nomusa: *Sometimes he's not coming home.*

Teacher: *Ok. You feel sad because he's not always there. He's coming sometimes but sometimes you are not seeing him and you feel sad.*

E(73) *Teacher:* *You feel sad. Oh Takalani says also her she feels sad because if you are not feeling well also her she's sad.*

In the examples above, the teacher identified both the emotion, as well as the reason for the emotion, that the child was experiencing.

Level 4.0 responses accurately identify implicit, underlying feelings somewhat beyond the expressions of the child (Brems, 2001). The teacher's responses compliment feelings with content that adds deeper meaning.

Level 5.0 responses significantly add to the affect and meaning explicitly expressed by the child (Brems, 2001). The responses of the teacher

WitsETD

accurately communicate the affect, meaning and intensity of the child's deeper feelings by word, voice and intensity of expression.

It should be noted that Level 4.0 and 5.0 responses are not considered to be empathic if they impose the teacher's viewpoint. Therefore they must be accurate as well. Both responses are based upon how the teacher understands human behaviour. No Level 4.0 or 5.0 responses were present in the six Ububele Persona Doll sessions.

The lack of Level 4.0 and 5.0 responses may be an indication of the teacher's lack of training and experience, as well as difficulties in understanding human behaviour and emotions. The majority of responses (42%) were Level 2.5 responses and were merely a parroting of the communication of the child. In addition, 79% of the total responses were Level 2.5 or below.

4.4 Attainment of the Goals of Emotional Literacy.

When looking at the effectiveness of a pre-school teacher who has undergone Ububele Persona Dolls training in making use of material that is elicited in sessions for the purposes of emotional literacy development, one also needs to look at whether the goals of emotional literacy are being attained. For this purpose, the goals of emotional literacy as identified by Steiner (2002) were used.

As mentioned before, Steiner (2002) identified five main skills at the centre of emotional literacy training. Each of these skills will be addressed separately in order to ascertain whether the goals were attained within the six sessions.

4.4.1 Knowing Your Feelings

The first aspect that is involved in the children knowing their own feelings is being able to identify the emotion that they are experiencing (Steiner, 2002).

WiSETD

A(12) *Nhlanhla:* *Me I'm happy and excited coz Takalani is here.*

D(79) *Nomusa:* *Me I am angry.*

D(271) *Nomusa:* *And last week I was sad and she buy for us KFC and I be happy.*

E(116) *Maswabi:* *I'm sad.*

Throughout the transcripts were multiple occasions when the children identified their own emotions.

According to Steiner (2002), the child also needs to be able to establish the intensity of the emotions being experienced. Hein (2006) indicated that some words used to describe emotions express a feeling, as well as the intensity of the feeling.

A(37) *Maswabi:* *Me I'm happy and happy and happy because Takalani is nice.*

F(275) *Jabula:* *Me I'm a little bit happy because the other day I am going to go. I am going to leave all the children to make tradition.*

A (146) *Intukuthelo:* *And angry and cross.*

In the first two examples, the children made use of adjectives in order to indicate the intensity of the emotion that they were feeling. In the third example, the child used two different adjectives for the same feeling, namely angry and cross.

Establishing the cause of the emotion is essential to true understanding of the emotion (Steiner, 2002).

B(77) *Teacher:* *Why are you feeling sad?*

WitsETD

Zizwe: *Because Takalani we don't want her to go to the hospital.*

D(42) *Intukuthelo:* *Me I'm going to visit to my granny and to my grandfather. My grandfather and my grandmother they gonna play with us. I phone them. And me when I get there I will feel sad because me I am going to miss Takalani.*

D(174) *Jabula:* *Me I'm happy that when we close school I'm happy at that because me I'm going to have a good day.*

The children also need to develop an awareness of the extent of the affect of the feelings on themselves and those around them (Steiner, 2002).

A(57) *Teacher:* *Your younger brother hits and bites you. And how do you feel when he's beating you?*

Nomusa: *Sad.*

Teacher: *You feel sad ne. And what do you do after that, after beating you?*

Nomusa: *Cry.*

In the above example from the transcripts, it is apparent that at a very basic level the children are realising the behavioural effects that the emotions have on them. In other words, the children are able to link feeling sad to the behaviour of crying.

D(109) *Teacher:* *Takalani say also she is feeling sad because you are talking about death she is feeling sad for you talking about death.*

Jabula: *Mdlandla is laughing.*

Nomusa: *Don't laugh at someone.*

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In this example, two things occur. Firstly, the teacher models the influence of other people's emotions on our selves. She explains to the children that Takalani is feeling sad because Itumela is feeling sad. Jabula is then able to indicate that while talking about Itumela feeling sad, it is not appropriate to laugh. There is some indication by Nomusa that it is not correct to laugh at someone who is feeling sad. Both of these provide an indication that the children in the class are beginning to understand that people's feelings can have an effect on those around them.

4.4.2 The Presence of Empathy

The second skill identified by Steiner (2002) is the development of empathy. This includes the ability to recognise other people's feelings, understanding why others feel the way they do and identification with other people's situation or motives.

A(126) *Teacher:* *Takalani's heart is very painful because at her school they are beating and she wants to hear from you.*

Molemo: *Sorry Takalani.*

In the above example, the child is able to identify with Takalani's situation and has some insight into how Takalani feels.

A(180) *Nhlanhla:* *Umbongo is jealous.*

C(108) *Khathele:* *Let me tell you something. I will take Takalani to the snake park and we can see big snakes and long and short. Takalani will be scared.*

In these two examples, the children demonstrated the ability to recognise the feelings that another child in the class or Takalani was experiencing. Nhlanhla was then able to name the emotion for the other child who was

WitsETD

displaying jealousy and Khathele was able to indicate that Takalani would be scared at the snake park.

In the six sessions that were analysed, the children displayed the ability to recognise other children's feelings, understand the reasons why others were feeling the way they were and identify with other children's situations or motives.

4.4.3 Learning to Manage Emotions

The third skill is learning to manage emotions (Steiner, 2002). This implies the children learning to control their emotions, to know when and how emotional expression or the lack of it affects other people and how to express both positive and negative emotions.

A(57)	*Teacher:*	*Your younger brother hits and bites you. And how do you feel when he's beating you?*
	Nomusa:	*Sad.*
	Teacher:	*You feel sad ne. And what do you do after that, after beating you?*
	Nomusa:	*Cry.*
	Teacher:	*You cry.*
	Nomusa:	*And when I'm finished to cry then I tell my mother.*

In this example, the child describes how she told her mother when her younger brother hit her. This indicates some control of her emotions.

B(28)	*Thanda:*	*Maam Teacher, you have to tell I don't like if you are saying I am ugly.*
	Teacher:	*Ok. You have to tell that person who is saying you are ugly I don't like it, don't say it.*
	Zizwe:	*Maam Teacher.*
	Teacher:	*Hello.*

WitsETD

Zizwe: *If the people, if another children they say you are ugly, tell your brother or your daddy, or your sister or your brother or your Teacher.*

In this example, Thanda and Zizwe indicate two different ways to deal with negative emotions. They indicate that one can tell the other person how their behaviour is making you feel or you can tell people who are older or in positions of responsibility. This also provides some idea that by telling the person who is calling you names how it makes you feel, this will in some way influence their behaviour. As such, the children have some insight into how emotional expression affects other people.

From the analysis of the emotional adjectives, it is clear that the children are able to express both positive emotions, such as "happy" and "excited", as well as negative emotions, such as "sad" and "angry."

4.4.4 Learning to Recognise Mistakes and Rectify Them

Another skill involved is for the children to learn to recognise what they have done wrong and to fix it (Steiner, 2002). This involves taking responsibility, asking for forgiveness and making amends.

C(304) *Teacher:* *What's wrong Maswabi? Don't fight. Give Takalani to Maswabi to love her and to hug her again because she's feeling sad.*

Zizwe: *Sorry Maswabi.*

Teacher: *You are feeling happy Takalani? Takalani say sorry Maswabi. Don't cry Maswabi, I am here for you.*

Zizwe: *Sorry Maswabi.*

Maswabi nods at Zizwe and starts to dry her eyes. The children start singing and dancing

WISETD

E(258) *Maswabi:* *Taki. I'm sorry to kick Zizwe.*

Teacher: *Zizwe, you are hearing what Maswabi say? Repeat it again so that Zizwe can hear.*

Maswabi: *I'm saying sorry. I'm sorry to kick you Zizwe and make you cross.*

Teacher: *Maswabi said she feels sorry and she can't kick again. She said sorry.*

Zizwe: *Sorry Maswabi.*

Zizwe gets up and walks over to hug Maswabi who hugs her back and Zizwe picks her up.

In the two examples provided, it is apparent that the children are starting to develop the ability to take responsibility for their actions. This leads them to ask for forgiveness and making amends.

4.4.5 An Ability for Emotional Interactivity

Lastly, Steiner (2006) reported that one needs to develop an ability for emotional interactivity. This means you can tune in to the feelings of people around you, sensing their emotional states and how to interact with them effectively.

C(307) *Zizwe:* *You grab her, you didn't take her nicely. You love her but you don't love her. You're pretending.*

Maswabi starts crying.

Teacher: *What's wrong Maswabi? Don't fight. Give Takalani to Maswabi to love her and to hug her again because she's feeling sad.*

Zizwe: *Sorry Maswabi.*

Teacher: *You are feeling happy Takalani? Takalani say sorry Maswabi. Don't cry Maswabi, I am here for you.*

WiSETD

Zizwe: *Sorry Maswabi.*

Maswabi nods at Zizwe and starts to dry her eyes. The children start singing and dancing

In this example, Zizwe is initially rebuking Maswabi for the manner in which she is treating Takalani. When she realises that she has upset Maswabi and that Maswabi is crying, Zizwe changes the way in which she is interacting with her. She starts expressing concern and empathy with her comments of "Sorry Maswabi." This indicates an awareness of how her comments have influenced Maswabi's feelings and altering her interaction accordingly.

From the transcripts, it seems that all five of the goals of emotional literacy as identified by Steiner (2002) are being attained to some extent.

4.5 Presence of Material for Group Therapy

Within the six sessions, a significant number of themes emerged within the content. These themes could all be explored either through group therapy or within individual play therapy after a referral from the Persona Doll sessions.

4.5.1 Physical Discipline, Abuse and Neglect

According to Thompson and Rudolph (2000), the psychological effects of psychological maltreatment on the lives of children have been well documented. Disparaging remarks, threats, punishment or bullying may contribute to the problem. As abused children often have behavioural or emotional difficulties that make them a challenge in the classroom, it has been suggested that the education system may perpetuate the maltreatment.

Long-term psychological and behavioural problems may result from unresolved issues surrounding child abuse. The child needs to ventilate his or her feelings, ask questions and replay abusive incidents in order to resolve issues.

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A(240) *Tshaba:* *My little brother and sister cry because my mom doesn't want to feed them and she locked them inside the room.*

Teacher: *Your mother she locked your younger brother and sister out at night. Locked them away.*

Tshaba: *Tshepo and Tsepiso are little and they were crying.*

Teacher: *Then she locked them away. Then they cried. And what did you feel because they are inside you are outside? Why'd your mother lock them out and leave you?*

F(103) *Teacher:* *Takalani wants to know if you explained to your mother that you don't want what she's doing?*

Tshaba: *My mother said she will beat me.*

F(118) *Nikufisa:* *Me my mother she combs me nicely but she beats me everyday. When I'm playing after school she's calling me come and bath again but I was clean and she wants to bath me again.*

The three examples above provide some indication of possible physical discipline, neglect and abuse situations. This is something that could be explored further in a therapeutic context.

4.5.2 Broken Families

Due to the high rate of divorce and the number of children born outside of marriage, the idealised view of the intact nuclear family as the norm must be adjusted (Thompson & Rudolph, 2000).

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The presence of divorce, stepfamilies and single-parent homes can cause difficulties for children. A counsellor can help the child to deal with feelings of loss and to recognise and discuss emotions. These children need stability, consistency and security in their lives. According to Thompson and Rudolph (2000), topics that may need to be discussed include having less money, feelings of anger or sadness, questions friends ask and time alone.

