



THE IMPACT OF *PLAYING FOR PEACE'S* 'BRIDGING DIVIDES'-PROGRAM: AN ASSESSMENT

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Executive Summary

This document reports on the outcome of an assessment of the impact of *Playing for Peace's* "bridging divides"-Program. Four primary target groups were included in the study: Children who took part in the *Playing for Peace* (PFP) program, children who did not take part in the Program, parents of children who took part in the Program, and principals and school representatives of schools, which were selected to be part of the Program.

The outcome of the Program evaluation amongst PFP-children and non-PFP children shows marked differences between the two groups and their views on racism and stereotypes. The majority of PFP-children had a better multi-cultural understanding, compared with the children who had not been exposed to the PFP Program. The main findings **amongst children** indicated the following:

- The majority of children exposed to the PFP-Program expressed less racial stereotypes and less racism compared to the non-PFP children. Larger proportions of PFP-children were also in favor of racial integration and more inter-racial socialization than non-PFP children.
- The PFP-Program contributed noticeably in breaking down the racial divide and racial stereotypes that in general exists between children from different population and cultural groups in South Africa.
- School and sport contexts were the most favored for multi-cultural mixing and intercultural interface.
- More than 90% of children respondents were of the opinion that *Playing for Peace* has changed them positively, and a similar proportion indicated that they would recommend other children to join the Program.

The outcome of the Program evaluation **amongst parents and principals** showed that both groups were very appreciative of the Program, and that they were generally convinced that the children benefited immensely from their exposure to the Program. These opinions manifested in a very high overall mark out of ten for the Program: On average, parents rated the Program 92%, compared with a mark of 84% from the principals. The main findings of the Program evaluation can be summarized as follows:

- The majority of parents and principals demonstrated an understanding of the Program as an effort to bridge divides between different cultural groups and to equip learners with specific life skills. Only a small proportion of the respondents appeared to associate the Program simply with the promotion of basket ball.
- Approximately 80%-90% of the respondents claimed that the children were getting along better with members of other race groups since they joined the Program, while 75%-85% indicated that the children expressed more interest in other cultural groups than before joining the Program.
- Parents and principals indicated that the children benefited in three main ways from the Program: i) they improved their understanding of and ability to interact with different cultural groups in the sense that they learnt to show tolerance and respect for other cultures; ii) they acquired new life skills such as increased confidence, a realization of the importance of team work and they improved their leadership abilities and self-image, and iii) they improved their sporting skills.
- More than 90% of all respondents were of the opinion that *Playing for Peace* has changed the lives of the children positively, and a similar proportion indicated that they would recommend other children to join the Program.
- A few respondents suggested that the Program should focus more strongly on the transmission of life skills and improved basket ball coaching, while others suggested that the Program should be implemented out nationally.

SECTION A

FINDINGS OF THE PROGRAM EVALUATION AMONGST PFP CHILDREN AND NON-PFP CHILDREN

This document reports on the outcome of an assessment of the impact of *Playing for Peace's* (PFP) "bridging divides"-Program. Section A reflects the findings of the evaluation amongst PFP children and non-PFP children, while Section B profiles the findings of the evaluation amongst parents and principals. The survey amongst these groups was conducted in May 2005.

The questionnaires (See Annexure 1 & Annexure 2) were similar for the children that participated in the *Playing for Peace* (PFP) Program (during 2004) and the grade 7 learners from the same schools that did not participate in the PFP-Program. This was done in order to enable a comparative analysis between these two groups of children with the final aim to ascertain possible differences in opinions, perceptions and behavior between children that participated in the PFP Program (hereafter referred to as PFP children) and the non-PFP Program children that served as a control group (hereafter referred to as Non-PFP children). Some additional questionnaire items were posed to the PFP children, which were summarized descriptively and not compared. Some 93 PFP-children participated and 90 non-PFP children completed the questionnaires.

Q6 & Q4: Gender of sample

Gender	PFP(Q6)		Non-PFP(Q4)	
	N	%	N	%
Male	45	48.9	38	42.7
Female	47	51.1	51	57.3
Total	92	100.0	90	100.0

Q7 & Q5: Age of sample

Age (years)	PFP(Q7)		Non-PFP(Q5)	
	N	%	N	%
10	-	-	2	2.2
11	5	5.4	10	11.2
12	42	45.2	36	40.4
13	33	35.4	30	33.7
14	8	8.6	6	6.7
15	5	5.4	3	3.4
18	-	-	2	2.2
Total	93	100.0	90	100.0

Q8 & Q6: Cultural-ethnic origin of sample

Cultural-ethnic origin	PFP(Q8)		Non-PFP(Q6)	
	N	%	N	%
Black (African)	68	74.0	57	64.8
Coloured	12	13.0	17	19.3
Indian	7	7.6	12	13.6
White (European)	5	5.4	2	2.3
Total	93	100.0	90	100.0

Except for minor deviations, the age and cultural-ethnic origin of the PFP and non-PFP children were largely similar, while the gender profile of the two groups differed somehow. However, this demographic compilation of the two samples does have sufficient similarities to enable comparison.

Q1 Statements on racial divides, stereotypes and multiculturalism in South Africa

Statements	PFP Children			Non-PFP Children		
	Agree	Uncertain	Disagree	Agree	Uncertain	Disagree
1. It is a good thing that South Africa is made up of people from different racial groups	88 96.7 ***	1 1.1	2 2.2	73 82.0	11 12.4	5 5.6
2. I feel comfortable when I am with people from different race groups	79 85.9 ***	10 10.9	3 3.2	58 64.4	18 20.0	14 15.6
3. I believe that some race groups are not equal to others	27 30.0	19 21.1	44 48.9	37 41.6	21 23.6	31 34.8
4. I like mixing with people from other race groups	86 93.4 **	3 3.3	3 3.3	69 78.4	9 10.2	10 11.4
5. I would prefer to mix only with people of my own race	13 14.1 **	5 5.4	74 80.5	20 23.0	14 16.1	53 60.9
6. I wouldn't mind sharing a bathroom with someone of another race	64 68.8 *	17 18.3	12 12.9	43 51.2	21 25.0	20 23.8
7. I enjoy playing sports with people of other race groups	87 95.6	3 3.3	1 1.1	78 86.6	7 7.8	5 5.6
8. I will go to the movies with somebody of another race group	75 81.5	9 9.8	8 8.7	64 71.9	17 19.1	8 9.0
9. I would like to become friends with children of other race groups	89 96.7 **	2 2.2	1 1.1	75 84.2	11 12.4	3 3.4
10. I will date a boy/girl from another race group	47 52.2 *	26 28.9	17 18.9	34 38.2	25 28.1	30 33.7
11. The different racial groups in South Africa will get along better if they have more contact with one another.	74 79.6 *	15 16.1	4 4.3	57 63.3	26 28.9	7 7.8
12. My circle of friends only includes members of my own race	15 16.1	12 12.9	66 71.0	25 29.1	12 14.0	49 57.0
13. It is wrong for two people of different races to marry each other	15 16.1	12 12.9	66 71.0	18 20.5	12 13.6	58 65.9
14. It is not nice to tell a joke about a person of another race	68 73.9	7 7.6	17 18.5	63 70.0	4 4.4	23 25.6

