

# **Educational Theatre as the Place for Overcoming Negative Prejudice and Discrimination**

**Paper for the course Inclusion and Exclusion in Contemporary European Societies**

**Challenges of a New Europe: Chances in Crisis**

**IUC Dubrovnik April 21-24 2010**

Ivan Hromatko

PhD candidate

ivan.hromatko@gmail.com

Philosophy and Social Science Faculty Zagreb

CROATIA

Zagreb, 8<sup>th</sup> of June 2010

**INTRODUCTION**

For a person who origins from Croatia – country that was behind the famous Winston Churchill's *iron curtain* for almost half a century; country that has experienced one of the last wars that took place on European soil and a country that is nowadays popularly placed in *transition* (with all of the problems that this term implies<sup>1</sup>) – the economic crisis does not seem to be something new and frightful - since citizens of Croatia have lived in a state of constant crisis (economic, social, cultural, ethnic, war etc.) for a most of their lives. This has not reflected only on our present but also on our future since crisis is visible in Croatian education, on all levels. From elementary schools to the Universities, the dominant trajectory is one of decline (Bačić, 2009). This educational problems and constant crisis situation reflect also on the level of negative prejudice and discrimination that is (on paper diminishing but in reality) still present, strong and problem productive as always.

This combination of 1) constant crisis experience (which is usually followed with psychological need of individuals for acting like everything is *OK*); 2) personal interest in development of scientifically *sane* method for overcoming negative prejudice and discrimination, along with 3) firm belief that science and education are the answer to (dare I say it?) *any* social problem imaginable has inclined me to try to present in this paper one possible answer to the question: *Can negative prejudice and discrimination be overcome if we implement theatre principles in educational system and lecturing process?*

Next chapters are an effort to answer this general question by answering some of the questions that arose during presentation of this idea at IUC *Challenges of a New Europe: Chances in Crises* course<sup>2</sup> in April of 2010. The goal is to show all of the potentials and advantages that educational theatre model possess, not only for overcoming prejudice and discrimination, but also for more positive world view (which is sorely needed in contemporary time of economic crisis).

First chapter will try to show the reason why prejudice persists. In short, the main reason lies in education which is not able to include *Them*<sup>3</sup> and answer to all of the problems

---

<sup>1</sup> One of them being corruption. Even though the president of Transparency International Croatia - Zorislav Antun Petrović - has said over six years ago that Croatia is in the 67<sup>th</sup> place out of 146 countries and that, according to the corruption index, Croatia is becoming more and more corrupt (Cvitić, 2004).

<sup>2</sup> Information about the course can be found at <http://www.inclusionexclusion.nl/site/?Welcome>

<sup>3</sup> The term includes all individuals who, for any reason, are not able to achieve socially imposed norms. Following Erving Goffman's categorisation of stigmatised individuals, the group of *Them* can be distinguished by: 1) physical differences (*Them* = individuals with various handicaps); 2) character differences (*Them* = individuals with biographical *stigmas* like addiction, alcoholism, mental sickness, history of violence etc.) or; 3) tribal differences (*Them* = usually minorities in given society; e.g. Romani people in European countries and in the Balkans) – in other words - discrimination by affiliation (Goffman, 1974).

that transitional and/or postmodern times (which have been *enriched* by this economic crisis) imposes on societies and individuals. Of course, education is *just* a tool for conveying desirable world view - and nowadays dominant world view in education and science is one based on the legacy of positivism. So, it is implied that there is a need for paradigm shift from positivism toward some more inclusive world view, and this could be dialectics.

Before the final conclusion, the second chapter shows educational theatre model as a practical receptacle which can receive and process the paradigm shift described in the chapter before. In this chapter, the reader can find main theories upon which this model is constructed; a step-by-step description of educational theatre model itself and a short overview of the potentials and benefits that implementation of this theatre model in education and science has to offer.

## **Education in Economic Crisis - source of New Exclusion or Opportunity for new Inclusion?**

*A radical inner transformation and rise to a new level of consciousness might be the only real hope we have in the current global crisis brought on by the dominance of the Western mechanistic paradigm.*

Stanislav Grof

Today, the debates about the economic crisis are steaming all over the world. Should we exclude more in times of crisis; times in which we have (once again) become conscious of our own vulnerability; in the ever globalising and, ultimately, uncertain (postmodern) world? Or should we include more? Should we be more open, help others and try new economic and social solutions? These questions and following debates usually are not strictly confined in the economic sector - they usually expand to wider social questions such as prejudice and discrimination - where one of the main concerns (or predictions) is that social exclusion of vulnerable groups will enhance and that social inequality will rise (again). Applied in a context of negative prejudice, this means new prejudice being born, old prejudices tightening up, new intra and international conflicts and, basically - new problems. It is nobody's fault - it is just the way it goes; it is the way the world spins. Because, in harsh times, we need to take care of our own. Of course, this line of reasoning is usually presented as rational thinking and decision making. But, as the etymology once again shows - crisis itself does not have to be a bad phenomenon *a priori*.