D(260) *Nomusa:* *I miss it when my daddies not coming home.*

Teacher: *You feel?*

Nomusa: *Sad.*

Teacher: *When your father's coming home you feel sad sometimes. Why?*

Nomusa: *Sometimes he's not coming home.*

Teacher: *Ok. You feel sad because he's not always there. He's coming sometimes but sometimes you are not seeing him and you feel sad.*

D(368) *Teacher:* *Nhlanhla: If it is a girl and a girl they can wear the same clothes but Tshaba is a girl and Umbongo is a boy and also me and Tshaba we wear the same clothes.*

Teacher: *And you are not twins.*

Nhlanhla: *But me I am five and Tshaba is five.*

Teacher: *But you are not born on the same day from one mother. You are sharing only the father.*

Nhlanhla: *Tshaba she calls my mother mommy and also me I'm calling mama Tshaba mommy.*

Teacher: *But you didn't breastfeed from mama Tshaba but Tshaba and Umbongo did.*

Nhlanhla: *Yah.*

Teacher: *They breastfed from the same mother.*

Tshaba: *Yah.*

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In the first example, the child brings up the fact that her father does not stay with her and her mother. This gives the children the opportunity to talk about their feelings around not living with their fathers. In the second example, the complexity of stepfamilies is illustrated.

4.5.3 Death and Dying

According to Thompson and Rudolph (2000), discussions around death and dying seem to be accompanied by a great deal of adult discomfort, anxiety, vagueness and avoidance behaviour. Every child is affected at some point by death and counsellors can help children to accept the reality of death as a part of life. Children have trouble understanding death for many reasons and many factors in the child's environment may encourage faulty perceptions concerning death.

It is important that the child is allowed to express grief, talk freely and ask questions. The counsellor should listen carefully to children's thoughts, feelings and concerns and respond clearly and objectively with statements at their own level of understanding.

D(101) *Teacher:* *(To Itumela) Because you were resting for the whole week and not coming to school.*

Itumela: *No. Me I was playing with my friends and my grandmother died.*

Teacher: *Oh ok, your grandmother died. How do you feel?*

Itumela: *Sad. Me and Nhlanhla and my other friend was playing and we eat, we finished, we drink juice then we eat the cake.*

Teacher: *Takalani say also she is feeling sad because you are talking about death she is feeling sad for you talking about death.*

WisETD

D(278) *Mdlandla:* *Me my mother in our home long before it was my birthday it became dark and the cars start to make a big noise and the people go to the garage and lots of people were lying down from the accident.*

Teacher: *How did you feel when you see people lying down?*

Mdlandla: *Sad.*

Teacher: *Takalani said if she sees such a thing she would also be sad.*

In both of the above examples, the children brought up death. In the first example, the child was talking about the death of her grandmother amongst other things. It would probably have been beneficial for her to talk to some extent about her experience.

From the few examples provided above, it is apparent that emotionally charged material that would be suitable for group therapy emerged within the Ububele Persona Doll sessions. If facilitated by an experienced group facilitator, these themes could have been delved into and explored further.

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CHAPTER 5

CONCLUSION

5.1 Limitations of the Current Study

This study has some limitations that must be reported before one can make any interpretations or draw any firm conclusions. It could be argued that the research is limited by its being carried out on a small sample of Ububele Persona Doll sessions conducted by only one newly trained teacher. However, as generalisability is not one of the aims of qualitative research, this is not a significant limitation to the study.

The fact that the researcher in the study did not speak the vernacular in which the sessions were conducted could be regarded as a limitation in that some of the richness of the data was probably lost as a result of the direct translations. In addition, the fact that the teacher was used as a translator due to maintaining the confidentiality of the sessions probably resulted in a less objective translation.

5.2 Suggestions for Further Research

From the research conducted, it is apparent that the Ububele Persona Dolls are a valuable and effective tool for developing emotional literacy in community settings. Due to the relevance of the use of the Dolls in South Africa, the use of the Persona Dolls merits further research.

One suggestion for further research is that the number of teachers be increased. By increasing the number of teachers, the results obtained will become more generalisable and the study will be strengthened in terms of external validity.

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Another suggestion is that research be replicated either by a researcher who speaks the languages of the teacher and the children or that a qualified translator be appointed in order to ensure the accuracy of the translations. This would lead to the data being more reliable and accurate.

Areas of interest and potential future research that have arisen from the current research include:

- The lack of definition in emotional adjectives. The high frequency of the emotional adjectives "sad" and "happy" provide an indication that the children and the teacher may not be able to adequately define their emotional reactions and may instead use "sad" and "happy" as general categories for "bad "and "good" emotions.
- Does the Ububele Persona Doll practitioner's training improve the emotional literacy of the teachers who are trained?
- How does the Ububele Persona Doll project compare to other established emotional literacy programmes?
- How does the emotional literacy in a sample of children exposed to Ububele Persona Dolls compare to the emotional literacy of children in a control sample?

5.3 Suggestions for Implementation

The conclusions are to be discussed on the basis of their implications for psychology epistemology, theory knowledge and practice in the form of suggestions (Burns & Grove, 1997).

Practical suggestions are applicable only to the specific context on which the research was based, owing to the over-emergent nature of qualitative research, which makes conclusive, causal-based and generalized recommendations inappropriate (Burns & Grove, 1997).

Based on the findings, it appears that the Ububele Persona Doll training may benefit from the addition of basic counseling skills. This could cover the fundamentals, such as listening skills, reflections, questions, restatements and

WitsETD

encouraging statements. Once added, it would be beneficial to determine the value added to the training by this module.

5.4 Conclusion

This research has sought to explore the use of the Ububele Persona Dolls in the development of emotional literacy in pre-school children. The motive for this study was that the use of the dolls in this way was a relatively new idea that merited further research. This research then investigated the use of the dolls in developing emotional literacy and their potential for use in group therapy.

The sample consisted of eighteen Grade R children at the Ububele Therapeutic Nursery School and their teacher. They were video recorded during six regular Ububele Persona Doll sessions run by their teacher.

Without assuming that these qualitative-based conclusions to be an assertion of the truth or an indication of causation (Burns & Grove, 1997), the use of the Ububele Persona Dolls at the Ububele Therapeutic Nursery School was found to be a complex phenomena.

In the sessions, it was found that the teacher initiates more emotional material than the children and that the range of the material is narrow when compared to the potential material that could be raised. However, the presence of the emotional adjectives suggests that there is useful emotional material present with which one could work.

The second objective of the research was to ascertain whether the teacher who had undergone Ububele Persona Dolls training was able to respond appropriately to the emotional material elicited in sessions for the purposes of emotional literacy development, as identified by Steiner (2002).

The first area to address is whether the types of responses that the teacher gave would encourage communication with the children. Four different

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therapeutic responses were identified in Brems (2001) and all four were present within the sessions. In addition, any responses that did not fall into these categories were classified as "other". These responses included responses that provided the children with information, responses that were didactive in nature and responses that were more directive in nature.

The teacher most frequently made use of responses that were not mentioned by Brems (2001), which accounted for nearly half of all her responses. Some of these involved the teacher providing information about Takalani, the Doll, which is a normal and expected part of the Ububele Persona Doll sessions. Some of the teacher's responses were more didactic and directive. At some points, both are appropriate in order to educate about the goals of emotional literacy and in order to contain the children. However, these types of responses do not necessarily facilitate honest and therapeutic communication from the child.

The teacher also made use of a significant number of both helpful and obstructive questions. In general, she tended to be more directive and did not always facilitate good communication and motivate honest self-disclosure. At times her questions influenced the children's responses unduly, were used as a conduit for hidden suggestions and suggested conclusions that the teacher had already drawn.

The teacher made less use of paraphrases and restatements and may have left the children feeling that she was not following what the children were saying. In addition, she did not take the opportunity to check that she truly understood the content.

As reflection involves the identification of emotions, the teacher's ability to provide accurate reflections is helpful in developing emotional literacy. In the sessions, the teacher made less use of reflections. The teacher did not make use of all opportunities presented to reflect on the emotions that she was feeling.

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There was a significant absence of verbal encouragers in the sessions. It is acknowledged that non-verbal encouragers, which the teacher utilized, were not recorded under responses. The teacher made minimal use of verbal encouragers, such as repetition of a word or phrase or simple phrases of encouragement.

With regards to the level of empathy displayed by the teacher, it is evident that she could improve. The majority of the responses involved exact replications of what was said by the child. This does not serve to take the child to a deeper level of understanding and may, in some instances, remove somewhat from the child's original expression. None of the empathic responses that require an understanding of human behaviour were given.

The goal of the Ububele Persona Doll sessions is to develop the emotional literacy of the children involved. In order to ascertain whether this goal is being achieved, it was necessary to look at the six sessions and determine whether the five goals of emotional literacy training, as identified by Steiner, were being achieved. From the transcripts, it was clear that all five of the goals were attained to some extent.

The last goal of the research was to gain an understanding as to whether the pre-school teacher overlooked material within the sessions that could be used by a psychologically trained facilitator for the purposes of group therapy. A number of themes emerged that could be concentrated on by a group facilitator. Common themes included physical discipline, abuse and neglect, broken or non-nuclear families and death and dying.

The intention of this study is not to deliver a verdict of approval or disapproval regarding the use of the Ububele Persona Dolls in developing emotional literacy or for use in group therapy. It is merely attempting to highlight some of the complexities involved in this project, as well as promote careful and judicious thought regarding their use in the future. It is also felt that the project itself should remain the focus of further research and exploration.

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Appendix A: Consent Form (Participation of Teacher)

I _____ consent to being a participant for Ms Lee-Anne Buchanan's study on the use of Ububele Persona Dolls for emotional literacy and group therapy for children under the age of seven.

I understand that:

- Due to the fact that I usually run the sessions, there will be no additional risks or benefits to participating in the research.
- Participation in this interview is voluntary.
- I may withdraw from the study at any time.
- My speech during the sessions will be video recorded and transcribed verbatim. These direct quotes may be used in the research report.
- No information that may identify me will be included in the research report, and my responses will remain confidential.

Signed _____

Name _____

Date _____ Place _____

WitsETD

Appendix B: Consent Form (Recording of Teacher)

I _____ consent to six Ububele Persona Doll sessions being video recorded by Ms Lee-Anne Buchanan for her study on the use of Ububele Persona Dolls for emotional literacy and group therapy for children under the age of seven.

I understand that:

- The video tapes and transcripts will not be seen or heard by any person other than the researcher and her Supervisor.
- All tape recordings will be destroyed after the research is complete.
- No identifying information will be used in the transcripts or the research report.

Signed _____

Name _____

Date _____ Place _____

WitsETD

Appendix C: Guardian Consent Form (Participation)

I _____ am the parent/ guardian of _____. I give consent for my child to participate in Ms Lee-Anne Buchanan's research on the use of Ububele Persona Dolls for emotional literacy and group therapy for children under the age of seven.

I understand that:

- Due to the fact that my child usually participates in the sessions, there will be no additional risks or benefits to participating in the research.
- Allowing my child to participate in this research is voluntary.
- He/she may withdraw from the study at any time.
- My child's speech during the sessions will be video recorded and transcribed verbatim. These direct quotes may be used in the research report.
- No identifying information will be used in the transcripts or the research report.

I also confirm that the research procedure, as well as all of the factors indicated above, has been explained to my child.

Signed _____

Name _____

Date _____ Place _____

WitsETD

Appendix D: Guardian Consent Form (Video Recording)

I _____ am the parent/ guardian of _____. I give consent for my child to be video recorded in Ms Lee-Anne Buchanan's research on the use of Ububele Persona Dolls for emotional literacy and group therapy for children under the age of seven.

I understand that:

- No identifying information will be used in the transcripts or the research report or in the labelling of the video.
- The videotapes and transcripts will not be seen or heard by any person other than the researcher, her Supervisor and a psychologist at Ububele.
- All video recordings will be stored in a locked area at Ububele.
- All tape recordings will be destroyed after the research is complete.

I also confirm that the video recording, as well as all of the factors indicated above, has been explained to my child.

Signed _____

Name _____

Date _____ Place _____

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Appendix E: Minor Assent Form (Participation and Video Recording)

I _____ say that Ms Lee-Anne Buchanan (Sis Lee-Anne) can video record me and my class when our teacher brings her Persona Doll to come visit. This is for her study on using the dolls to teach children about feelings.

I understand that:

- Because I usually talk to the doll with Maam Priscilla, there will be no bad or good differences this time.
- I do not have to let her video record me if I do not want to.
- I can tell her that I want to stop at anytime that I want.
- If I don't want to answer a question then I don't have to.
- If she wants to write down what I say like I said it that is alright.
- She will not write my name in her research report so people do not have to know it is about me if I do not want them to.