*** $p = 0.00$

** $p = 0.01$

* p equals or less than 0.05

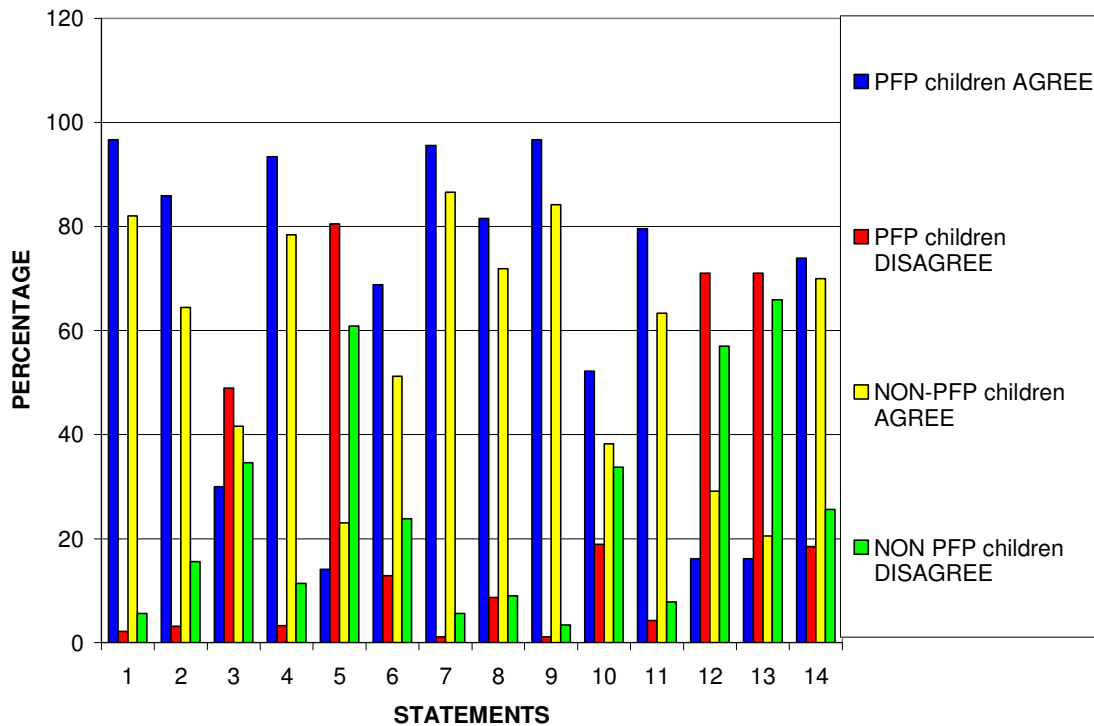


Figure 1: Statements on racial divides, stereotypes and multiculturalism in South Africa

The 14 statements in the above Table and Figure 1 *inter alia* operationalized the following racist attitude indicators *i.e.* anti-cultural difference (statement 1), insecurity with difference (statement 2), racial hierarchy indicator (statement 3), experiences and prejudices of persons to members of another race group, *i.e.* racial separatism (statements 4 to 10 and 12 to 13). From the statements on racial divides and multiculturalism it is clear that the majority of children exposed to the PFP-Program expressed significantly less racial stereotypes and racism compared with the non-PFP children. PFP-children were also proportionately more in favor of racial integration and increased inter-racial socialization than non-PFP children. In fact, the differentials between the *agree* and the *disagree* categories range from a 21.5% difference (statement 2) to 3.9% (statement 14). It is interesting to note that the proportions of non-PFP children that opted for the *uncertain* category were substantially bigger than the PFP-children. This may be indicative that the PFP-Program children, due to the inter-racial contacts through playing basketball, have to a larger extent made up their minds pertaining to issues of racism and multi-culturalism than their non-PFP counterparts.

The data suggested that the PFP-Program contributed significantly in breaking down the racial divide and racial stereotypes that existed between children from different population and cultural groups. Regarding the responses on all 14 statements noticeably larger percentages of PFP-children expressed greater tolerance, were more sensitive of multi-culturalism and had a greater appreciation for cultural diversity than the non-PFP children.

Q2: Do you think there is any race group that does NOT belong in South Africa?

Response	PFP Children		Non-PFP children	
	N	%	N	%
Yes	29	32.2	36	41.9
No	61	67.8	50	58.1

The Table above indicates that although the majority of all the children believed that all race groups belong to South Africa, four out of every ten non-PFP children compared to three out of every ten PFP-children believed that certain race groups do not belong in South Africa.

Q3: How frequently do you mix with members of other cultural groups in the following situations?

Circumstances	PFP children			Non-PFP children		
	Often	Seldom	Never	Often	Seldom	Never
1. During school time?	70 75.3	17 18.3	6 6.5	63 70	24 26.7	3 3.3
2. In sporting circles?	73 79.3 **	15 16.3	4 4.3	57 63.3	31 34.4	2 2.2
3. At parties/ social events, etc.?	50 50.0	28 30.4	14 15.2	46 52.3	26 29.5	16 18.2
4. At your/their house?	43 46.2	29 31.2	21 22.6	34 39.1	25 28.7	28 32.2
5. Just hang out with them?	68 73.1	16 17.2	9 9.7	53 58.9	24 26.7	13 14.4

