Facilitating and reinforcing **democratic values** among **teachers** through **Drama in Education**

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Abstract

The present paper perceives democracy as the primary value of the educational process and examines the encouragement and reinforcement of democratic values and attitudes among eighteen (18) primary and secondary teachers working in Attica, Greece via a series of experiential workshops including various methodological approaches and techniques of Drama in Education. These twelve workshops were planned and realised in accordance with the spiral procedure provided for by action research and were based on adult education principles, utilising tools of theatre and experiential learning. The research procedure included both quantitative and qualitative data collection tools. Despite the fact that the quantitative analysis results proved insufficient to confirm the contribution of Drama in Education workshops to bolstering democratic values, the qualitative data analysis suggested that there was a broadening and empowering effect on the attitudes of the teachers who participated in the experiential programme.

Keywords: *Drama in Education; democracy; democratic values; freedom; equality; justice; action research; adult education*

Introduction

Democratic and anthropocentric education and pedagogy have been systematically supported –for over a century– by theorists, researchers, and pedagogues who have externalised reformatory theories, approaches and practices. However, despite any attested curriculum reforms, the most prevalent educational practices appear largely in line with "a banking model of education", as defined by Freire (2009). In reality, students are rarely placed at the centre of the educational process, authoritative relations remain intact and student performance as a whole is adversely affected (Cummins, 1996, p. 17). Even to this day, school education is a *"planned method of socialisation designed to produce obedient … citizens through a system of institutional controls"* (Spring, 1975, p. 145).

Furthermore, it is observed that whenever the education system objectives are imposed strictly by external bodies instead of the actively involved individuals, school classes are organised through vertical procedures and, subsequently, the community populations, i.e. the students and the teachers, are expected to come to terms and engage with the appointed objectives. As Dewey (2001) argues, *"in education, the currency of these externally imposed aims is responsible for the emphasis put upon the notion of preparation for a remote future and for rendering the work of both teacher and pupil mechanical and slavish"* (p. 116).

Hence, if the issue at stake is the transformation of the educational process, Dewey (2001) suggests that this transformation should be based on ideals emanating from existent and not utopian societies (p. 151). So, the theoretical basis of this study is the democratic ideal and the values deriving from it, namely essential notions such as freedom, equality, and justice. Other democratic values originating from the above and associated with this line of work include equal participation, dialogue, mutual respect, acceptance of diversity, autonomy, cooperation, the sense of community, and reflection.

In addition to the aforementioned, it should be taken into account that in order to develop and establish a democratic school culture the role of teachers is pivotal, as –through their day-to-day interaction with students– they are the ones who have the opportunity not only to instil these democratic values, but most importantly to form democratic school environments, by inspiring students through their own personal values, attitudes, and approaches in the school practice, as well as to encourage the realisation of democracy –as a living experience– within the classroom (Nasirci & Sadik, 2017, p. 121). For these reasons, research focuses on promoting democratic values and attitudes in the teaching community itself.

The methodological approach applied is Drama in Education (DiE), firstly because its origins, principles and possibilities are fully harmonised with the democratic-anthropocentric

approach we set as a prerequisite and, secondly, due to the fact that multiple researches conducted using this certain approach have brought to light its impetus and effectiveness in improving or enriching a varying number of practices.

Theoretical background

As Dewey (2001) notes, democracy "*is primarily a mode of associated living, of conjoint communicated experience*" (p. 91). School communities constitute a field of social life for the individuals involved and, therefore, democratic states call for an education system governed by democratic procedures; because, "*tomorrow's democracy is always built through the presence of democracy at school. An authoritarian regime at school could never develop democratic citizens*" (Freinet, 1977, p. 186).

To define the democratic values related to this study, there was primarily an utilisation of the Universal Declaration of Human Rights (UDHR) and the International Convention on the Rights of the Child (ICRC), which enshrine inter alia the values of freedom, equality, free thinking, opinion and expression, equitability, mutual respect, and the acceptance of diversity. Active participation is not explicitly mentioned in the declarations, but it derives directly from Article 12 of the ICRC and has been adopted internationally to describe the way or procedure by which a child will be able to exercise their right to freedom of expression in regard to all the matters related to their life and in any given social context or institution (Lansdown, 2005, pp. 9–14).

Apart from the aforementioned democratic values, bibliographical review showed that democracy is expressed through a wide range of values that emerge and result from the declarations, such as autonomy, cooperation, sense of community, solidarity, inclusion, and which in some cases are universal moral values, like honesty and personal responsibility (Winfield & Manning, 1992; Kincal & Isik, 2003; Apple & Beane, 1999; Subba, 2014).