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Signed _____

Name _____

Date _____ Place _____

Persona Doll Session A

Date: 11 September 2006
Time: 9:15am to 9:47am

Order of circle (clockwise)
Teacher, Tshaba, Maswabi, Nesihe, Khathele, Umbongo, Vikelekile, Mona, Zizwe, Intukuthelo, Nikufisa, Mdlandla, Themba, Jabula, Nhlanhla, Nomusa, Molemo.

Absent: Thanda, Itumela.

Nomusa: Hello Takalani.
Teacher: Takalani says morning everyone.
Class: Good morning Takalani, how are you today?
Teacher: Takalani says she is fine. She said I'm happy because you are quiet, you are not making noise, which means that you know that me I don't like noise. I'm happy with you. She wants to know how do you feel when she's here this morning?
Nomusa: I feel happy when Takalani is here.
Teacher: Nomusa is happy.
Intukuthelo: Me I'm feeling happy with Takalani.
Nhlanhla: Me I'm happy and excited coz Takalani is here.
Zizwe: Me I'm feeling happy that Takalani is here. I love him.
Teacher: Oh you love Takalani.
Molemo: Me I am happy because Takalani is here.
Teacher: You are happy that Takalani is here Molemo.
Mdlandla: Me I am happy because Takalani is here.
Nikufisa: Me I'm sad.
Teacher: Nikufisa said I'm sad. Why are you sad Nikufisa?
Nikufisa: Because she was climbing in the table.
Teacher: Who was on the table?
Nikufisa: Mona.
Teacher: You are cross with Mona?
Nikufisa: (Nods). Yes.
Teacher: Mona. She says she is cross with you, you were climbing in the table.
Mona: No. (Shaking her head)
Teacher: To climb on top of the table is not good. Not so? Say sorry I am not going to climb on the table.
Mona: Sorry.
Teacher: Ok.
Intukuthelo: And when you climb in the table you gonna fall.
Teacher: You going to fall and get hurt.
Khathele: And if you climbing in the table and jumping in the table the tables going to broken.
Teacher: Eh. You can break the table.
Maswabi: Me I'm happy and happy and happy because Takalani is nice.

WITS

Teacher: Maswabi is very happy because Takalani is nice. Do you know what Takalani's telling me now? Let me listen to what Takalani is saying (bends ear to Takalani). Takalani she said she wants to tell you something. She said that the children at her school they like beating, they like hitting, they like fighting. And she said that she's not happy with the children of her school. She wants to hear from you what are you doing at your school because the children at her school are not good, they like beating, hitting, biting, pushing.

Maswabi: Takalani, tell your friend to stop it and don't bite each other.

Teacher: You must tell them to stop hitting and biting. Takalani says that they don't want to listen because they like hitting and biting. They are very much aggressive in the school. What do you want to say?

Nomusa: Takalani. My younger brother she like to biting me and hitting me.

Teacher: Your younger brother hits and bites you. And how do you feel when he's beating you?

Nomusa: Sad.

Teacher: You feel sad ne. And what do you do after that, after beating you?

Nomusa: Cry.

Teacher: You cry.

Nomusa: And when I'm finished to cry then I tell my mother.

Teacher: Takalani says that she is also feeling sad because if your younger brother is beating you its not good and she's also feeling sad. What you are saying it's very sad.

Intukuthelo: Takalani, call your teacher when the other children bite you. Call your Teacher or call someone older.

Teacher: Takalani if they are beating you, pushing, you must call the Teacher.

At this point, Thanda enters stomping her feet to draw attention to herself. The class continues without paying attention and she sits down.

Teacher: She said yes. I'll call my Teacher if someone's beating or pushing me. Thank you Intukuthelo because you are giving me ideas that I must tell my Teacher. I will tell my Teacher.

Nhlanhla: Takalani. Be careful when people are hitting you. Be careful and call your mama.

Teacher: She said thank you very much Nhlanhla, I will tell my mommy, I will tell my Teacher if they are pushing and hitting.

Intukuthelo: And just call your daddy.

Teacher: You must also tell your daddy.

WITSETD

Nhlanhla: And your sister and your brother.

Teacher: She said when they are pushing, when they are beating, when they are doing, she feels sad. (Mdlandla starts talking to Nikufisa) Mdlandla, Takalani said please listen and be quiet because Takalani is here. *Don't you like Takalani*?

Mdlandla: *I like Takalani*

Intukuthelo: *Mdlandla says he likes Takalani and will marry her*.

Nhlanhla: (To Nikufisa and Mdlandla who have moved off the carpet and onto the cushions) *Why you sitting on the cushions? It's not your mother who bought them*.

Nomusa: (To Nikufisa who is pulling her top over her legs) *You are making your jersey big*.

Teacher: *Lets leave Nikufisa and listen to Takalani*. Nikufisa sit properly and listen ne. Listen to Takalani.
Zizwe, Nhlanhla

Zizwe: Takalani sorry. *My younger brother is also beating and biting and fighting with me.*

Teacher: You are always fighting with your younger brother? How do you feel?

Zizwe: Bad.

Teacher: You feel sad?

Zizwe: *I am not scared of him.*

Teacher: You are not scared of him. You are just leaving because he is a baby?

Zizwe: I'm hitting. And I'm always fighting.

Teacher: Oooh. You are always fighting? It's good to fight back if someone's hitting you?

Class: Mixed reactions. Some 'No's' and some 'Yes's'

Teacher: Listen up here. If someone hits you, is it good to beat him back?

Class: No.

Thanda: *I'm not crying. Why's that baby not crying? If you are crying you're a baby.*

Nikufisa: *You have to tell your mommy what you are crying for.*

Zizwe: *My younger brother I'm sleeping with him on my sponge.*

Teacher: *What is he doing when you share a sponge?*

Zizwe: *He's not beating me when we're sleeping.*

Teacher: *Takalani's heart is very painful because at her school they are beating and she wants to hear from you.*

Molemo: *Sorry Takalani.*

Teacher: Takalani. They said sorry to you. And what must I do?

The class started losing focus and talking in groups.

Teacher: Takalani said she's leaving now because you don't want to talk to me.

Intukuthelo: We are talking to Takalani.

Teacher: If you are talking to Takalani you must talk to Takalani and not to each other

WITSETD

Intukuthelo: Takalani, Takalani, Takalani. Always my baby he like to bite me and he like to say 'Aaaa.' And every time I sleep he always like to push the button of a song and the song is makes me noisy.

Teacher: And how do you feel when the baby's pressing the button of the song and making noise? How do you feel?

Intukuthelo: Sad.

Teacher: Sad.

Intukuthelo: And angry and cross. I just want to (gestures smacking)

Teacher: How do the cross feel?

Intukuthelo: (Shows angry face) Aaargh.

Zizwe: I will kill him.

Nikufisa: *Why don't you switch it off* (gestures turning a volume knob down)

Teacher: *Nikufisa, when we are talking we have to raise our hands.*

Khathele: *Onthati my brother he's hitting me.*

Teacher: Onthatile's also hitting you. And how do you feel when he's hitting you?

Khathele: I feel sad and cross. I'm going to cry.

Teacher: You feel so sad that you end up crying. Lets see what Takalani says. These people in their places their younger brothers they are always hitting them. Takalani says we have to be kind to each other. It's good to be kind. She said we must stop fighting.

Intukuthelo: Maam Teacher I just want to say something. Why Takalani is just a dolly? Why Takalani he must just be like us? Why Takalani is a dolly?

Teacher: He's not like us?

Class: "Yes" and "No"

Teacher: You are telling me you don't see me listening to Takalani.

Nhlanhla: Why don't he say (gestures mouth movements)

Teacher: Takalani is telling me everything I'm talking to you.

The children started talking again.

Teacher: Takalani is going to go if you talk.

Class: 'NO. Don't go.' Only Nikufisa shouts 'Yes, go'

Umbongo: Whispers.

Teacher: Umbongo, what are you saying? *Let's listen to Umbongo.*

Umbongo: No response.

Teacher: *Umbongo doesn't like Takalani. He doesn't want to talk to him.*

Nhlanhla: *Umbongo is jealous.*

Teacher: Nomusa says Umbongo is jealous. Why is Umbongo jealous? *What is it to be jealous?*

Mdlandla: Maam Teacher, I want to talk.

Teacher: Ok. Lets listen to Mdlandla. After Mdlandla we are going to listen to Nikufisa.

Mdlandla: *I went to my brother long ago and he started scratching and beating me. He took a pram and we played together*

WITSERD

then it was dark and I went home to sleep. When I was asleep my father locked the door then he was not knowing where he put the keys.

Teacher: You want to get out?

Mdlandla: Yah.

Teacher: And then the door was locked?

Mdlandla: Yah.

Teacher: It's your father who locked the door now you don't know where is the keys. How did you feel when you lost the keys and you want to get out now it's early in the morning?

Mdlandla: I was feeling sad.

Teacher: You were feeling sad.

Mdlandla: *Then we opened the door from that side* (gestured another door).

Teacher: Ok. You opened the other door and you get out but you were feeling sad when you couldn't find the other keys. Takalani said she is also feeling sad that you did not know how to get outside. She said you can feel sad and maybe you can also feel scared because you have to be out and don't know how to get out.

Mdlandla: *My mother has a new stove*.

Teacher: She's got the new stove? And how do you feel?

Mdlandla: Very, very happy

Teacher: You were happy with the stove?

Mdlandla*: The one before was not for baking and this one we can bake.*

Teacher: *You can bake with this stove.*

Mdlandla: *We made cookies and I was happy.*

Teacher: Happy. *How was the cookies*?

Mdlandla: *They was nice.*

Nikufisa: *My younger sister, everything I have she takes. It makes me feel sad. When I had a towel she took. When I take the other one she took. When I give her the bottle she doesn't want, she just wants everything I hold.*

Teacher: She's just taking everything from you. She come and take this. Just take this. Take nearly everything.

Nikufisa: *When I have a book and a pencil she doesn't take from me. Even when I read she just looks.*

Teacher: *How do you feel when he's disturbing you?*

Nikufisa: Sad.

Teacher: You feel sad. *What do you do when you feel sad?*

Nikufisa: *Also my mother took a newspaper from me.*

Teacher: *It is just because she is a baby, she's still young and she doesn't know. What are you doing when she takes from you?*

Nikufisa: *If she's taking from me also I take from him. When they give me money I bought Simbas and he took my Simbas and eat*.

Teacher: Takalani says also me I'm feeling sad. I don't want a child

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to disturb in class. I want a child to give others a chance. A child who's waiting for her turn.

Tshaba: *My little brother and sister cry because my mom doesn't want to feed them and she locked them inside the room.*

Teacher: Your mother she locked your younger brother and sister out at night. Locked them away.

Tshaba: *Tshepo and Tsepiso are little and they were crying.*

Teacher: Then she locked them away. Then they cried. And what did you feel because they are inside you are outside? Why'd your mother lock them out and leave you?

Tshaba: *Because they want to suck and she doesn't want to feed them.*

Umbongo: *They just want to suck always, they doesn't want to eat food. They were making noise for us.*

Teacher: *Takalani. Also Takalani she's saying something now. She said she can see you feel sad when your youngers were out from the room. Takalani also feels sad because the children were sad to be outside and crying.*

The class starts talking at once.

Teacher: Oh. Takalani say that you are talking again. Takalani says that we are going now because you are no longer listening.

Class: 'NO. Don't go.' Only Nikufisa shouts 'Yes, go'

Teacher: Takalani says that she is getting sad. Please sit down and listen. It's nice to make someone sad?

Class: No.

Teacher: *If you want to hug Takalani sit down and be quiet.*

Tshaba: *The other day I was going to church and I was told by my brother that there's a woman who's cripple in the church.*

Teacher: *Let's listen to Tshaba.*

Tshaba: *They said that Jesus didn't die.*

Nhlanhla: *I was following my granny and then she fell. She fell down and did get hurt and it was sore. She was coming from the tap to get some water and she came into the house and fall.*

Teacher: *Your granny fell and got hurt. How did you feel?*

Nhlanhla: Sad

Teacher: *Takalani also feel sad when an older person fell.*

Tshaba: *My mother also fell and was sore.*

Teacher: *Sorry.*

Khathele: *My brother took cake when my mom baked it and put it on my head.*

Nikufisa: *Why did he put it on the face?*

Teacher: *How did you feel?*

Nikufisa: *Khathele must do it back.*

Teacher: *Is this how I'm telling you. If someone does something wrong to you, you aren't supposed to do it back. Report it to your mother.*

WitsETD

Nikufisa: *And take a towel and put water and wash your face.*

290 Teacher: *You aren't supposed to beat back.*

Class: Yah

Teacher: *And you report to your mother.*

Class: Yah

Teacher: If you sit properly and be quiet. Then she will come hug you and say goodbye.