** $p = 0.02$

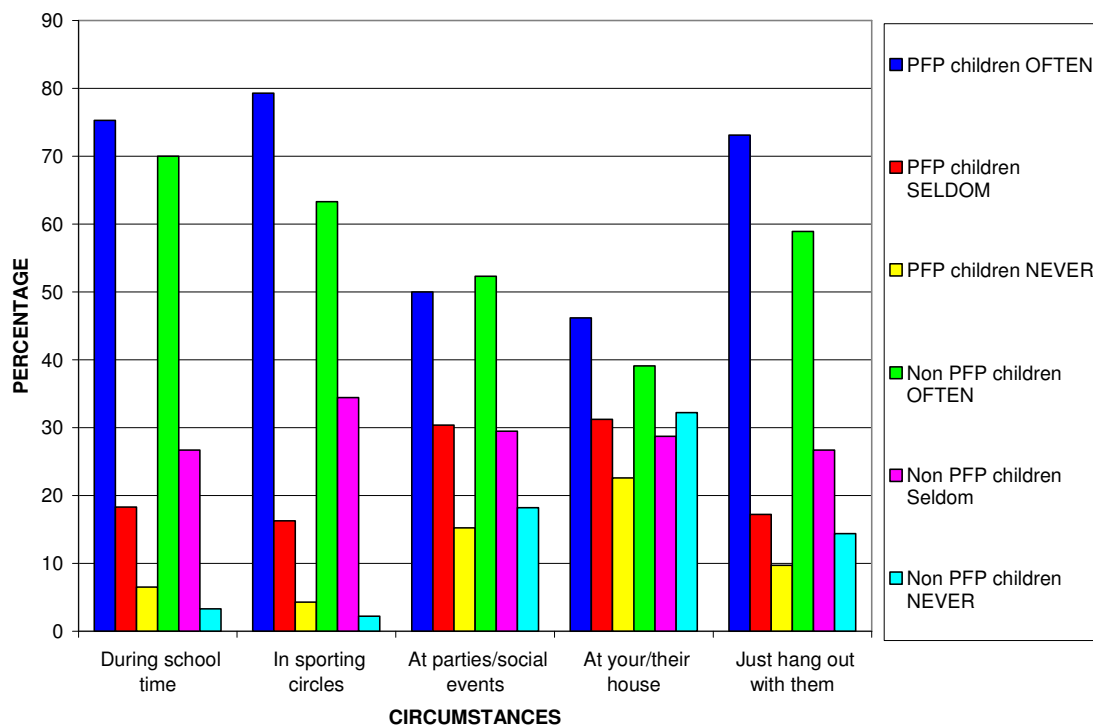


Figure 2: Frequency of mixing with members of other cultural groups in certain situations

It is clear from the responses to question 3 (Table above and Figure 3) that school and sport were the most favored contexts for multi-cultural socialization. The importance of creating contexts for multi-cultural association should be emphasized. In all circumstances, except *parties and social events*, larger proportions of PFP children interacted with members of all racial groups than non-PFP children.

The following questions were only asked for PFP children and were summarized descriptively.

Q4: Statements regarding various aspects of *Playing for Peace*

Statements	I agree		I am uncertain		I disagree	
	N	%	N	%	N	%
1. There are friendly relationships between the different racial groups in the <i>Playing for Peace</i> Program.	81	87.0	10	10.8	2	2.2
2. Children of different racial groups in the <i>Playing for Peace</i> Program respect one another	76	81.7	10	10.8	7	7.5
3. I learned much more about other cultural groups in the <i>Playing for Peace</i> activities	80	87.0	9	9.8	3	3.2
4. My coach at <i>Playing for Peace</i> treats everybody in the same way	86	92.4	5	5.4	2	2.2
5. I will encourage my friends to join <i>Playing for Peace</i> activities	86	93.5	4	4.3	2	2.2
6. My opinions of other race groups have changed positively since I joined the <i>Playing for Peace</i> Program	62	66.7	20	21.5	11	11.8
7. There is a lot of racial conflict amongst the basketball players in the <i>Playing for Peace</i> Program	28	30.4	21	22.8	43	46.8
8. <i>Playing for Peace</i> is very successful in getting children from different cultural groups to know one another better	86	92.4	5	5.4	2	2.2

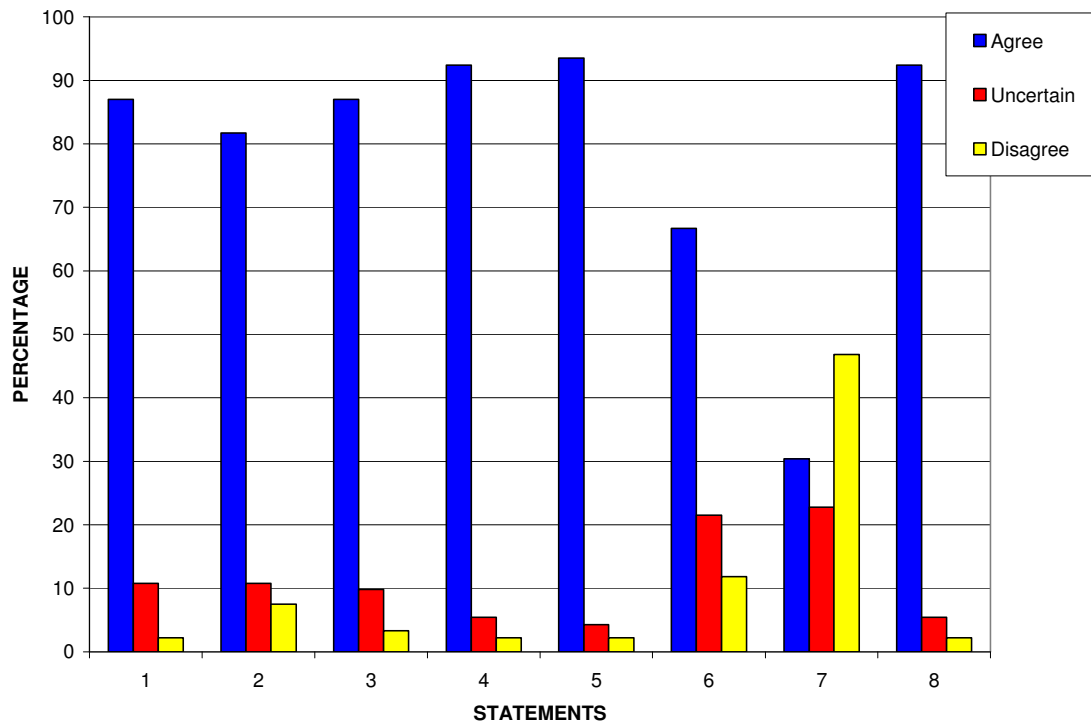


Figure 3: Statements regarding various aspects of Playing for Peace

The results in the above Table and Figure 3 show that the children were overwhelmingly positive when it came to the impact that the PFP-Program had on their lives. Most (94%) of the children indicated that they would encourage their friends to join the PFP-Program (Q4.5). The PFP-Program especially contributed towards greater multi-cultural understanding. A concern is, however, that 30% of the children experienced racial conflict (Q4.7). This poses a challenge for the PFP-Program.

Q5. Give *Playing for Peace* a mark out of ten for their efforts to help children of different cultural groups to learn more about one another (1=very poor; 10=excellent).

Mark out of 10	N	%
5	1	1.1
6	-	-
7	4	4.3
8	5	5.4
9	10	10.8
10	73	78.4
Total	93	100.0

- Average mark allocated by children = **9.6**

The results of question 5 are self-explanatory, and show that the children were very appreciative in their evaluation of *Playing for Peace's* efforts to help children of different cultural groups to learn more about one another. More than seven out of every ten children allocated full marks to *Playing for Peace*.

SECTION B

FINDINGS OF THE PROGRAM EVALUATION AMONGST PARENTS AND PRINCIPALS

Q8: Cultural-ethnic origin of sample

Cultural-ethnic origin	Parents		Principals	
	N	%	N	%
Black (African)	29	64.4	7	35.0
Coloured	8	17.8	4	20.0
Indian	3	6.7	4	20.0
White (European)	5	11.1	5	35.0
Total	45	100.0	20	100.0

The above Table shows the cultural-ethnic origin of the parents and principals. The small representation of Colored, Indian and White parents did not allow for bi-variable analyses of the findings. The same goes for principals. The findings are therefore presented for the two groups as single, albeit separate, units.