In other cases, as in the "Competences of democratic culture", which includes a skill model developed via Council of Europe programmes (2014–2017) aiming at building a democratic and inclusive culture in the context of both school and our multicultural societies, democratic values are mostly associated with individual or interpersonal-social skills and attitudes. The model cites, among others, "critical knowledge and understanding of ourselves and the world", awareness of "prejudices and assumptions", consciousness of "feelings and motivations", but also "knowledge and critical understanding of human rights" (Barrett, 2016, pp. 54–57).

Consequently, democracy in the everyday school life, as a practice and a living experience, presupposes the systematic efforts of teachers to stimulate values, attitudes, procedures, possibilities, and skills that will allow it to become a reality; because, "*democratic schools are meant to be democratic places, so the idea of democracy also extends to the many roles that adults play in the schools*" (Apple & Beane, 1999, p. 5).

Nevertheless, as Kokkos (2005) highlights, in Western societies "*the dominant values and perceptions … are deeply ingrained in the collective consciousness and embraced by the vast majority of the population*" (p. 59). Subsequently, strengthening the role of teachers towards a democratic direction indicates a supporting procedure that includes learning and practice. The type of learning plays a crucial role in the possibility of any transformation and this is why experiential training is considered most effective by this research, as experience leads to the development or stimulation of thinking, which is generally accepted as the most important type of learning in adult education (Kokkos, 2005, pp. 61–76).

Drama in Education (DiE) is a methodological approach with experiencing and reflecting being its key features and drama/theatre being used as its pedagogical tool, placing learners at the centre of educational process. This anthropocentric aspect is consistent with the theories of Rousseau, Froebel, and the approaches of the New Education proponents, the Critical Pedagogy advocates and the leading minds of Freire, Gramsci and Dewey, who introduced new ideas for a Troubling, Revolutionary and Democratic education, respectively (Wooster, 2007; Winston, 2005; Cleanthous-Papadimitriou, 1952; Tsiaras, 2005; Gerou, 1988; Dewey, 2016; Freire, 2009).

The focus of DiE on the satisfaction and personal development of participants underlines its deeply-rooted educational aspect and justifies the important place that free expression and the technique of improvisation occupy in its method. All applications take place within a group that interacts and develops cooperative relations, as pointed out, among others, by Peter Slade (1989). Therefore DiE offers a communal experience, which is an assertive opportunity for participants to empower the notion of purpose and the sense of "belonging", as well as to engage in a collective effort against the prevalent disposition towards individualism (Schonmann, 2011, p. 82; Tsiaras, 2005, 2014).

Additionally, through this interacting there is collaboration and dialogue, while the drive for participation, co-creation and empathy becomes stronger. On top of that, individual perceptions of the world and of personal identity within it become broader. Experiencing, observing and reflecting upon human behaviour, social roles, and diversity prepare the ground for respect, acceptance, and personal responsibility. Such a setting could only prove beneficial for democratic and intercultural viewpoints, values, and attitudes (Kondoyianni, 2012; Tsiaras, 2014; Papadopoulos, 2010; Landy, 1982; Schonmann, 2011; Wooster, 2007).

Research objective

Based on what was presented in the theoretical context and the bibliographical review, with the latter identifying a smaller number of researches including DiE applications in teachers compared to those involving students, this study intends to contribute to the encouragement and reinforcement of the democratic role of teachers, while adopting the same principles and values it hopes to bring to light; the equal relationship between the motivator-researcher and the participants and the experiential approach (through DiE) to democratic values with respect for the self-determination, freedom, limits, and adversities of the participants.

Therefore, the purpose of this research is to examine whether experiential theatre workshops could affect the democratic values of eighteen (18) teachers of formal, non-formal and informal education, as well as the teachers' personal views, attitudes and approaches in relation to these values. Consequently, the research question arising is whether Drama in Education workshops have a practical effect on the democratic values of participants. In order to explore this question, the research was analysed in three dependent variables –freedom, equality and justice– as given values for the teachers, while the workshops that took place utilising Drama in Education methods and techniques were acknowledged as the independent variable. Finally, the initial research hypothesis (H_A) claims that the DiE techniques applied in these workshops have no effect on the democratic values of participant teachers, whilst an alternative hypothesis (H_1) supports that these techniques actually do affect the teachers' mindset.