Takalani is then passed around the circle for the group to hug and kiss her goodbye.

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Persona Doll Session B

Date: 13 September 2006
Time: 9:05am to 9:30am

Order of circle (clockwise)
Teacher, Tshaba, Mdlandla, Themba, Molemo, Mona, Jabula, Nomusa, Vikelekile, Khathele, Umbongo, Nikufisa, Zizwe, Nhlanhla, Maswabi, Intukuthelo, Thanda, Nesihe.

Absent: Itumela.

Teacher: Takalani she's here. Let's hear what is she going to say to us.
Class: Hello Takalani. Hello Taki. Hello.
Teacher: Takalani she says that today she is not feeling well.
Class: Why?
Teacher: She says she has flu.
Jabula: Aah shame.
Teacher: She's sneezing, she's coughing. Then you know what she's saying. She says her friend has been in the hospital and now what she's thinking, because this flu was very serious and they call and ambulance and take her to the hospital and she said that she's very scared of the hospital. How can you say to Takalani because she's very scared?

The children are restless and all start talking at once.

Thanda: *You are not supposed to be scared because they can't beat you at the hospital.*
Teacher: Oh.
Intukuthelo: *There in the hospital there are no people who are beating.*
Teacher: Intukuthelo and Thanda they are saying don't be scared Takalani because in the hospital there are people who are going to take care for you and in the hospital there are nurses who they are going to be good for you. *Let's hear from Maswabi.* I'm going to be in hospital, they are going to admit me and I'm going to miss my family.
Maswabi: Don't be sad because they, they are, they are going to go with you.
Teacher: *Are you going to stay with her in the hospital?*
Maswabi: (Nods her head)
Nhlanhla: *Takalani, don't be scared of going to hospital because injection is good for you.*
Teacher: Nhlanhla said Takalani don't be scared because an injection will make you better. Don't be scared.
Teacher: Takalani she has a headache and you shout and she doesn't want noise. Takalani she wants you to be…

WitsETD

Jabula: Quiet.

Teacher: Quiet. If you want to say something you must just raise up your hand.

Khathele: No scared for the nurse. Nurse is going to help you. Nurse is going to give you a muti.

Teacher: Oh. Takalani is saying now I am feeling better. The way you are talking to me, you are talking very nice, and I am not scared of the hospital.

Nomusa: I'm gonna come with some food for you and some colddrink and some TV for you for watching and some coffee for you and some cakes for you.

Teacher: Aah. Nomusa says Takalani don't be sad…We will bring many things for you, even the TV when you are on your bed watching TV we will bring food and you will enjoy yourself. We will always be visiting you.

Molemo: Takalani don't be scared because…

Teacher: *Tshaba go and sit there (*points to a different place).

Molemo: Because…

Teacher: *Fold you legs and sit there.*

Molemo: Because I'm going to come and bring the present

Teacher: Ok. *Are you going to buy a present and go with it to the hospital?*

Molemo: (Nods).

Teacher: Takalani will be happy. She can see there are people who love her.

Tshaba: *I will bring her sweets and apples and pears.*

Teacher: *Takalani says she will be happy for the pears and apples because she likes fruits. She says you mustn't buy her too many sweets because her teeth will be rotten*. Sit properly (to Tshaba)

Jabula: Me I'm going to give for Takalani some fruits something to eat. Cabbage and carrots…

Teacher: *You will bring her cabbage and carrots.*

Jabula: … carrots and spinach and…

Teacher: Ok. Jabula. Thank you very much because you are going to bring many things to Takalani. Thank you very much Jabula. *Takalani wants to know how you will feel when she's going to the hospital*, how do you feel?

Class: Sad.

Teacher: Why are you feeling sad?

Zizwe: Because *Takalani we don't want her to go to the hospital.*

Teacher: *You want to be with her, you don't want her to go.*

Class: Yah.

Teacher: *Let's listen to Maswabi.*

Maswabi: *Why Takalani she doesn't wear a jersey?*

Teacher: Eh?

Maswabi: *Why Takalani she doesn't wear a jersey?*

Teacher: Aah. She says she has a temperature.

Zizwe: She want a jersey?

Teacher: The temperature is up neh. Then when she puts the

WITSETD

jersey she feels hot. So today she's feeling hot, hot, hot. The bodies very hot. Even if I'm feeling it I'm feeling very hot and I can feel that she has a headache because also the head, the forehead, she's feeling hot.

Nomusa: (Feeling her forehead) And me too.

Maswabi: Takalani don't be sad.

Teacher: *Let's listen to Maswabi, she wants to tell Takalani something.*

Maswabi: Don't be sad you will come later on.

Teacher: Maswabi says Takalani don't be sad you will be better and you will come back home. Even if you go to the hospital you will go back home. You are going to be with us. Don't be sad, don't be sad. Even if you can go to the hospital the nurses, the doctors they are going to take care for you then when you are well they will bring you back home we will be together. *Zizwe, what do you want to say?*

Zizwe: *I want to ask Takalani something.*

Teacher: Sssh Intukuthelo.

Zizwe: Takalani don't be scared the nurses are going to take care for you and the nurse they love you.

Teacher: Ok. Zizwe says the nurse don't be sad the nurses are going to take care of you. …. Khathele…. Nikufisa.

Nikufisa: Don't be scared I am going to come with a juice and the fries and a burger and a chicken licken.

Teacher: Just imagine how is she going to feel when you bring those things.

Class: Happy.

Teacher: Aah. She is going to say this children they love me, they are bringing many things to me. Ok Nikufisa. Mona say something to Takalani because Takalani today she is not feeling well. *Listen to Mona.*

Mona: I'll bring a packet of chips and colddrink.

Teacher: Chips and coldrink. *Takalani she's asking* how do you feel because me today I am not feeling well. How do you feel?

Class: Sad.

Teacher: You feel sad. *Let's listen to Mdlandla*.

Mdlandla: Me I'm going to buy Takalani a sweet and a chicken and a car and a house.

Teacher: Aah. Say thank you Mdlandla. Mdlandla is going to buy me lots of things.

Intukuthelo: *Mdlandla is going to marry Takalani.*

The children have been distracted for a while. They all start talking to each other. Teacher swops Nesihe and Thanda so that Thanda is not next to Intukuthelo.

Jabula: I'm going to buy Takalani a teddy bear and I'm going to give him something to play with and I'm going to buy him the video and the…

WITSETD

Teacher: Takalani said I'm happy because you are going to buy me a teddy because they are giving children injections and I'm scared of injections.

Jabula: Don't be scared. Injections is nice for us and good.

Teacher: *Umbongo's not scared of the injection*. How do you feel Umbongo? *Let's give Umbongo a chance.* Me I am feeling I am scared of injections. *How do you feel that Takalani is going to hospital Umbongo?*

Umbongo: I feel happy.

Teacher: You are feeling happy. You are feeling happy that Takalani is going to the hospital.

Umbongo: Nods and sits down.

Teacher: Why are you feeling happy? *Stand up and tell us how you are feeling happy. Takalani is scared to go to the hospital because they are going to inject her. How do you say you are happy?*

Umbongo: *I went to the hospital and they gave me an injection and it was sore and I cried*.

Teacher: It's good to cry not so. If you are sore you have to cry.

The class starts talking all at once and unable to control them Teacher stands up.

Teacher: *Takalani is going. Let's go. Everyone say goodbye to Takalani.*

WitsETD

Persona Doll Session C

Date: 15 September 2006
Time: 9:00am to 9:34am

Order of circle (clockwise)
Teacher, Themba, Nesihe, Jabula, Mona, Intukuthelo, Umbongo, Mdlandla, Nikufisa, Khathele, Zizwe, Nhlanhla, Thanda, Nomusa, Nhlanhla, Tshaba, Vikelekile.

Absent: Itumela, Molemo

Teacher enters the classroom with Takalani. The class is unsettled and are running around talking and playing.

Teacher: Come and say hello everyone.
Class: Hello Takalani.
Intukuthelo: Takalani is better now?
Class: We love you.
Teacher: I'm asking you to sit down.

The class continues what they were doing before.

Teacher: Come and sit down.
Teacher: What are you saying Takalani?
Khathele: Umbongo *he changed his space and sit in another child's space*.
Teacher: Takalani's telling you something. Let's listen what Takalani's saying. Takalani is telling me something. Takalani said she's not happy today.
Class: Why? Why? Why?
Teacher: She said because there are other children who like to call other children that they are not nice, they are ugly.
Khathele: They are ugly.
Teacher: Yah. And Takalani she said she's feeling sad if someone feels some other children they are not nice. She said she's feeling sad and she want to hear from you how do you feel if someone can tell you that you are ugly?
Khathele: Sad.
Thanda: Maam Teacher, you have to tell I don't like if you are saying I am ugly.
Teacher: Ok. You have to tell that person who is saying you are ugly I don't like it, don't say it.
Zizwe: Maam Teacher.
Teacher: Hello.
Zizwe: If the people, if another children they say you are ugly, tell your brother or your daddy, or your sister or your brother or your Teacher.
Teacher: Yah. Takalani she said she used to do like that because

WISETD

the other day at her school someone tell her that she's ugly and then she go and report to the Teacher because she was not happy, she was feeling sad. She knows that she is special and she is nice and she is beautiful.

Intukuthelo: *I just want to say why did Takalani say she was going to the hospital, which means she was lying because she was at school.*

Teacher: *I don't hear you.*

Intukuthelo: *Why did Takalani say she was to the hospital, which means she was lying and she was at school. Why did she say and she's here?*

Teacher: Woah. Takalani she was just thinking that if she can just talk to the hospital, maybe they can admit her. She was not sure that they were going to admit her. She was there and they didn't admit her they just give her some medicine. Also for that she is happy. She was just scared of being in the hospital.

Jabula: Shame.

Zizwe: They give him the medicine?

Teacher: Yes. And also the injection. She said it was very sore but it makes her feel better. She says now she is better.

Intukuthelo: Maam Teacher, Maam Teacher. I just want you to show us where they did the injection. I just want to say if it is in the bum. I just want to ha ha ha.

Teacher: You know what Takalani wants. We have to respect each other, not so? If I can just take out that skirt of Takalani and just take out that panty, which means I am not respecting her. Which means you have to look and see the privates of Takalani, Takalani she needs to be respected.

Intukuthelo: Ok. But …

Zizwe: Maam Teacher, I want to tell you something. *I will take you to the park.*

Teacher: *Where is the park?*

Zizwe: *Where they are throwing the bottles then you walk, you walk, you walk.* (Gestures with her hands)

Maswabi: *Where we were going with Maam Thembi?*

Teacher: Takalani *she's confused and doesn't know who to listen to.* If you want to say something, you have to raise up your hand. ….

Zizwe: *The park we went to with Maam Thembi.*

Teacher: *Takalani's talking to you Zizwe. She said she will be happy* if I can go there because I wish to be there.

Zizwe: *I will go with you at the park. It's next to the garage. It's where Maam Thembi was bit by the dog.*

Teacher: *I will be happy because I wish to be there. What happens at the park? Tell us.*

Zizwe: *We will go there with the food and the juice…*

The whole class starts talking at once.