Deriving from the Greek word *krisis* - turning point in a disease<sup>4</sup> – crisis in reality is not, figuratively speaking, the exclusive right of Tanathos, but also of Eros. Its definition is not value based (as we usually perceive it) and it is *just* a turning point - for better or for worst, lets not judge it in advance. In other words, crisis can have a positive side which is usually blurred by our first (and arguably, logical<sup>5</sup>) perception that crisis is a negative phenomenon which inclines us to take restrictive and exclusionist actions. Having said that, one can ask her or himself: *If crisis is not predestined to be something bad – why don't we see its positive potential?*

As always, when it comes to addressing social problems or questions, the answer lies primarily (but not exclusively) in education and science. And, although they are the answers for social problems - education and science are at the same time sources of those same problems because; if education and science are answers to economic crisis and to the problem of negative prejudice, discrimination and exclusion - reality shows that they must be doing something wrong.

Contemporary education in Croatia looks upon the tradition of enlightenment and the positivism way of defining reality as its role models. And positivism, as a science and general society paradigm, perceives world in a manner that in this paper will be called FORM. This FORM is then transmitted to next generations primarily through education which itself is not free from influence of personal prejudice<sup>6</sup>, even thou we would like it to be. To explain the term more closely, maybe it is best if we imagine FORM way of world view as a poem – and in that case it would sound something like this:

*These are the Facts.  
Because they are **Observable**.  
This is **Rational**.  
Because it is **Measurable**.  
In other words - only this is **relevant**.*

This stand point is very problematic when it comes to the subject of negative prejudice and discrimination. To elaborate, the problem that positivistic point of world view has is that

---

<sup>4</sup> <http://www.etymonline.com/index.php?term=crisis> [online: 23.5.2010]

<sup>5</sup> If we look at the situation from a long term perspective – history has shown that every economic, social or cultural exclusion of parts of society was in fact more expensive and counterproductive, not to mention inhuman (e.g. exclusion of women).

<sup>6</sup> e.g. During the war in Croatia, Croatian pupils learned lots of untrue information about the Serbs (and vice versa). This information where presented as “facts” or unquestionable truths by the official school books and also by some of the teachers. Seven respectful Croatian historians agree that history school books are problematic. For instance, they still show some of the Croats as war heroes even thou there are much indicators that they are at the same time war criminals and profiteers who are currently being prosecuted by the government (Kalodera Brkić, 2007)

it not designed to include alternative point of view. It is designed to follow the FORM and only include that which *it* perceives as acceptable, normal, rational, truthful. The problem that FORM world view creates becomes visible when we research negative prejudice and discrimination, where we will always find polarisation on two opposing sides - the *Us* and *Them*. Of course, *Us* is always reserved for positive prejudice, and negative prejudice and discrimination is always reserved for *Them*. And if we look at it solely from the positivism FORM view – there is really no problem. There is only *the divine* FORM - only acceptable, rationale norms and values that are to be acknowledged. To continue our positivism FORM poem:

*Everything else is not a Fact.  
Because it is not Observable.  
It is not Rational.  
Because it is not Measurable.  
In other words - This is irrelevant.*

This means that *Them* and *Otherness* of any kind (people, ideas, world views etc.) have no meaning in a positivism state of mind. For the prejudice problem and *Us vs. Them* polarisation, this means that *Them* and their culture, norms, world view etc. are irrelevant and to be ignored (at the very least). What is important is that this problem would not be so significant if it were more of a individual and not social phenomenon that is transmitted through education to younger generations. But this is not the case, on the contrary. Contemporary education prefers positivism world view; it prefers *Our* perspective and it prefers to act as they are unchangeable facts and truths<sup>7</sup>.