Q1: Give us your understanding of what *Playing for Peace* is about

Response	Parents		Principals	
	N	%	N	%
1. Different cultural and ethnic groups interacting and playing together with the purpose of cultivating trust and respect	23	53.5	13	65.0
2. Teaching children life skills and team work that will make them better individuals. The Program equips children with good human relationships.	5	11.1	4	20.0
3. It is a Program that teaches learners to play basketball. It is about promoting basket ball in our schools and teaching children basket balls skills.	13	28.9	3	15.0
4. Other	4	8.9	-	-
Total	45	100.0	20	100.0

It is clear from the responses to question 1 that the majority of both parents and principals associated PFP with the idea of bringing different groups of people together through a neutral sport that had no political connotations. Two thirds or more of each group's understanding of PFP were thus in line with the organization's broad aim. A

relatively large proportion (almost 29%) of parents in particular, however, associates the Program only with the teaching of sport skills, and specifically with the promotion of basket ball.

Q2: Since joining the *Playing for Peace* Program:

a. How do your child(ren) get along with children from other cultural groups?

Response	Parents		Principals	
	N	%	N	%
Better than before	34	79.1	18	90.0
The same as before	9	20.0	2	10.0
Worse than before	-	-	-	-
I do not know/ I am uncertain	2	4.4	-	-
Total	45	100.0	20	100.0

The responses to question 2(a) demonstrated an overwhelmingly positive assessment on the part of both parents and principals as far as their children's interaction with children of other cultural groups was concerned. Nobody was of the opinion that their children were now getting along worse with children from other cultural groups.

Q2: Since joining the *Playing for Peace* Program:

b. Have your child(ren) expressed any noticeable interest in other cultural groups, or not?

Response	Parents		Principals	
	N	%	N	%
Yes, more than previously	34	75.6	17	85.0
No, I did not detect any change in interest	4	8.9	3	15.0
I am uncertain	7	15.6	-	-
Total	45	100.0	20	100.0

The responses to question 2b confirm the trend that was set in Q2(a). It would appear that greater interaction of the children with one another resulted in greater interest in other cultural groups.

Q3: In what way has the *Playing for Peace Program* benefited your child(ren)/ these children?

Response	Parents		Principals	
	N	%	N	%
1. <i>Improved racial interaction:</i> Racial interaction has improved their knowledge of other cultural groups. They are more tolerant of other races and respect them more.	20	48.8	9	45.0
2. <i>They gained life skills:</i> The children are more confident. Their communication has improved; they are friendlier towards other cultures; they developed a positive self-image. They have become more mature.	13	31.7	4	20.0
3. <i>Exposure to a new sport:</i> Children learnt how to play basket ball; they have considerably excelled in their sports; they are fully committed to their sport; the opportunity to play sports has kept the children out of trouble.	6	14.6	7	35.0
4. Other	2	4.9	-	-
Total	45	100.0	20	100.0

It appears that the children are benefiting in three main ways from the PFP-Program: improved interaction with other cultural groups, the acquisition of life skills, and improved or new sporting abilities. Almost half of the respondents in both groups were of the opinion that improved racial interaction was one of the ways in which the PFP-Program benefited the children. The principals appeared to emphasized the sport-benefit proportionately more than the parents. This might be a function of visibility or exposure, i.e. principals are more to be aware of the childrens' sporting activities. Conversely, parents are more emotionally involved with their children, and could therefore be expected to be more aware of aspects such as improvement in confidence, self-image, maturity, etc.

Q4. The next couple of statements all relate to various aspects of *Playing for Peace* and their activities or Programs that your child(ren) have taken part in. Kindly tell us how you feel about *Playing for Peace* and the influence of their Program on your child(ren).

4A: Parents

Statements	I agree		I am uncertain		I disagree	
	N	%	N	%	N	%
1. <i>Playing for Peace</i> has changed the live(s) of my child(ren) positively.	39	86.7	5	11.1	1	2.2
2. <i>Playing for Peace</i> complements similar Programs and efforts at school.	38	84.4	6	13.3	1	2.2
3. I will recommend other children to join <i>Playing for Peace</i> Programs.	42	93.3	2	4.4	1	2.2

4B: Principals

Statements	I agree		I am uncertain		I disagree	
	N	%	N	%	N	%
1. <i>Playing for Peace</i> has changed the live(s) of my child(ren) positively.	19	95.0	1	5.0	-	-
2. <i>Playing for Peace</i> compliments similar Programs and efforts at school.	19	95.0	1	5.0	-	-
3. I will recommend other children to join <i>Playing for Peace</i> Programs.	20	100.0	-	-	-	-

The findings in the above two Tables show that the parents and principals were both overwhelmingly positive with regard to the influence that the PFP-Program had on the lives of their children.

Q5: In your opinion, what is the most important thing that your child(ren) have learned at *Playing for Peace*?

Response	Parents		Principals	
	N	%	N	%
1. <i>Cultural interaction</i> : They learnt how to interact with and how to respect learners from other cultural groups. They learnt how to get along with other race groups. They learnt tolerance, discipline, responsibility and respect while interacting with other cultural groups.	19	44.2	10	50.0
2. <i>Life skills</i> : They learnt much about drugs and alcohol, aids awareness and leadership roles. They learnt the importance of team work, how to co-operate with other children without any discrimination. They learnt how to communicate with other races.	13	30.2	9	45.0
3. <i>Sport skills</i> : They learnt to play basket ball. They cultivated a passion for participation in sports. They have gained a positive attitude towards sport.	7	16.3	1	5.0
4. Other (How privileged they are compared to others; That they can have fun while representing their school, etc.)	4	9.3	-	-
Total	45	100.0	20	100.0

The responses in the above Table confirm the profile, which was established in question 3. Viewed broadly, parents and principals were of the opinion that the PFP-Program improved the ability of the children to interact with learners from different race groups and that they gained important life skills through their participation in the Program. Only a relatively small proportion of parents and principals tended to emphasize the exposure to basket ball (sport) as the most important outcome of the Program. This indicated that the majority of parents (74%) and principals (95%) realized that sport was the

mechanism that was used to equip the children with important life skills, and to bridge divides between the different race groups in the Program.

Q6: What aspect(s) at *Playing for Peace* can be improved?