WITSIETD

Teacher: *Takalani is going now. You are making noise.*
Zizwe: *We eat the bananas and the apples…*
Teacher: *How did you feel when you were there?*
Zizwe: Happy.
Teacher: *Takalani said she will also feel happy the day she's there.* What are you saying Maswabi?
Maswabi: I say Takalani I don't like that some language for they say the bad language.
Teacher: *You must speak in Sotho.*
Maswabi: Takalani *you must tell your friends that you don't like the way they're treating you.*
Teacher: Ok. *People those who are talking,* those who are telling her she is ugly she must tell them she doesn't want and she's not happy with what they are saying to her. Ok. Takalani says the way you are talking to me I am feeling better because I was very sad but the way you are talking to me Maswabi you makes me feel better. Now I am feeling better by your words, your words is very good. Takalani says she's feeling better. Thank you.
Khathele: Let me tell you something. *I will take Takalani to the snake park and we can see big snakes and long and short. Takalani will be scared.*
Teacher: I will be so happy to be there. I love the place and I will be happy. *We must raise up our hand if we want to talk.* Let's hear from Mdlandla, Mdlandla wants to say something. *Stand up Mdlandla.*
Mdlandla: Takalani, don't eat food from a stranger.
Zizwe: Don't eat strangers food.
Teacher: Ok. Takalani says thank you Mdlandla. *Don't eat things from strangers.*
Nikufisa: *Strangers can even put poisons they are killing and that food is rotten.*
Teacher: *Takalani told you what you must do if you want to talk. Raise up our hands. Lets hear from Nhlanhla.*
Nhlanhla: *Takalani I will go to the Durban beach and take you and we will swim.*
Teacher: *Takalani she will be happy if she can go to Durban and swim. If she can swim she will be happy.* Jabula wants to say something to Takalani.
Jabula: If you swim in the beach they've got sharks in there.
Teacher: Oh. Sharks. They are going to bite.
Thanda: *If you swim sharks will bite you.*
Zizwe: *Dolphins can't bite you.*
Teacher: Takalani she doesn't want to be inside the water because she doesn't know how to swim.
Zizwe: Ow.
Nikufisa: *She can die in water. She will go down, down, down.*
Teacher: She can drown. She said she doesn't want to go inside the water alone. She said she wants someone who can

WITSIED

swim so they must help her. She doesn't want to be alone.

The whole class starts talking at the same time.

Teacher: (Raised voice) *Takalani said she can't hear you, her ears are sore because you are making noise. Khathele and Nikufisa you make Takalani's ears to be sore. If you want to talk raise up your hands. Lets hear from Nomusa.*

Nomusa: *The flowers pollen they make me to sneeze.*

Teacher: Ok. *Takalani also knows, they taught her about the pollen making flu and sneezing.*

Intukuthelo: Maam Teacher, me I know the names of flowers

Teacher: Oh. Tell us.

Intukuthelo: Lilly, Petunia, the Rose.

Teacher: Rose.

Zizwe: Sunflower

Teacher: Lilly, Petunia, Rose, Sunflower

Nikufisa: Maam Teacher, me and Nhlanhla we have the flowers.

Teacher: Let's listen from Nesihe. *Lets give Nesihe a chance Mdlandla*. Sit properly. Molemo. Nikufisa. Sit properly. *Listen to Nesihe*

Nesihe: *I will go to Balfour with Takalani and I will buy her a bread and a colddrink when we inside the taxi.*

Teacher: Oh. Takalani say I am so happy because you will buy me bread and then you will buy me a colddrink. She said thank you, you show that you love her and I'm feeling happy.

Intukuthelo and Nikufisa start talking at the same time

Teacher: *Ok. We have to raise our hands. Lets listen to Nikufisa.*

Nikufisa: *Taki. I will go with you to Balfour and buy you a pie and a juice.*

Teacher: *Takalani says she know you know English. Why don't you speak in English.*

Nikufisa: I am going to buy a baby born and a toys and a clothes and a shoes for you and a jacket for you.

Teacher: Ooh. Takalani will look nice hey? Taki, she said…

Nikufisa: And I'm going to buy for her a pineapple.

Teacher: Oh. She said that you're showing that you love me so much, I'm very happy, I'm very, very happy and I love you because you love me too.

Intukuthelo: Me… Me… Me…

Teacher: *It's Intukuthelo's turn. Listen to Intukuthelo.*

Intukuthelo: Me and Nomusa and Khathele are going to, to school. I, I, I, I was just playing with them at Lyndhurst, I was showing Nomusa how to do tumble and he don't know and he just fall and I laugh and Khathele he went to say to his mother to give him some money to buy some simbas and me my

WitsED

mummy didn't have some money and me I just cry…

Teacher: (Interrupted) Takalani said I'm very happy to hear you talking about school because also me next year I'm going to school. And I'm very happy to be in the new school and she said her parents is already bought a new uniform for her. She's going to be lucky and she's very, very happy. Now she want to say something.

The children all start talking at once.

Teacher: Takalani says Umbongo, why you don't want to talk to me? Or you don't like me or what's wrong with you Umbongo? Can you talk to me? Why you so quiet Umbongo? Takalani's very concerned about you. She say why are you so quiet Umbongo?

Umbongo looks at Teacher, holding his mouth closed with two fingers.

Umbongo: *They took from me the simba.*

Nhlanhla: *Umbongo's always saying they took from me, they took from me the sweet, they took from me the simba.*

Teacher: (Laughs) You don't want to share with your sister? Because Takalani says she wants to visit you one day. What are you going to do if you don't know how to share with your sister? Because she want to share with you. Everything you are going to have she will want to share with you.

Tshaba: *My father came to my place and he give for me the money and I hide it in my handbag.*

Teacher: (To Umbongo) Are you going to share with Takalani?

Umbongo is quiet and starts wiping his eyes of tears.

Teacher: Umbongo. Oh Takalani, Umbongo says she doesn't want to share with you. *Listen to Tshaba*. Molemo. *Listen*. Umbongo

Tshaba: *My father came and he gave Umbongo two rand and he gave me ten cents and twenty cent and he gave me another one rand.*

Teacher: *When your father was visiting you how did you feel?*

Tshaba: *At night they give us atchar at my father.*

Teacher: *How did you feel at your father?* You are talking about your father. Your father miss you. *But you told me that you don't like your father.*

Tshaba: *I didn't say that. I love my father.*

Teacher: *You love your father.*

Tshaba: *He told me if he loves Nhlanhla only.*

Teacher: *Oh ok. He told you he loves Nhlanhla only.*

Tshaba: *No. He asked me if I think he loves Nhlanhla only.*

Teacher: *Then what did you say? Takalani wants to hear from you.*

WISERD

Tshaba: *The other child talk to me in a bad way.*
Teacher: *Oh.*
Tshaba: *She wants our colddrink.*
Teacher: *Takalani she also misses her father when he went away and she misses him and she feels sad. You know that some of us we don't stay with our fathers. They only come visit and then they go. Also she feels sad when her father is not there but when he comes she feels happy. She says if my father comes in I feel happy and I talk to my father but my heart becomes painful when he's not there.*
Intukuthelo: Maam Teacher
Teacher: Mmm
Intukuthelo: Maam Teacher. *When we were in the shopping centre with my father I was holding the money and I bought a newspaper for him and he say thank you.*
Teacher: *How did you feel?*
Intukuthelo: Happy.
Teacher: *Takalani said when she's with her father she also feels happy.*
Zizwe: *I'm staying with my father and* I love him
Teacher: Ok.
Zizwe: *My father doesn't stay away.*
Teacher: *He stays with you. Takalani now says there are some children who stay with their fathers and some children who's fathers don't stay with them. Do you know that? Takalani she doesn't care where her father visits her at school or at home she is happy to see him. Takalani says it's a long time we've been here but Themba doesn't want to talk. Takalani wants to know why you don't talk to me. You don't love me?*
Themba: (No response)
Teacher: *I told you that Takalani is not feeling well but you didn't ask how she feels now. You don't love Takalani?*

Themba just smiles.

Intukuthelo: Maam Teacher. Maam Teacher. *Me my father he go to work and he gets too much money then he go back to work and he went to work with the food.*
Teacher: *How do you feel when he gets back from work?*
Intukuthelo: Happy.
Teacher: Ok. You feel happy.
Intukuthelo: *I gave him my chips.*
Teacher: *You feel happy and you gave you father your chips.*
Nomusa: *I will buy for Takalani a* baby born, the cd, colddrink.
Teacher: *Takalani will feel happy.* I will feel happy. I will feel happy.
Tshaba: *The baby of my daddy had a party and they were shooting her and he laughed. They shoot us many photos.*

WITSETD

Teacher: *How did you feel?*
Tshaba: *The photos were very nice.*
Teacher: Ok.

The children all start talking at one time.

Teacher: Bye bye everyone. Sit properly and hug Taki. Taki says that also she is hungry. She want to go. Hug Taki. …

The children pass Takalani around the circle, hugging and kissing her as they go. Umbongo hugs Takalani

Intukuthelo: Maam Teacher look.
Teacher: Oh. Takalani is feeling happy when she is with Umbongo. You think Takalani loves Umbongo. I think so.

When Zizwe hugs Takalani, she takes a long time and Maswabi tries to get her.

Zizwe: *You grab her, you didn't take her nicely. You love her but you don't love her. You're pretending.*

Maswabi starts crying.

Teacher: What's wrong Maswabi? *Don't fight. Give Takalani to Maswabi to love her and to hug her again because she's feeling sad.*
Zizwe: Sorry Maswabi.
Teacher: You are feeling happy Takalani? Takalani say sorry Maswabi. Don't cry *Maswabi, I am here for you.*
Zizwe: *Sorry Maswabi.*

Maswabi nods at Zizwe and starts to dry her eyes. The children start singing and dancing

WISETD

Persona Doll Session D

Date: 18 September 2006
Time: 9:00am to 9:42am

Order of circle (clockwise)
Teacher, Mdlandla, Themba, Maswabi, Itumela, Khathele, Zizwe, Jabula, Nhlanhla, Tshaba, Nikufisa, Nesihe, Vikelekile, Intukuthelo, Umbongo, Mona, Nomusa, Thanda.

Absent: Molemo.

Teacher enters the classroom with Takalani. The class is sitting in a circle waiting

Teacher: *I have good news today. Takalani is asking you to listen. Listen to me. Don't make a noise. Keep quiet.* Don't make noise. I have good news and I am asking you to listen to me. Takalani. What are you saying to these kids today? Takalani say she's feel happy.

Intukuthelo: Why?

Teacher: Why? Because now we are facing the days of holiday. We just come for this week. Friday we are closing on Friday. And Takalani says she is very happy because when we close she will go home. Then she want to hear from you, how are you going to spend your holiday for that one weeks time?

Jabula: Me, I'm going to spend my holiday nice. And me I miss my friends at Venda and after me I'm going to see my friends. Me I'm going to see our very nice house at home.

Teacher: Ah. Takalani says that is lovely she is feeling happy that you are going home. She said that also her she is going home and her home also is there in Venda. She said that she take too long that she didn't go that now she has to go home also. She's going to see the granny…

Jabula: Let me tell you

Teacher: … the friends and the grandfather. Give a chance (to Jabula)

Jabula: I'll come again?

Teacher: Yah. You'll come again.

Nikufisa: Taki, me I'm going home. I am going to tell my sister buy for me a toys and a clothes. Then we're home when we're at home we are going to play. And when we are finished to play we are sleeping.

Teacher: Oh. Takalani say…

Jabula: It's my turn now?

Teacher: …Nikufisa thank you very much because also you you are going home and she says she is feeling happy and she want to know how you are feeling when you are home

WITSETD

Nikufisa?

Nikufisa: I'm feeling happy.

Teacher: You are feeling happy when you are there and you are going to enjoy yourself.

Intukuthelo: Me I'm going to visit to my granny and to my grandfather. My grandfather and my grandmother they gonna play with us. I phone them. And me when I get there I will feel sad because me I am going to miss Takalani.

Teacher: Who will feel sad?

Intukuthelo: Me.

Teacher: Oh, you will feel sad. Takalani say that she has that feeling. She feel for you because also her she will feel sad when she's missing you. But there's nothing to do we have to visit home. When you have holidays you have to go home. We will meet again, not so? Don't feel so sad. Takalani also she will miss you. You you are also missing your grannies and you have to go see them. And after the holidays we will come again and then we will meet again. *We clap hands, we clap hands.* Let's hear from Maswabi.

Maswabi: Takalani. Me I'm not going. Me I'm not going. I'm going to tell my mommy or my grandmother too "me I don't want to go I want to be in school."

Teacher: (Disbelieving) You don't want to go to the holiday?

Maswabi: Yah.

Teacher: Ooh. You like school?

Maswabi: Yah.

Teacher: You feel happy when you are here?

Maswabi: Yah. I want to sing

Teacher: You want to sing?

Maswabi: Yah.

Teacher: Ok. Takalani she said that we are going to sing for the whole week as Maam Hope said. We are going to sing for the whole week. As Maam Hope said we are going to practice, we are going to enjoy yourself, but on Friday we have to close.

Maswabi: No (shaking head).

Teacher: You don't want to close? (Laughs) You want to be here even when it's holiday?

Maswabi: Yah.

Zizwe: *Maam Teacher, we are closing and she is going to be left alone.*

Nomusa: Me I am angry.

Zizwe: *She's going to be left with the cows.*

Nomusa: *She's going to be left with the cows.*

Teacher: *She said she wants to be here at school and she's not happy going home.*

Maswabi: Maam Teacher. Itumela *changed the space. She was sitting here and now she's there.*

Teacher: *Go and sit where you were seated.*

Itumela: Me I don't want to go home because I want to, me I love

WISELY

school.