In reality, every society has the *Other* side which is ignored by the positivist mind - the discriminated *Them* who (being the silent segment of given society and having different experience of the world) use a different point of world view which is constructed in a manner that allows inclusion of *Them* and of other ideas. This world view is called Dialectics and it is constructed through this simple equation:

$$\text{Thesis (T) + Anti Thesis (A) = Synthesis (S)}^8$$

---

<sup>7</sup> Maybe the best example of this situation is Physics which changes almost on daily basis, even thou it is one of the natural sciences which social sciences look upon as being one of its the role models. For instance, Reginald T. Cahill has been advocating for Process Physics that radically changes today dominant non-Process Physics and its geometrical perception of time and space (Cahill, 2005)

<sup>8</sup> In *Reason and Revolution : Hegel and the Rise of Social Theory*, Marcuse argues that only Synthesis creates the *Mind* as a true form of reality which includes all of the oppositions of subject and object in a single unified truth (Marcuse, 1987)

Implemented to the negative prejudice and discrimination problem and the inevitable *Us* and *Them* social division, Dialectics shows that *Us* (T) is just one part of equation and not the whole truth, the whole fact – as positivistic mind likes to perceive it. There is also *Them* (A) which have to be heard, seen and included; in order to grasp the true situation or to find a solution (S) that will include both sides<sup>9</sup> and resolve discrimination. In other words, contemporary education should teach young generations that *Others* have to be heard and excepted if society and science want to achieve some social *truth* and overcome social discrimination or even economic crisis .This bring us to the next question that needs to be answered is: *How can this paradigm shift from positivism to dialectics be of any help for the present economic crisis?*

To understand the potential of this paradigm shift, it is best to view crisis through the perspective of Thomas theorem: *If men define situations as real, they are real in their consequences* (Thomas & Thomas, 1928: 571-572). This means that crisis and its endurance depends solely on our orientation: will we be positive about our future or defeatist. Defeatist world view is one of positivism because it is inclined to look at the historical time line as a series of facts that follow one another. Modern. Postmodern and its value crisis that preceded contemporary economic crisis. Positivism and FORM world view say that this crisis is now a reality, it is a observable and measurable fact. This does not say anything about the future. But, if we view crisis and historical time line through dialectics and T+A=S world view the future looks much brighter. Modern (T) + Postmodern/Crisis (A) will come to some Solution (S) that will have elements of both modern and postmodern world view. Looked from this perspective – this crisis is just one step toward the goal of more inclusive and socially sensitive society (economics included).

---

<sup>9</sup> The elite, while in position of power and wealth, usually do not see anything wrong with the world. They see it through positivism - as a *fact*: „Social reality is natural, God given or logical and if someone is, lets say, poor – it is their own fault. We are the elite because we deserve it and others do not“. On the other hand, the discriminated ones look at things in a different way, through Dialectics. They are saying to the elite: „We are also humans and we deserve the same treatment that you get“. Being outside of the *Norm* and normal, they are drawn to the inclusive potential of Dialectics. But, there is a history paradox which shows the persistence of positivistic FORM state of mind. It can be seen in the process of change: the paradox occurs when there is a revolution – when those who where once discriminated get in positions of power, they also start to use positivism as their world view. This paradox happened to communism, to Napoleon and even to science. All of them have [in times when they were not in position of power and in times when they were Antithesis themselves (e.g. pre-enlightenment times when religion more or less constricted science)] cried out for Dialectics (T+A=S) and acceptance of different (their) world view (Hromatko and Matić, 2009). But, once they got in position of power, they themselves started to practice positivism and exclude other world views. For more see: Hromatko, I. and Matić, R. (2009) Elite and Discriminated between Positivism and Dialectics – the Need for Change in Educational Process. *Sociology and Space*, Vol.47, No.3 (185) p.285-304.

Having presented the need for more positive stand for inclusion of new ideas and other people (*Them*) on a general level, the paper will now go on and use this approach on a specific subject – the subject of negative prejudice and discrimination – where it is implied that one of possible solutions for the problem of prejudice is implementation of the described paradigm shift in a educational model that embraces all of the advantages of the theatre.

## **Educational Theatre Model: Theatre as the Place for Overcoming Negative Prejudice and Discrimination**

*Adiatur et altera pars.*

(Let the other side be heard too.)

Now we come to the, perhaps, main question: *How can we implement this paradigm shift in everyday life and really try to overcome negative prejudice and discrimination? How can we put together two groups of people who avoid, discriminate and even hate each other in everyday life?* Theoretically, it is *easy*: we *just* have to create a theoretical *bricolage* of 1) Berger and Luckmanns social construction theory; 2) Goffman`s dramaturgy world view perspective and 3) Turner`s theatre interpretation of Arnold van Gennep`s *rites de passage*.