Response	Parents		Principals	
	N	%	N	%
1. Some respondents raised various <i>positive</i> comments without any criticism or suggestions to improve on the Program.	21	46.7	7	35.0
2. <i>Life skills</i> : Focus more on issues of respect; Concentrate strongly on racial harmony and interaction.	6	13.3	3	15.0
3. <i>Coaching</i> : Improve coaching of children; provide more dedicated coaches; the organization and co-ordination of the game should be improved.	4	8.9	3	15.0
4. <i>Expansion of Program</i> : Extend the Program all over the country. Arrange more competitions. Involve more schools and expand the number of activities.	3	6.7	3	15.0
5. <i>Transport costs</i> : Transport costs are expensive, start fund raising activities to subsidize transport costs;	3	6.7	-	-
6. <i>Time scale</i> : Use after-school hours or weekends for clinics, not school time; improve the time management of activities.	-	-	2	10.0
7. <i>Incentives</i> : Introduce incentives to motivate players.	1	2.2	1	5.0
8. Other: (more parent participation; more government involvement; improve communication; [vague answers])	7	15.6	1	5.0
Total	45	100.0	20	100.0

Although respondents were requested to list any aspects of the Program, which they were dissatisfied with, a large proportion of both groups used the opportunity to voice their appreciation of the Program. In this regard, several of the benefits which were pointed out in questions 3 and 5, were raised again in the responses to question 6. Some respondents took their appreciation for the Program one step further by suggesting that it should be extended nationally (see category 4 above).

A number of parents and principals, however, suggested that stronger emphasis should be placed on the life skills development aspect of the Program, while others suggested that some coaching aspects should be elevated. Three parents (6.7%) were concerned about the affordability of the transport costs and suggested some form of fund raising to subsidize this expense, while two principals (10%) raised their concern that sport clinics were interfering with learning Programs at their schools.

Q7: Give *Playing for Peace* a mark out of ten for their efforts to help children of different cultural groups to learn more about one another (1=very poor; 10=excellent).

Mark out of 10	Parents		Principals	
	N	%	N	%
5	-	-	1	5.0
6	1	2.2	-	-
7	3	6.7	4	20.0
8	8	17.8	4	20.0
9	7	15.6	7	35.0
10	26	57.8	4	20
Total	45	100.0	20	100.0

- Average mark allocated by parents = **9.2**
- Average mark allocated by principals = **8.4**

The results on question 7 are self-explanatory, and showed that both groups were very appreciative in their evaluation of *Playing for Peace's* efforts to help children of different

cultural groups to learn more about one another. Approximately six out of every ten parents allocated full marks to *Playing for Peace*.

Conclusion

The outcome of the Program evaluation amongst PFP-children and non-PFP children showed marked differences between the two groups and their views on racism and stereotypes. The majority of PFP-children had a better multi-cultural understanding, compared with the children who were not exposed to the *Playing for Peace* Program.

The outcome of the Program evaluation amongst parents and principals indicated that both groups were very appreciative of the Program, and that they were generally convinced that the children benefited from their exposure to the Program. These opinions manifested in a very high overall mark out of ten for the Program: On average, parents rated the Program 92% and the principals 84%.

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ANNEXURE 1A

ENGLISH QUESTIONNAIRE FOR CHILDREN
(2004 POD PROGRAM)



University of the Free State
Universiteit van die Vrystaat

Questionnaire for children (2004 Pod Program)

We are currently conducting a study on people’s attitudes and opinions on racial divides and cultural understanding of the various population groups in South Africa. The information obtained in this way will be used to assess the impact of *Playing for Peace’s* “bridging divides”-Program.

You are kindly requested to fill out the questionnaire by either marking the block with the option (answer) that you most strongly agree with, or by writing your answer in the blank space provided. There is no right or wrong answers – it is only your personal opinion that counts and that is important to us. Your participation in this study is completely voluntary and there are no risks associated with this project.

1. Below are a number of statements. Read each statement carefully and then give us your own opinion whether you agree or disagree with the statement **by drawing a cross** in the appropriate block (see the example). Remember to mark **only one block** for each statement. There are three possible answers to choose from: **agree**, **uncertain**, or **disagree**. You only need to mark the **ONE** block that best indicates your own opinion. Only mark the “uncertain” block if you have **mixed feelings** about a statement.

Example:

Statements	I agree	I am uncertain	I disagree
This winter is going to be colder than previous winters			X

Now we can start:

Statements	I agree	I am uncertain	I disagree
1. It is a good thing that South Africa is made up of people from different racial groups			
2. I feel comfortable when I am with people from different race groups			
3. I believe that some race groups are not equal to others			
4. I like mixing with people from other race groups			
5. I would prefer to mix only with people of my own race			
6. I wouldn't mind sharing a bathroom with someone of another race			
7. I enjoy playing sports with people of other race groups			
8. I will go to the movies with somebody of another race group			
9. I would like to become friends with children of other race groups			
10. I will date a boy/girl from another race group			
11. The different racial groups in South Africa will get along better if they have more contact with one another.			
12. My circle of friends only includes members of my own race			
13. It is wrong for two people of different races to marry each other			
14. It is not nice to tell a joke about a person of another race			

2. Do you think there is any race group that does NOT belong in South Africa?

Yes	1
No	2

3. How frequently do you mix with members of **other cultural groups** in the following situations?

Circumstances	Often	Seldom	Never
1. during school time?			
2. in sporting circles?			
3. at parties/ social events, etc?			
4. at your/their house?			
5. just hang out with them?			

4. The next couple of statements all relate to various aspects of *Playing for Peace* and their activities or Programs that you have taken part in. Kindly tell us how you feel about *Playing for Peace* and your participation in their Programs.

Statements	I agree	I am uncertain	I disagree
1. There are friendly relationships between the different racial groups in the <i>Playing for Peace</i> Program.			
2. Children of different racial groups in the <i>Playing for Peace</i> Program respect one another			
3. I learned much more about other cultural groups in the <i>Playing for Peace</i> activities			
4. My coach at <i>Playing for Peace</i> treats everybody in the same way			
5. I will encourage my friends to join <i>Playing for Peace</i> activities			
6. My opinions of other race groups have changed positively since I joined the <i>Playing for Peace</i> Program			
7. There is a lot of racial conflict amongst the basketball players in the <i>Playing for Peace</i> Program			
8. <i>Playing for Peace</i> is very successful in getting children from different cultural groups to know one another better			

5. Give *Playing for Peace* a **mark out of 10** for their efforts to help children of different cultural groups to learn more about one another. (1 = very poor; 10 = excellent)

.....

To finish, we have a few questions about your background to help us understand the findings of the study.

6. Tell us whether you are a male or a female.

Male	1
Female	2

7. How old are you?

..... Years

8. How would you describe your race?

Black (African)	1
Coloured	2
Indian	3
White (European)	4

9. In which township or area of Durban do you live?

.....

Thank you so much for your co-operation!

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ANNEXURE 1B

ZULU QUESTIONNAIRE FOR CHILDREN
(2004 POD PROGRAM)



University of the Free State
Universiteit van die Vrystaat

Uhla lwemibuzo lwezingane (2004 Pod Program)

Okwamanje sizama ukuthola indlela abantu abenza ngayo nabacabanga ngayo mayelana nokuhlukana kwezinhlanga kanye namasiko azo zonke izinhlanga ezitholakala Emzansi Africa. Ulwazi olutholwe ngalendlela luzosetshenziselwa ukubonisa umphumela we *Playing for Peace's* “bridging divides”-Program.