Teacher: You don't want to close?

Itumela: Yes

Teacher: Ooh. But you, you are better because you were home. Where are you coming from? Because you long not coming to school. Takalani says you don't want to go because you are coming from home now, you coming to school today. Takalani says that she is tired because there in Hillbrow they are going to school everyday, everyday, everyday. Now when she hear about the holiday she is feeling happy just to rest. You don't want resting?

Class: Yes and No.

Teacher: (To Itumela) Because you were resting for the whole week and not coming to school.

Itumela: No. Me I was playing with my friends and my grandmother died.

Teacher: Oh ok, your grandmother died. How do you feel?

Itumela: Sad. *Me and Nhlanhla and* my nother friend was playing and we *eat, we finished, we drink juice then we eat the cake.*

Teacher: Takalani say also she is feeling sad because you are talking about death she is feeling sad for you talking about death.

Jabula: *Mdlandla is laughing.*

Nomusa: *Don't laugh at someone.*

Teacher: Mdlandla *don't laugh at things which is not laughable. I told you that Takalani doesn't like noise.* Nikufisa, go sit there. What you want to say to Takalani? You don't want to say to Takalani?

Jabula: Me I want.

Zizwe: Me I want.

Teacher: Lets listen to Zizwe.

Zizwe: Takalani. Me I'm not going anywhere coz I like school I don't want to go anywhere.

Teacher: You are not going to go home? *Where is your home?*

Zizwe: Bramley.

Teacher: *I'm not talking about Bramley, I'm talking about home.*

Zizwe: *I don't have anywhere.*

Teacher: Ok. *You don't have other places which you can go to?*

Zizwe: *Last year I went there with my friends and I saw them playing and I came back home.*

Teacher: *Ok. Takalani said…*

Zizwe: *I didn't go anywhere last time.*

Teacher: *… when they close she will go home. Her granny is phoning her and saying she's missing her and she has to go and see her granny.*

Nesihe: *Me I don't want the school to close. I want to sing.*

Teacher: *Also Takalani now doesn't want the school to close. She hears you talking about singing and now she wants to sing*

WITSETD

and she doesn't want the school to close. You don't want to close?

Class: Yah.

Teacher: How do you feel?

Class: Happy, sad, happy, happy, sad

Teacher: *You, you don't want the school to close.*

Nesihe: (Nods)

Teacher: *Takalani is saying she heard Maam Hope saying that you don't want to sing in the circle and that you wait for the Teachers to sing for you and you are always quiet. When are you going to start singing?*

Itumela: *Also me I'm singing.*

Mdlandla: *Me I sing.*

Itumela: *Maam Teacher. Those tissues are for Nikufisa* (Points to some dirty tissues on the floor)

Teacher: Lets listen to Jabula again because others are quiet the don't want to talk. We are listening to Jabula for a second time.

Jabula: Me at holiday I am going to have a nice holiday. Me, me I'm going to see my grandmother and Christmas I'm going to wear my new clothes.

Umbongo: *Nomusa is laughing.*

Teacher: *Takalani is saying that Jabula is going to enjoy herself with her new clothes.*

Jabula: *They are not yet buying the clothes.*

Teacher: *They are there? Takalani said she wish it is her. She just wish she's the one because she's not yet having those Christmas clothes.*

Themba: Maam Teacher

Mdlandla: *Me I know the song.* (Start singing) *Zwanaka, Zwanaka (It's nice, it's nice)*

Teacher: (Joins in the singing) *Zwanaka, zwanaka.*

Jabula: I want to talk.

Teacher: *Listen to Jabula for the last time.*

Jabula: Me I'm…

Teacher: *After Jabula it's going to be Mona.*

Jabula: Me I'm happy that when we close school I'm happy at that because me I'm going to have a good day. My friends are teaching me the songs and they are making for me at Venda they are making drums and they are making something to eat and we going to take some food on my friend house then I'm going to see my granny.

Teacher: Takalani says she's very happy. When you come back from Venda you must bring some new songs.

Jabula: After to come with my uncle at where she's staying at. She's there. I'm going to go with my dog. She's name is Blackie and Sheba and Nala. I'm going…

Teacher: Takalani she's say Jabula thank you. After Khathele it's going to be Tshaba.

Khathele: Me I'm happy because the school is going to close

WESTD

because my father he going to buy me clothes for the spider man and the bottle for the spider man.

Teacher: Takalani she's saying she's feeling happy

Khathele: And me I'm going to play with my friends and after playing with my friends I eat my, I finish my cake.

Teacher: Ok. Let's hear from Tshaba. *Go and sit there (*Points to Itumela)

Tshaba: *When we close I'm going to East Bank to visit my aunty and Thabelo.*

Teacher: *Where do they live?*

Tshaba: *I will sleep there*

Teacher: Hmmm…

Tshaba: *Me and Nhlanhla are going to wear the same clothes. There's a tap there and there's water. When we finish the child of mama Sophie will give us breakfast porridge.*

Umbongo: *We ate also custard.*

Teacher: *Let's listen to Tshaba Umbongo.*

Tshaba: *Mama Sophie and Thabelo and Thandagelo and…*

Nhlanhla: *… us and our father. We he went to work he's playing with us then went.*

Teacher: How do you feel to be with your father? (To Nhlanhla)

Nhlanhla: Happy.

Jabula: I'm going to make one last turn.

Tshaba: *Our father he went and bought us smarties. We pretend we give him money in the morning so he must bring us something for us and when he came back he said he forgot and he didn't forget.*

Nhlanhla: *And he didn't. He even bought us simba.*

Tshaba: *There at East Bank me and Nhlanhla were playing with the flowers and we poured to Umbongo and take a dish and make the hat.*

Teacher: *Takalani said she's happy because she heard you talk about being with your father and also Takalani she feel happy to be with her father.*

Tshaba: *Our father came to our place and gave us money.*

Teacher: *How did you feel when he came?*

Tshaba: Happy.

Jabula: Me, me, me (Hands on hips)

Nhlanhla: *And my father gave me R20 and said I must phone him.*

Teacher: *How did you feel?*

Nhlanhla: Happy. *It was early in the morning and I was with my brother then came Mama Sophie and baby Thabelo to our place. We were wearing our pajamas and we watch tv. When we finish I play with Thabelo and I feel happy and Thabelo played with me. Then he took off the shoes. Then we made food and then my mother came and changed the shoes then we washed the dishes.*

Teacher: *Takalani feels happy* if family are together and you are sharing and you are doing things together she says she's feeling happy. Because you were together your father

WITSETD

and Nhlanhla and Tshaba and Umbongo you were together playing nicely with your father.

Nhlanhla: *And then me and Thanda we played with Thabelo. Then we bath and we ask my mother to take us the Tshaba and she said she will buy us ice-cream.*

Umbongo: *Me, my father he bought me colddrink. When we finish he gave me money and he told me that he will come back.*

Teacher: *And now did he come back? And how did you feel when he bought you this things?*

Umbongo: *Happy.*

Teacher: *Takalani also he said that sometimes she be with the father and sometimes the father went to work or sometimes the father stay in another place. They are not staying with each other. Do you have something to tell Takalani about you father or your sister?*

Themba puts his hand up. So does Mdlandla.

Teacher: *Takalani is very happy because today Umbongo is talking. How do you feel?*

Umbongo: (Does not respond)

Teacher: Nomusa and then Mdlandla.

Nomusa: I miss it when my daddies not coming home.

Teacher: You feel?

Nomusa: Sad.

Teacher: When your father's coming home you feel sad sometimes. Why?

Nomusa: Sometimes he's not coming home.

Teacher: Ok. You feel sad because he's not always there. He's coming sometimes but sometimes you are not seeing him and you feel sad. Did you tell him Papa I don't like the way you are doing? I want to be with you always. Did you tell him? You must keep on telling him that I miss you.

Nomusa: And last week I was sad and she buy for us KFC and I be happy.

Teacher: Oh. Takalani says also her she feels happy because even her when she is with her father she feels happy and if her father is out she is not feeling happy. Neh. It is good to feel happy when you are with your father. *Let's listen to* Mdlandla

Mdlandla: Me *my mother in our home long before it was my birthday it became dark and the cars start to make a big noise and the people go to the garage and lots of people were lying down from the accident.*

Teacher: *How did you feel when you see people lying down?*

Mdlandla: Sad.

Teacher: *Takalani said if she sees such a thing she would also be sad.*

Mdlandla: *My uncle was in the car and he gave me two rand and then my mother took the two rand.*

WitsETD

Teacher: *Did you tell you mother she mustn't take the money?*
Mdlandla: *Yah.*
Teacher: *What did she do with the money?*
Mdlandla: *She bought paraffin.*
Teacher: (Laughs) *You must tell her what you did I don't like because I was the one who was given the two rand. You must tell her you're not happy. How do you feel?*
Mdlandla: Sad.

During the conversation with Mdlandla, the class starts getting restless. Some are talking to each other and some are lying down pretending to sleep.

Teacher: Themba, go and sit there.
Mdlandla: *The other day the other father and mother were drinking beer.*
Teacher: *How do you feel?*
Mdlandla: *My mother said she doesn't want to see the blood because if she can see blood she can vomit.*
Teacher: *Just like Takalani. If she can see blood she doesn't want to see because she's scared for the accident. If she can see an accident sometimes she dreams at night about that accident. Themba.*
Mdlandla: *The other car was running fast and people fell.*
Jabula: *It's my turn.*
Zizwe: *You talked Jabula.*
Teacher: *You are making noise Nikufisa. Lets hear from Intukuthelo.*
Intukuthelo: *I play with my friends.*
Teacher: *You play with friends.*
Intukuthelo: *Yah. Zizwe, Mabogale, Mpho.*
Teacher: *Where?*
Intukuthelo: *Sckgoneni.*
Teacher: *Takalani want to know are you going to that place when we close?*
Intukuthelo: *Sckgoneni.*
Teacher: *Takalani wants to know where are you going when we close?*

The class starts talking.

Teacher: *Takalani can see everyone is playing now she wants to go.* You are no longer listening now she want to go home. Are you tired of Takalani?
Class: No, yes
Maswabi: I want to talk because I am sad.
Teacher: *Let's listen to Maswabi. She said she's sad.*
Maswabi: *Because my brother and my other brother they went to Marula Sun and didn't go with me and my friend.*
Teacher: *They didn't go with you?*

WITSED

Maswabi: (Nods)
Teacher: *They didn't say next time? You didn't ask them why they didn't go with you?*
Maswabi: *It's where Aunt Anna she was.*
Teacher: *When are they going to go with you?*
Maswabi: *Even in the time of the wedding they were there.*
Teacher: *They went for the first time during the wedding and now they went again without you. It's not good. You have to tell them you're feeling sad. They're not supposed to go and leave you. You must tell them you want to see Aunt Anna. It's where Aunt Anna stay?*
Maswabi: (Shakes head) *They did make a mistake.*
Teacher: *Takalani said even if it's her she's going to feel sad. What they did you are not happy with and you have to tell them you're not happy. "I'm not happy I'm sad"*
Nikufisa: Taki, *when I went to town we will go to McDonalds with Taki and they will give us toys and when we finish we will go.*
Teacher: *Takalani said she can see you are tired* (To Umbongo who is still lying down) *Takalani said see what Umbongo is doing. Sleeping. Jabula just talk and say goodbye to Takalani.*
Jabula: *Me and my sister are going to be twins.*
Teacher: *How are you going to be twins?* Come here Nikufisa.
Jabula: *My mothers going to buy us the same clothes.*
Teacher: *Takalani wants to know if to wear the same clothes means to be twins?* (To Nomusa) *Tell them if people are wearing the same clothes doesn't mean to be twins.*
Nomusa: *My mom likes to buy me and my little brother the same clothes but it doesn't mean we are twins.*
Teacher: *To wear the same clothes doesn't mean to be twins. Even me I can buy the same clothes as Sisi Lee-Anne and it doesn't mean we are twins. Takalani said that to be twins means you are born on the same day by the same mother. Even you and your sister are not the same age. One is big and one is small and to buy the same clothes doesn't mean you are twins. The twins is Tshaba and Umbongo. They are born on the same day and they aren't wearing the same clothes and they are twins.*
Nhlanhla: *If it is a girl and a girl they can wear the same clothes but Tshaba is a girl and Umbongo is a boy and also me and Tshaba we wear the same clothes.*
Teacher: And you are not twins.
Nhlanhla: *But me I am five and Tshaba is five.*
Teacher: *But you are not born on the same day from one mother. You are sharing only the father.*
Nhlanhla: *Tshaba she calls my mother mommy and also me I'm calling mama Tshaba mommy.*
Teacher: *But you didn't breastfeed from mama Tshaba but Tshaba and Umbongo did.*

WITSERD

Nhlanhla: *Yah.*
Teacher: *They breastfed from the same mother.*
Tshaba: *Yah.*
Teacher: *The other one was holding the one breast and the other one was on the other breast.*
Nikufisa: *Me I suck my mothers breast.*
Teacher: Yah. Bye bye says Takalani. *She wants to go now.*

Takalani is passed around the circle for the children to hug.