This combination of theoretical and empirical approaches shows that social reality and its institutions (prejudice included) are constructs made by human actions (Berger and Luckmanns, 1992) and therefore - they can be changed. This means that the main problem of acceptance that individuals who are discriminated and who suffer from some social prejudice have to face is really a matter of individual and social choice. As Goffman has shown, acceptance by others - which is elusive for persons who bear some social stigma – is the biggest problem simply because the *Us* people<sup>10</sup> are deeply convinced that stigmatised people deserve their faith (Goffman, 1974). They usually do not see them as being a person in a full meaning of the world, they are always something less, something other then *Us*, and are to be avoided. In other words, there is no interaction between *Us* and *Them* or, interaction should be kept to a minimum. Obviously, this creates a problem for inclusion because people avoid each other and - since they do not have direct experience about one another - they are inclined to use the old and well known social prejudice knowledge in order to define one another. This prejudice knowledge is a part of general social knowledge that individuals use to go about

---

<sup>10</sup> Members of society who are within the norm in a given space and time.

their lives and people are content to use this knowledge while everything is going smoothly and in a routine manner. This state of mind is not to be valued, because it is biologically sane: we, as humans, live within biological boundaries that force us to find practical solutions and definitions<sup>11</sup> for our inevitably ungraspable environment (Pusić, 1977).

But, humans are not only *short term* biological beings, we are also *long term* cultural beings that are able to go beyond the biologically immanent and rational. In other words, even though the first logical reaction in time of economic (and any other social) crisis is to preserve *our* resources, exclude *Others* and unorthodox ideas; the human, cultural and long term rational thing to do is to include others and unorthodox ideas, since history has shown that humans – as individuals and as a race – develop in time of crisis<sup>12</sup>.

Finally, to implement these thoughts and theories and to resolve the main problems for individuals that suffer social prejudice – lack of acceptance (which derives from no interaction and no direct experience between *Us* and *Them*) – this paper will argue that this can be achieved by Victor Turner's version of *rites de passage*. Working with performance studies scholar Richard Schechner, he has implemented the initiation process of the Zambian Ndebu tribe in a classroom, in order to show their culture to the students - but not through stories and books but in a more realistic way – through experience of their culture (Turner, 1989). Not being able to bring the Ndebu tribe and students together, this was done through theatre and role playing and it has shown that it can be just as effective (provided that this role playing is intensive enough). The students were role playing and acting the Ndebu tribe initiation process<sup>13</sup> and learned about the tribe through acting experience. But, before description of this process, there is a need for answering one more question: *Why theatre?*

There are at least three reasons why *Theatre* is the best candidate for overcoming prejudice. First, theatre is the place where participants are free of roles, to the farthest possible extent. Second; historically *Theatre* has (more or less) been the place for criticizing existing norms, social relations, power figures etc. If we accept that societies today have negative

---

<sup>11</sup> Berger and Luckmann refer to this prejudice as recipes for defining reality and finding solutions for social situations in a stress free and a less time and energy consuming manner. These recipes are learned through socialisation and education (Berger and Luckmann, 1992).

<sup>12</sup> In a sense, this can be shown through scientific revolutions analogy described by Thomas Kuhn in his masterpiece *The Structure of Scientific Revolutions*. Kuhn argues that science develops through revolutions that are preceded by some science crisis which happens when *normal science* is no longer able to give satisfying answers (Kuhn, 1999). This can be broadened to individual growth and society development in general – humans and human societies develop through revolutionary ideas and these ideas occur because humans live in an ultimately uncertain environment and constant state of *survivor* crisis.

<sup>13</sup> Initiation process consists of three stages - separation stage, liminal stage and reincorporation stage.

prejudices and that prejudice derives from social knowledge, it is obvious that we need to be able to criticize that same knowledge and its norms. Third, among the media, theatre is one that allows the most interaction as possible<sup>14</sup>. Thus combined, *Theatre* does not mean a building specialized for performing plays; it means a symbol: symbol for any space that allows and cherishes: 1) Freedom (from everyday roles); 2) Critique (of existing norms and values that promote prejudice and discrimination) and 3) Interaction between *Us* and *Them* (Hromatko i Matić, 2008). The following table shows this model and how its procedure should revolve within the educational theatre that is to be used in education.