Uyacelwa ukuba ugqwalise loluhla lwemibuzo ngokuthi umake ibhokisi elinempendulo ovumelana nayo kakhulu noma ngokubhala impendulo yakho esikhaleni esingenalutho osinikiwe. Ayikho impendulo elungile noma engalungile – ukucabanga kwakho okubalulekile kithina. Ukubamba iqhaza kwakho kulesitadi kuwukuvolontiya kanti futhi akunabungozi obuhlangene naleprojecti.

1. Lapha ngaphansi sinenani lezitatimende.Funda isitatimende ngasinye ngokuphelele bese usinika okucabangayo noma uyavumelana nakho noma awuvumelani nesitatimende **ngokudweba isiphambano** ebhokisini olinikiwe (bona isibonelo). Khumbula ukudweba isiphambano **ebhokisini elilodwa** esitatimendeni ngasinye. Kunezimpendulo ezintathu ongakhetha kuzo: **ngiyavuma, anginasiqiniseko,** noma **angivumi**.Udingeka ukuba umake ibhokisi ELILODWA lelo elikhombisa okucabangayo wena. Maka ibhokisi “anginasiqiniseko” uma okucabangayo noma okushoyo **kuyimpendulo exubile** mayelana nesitatimende.

Isibonelo:

Isitatimende	Ngiyavuma	Anginasiqiniseko	Angivumi
Lobusika buzobanda kakhulu kunobusika obedlule			×

Sesingaqala manje:

Isitatimende	Ngiyavuma	Anginasiqiniseko	Angivumi
1. Kuyinto enhle ukuthi Iningizimu Afrika yakhiwe ngabantu abavela kwizinhlanga ezahlukene			
2. Ngizizwa ngikhululekile uma nginabantu abavela kuzinhlanga ezahlukene			
3. Ngiyakholwa ukuthi ezinye izinhlanga azilingani nezinye			
4. Ngiyathanda ukuxubana nabantu bezinye izinhlanga			
5. Ngingathanda ukuxubana kuphela nabantu bohlanga lwami			
6. Angeke ngibenandaba ukushera indlu yokugeza nomuntu wolunye uhlanga			
7. Ngiyakujabulela ukudlala imidlalo nabantu bolunye uhlanga			
8. Ngingaya kubhayisikobhu nomuntu wolunye uhlanga			
9. Ngingathanda ukuba abangani nesingane zolunye uhlanga			
10. Ngingamkipha umfana /intombazane yolunye uhlanga			
11. Izinhlanga ezahlekene eningizimu Afrika zingazwana kangcono uma zingaba nokuxhumana nezinye izinhlanga.			
12. Abangani bami bawuhlanga lwami kuphela			
13. Akulungile ukuthi abantu ababili bezinhlanga ezahlukene bashade			
14. Akumnandi ukuthi wenze ihlaya ngomuntu wolunye uhlanga			

2. Ucabanga ukuthi lukhona uhlanga OKUNGELONA lwalapha eNingizimu Afrika?

Yebo	1
Chabo	2

3. Kukangaki lapho ozixubanisa khona namanye amamemba **amanye amasiko** kulezizimo ezilandelayo?

Izimo	Kaningi	Hhayi kaningi	Ngeke
1. Ngesikhathi sesikole?			
2. Ezindaweni zemidlalo?			
3. Emaphathini/ emicimbini, nokunye?			
4. Endlini yakho/ezindlini zabo?			
5. Ngokuyozijabulisa nabo?			

4. Izitatimemnde ezilandelayo zimayelana nezimo ezahlukene ze *Playing for Peace* kanye nezinto ezenziwayo nama-Programs ozibandakanye kuwo. Sitshele ukuthi uzizwa kanjani nge *Playing for Peace* kanye nokuzibandakanya kwakho ezinhlelweni zabo.

Isitatimende	Ngiyavuma	Anginasiqiniseko	Angivumi
1. Kunobudlelwane obuhle phakathi kwezinhlanga ezahlukene ku <i>Playing for Peace</i> Program.			
2. Izingane zezinhlanga ezahlukene ziyahloniphana ku <i>Playing for Peace</i>			
3. Ngifunde okuningi kakhulu ngamanye amasiko ezinhlelweni ze <i>Playing for Peace</i>			
4. Ukhoshi wami ku <i>Playing for Peace</i> uphatha wonke umuntu ngendlela efanayo			
5. Ngizoqguquzela bangani bami ukuba bajoyine i <i>Playing for Peace</i>			
6. Umbono wami ngezinye izinhlanga ushintshile kakhulu selokhu ngajoyina i <i>Playing for Peace</i> Program			
7. Kukhona ukungezwani ngokobuhlanga kubadlali be Basketball ku <i>Playing for Peace</i> Program			
8. I <i>Playing for Peace</i> ikwazile ukuhlanganisa izingane ezivela emasikweni ahlukeno nokuthi zazane kangcono			

5. Ipha i *Playing for Peace* i**amamaki kwayishumi** ngemizamo yabo yokusiza izingane zamasiko ehlukene ukuba zifunde noma zazi kabanzi ngezinye izingane. (1 = kubi kakhulu; 10 = kuhle kakhulu)

.....

Sesiqeda, sinemibuzo emibalwa mayelana nemvelaphi yakho ukusisiza siqondisise imiphumela yesitadi

6. Sitshele ukuthi ungowesilisa noma ongowesifazane.

Ungowesilisa	1
Ungowesifazane	2

7. Uneminyaka emingaki?

..... **iminyaka**

8. Ungaluchaza kanjani uhlanga lwakho?

Umnyama (ungum-Afrika)	1
Ulikhaladi	2
Ulindiya	3
Umhlophe (Ungowase-Yurophu)	4

9. Uhlala kuliphi ilokishi noma kuyiphi indawo eThekwini?

.....

Siyabonga kakhulu ngokubambisana nathi!

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ANNEXURE 2A

ENGLISH QUESTIONNAIRE FOR CHILDREN

(2004 NON-POD PROGRAM)



University of the Free State
Universiteit van die Vrystaat

Questionnaire for children (Non-POD)

We are currently conducting a study on people’s attitudes and opinions on racial divides and cultural understanding of the various population groups in South Africa. You are kindly requested to fill out the questionnaire by either marking the block with the option (answer) that you most strongly agree with, or by writing your answer in the blank space provided. There is no right or wrong answers – it is only your personal opinion that counts and that is important to us. Your participation in this study is completely voluntary and there are no risks associated with this project.

1. Below are a number of statements. Read each statement carefully and then give us your own opinion whether you agree or disagree with the statement **by drawing a cross** in the appropriate block (see the example). Remember to mark **only one block** for each statement. There are three possible answers to choose from: **agree**, **uncertain**, or **disagree**. You only need to mark the **ONE** block that best indicates your own opinion. Only mark the “uncertain” block if you have **mixed feelings** about a statement.