Jabula: Maam Teacher.
Teacher: *Lets sit down and hug Takalani. Lets listen to Maswabi.*
Maswabi: *If people are wearing the same clothes it means they are not twins.*
Teacher: *Maswabi says that just because Jabula and her sister are wearing the same clothes it doesn't mean that they are twins.*
Khathele: *Me when I was still young and I want to suck I can just cry and cry and cry.*

Jabula starts talking at the same time.

Teacher: *If we want to talk we raise up our hands. But Takalani is going so we are saying goodbye.*

Jabula puts her hand up.

Jabula: I'm going to be nice and children are going to make generator and I'm going to see the tv.
Teacher: Where?
Jabula: At Venda.
Teacher: There's no electricity.
Jabula: We sometimes use candles. I have a dog. I don't know his name but he's black.
Teacher: You said it's Blackie.
Jabula: There are two.

Teacher diverts her attention to the children hugging the doll.

Jabula: My mommy said…

Jabula starts shouting, trying to be heard over the other children, who are singing a song, 'I love you, you love me, we're a happy family. With a great big hug and a kiss from me to you, won't you say you love me too.' Jabula continues to shout over them until Teacher leaves with Takalani.

Jabula: Let me tell you something

WITSETD

Jabula: Maam Teacher Let me tell you something
Jabula: My uncle…
Jabula: My uncle…

Teacher walks out of the classroom with Takalani.

WitsETD

Persona Doll Session E

Date: 20 September 2006
Time: 9:03am to 9:28am

Order of circle (clockwise)
Teacher, Nomusa, Maswabi, Itumela, Jabula, Umbongo, Tshaba, Khathele, Themba, Zizwe, Thanda, Vikelekile, Nhlanhla, Intukuthelo, Mdlandla, Nesihe, Mona, Nikufisa, Molemo.

The teacher enters the classroom with Takalani. The class is sitting forms a circle and continues talking

Teacher: Sssshhh. Good morning.
Class: Good morning Maam Teacher, good morning Sis Lee-Anne, good morning Takalani. How are you today?
Teacher: She said she's feeling very good this morning. She said she has nothing to say to you and she just come and hear from you what are you going to say to her.
Khathele: Me…Me…Me.
Teacher: She just come to visit you. She has nothing and you, you must tell her something. Takalani *is asking that all of you must give each other a chance. Don't be the only one talking.*
Intukuthelo: Takalani, today we are learning about culture.
Teacher: *Also Takalani at her school they taught them about culture. Takalani forgot and she wants to know what is culture.*
Intukuthelo: A culture is the tradition.
Teacher: *Culture is tradition. Raise up you hands and say what you want to say.*
Thanda: *Your tradition is for dancing.*
Teacher: *For dancing.*
Thanda: *If you wear tradition…*
Teacher: *Talk one by one.*
Thanda: *They take photos when you wear tradition.*
Teacher: *If you have tradition they are going to take photos of you.*
Thanda: *My mother said tradition is hereditary.*
Teacher: *She said tradition is hereditary. Takalani said Vikelekile stand up.* Vikelekile what are you saying to Takalani?
Vikelekile: *Me, my grandmother gave me a sweet vegetable or plant to eat.*
Teacher: *She gave you vegetables. You know what vegetable?*
Vikelekile: Shakes her head
Teacher: *You look like what? They are food?*
Vikelekile: Shakes her head
Teacher: *They are sticks?*
Vikelekile: Nods her head.
Nhlanhla: *Something which you can eat and eat and eat and if you*

WITSHD

want to swallow you must take it out. Sugar cane.

Teacher: Oh ok sugar cane.

Tshaba: *They are nice, they have sugar and are sweet.*

Teacher: *Lets hear from Vikelekile. They are long and have sugar?*

Vikelekile : Nods her head.

Teacher: *We call it sugar cane. When your granny gives you sugar cane how do you feel?*

Vikelekile: *I feel happy.*

Teacher: *You feel happy. Takalani also feels happy and she wish one day you can go and share with her. Lets hear from Khathele and what he wants to say.*

Khathele: *Early in the morning I want to bring Takalani fruits. What types of fruits do you want Takalani?*

Teacher: (Laughs) *Takalani likes grapes and apples and oranges. If you can bring those to me I will be happy.*

Nhlanhla: *Naartjies. Those small ones. These types of oranges that are small.*

Teacher: *Takalani you tell them which types of fruits you want. Thanda is talking. Keep quiet and listen to Takalani. Takalani likes grapes, apples and oranges.*

Khathele: (Nods) *I will put them in a basket and bring them to you.*

Teacher: *How do you feel Takalani? Takalani feels happy and says that she will share with you because she loves you. Lets listen to Jabula.*

Jabula: Me I…

Teacher: *Stand up. Everyone listen to Jabula.*

Jabula: Me I…

Teacher: Themba listen.

Jabula: Me I'm not feeling alright.

Teacher: Jabula is not feeling alright. What's wrong Jabula?

Jabula: I'm sick.

Teacher: Shame. How do you feel?

Jabula: Sad.

Teacher: You feel sad. Oh Takalani says also her she feels sad because if you are not feeling well also her she's sad. She said sorry ne. You will be fine.

Thanda: *And also me Maam Teacher*

Teacher: *Takalani said you have to raise up your hand if you want to talk. Lets give this one a chance* (Indicates Nikufisa)

Thanda: (Nods her head)

Teacher: *Zizwe sit properly.*

Nikufisa: *Taki, me I know what the Shangaani eat.*

Teacher: *Takalani wants to know why you don't speak Shangaani because now we're in the heritage month. Takalani says she knows Shangaani and wants you to speak Shangaani not Sotho. Speak your language for today. What are they eating?*

Nikufisa: *Gushe.*

Khathele: *They eat sour food.*

Nikufisa: *They are selling Gushe.*

WitsETD

Teacher: *Takalani says she also knows Gushe but in Venda they say Deleli. In Shangaan they call it Gushe. When you are eating Gushe, how are you feeling?*

Nikufisa: Happy.

Teacher: You feel happy.

Nikufisa: *My mother she also eats and my father but my little brother doesn't like.*

Teacher: *You, you know Gushe.*

Nikufisa: *Yes.*

Teacher: *How is it? That Gushe it looks like what?*

Nikufisa: *They have sticks that are white then you have to cut.*

Nhlanhla: *What is Makasa?*

Khathele: *I know, I know.*

Teacher: *She said that there is this other vegetable, they call it Gushe.*

Nikufisa: *They also eat Kwembe.*

Teacher: *They eat Kwembe*

Nikufisa: *My father bought two but my mother she didn't cook.*

Teacher: *Why she didn't cook?*

Nikufisa: *She want to give to my auntie to cook.*

Teacher: *Takalani says that if you can bring Kwembe she will be happy because she knows how they taste. Also in Venda its there and they call them Mafhuri.*

Nikufisa: *Kwembe has pumpkin inside.*

Teacher: *Kwembe is like pumpkin. Sit down.* Let's hear from Maswabi. Zizwe sit properly.

Maswabi: I'm sad.

Teacher: Maswabi says she's sad. Who make you sad?

Maswabi: Because they was making noise.

Teacher: Who was making a noise?

Maswabi: Them (Indicates class)

Teacher: Oh.

Nhlanhla: Sssshhh.

Teacher: *Lets listen to Maswabi. Takalani wants to know what they did.*

Maswabi: (No response)

Teacher: *Are you sad because they did what? Takalani she said I have talked to them. Also you are like me. I'm also sad when they made the noise. Takalani she said the way you are doing she feel sad. She told you in her school they are not making noise and she's feeling sad. Sorry Maswabi. Takalani said also her she knows how you are feeling.*

Mdlandla: *I will tell Sis Lee-Anne that Nikufisa she kick me her* (Indicates his jaw).

Teacher: *You said she kicked you where?*

Mdlandla: (Points to his chin again) *When she finish to kick she scratch me on my face.*

Teacher: *Ah shame. How do you feel?*

Mdlandla: Sad.

WITSETD

Teacher: *Takalani also she say she doesn't want that. She doesn't want people fighting and she's feeling sad.*

Nikufisa: *He's lying. He fell.*

Mdlandla: *No.*

Maswabi: *Itumela and Themba they were fighting.*

Teacher: *Takalani she's feeling sad that Itumela and Themba were fighting.* Sorry Maswabi. *Takalani said she will talk to them. She doesn't like people fighting. Lets hear from Zizwe.*

Zizwe: *Maswabi kicked me here* (Indicated her forearm)

Teacher: *What was she kicking you for?*

Zizwe: *She just pick up the leg and then kick to me. I don't know why she kick to me.*

Teacher: *How do you feel?*

Zizwe: Sad.

Teacher: Ow sorry. *Takalani says sorry. She's feeling sad as well because even if they kick her or do something wrong for her she feels sad. Let's hear from Nesihe.*

Nesihe: (Pulling at skirt)

Teacher: Let's listen to Nesihe.

Nesihe: *Nikufisa she pulled me then I fell down and I cried.*

Mdlandla: *Also Nesihe she was running.*

Teacher: *Listen to Nesihe. Who pulled you?*

Nesihe: Mona also.

Teacher: Nikufisa and Mona?

Zizwe: *She pushed her and then she fell down.*

Teacher: *How did you feel?*

Nesihe: Sad.

Teacher: *When did they push you? When Sis Lee-Anne is around you?*

Nikufisa: *They were running. Nesihe was in front and Mona was at the back and they were running like this* (Indicates that they were running around the classroom) *and then Sis Lee-Anne was this side and they go that side.*

Teacher: *Nesihe sit down. Do you know what.* Let's listen, let's listen, let's listen to Taki. *Takalani she said she's cross. Since she has arrived here she just hear about pushing, beating, others they are climbing on top of others. Takalani she said she doesn't like that. She's asking you to listen to her, just give her a chance. Then she want to hear from you what she said from the first day she came to you. She wants to see those of you who know.*

At this point, a stranger walks into the class and distracts the children

Teacher: What did Takalani say the first day she came what did she say to us? *I want to hear those of you who listened to her. Listen to Khathele.*

Khathele: *Takalani said she doesn't want noise.*

Teacher: *Then which means when you are fighting you don't want*

WitsETD

Takalani to come to your class?

Nhlanhla: *We want, we want.*

Teacher: *Then Takalani she told you that she doesn't like noise. You don't listen to her. You start beating and fighting when I'm not here which means you don't want Takalani. Takalani wants to know why you do like this. You are always hurting each other. Why you do like this?* Takalani want to hear something from you. What are you saying because you are always fighting, you are hitting each other, you are beating each other?

Khathele: Me…

Teacher: And Takalani say she is not happy about that. Now what are you saying to Takalani because Takalani is feeling sad, she's saying I'm feeling sad. Because I told you for the first day I come in I say I don't want to know all this fighting.

Khathele: Me…

Teacher: Takalani is a kind girl, she wants to be with you, she loves you, then what are you saying? Coz now she is sad and she has to go. Which means if you are not saying to her she will go and…

Jabula: Me I want to talk…

Teacher: Let's hear from Itumela and after Itumela it's Jabula. Takalani she also wants us to take our turns not just to talk all of us at the same time. You have to wait. Itumela stand up and tell us what are you saying to Takalani because Takalani she's telling us she's feeling sad. The way you are behaving she's not happy.

Itumela: Sorry Takalani, we'll never do it again.

Teacher: Oh. Takalani says thank you Itumela now I'm starting to feel better. You said good words to me I'm feeling better.

Jabula: Me I'm, I'm…

Teacher: What are you saying to Takalani Jabula?

Jabula: Me, I'm…

Teacher: *I think that you have to sit and think about what you want to say and then you will tell us.*

Zizwe: Sorry Takalani, we love you but I'm so sorry we were doing that.