**PLACE FOR TABLE (Landscape paper orientation)– TABLE IS IN THE WORD DOCUMENT:**

**TRIBAL RITES DE PASSAGE\_Ivan Hromatko.doc**

Table 1. *Educational Theatre Model*

In the first row of the table 1, there is a description of Arnold van Gennep`s *rites de passage*, as it happens in the tribal communities of the Ndebu and as it has been described by Victor Turner (Turner, 1989). In the second part of the table, reader can find Turners interpretation of this *rites de passage*, which has one significant difference from van Gennep`s version: the Liminal or Limbo stage is replaced by Limoid stage – stage that resembles the tribal Liminal stage in all segments except in social repercussions for exploration and ludic behaviour within this stage<sup>15</sup>. In short, participants are invited to exchange roles (between *Us* and *Them*), interact and explore each others perspectives and this, combined with goal-oriented interaction (creation of theatre play about mutual experiences), has the potential to break learned recipes and prejudices that individuals use in everyday life. The goal of this educational theatre model is to develop individuals from both sides of the *Us* vs. *Them* polarisation into one unified group of people that Goffman has referred to as being *Wise*<sup>16</sup> (Goffman, 1974). Finally, this model can be used by scientists and researchers as a

---

<sup>14</sup> Even if there is a division between the audience and the actors, they still interact. Actors are always under the influence of the audience and its reactions and vice versa.

<sup>15</sup> Liminal stage is typical for premodern societies and it is obligatory for all members of the tribe since it is their initiation process which is inevitable tribal *tool* for socialisation of members and for continuation of tribal cohesion . Breaking off his rule leads to serious social repercussions. In modern societies, this stage has changed in form but not in substance and it has moved to leisure section of social reality – namely, to theatre – where it continues to explore reality and try different ideas, but it does not lead to serious social repercussions and it is not obligatory (Turner, 1989). This is the space in which existing social knowledge, norms, prejudice, power figures and social relations can be examined, ridiculed, tested and confronted without bearing consequences. Obviously, this shows potential for confronting the prejudice and discrimination problem which has been characterised by acceptance of *Us* norms, exclusion of *Them* and ignorance of their perspective.

<sup>16</sup> As shown in the table 1., *the Wise* are all of those who have, through their own personal or professional experience with *Others* (stigmatised persons), became sensitive to their problems (Goffman, 1974).

research tool for measuring change in prejudice views. Namely, in table 1. there is a description of a Patton mixed model (Tashakkori and Teddlie 1998), but different research models can be used, depending on needs of the specific researchers problem.

## **Conclusion**

Being aware that the educational theatre model and the need for shift in world view from positivism to dialectics described in this paper will seem very utopistic, especially to the scientific community, the conclusion chapter will be dedicated to emphasising its scientific potential and seriousness. And, since this paper addresses the problem of social exclusion, prejudice and discrimination (which have been one of the long lasting social issues throughout human history) this educational approach would not have significance otherwise. If approached in nonchalant manner, the persisting problem of negative prejudice will not be really addressed.

This being said, it is of utmost importance that this approach is first tested as a scientific tool (as shown in the bottom row of table 1.) and implemented in education only after it has proved its potential for overcoming prejudice. There are lots of scientists and scholars who are eager and perhaps reckless to recommend solutions to social problems as if there is one definite solution. This is not the case here. Educational model shown in this paper is just one possible way for addressing the problem of exclusion, prejudice and discrimination that is grounded in one possible bricolage of theories and needs to be tested. Of course, those theories are interpreted by author of this paper and interpretations are never free from values and personal biographies, nor they should be. Maybe there are better solutions for the problem of prejudice, problem which gains *weight* in times of (contemporary) crisis but my way of reasoning and logic entices me to advocate this approach as being one that has most potential for overcoming prejudice and showing to younger generations that differences and alternative views are something to be cherished and not avoided or even expunged from reality, especially in times of crisis. Crisis is not just something threatening, it is also a potential. Potential for new, different and, perhaps, better. And finally, as shown in this paper, what is critical for reaching this potential is the change of thought and world view.