Example:

Statements	I agree	I am uncertain	I disagree
This winter is going to be colder than previous winters			X

Now we can start:

Statements	I agree	I am uncertain	I disagree
1. It is a good thing that South Africa is made up of people from different racial groups			
2. I feel comfortable when I am with people from different race groups			
3. I believe that some race groups are not equal to others			
4. I like mixing with people from other race groups			
5. I would prefer to mix only with people of my own race			
6. I wouldn't mind sharing a bathroom with someone of another race			
7. I enjoy playing sports with people of other race groups			
8. I will go to the movies with somebody of another race group			
9. I would like to become friends with children of other race groups			
10. I will date a boy/girl from another race group			
11. The different racial groups in South Africa will get along better if they have more contact with one another.			
12. My circle of friends only includes members of my own race			
13. It is wrong for two people of different races to marry each other			
14. It is not nice to tell a joke about a person of another race			

2. Do you think there is any race group that does NOT belong in South Africa?

Yes	1
No	2

3. How frequently do you mix with members of **other cultural groups** in the following situations?

Circumstances	Often	Seldom	Never
1. during school time?			
2. in sporting circles?			
3. at parties/ social events, etc?			
4. at your/their house?			
5. just hang out with them?			

To finish, we have a few questions about your background to help us understand the findings of the study.

4. Tell us whether you are a male or a female.

Male	1
Female	2

5. How old are you?

..... Years

6. How would you describe your race?

Black (African)	1
Coloured	2
Indian	3
White (European)	4

7. In which township or area of Durban do you live?

.....

Thank you so much for your co-operation!

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ANNEXURE 2B

ZULU QUESTIONNAIRE FOR CHILDREN
(2004 NON-POD PROGRAM)

Uhla lwemibuzo lwabantwana (Non-Pod)

Okwamanje sizama ukuthola indlela abantu abenza ngayo nabacabanga ngayo mayelana nokuhlukana kwezinhlanga kanye namasiko azo zonke izinhlanga ezitholakala Emzansi Afrika. Uyacelwa ukuba ugcwalise loluhla lwemibuzo ngokuthi umake ibhokisi elinempendulo ovumelana nayo kakhulu noma ngokubhala impendulo yakho esikhaleni esingenalutho osinikiwe. Ayikho impendulo elungile noma engalungile – ukucabanga kwakho okubalulekile kithina. Ukubamba iqhaza kwakho kulesitadi kuwukuvolontiya kanti futhi akunabungozi obuhlangene naleprojecti.

1. Lapha ngaphansi sinenani lezitatimende. Funda isitatimende ngasinye ngokuphelele bese usinika okucabangayo noma uyavumelana nakho noma awuvumelani nesitatimende **ngokudweba isiphambano** ebhokisini olinikiwe (bona isibonelo). Khumbula ukudweba isiphambano **ebhokisini elilodwa** esitatimendeni ngasinye. Kunezimpendulo ezintathu ongakhetha kuzo: **ngiyavuma**, **anginasiqiniseko**, noma **angivumi**. Udingeka ukuba umake ibhokisi ELILODWA lelo elikhombisa okucabangayo wena. Maka ibhokisi “anginasiqiniseko” uma okucabangayo noma okushoyo **kuyimpendulo exubile** mayelana nesitatimende.

Isibonelo:

Isitatimende	Ngiyavuma	Anginasiqiniseko	Angivumi
Lobusika buzobanda kakhulu kunobusika obedlule			×

Sesingaqala manje:

Isitatimende	Ngiyavuma	Anginasiqiniseko	Angivumi
1. Kuyinto enhle ukuthi Iningizimu Afrika yakhiwe abantu abavela kuzinhlanga ezahlukene			
2. Ngizizwa ngikhululekile uma nginabantu abavela kuzinhlanga ezahlukene			
3. Ngiyakholwa ukuthi ezinye izinhlanga azilingani nezinye			
4. Ngiyathanda ukuxubana nabantu bezinye izinhlanga			
5. Ngingathanda ukuxubana kuphela nabantu bohlanga lwami			
6. Angeke ngibenandaba ukushera indlu yokugeza nomuntu wolunye uhlanga			
7. Ngiyakujabulela ukudlala imidlalo nabantu bolunye uhlanga			
8. Ngingaya kubhayisikobhu nomuntu wolunye uhlanga			
9. Ngingathanda ukuba abangani nesingane zolunye uhlanga			
10. Ngingamkhipha umfana /intombazane yolunye uhlanga			
11. Izinhlanga ezahlekene eningizimu Afrika zingazwana kangcono uma zingaba nokuxhumana nezinye izinhlanga.			
12. Abangani bami bawuhlanga lwami kuphela			
13. Akulungile ukuthi abantu ababili bezinhlanga ezahlukene bashade			
14. Akumnandi ukuthi wenze ihlaya ngomuntu wolunye uhlanga			

2. Ucabanga ukuthi lukhona uhlanga OKUNGELONA lwalapha eNingizimu Afrika?

Yebo	1
Chabo	2

3. Kukangaki lapho ozixubanisa khona namanye amamemba **amanye amasiko** kulezizimo ezilandelayo?

Izimo	Kaningi	Hhayi kaningi	Ngeke
1. Ngesikhathi sesikole?			
2. Ezindaweni zemidlalo?			
3. Emaphathini/ emicimbini, nokunye?			
4. Endlini yakho/ezindlini zabo?			
5. Ngokuyozijabulisa nabo?			

Sesiqeda, sinemibuzo emibalwa mayelana nemvelaphi yakho ukusisiza siqondisise imiphumela yesitadi.

4. Sitshele ukuthi ungowesilisa noma ongowesifazane.

Ungowesilisa	1
Ungowesifazane	2

5. Uneminyaka emingaki?

..... **iminyaka**

6. Ungaluchaza kanjani uhlanga lwakho?

Umnyama (ungum-Afrika)	1
Ulikhaladi	2
Ulindiya	3
Umhlophe (Ungowase-Yurophu)	4

7. Uhlala kuliphi ilokishi noma kuyiphi indawo eThekwini?

.....

Siyabonga kakhulu ngokubambisana nathi!

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ANNEXURE 3A

ENGLISH QUESTIONNAIRE FOR PARENTS



University of the Free State
Universiteit van die Vrystaat

Questionnaire for parents

We are currently conducting a study on people’s attitudes and opinions on racial divides and cultural understanding of the various population groups in South Africa. The information obtained in this way will be used to assess the impact of *Playing for Peace*’s “bridging divides”-Program.

You are kindly requested to fill out the questionnaire by either marking the block with the option (answer) that you most strongly agree with, or by writing your answer in the blank space provided. There is no right or wrong answers – it is only your personal opinion that counts and that is important to us. Your participation in this study is completely voluntary and there are no risks associated with this project. Your cooperation is very important and very much appreciated.

1. Very briefly give us your understanding of what *Playing For Peace* is about.

.....

2. Since joining the *Playing for Peace* Program:

a. How do your child(ren) get along with children from other cultural groups?

Better than before	1
The same as before	2
Worse than before	3
I do not know/ I am uncertain	4

b. Have your child(ren) expressed any noticeable interest in other cultural groups, or not?