Teacher: Ok. Takalani saying she forgives you. She's saying thank you Zizwe. Lets hear from Thanda.

Thanda: Sorry Takalani.

Teacher: And what else? You just say sorry Takalani?

Thanda: (Nods)

Teacher: Takalani says thank you, thank you, thank you very much. What are you saying Vikelekile to Takalani?

Vikelekile: Sorry Takalani, we will never do it again. And never never.

Teacher: And never, never. Thank you Vikelekile.

Nhlanhla: Sorry Takalani, I'm going to bring you present.

Teacher: Takalani say now I'm feeling better because also you are going to buy me a present. *I love you so much. Let's hear*

WITSETD

from Intukuthelo.

Intukuthelo: *Takalani me I spoke to my father he said he's going to buy me a tradition of Venda.*

Teacher: Ok. Takalani say one day you are going to wear the same as me because also me I am going to wear the tradition.

Zizwe: *And me I have a tradition.*

Teacher: *Let's hear from Nesihe.*

Nesihe: *Me I have a tradition and then I don' want the school to close because I want to sing.*

Teacher: Woah. *Takalani said she sees you wear a tradition and your tradition is nice.*

Molemo: *Also me I've got a nice tradition.*

Teacher: *You are going to bring it to school? Everyone say something to Takalani before she goes.*

Zizwe: *Let us hug her.*

Teacher: If you are keeping quiet she will hug you. Let's hear from Maswabi then after Maswabi it's Jabula then after that we are hugging Takalani and saying bye bye.

Maswabi: Taki. *I'm sorry to kick Zizwe.*

Teacher: Zizwe, you are hearing what Maswabi say? Repeat it again so that Zizwe can hear.

Maswabi: I'm saying sorry. *I'm sorry to kick you Zizwe and make you cross.*

Teacher: *Maswabi said she feels sorry and she can't kick again. She said sorry.*

Zizwe: Sorry Maswabi.

Zizwe gets up and walks over to hug Maswabi who hugs her back and Zizwe picks her up.

Teacher: *Takalani said Zizwe she's no longer sad. Now she's forgiven you. Let's listen to Jabula. After Jabula Takalani said she wants to go.*

Jabula: Me…

Teacher: *Sit properly. Listen to Jabula.*

Jabula: Me I'm a little bit happy because the other day I am going to go. I am going to leave all the children to make tradition.

Teacher: You will leave and go. Where are you going?

Jabula: Venda.

Teacher: Ok. You are telling Takalani that you will go to Venda for her holidays. That's lovely because also Takalani she is going there, home, which means maybe you can meet each other. *Listen.* Bye bye.

Class: Bye bye.

Teacher: Bye bye.

Class: Bye bye.

Teacher: If you want to hug Takalani you must be quiet. *Do you want to hug Takalani?*

Class: *Yes.*

Jabula: Me I…

WISER

Teacher: Jabula, we are finished talking which means you must sit and we must hug Takalani.

The whole class starts talking.

Teacher: No Takalani is saying she is sad again. She says you are not listening to her. You are not listening to her. Just hug her. *Those who are sitting properly can hug her.*

The class pass Takalani around, hugging and kissing her one by one.

Themba: *Nomusa went to the boys toilet.*
Teacher: *You are hurting Takalani, be more careful.*

WitsETD

Persona Doll Session F

Date: 22 September 2006
Time: 9:00am to 9:19am

Order of circle (clockwise)
Teacher, Zizwe, Molemo, Khathele, Themba, Nikufisa, Thanda, Tshaba, Vikelekile, Nesihe, Umbongo, Itumela, Nomusa.

Absent: Mdlandla, Nhlanhla, Jabula, Mona, Intukuthelo, Maswabi.

Teacher enters the classroom with Takalani. The class is sitting in a big circle although there are only a few of them. Teacher enters and makes them make a smaller circle.

Class: Good morning Takalani. How are you today?
Teacher: Takalani say I'm fine today and how are you?
Class: We are fine thank you and you?
Teacher: Takalani said I'm fine.
Themba: *Why don't we hear her? She has to talk herself.*
Zizwe: *It's just because it's a doll. She's talking for her because she can't talk.*
Teacher: *Let's listen. Let's give chance to Themba.* Ssh. Themba, Takalani is giving you a chance to talk, tell Takalani what you want to say.
Themba: *It's a doll. If you put a battery in then she can talk and see.*
Teacher: Takalani *agrees that she is a doll.*
Themba: *Yes it is a doll and she can't talk.*
Teacher: *I told you that she has a mother.*
Themba: *Also her mother then is a doll. They are the same.*
Nikufisa: *Her mother is Sis Lee-Anne, her mother is Sis Lee-Anne.*
Teacher: *Sis Lee-Anne also has her own doll. What is the name of Sis Lee-Anne's doll.*
Class: *Ketiwe.*
Zizwe: *Where is Ketiwe?*
Themba: *Is your doll or is your child? Is for you?*
Teacher: *My child is Letabo.*
Zizwe: *You have two children?*
Teacher: *I have other children at home.*

The whole class starts talking

Teacher: *Let's listen. I told you that Takalani is coming from…*
Themba: *It's the child for Sis Gladys…*
Zizwe: *No. The child for Sis Gladys is home.*
Themba: *Also Letabo.*
Teacher: *She's just visiting us here in Maam Teacher's class but she's coming from Hillbrow. She will go and take a taxi to*

WITSETD

go home. I will go with her to the taxi and she will go to Hillbrow.

Themba: *She's a doll.*

Teacher: *She's a doll but she's not denying that she's a doll. Themba she said that even if she is just a doll she just wants you to love her and respect her because she loves you and respects you.*

Themba: *Is you who's speaking like that. She's not telling you. Why her lips are not moving?*

Teacher: *Me I know what Takalani's thinking.*

Themba: *Khathele you see the mouth is still.*

Khathele: *Yes. It's not moving.*

Thanda: *It's not smiling. She doesn't have teeth for eating.*

Teacher: *You said today you don't like Takalani because she doesn't talk?*

Nikufisa: *Because it's a doll. Maam Teacher let me tell you also my mother for my baby brother she talks.*

The class starts talking.

Teacher: *One by one everyone. Nikufisa said also the babies they are not talking and their mothers are talking for them.*

Themba: *My younger brother is one year and he knows how to walk and to talk because he's a baby. He's a person.*

Teacher: *Because he's a human being. Takalani even on the first day she told you she's a doll. She loves you and wants you to love her.*

Themba: *It's like a teddy bear with a battery that we have at home.*

Teacher: *A teddy bear?*

Themba: *Yah.*

Zizwe: *A teddy bear doesn't have a mouth.*

Themba: *Who said the teddy bear doesn't have a mouth. The teddy bear is big like Takalani and can talk.*

Teacher: *Takalani said she came here today to tell you that today is her birthday.*

Zizwe: *We will take her to the park.*

Khathele: *All of us will go.*

Teacher: *What are you saying to Takalani because today she's turning six and today is her birthday?*

Themba: No, no, no. *She can't turn six, she was four now she has to turn five.*

Mdlandla: Aaaih Khathele (Loud) *You're making me sore. You're hurting me.*

Teacher: *Next year she is going to school.*

Mdlandla: *Khathele is hurting me.*

Teacher: *Khathele you must listen.*

Itumela: Takalani I want to say sorry, I will never do that again.

Teacher: *You said sorry for what? What did you do to Takalani?*

Itumela: Ummm…

Teacher: *You can give others a chance. Let's hear from Tshaba.*

WITSETD

Nikufisa sit properly. Tshaba speak loud, Takalani can't hear you.

Tshaba: *My mother combed my hair so hard.*

Teacher: *Takalani she want to know if she was combing or washing as well?*

Tshaba: *She was combing me hard and I tried to comb myself and it was sore and she didn't listen.*

Teacher: *Takalani wants to know what did you say to your mother?*

Tshaba: *In the transport I was crying and Molemo said I'm always crying. She said cry baby cry baby. And Thanda and Seipati too.*

Teacher: *You felt angry and sad*? *Takalani said she'd feel sad if someone said she's a cry baby.*

Tshaba: *Magobani didn't laugh.*

Teacher: *Takalani wants to know if you explained to your mother that you don't want what she's doing?*

Tshaba: *My mother said she will beat me.*

Teacher: *I think she was trying to comb you so you look nice.*

Tshaba: *I did comb myself and then when the transport was there she combed again.*

Teacher: Hmmm. *Takalani said you must tell your mother how you feel.*

Tshaba: *She was combing like this and this and this* (Demonstrating) *and it was so sore.*

Teacher: *She was combing and it was sore and you didn't tell her you weren't happy?*

Tshaba: She wanted to lock the door and also the gate for me.

Teacher: And you felt sad. *Let's hear from Nikufisa. Let's cross our legs.*

Nikufisa: *Me my mother she combs me nicely but she beats me everyday. When I'm playing after school she's calling me come and bath again but I was clean and she wants to bath me again.*

Teacher: *Did you feel sad? How did you feel?*

Nikufisa: *I was clean. I bathed and I was finished bathing. Then she said they will put mud to me and I'm going to be dirty and she will buy me a Barbie doll with torn clothes.*

The class laughs.

Nikufisa: *It's not funny.*

Teacher: *Let's listen. Takalani also her mother she does things that she doesn't want. Sometimes the mother just wants her to be clean.*

Nikufisa: *My mother gave me rotten food.*

Teacher: *Who?*

Nikufisa: *My mother.*

Teacher: *And what did you say to her?*

Nikufisa: *I said I don't like. She gave me brown cabbage and I said I don't like it. My younger brother he ate it and I put it in*

WITSETD

the dustbin.

Teacher: *Who wants to talk something to Takalani? Lets hear from Nesihe.*

Nesihe: *I will tell my mother to buy a watch for Takalani. A nice and nice and nice and clean and clean and clean watch.*

Teacher: *Takalani will be happy for the watch and very much excited about it.*

Khathele: *We'll buy the one for the Dalmatian dogs.*

Jabula: *Me, me, me.*

Teacher: *Let's give Jabula a turn.*

Jabula: *I will buy a Barbie doll.*

Teacher: *Let's hear from Molemo what she want to say for Takalani.*

Molemo: *Takalani, me I will buy you a present. The shoes.*

Teacher: *Let me listen to Takalani what she's saying.*

Themba: *She's not talking.*

Teacher: *Takalani said she will be happy for the shoes because now she will take off the old ones and put on the new ones.*

Nhlanhla: *We will buy her high heels for the Barbie girl and also a doll.*

Teacher: *She came and told you today was her birthday and now you are going to buy presents for her. She said if you can sing for her she will be very happy.*

Class: (Singing) Happy birthday to you, happy birthday to you, happy birthday to you, happy birthday to you. How old are you now? How old are you now? How old are you now? How old are you now?

Teacher: I am six years old.

Class: (Joins in singing) I am six years old, I am six years old, I am six years old. Hip hip hooray, Hip hip hooray, Hip hip hooray.

Nomusa: *Maam Teacher, I will buy Takalani the shoes of the Barbie.*

Teacher: *Lets hear from Zizwe and after Thanda.*

Zizwe: *I will buy you a doll and clothes and boots.*

Teacher: *Thanda wants to tell Takalani something.*

Thanda: *I will buy Takalani two pairs of shoes.*

The class starts talking.

Teacher: *Takalani says she wants to hear from Thanda.*

Thanda: *I will buy her the shoes for after the bathing and shoes for going out.*

Teacher: *Lets hear what Takalani is saying. She said you will help me a lot with the slippers. My mother never buy them for me.*

Thanda: *Me I'm not playing. The others are playing, me I will buy.*

Zizwe: *Also me I'm not playing. I will buy her the heel shoes.*

Teacher: *Lets listen to Vikelekile.*

Vikelekile: *I will but Takalani the toys.*

WITSETD

Teacher: *Lets give others a chance.*

Vikelekile: *I will buy also clothes for changing and for when she's going out.*

Teacher: *Takalani said she will be very happy.*

Nesihe: *I will buy her a tv.*

Teacher: *Takalani will be happy with a tv. She will see that programme that she likes most. She feels happy she will watch Takalani Sesame.*

The class starts talking about what they will buy Takalani.

Teacher: *Takalani says thank you everyone. She is very happy now because she knows that you love her. She wants to say goodbye. Everyone hug Takalani goodbye.*

The class pass Takalani around the circle and all say goodbye to her.

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