Of course, this task is vast and, perhaps unreachable. But, humanity is certainly not just about history and boundaries – humanity is also about future and possibilities. Humanity

and its components – various cultures and societies - do not consist simply of polarisation between the normal (*Us*) and the deviant (*Them*); humanity also consists of the *Wise*. Simply put - enlargement of their numbers, in any society, is the ultimate goal of described educational theatre model. To quit from this goal is a option and its discriminatory repercussions are well known. For this reason, this paper concludes with a warning, described by one of H.C. Bukowski`s poems - *The Genius of the Crowd* - which captivates the state of mind that this educational theatre model aims to change so perfectly:

there is enough treachery,  
hatred violence absurdity in the  
average  
human being to supply any  
given army on any given day

and the best at murder are those  
who preach against it  
and the best at hate are those  
who preach love  
and the best at war finally are  
those who preach peace

those who preach god, need  
god  
those who preach peace do not  
have peace  
those who preach peace do not  
have love

beware the preachers  
beware the knowers  
beware those who are always  
reading books

beware those who either detest  
poverty  
or are proud of it  
beware those quick to praise  
for they need praise in return  
beware those who are quick to  
censor  
they are afraid of what they do  
not know  
beware those who seek  
constant crowds for  
they are nothing alone  
beware the average man the  
average woman  
beware their love, their love is  
average  
seeks average

but there is genius in their  
hatred  
there is enough genius in their  
hatred to kill you  
to kill anybody  
not wanting solitude

not understanding solitude  
they will attempt to destroy  
anything  
that differs from their own  
not being able to create art  
they will not understand art  
they will consider their failure  
as creators  
only as a failure of the world  
not being able to love fully  
they will believe your love  
incomplete  
and then they will hate you  
and their hatred will be perfect

like a shining diamond  
like a knife  
like a mountain  
like a tiger  
like hemlock

their finest art

## BIBLIOGRAPHY

- Bačić, M.** (2009) *Prosvjetni kadrovi i belosvetske cajke*, Zagreb: **H-ALTER** <http://www.h-alter.org/vijesti/ljudska-prava/prosvjetni-kadrovi-i-bjelosvjetske-cajke> [online: 16.5.2010]
- Berger, P. L. and Luckmann, T.** (1992), *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, Zagreb: Naprijed
- Bukowski, H.C.** *The Genius of the Crowd* <http://www.americanpoems.com/poets/Charles-Bukowski/4442> [online: 7.6.2010]
- Cahill, R. T.** (2005) *Process Physics: From Information Theory to Quantum Space and Matter*, in book series Contemporary Fundamental Physics, edited by V.V. Dvoeglazov, NY: Nova Science Publishers
- Cvitić, P.** (2004) *Dramatic Warning by Transparency International - Business people claim: Croatia is corrupt*. Zagreb: **Nacional online edition, no. 467** (26.10.2004) <http://www.nacional.hr/en/clanak/18428/business-people-claim-croatia-is-corrupt> [online: 16.5.2010]
- Goffman, E.** (1974) *Stigma: Notes on the Management of Spoiled Identity*, New York: Jason Aronson, Prentice-Hall
- Hromatko, I. and Matić, R.** (2008) *Stigma – theatre, a place above stigmatization*. *Sociology and Space*, Vol. 46 No.1 (179) p. 77-100
- Hromatko, I. and Matić, R.** (2009) *The Elite and Discriminated between Positivism and Dialectics – the Need for Change in Educational Process*. *Sociology and Space*, Vol. 47, No.3 (185) p.285-304
- Kalodera Brkić, I.** (2007) *Sedam povjesničara o Domovinskom ratu u udžbenicima*. Zagreb: Jutarnji list (02.05.2007) <http://www.jutarnji.hr/7-povjesnicara-o-domovinskom-ratu-u-udzbenicima/172564/> [online: 7.6.2010]
- Kuhn, T.S.** (1999) *Struktura znanstvenih revolucija*, Zagreb: Naklada Jesenski i Turk, Hrvatsko sociološko društvo
- Marcuse, H.** (1987) *Um i revolucija: Hegel i razvoj teorije društva*. Sarajevo: Veselin Masleša - Svjetlost (Biblioteka Logos)
- Pusić, E.** (1977). *Vrijednosti i društvena regulacija / Vrijednosti i društveni sistem – Prilozi izučavanju društvenog sistema*. Odsjek za sociologiju, Filozofski fakultet Sveučilišta u Zagrebu. Biblioteka Čovjek i sistem, svezak 4:11–35.
- Tashakkori, A. and Teddlie, C.** (1998) *Mixed methodology. Combining Qualitative and Quantitative Approaches*, Thousand Oaks-London-New Delhi: SAGE Publications

**Thomas, W.I. & Thomas, D.S.** (1928) *The child in America: Behavior problems and programs*. New York: Knopf

**Turner, V.** (1989) *From Ritual to Theatre: The Human Seriousness of Play*, PAJ Publications