Yes, more than previously	1
No, I did not detect any change in interest	2
I am uncertain	3

3. In what way has the *Playing for Peace* Program benefited your child(ren)?

.....

4. The next couple of statements all relate to various aspects of *Playing for Peace* and their activities or Programs that your child(ren) have taken part in. Kindly tell us how you feel about *Playing for Peace* and the influence of their Program on your child(ren). Simply mark the most appropriate block next to each statement with a cross.

Statements	I agree	I am uncertain	I disagree
1. <i>Playing for Peace</i> has changed the live(s) of my child(ren) positively.			
2. <i>Playing for Peace</i> complements similar Programs and efforts at school.			
3. I will recommend other children to join <i>Playing for Peace</i> Programs.			

5. In your opinion, what is the most important thing that your child(ren) have learned at *Playing for Peace*?

.....

6. What aspect(s) of *Playing for Peace* can be approved?

.....

7. Give *Playing for Peace* a **mark out of 10** for their efforts to help children of different cultural groups to learn more about one another. (1 = very poor; 10 = excellent)

.....

8. How would you describe your cultural-ethnic origin?

Black (African)	1
Coloured	2
Indian	3
White (European)	4

Thank you so much for your co-operation!

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ANNEXURE 3B

ZULU QUESTIONNAIRE FOR PARENTS

Uhla lwemibuzo lwabazali

Okwamanje sizama ukuthola indlela abantu abenza ngayo nabacabanga ngayo mayelana nokuhlukana kwezinhlanga kanye namasiko azo zonke izinhlanga ezitholakala Emzansi Afrika. Ulwazi olutholwe ngalendlela luzosetshenziselwa ukubonisa umphumela we *Playing for Peace's* "bridging divides"-Program.

Uyacelwa ukuba ugqwalise loluhla lwemibuzo ngokuthi umake ibhokisi elinempendulo ovumelana nayo kakhulu noma ngokubhala impendulo yakho esikhaleni esingenalutho osinikiwe. Ayikho impendulo elungile noma engalungile – ukucabanga kwakho okubalulekile kithina. Ukubamba iqhaza kwakho kulesitadi kuwukuvolontiya kanti futhi akunabungozi obuhlangene naleprojecti. Ukubamba kwakho iqhaza kubalulekile futhi kuyabongeka.

1. Kafishane nje sicela usichazele ngokwazi kwakho ukuthi yini *Playing For Peace*

.....

2. Selokhu ujoyine i *Playing for Peace* Program:

a. Zizwana kanjani izingane zakho nezingane ezivela kwamanye amasiko?

Kangcono kunakuqala	1
Kusafana nakuqala	2
Zidlulele kubi kunakuqala	3
Anginasiqiniseko/angazi	4

b. Kungabe izingane ziyawubonakalisa yini umndlandla kwamanye amasiko noma chabo?

Yebo, ukwedlula kunakuqala	1
Chabo, angiboni mehluko emdlandleni wabo	2
Anginasiqiniseko	3

3. Ingabe yiphi indlela i-*Playing for Peace* Program esize ngayo izingane zakho?

.....

.....

4. Lezitatimende ezilandalayo zimayelana nezimo ze *Playing for Peace* kanye nezinhlelo zayo ezahlukene izingane zakho ezizibandakanye kuzo. Sitshele ukuthi uzizwa kanjani nge *Playing for Peace* kanye nomthelela wezinhlelo zayo ezinganeni zakho. Vele udwebe isiphambano ebhokisini elimaqondana nesitatimende osikhethile.

Isitatimende	Ngiyavuma	Anginasiqiniseko	Angivumi
1. I- <i>Playing for Peace</i> ishinsthe izimpilo zezingane zami			
2. I- <i>Playing for Peace</i> ihambisana ngokufana nezinye izinhlelo nemizamo yazo esikoleni.			
3. Ngingaqquguzela ukuthi nezinye izingane ziyijoyine i- <i>Playing for Peace</i> Program.			

5. Ngokubona kwakho iyiphi into ebaluleke kakhulu izingane zakho eziyifundile kwi-*Playing for Peace*?

.....

.....

6. Yiziphi izinto ku *Playing for Peace* ozithandile?

.....

.....

7. Yipha i-*Playing for Peace* i/**amamaki kwayishumi** ngemizamo yabo yokusiza izingane zamasiko ehlukeni ukuba zifunde noma zazi kabanzi ngezinye izingane. (1 = kubi kakhulu; 10 = kuhle kakhulu)

.....

8. Ungaluchaza kanjani uhlanga lwakho?

Umnyama (ungum-Afrika)	1
Ulikhaladi	2
Ulindiya	3
Umhlophe (Ungowase-Yurophu)	4

Siyabonga kakhulu ngokubambisana nathi!

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ANNEXURE 4

ENGLISH QUESTIONNAIRE FOR PRINCIPALS
AND SCHOOL REPRESENTATIVES



Questionnaire for principals & school representatives

We are currently conducting a study on people’s attitudes and opinions on racial divides and cultural understanding of the various population groups in South Africa. The information obtained in this way will be used to assess the impact of *Playing for Peace’s* “bridging divides”-Program.

You are kindly requested to fill out the questionnaire by either marking the block with the option (answer) that you most strongly agree with, or by writing your answer in the blank space provided. There is no right or wrong answers – it is only your personal opinion that counts and that is important to us. Your participation in this study is completely voluntary and there are no risks associated with this project. Your cooperation is very important and very much appreciated.

1. Very briefly give us your understanding of what *Playing For Peace* is about.

.....

2. Since joining the *Playing for Peace* Program:

a. How do these children get along with children from other cultural groups?

Better than before	1
The same as before	2
Worse than before	3
I do not know/ I am uncertain	4

b. Have these children expressed any noticeable interest in other cultural groups, or not?

Yes, more than previously	1
No, I did not detect any change in interest	2
I am uncertain	3

3. In what way has the *Playing for Peace* Program benefited these children?

.....

4. The next couple of statements all relate to various aspects of *Playing for Peace* and their activities or Programs that these children have taken part in. Kindly tell us how you feel about *Playing for Peace* and the influence of their Program on these children. Simply mark the most appropriate block next to each statement with a cross.

Statements	I agree	I am uncertain	I disagree
1. <i>Playing for Peace</i> has changed the lives of these children positively.			
2. <i>Playing for Peace</i> complements similar Programs and efforts at school.			
3. I will recommend other children to join <i>Playing for Peace</i> Programs.			

5. In your opinion, what is the most important thing that these children have learned at *Playing for Peace*?

.....

6. What aspect(s) of *Playing for Peace* can be approved?

.....

7. Give *Playing for Peace* a **mark out of 10** for their efforts to help children of different cultural groups to learn more about one another. (1 = very poor; 10 = excellent)

.....

8. How would you describe your cultural-ethnic origin?

Black (African)	1
Coloured	2
Indian	3
White (European)	4

Thank you so much for your co-operation!

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