Methodology

This study presents a mixed method research –featuring both quantitative and qualitative analyses– which involves a quasi-experiment including action research elements, such as the contribution of critical friends, the constantly reflective aspect of it and the evolutionary cycles (Magos & Panagopoulou, 2008,

pp. 2–4). The research sample was decided through purposive sampling and, specifically, through subjective sampling, which is generally considered more appropriate for qualitative methods in order to make participants feel connected with the research case and to allow the application of direct and flexible observation techniques and data analysis methods (Tsiaras, 2017, pp. 10, 35; Auerbach & Silverstein, 2003, p. 18). The goal of this sampling is "*reliability instead of representativeness and generalisation*" (Isari & Pourkos, 2015, p. 83).

The finalised sample of the research consists of eighteen (18) teachers of formal, non-formal and informal education, all active in the region of Attica. The sample's heterogeneity could be ensured only to a certain point due to the voluntary nature of expressing interest in the experiential cycle by a specified number of teachers. This resulted in seventeen (17) of the participants being women and only one (1) being a man, most of them serving in formal primary education and four (4) teaching in non-formal and informal education. The control group, the formation of which also required feasibility sampling, consists of nineteen (19) teachers (17 women & 2 men), with fifteen (15) of them serving in standard primary education, one (1) working as a teacher in special education and three (3) active in non-formal and informal education.

The research interventions took the form of experiential-theatre workshops and their planning was carried out step by step, in constant dialogue with the theoretical approaches of the study, the research question, the action research, the methods of DiE, the principles of adult education, and the particular characteristics of participants. The researcher planned the first two workshops with a heavily exploratory-diagnostic content in terms of the needs, expectations and characteristics of participants, and these workshops also served as an introduction to the concepts involved and theatrical techniques in general. The subsequent workshops were arranged taking into account all factors mentioned at the beginning of this paper and, certainly, based on the strong feedback resulting from the researcher's collaboration with her critical friends. An important turning point was the completion of the first cycle after the end of the 7th workshop, which was followed by teachers' completing the mid questionnaires and a two-week hiatus. Within this period, the researcher acquired a lot of important information to reflect upon and to successfully adjust the second and final cycle.

There was a total of twelve (12) workshops that lasted for one and a half hours each (except for the last two that reached the two-hour point), over the period of March–June 2019, and hosted at the 87th Experimental Intercultural Primary School of Athens. All of them included warm-up, activation and preparation exercises leading the participants to the main activity, which was eventually followed by everyone focusing on collective reflection and proceeding to a playful and relaxing exercise.

In particular, in the 1st workshop and after the participants completed the close-ended questionnaires, there were introductory activities and an exploration of their expectations in relation to the experiential cycle with the "Charter of Expectations", as well as an examination of their approaches regarding their democratic role in teaching as far as the "World café" method is concerned. Finally, there was a definition of the group's "learning contract" that also included the rules of operation.

In the 2nd and 3rd meeting, there were exercises in pairs or in groups in order to slowly build team spirit and a zone of safety and trust. The goal of the main activities was to acquaint participants with the techniques and expression of the theatrical medium. At first, the group created free-theme still images and, after that, using various image-enhancing techniques, they approached the context of democratic education, democratic values and the notions that directly oppose them (e.g. equality-inequality).

In the 4th workshop, the main activity was the dramatisation of stories in which the democratic element was absent and which were inspired by true events in the school environments of the teachers. The participants worked in three groups and, after their presentations and the reflecting process had been completed, there was a detailed recording of the democratic features missing from the dramatised scenes, such as dialogue, co-creation, respect, equality, freedom of expression, etc. In the 5th workshop, the "list" of the recorded democratic values from the previous meeting was used as an evaluation sheet in role-playing games of different status, followed by an activity called "The Onion of my Identity". After that, the participants presented once more the dramatised stories of the 4th workshop, expanding their roles according to the feedback they had received in the previous activities.

In the 6th workshop, the group became acquainted with some of the techniques of devised theatre. At first, the participants created scenes using a given text (it was the poem "Be Silent" by Aziz Nesin) and, then, with reference to the poem at hand, they created new scenes using their own "texts" under the theme of "beliefs-stereotypes".

The 7th workshop focused on highlighting stereotypes inside the school environment. It included the intercultural activity called "Lemons", the second part of which had the participants turning actual lemons into the protagonists of a story they created in groups and presented in different ways (narration, song). During the reflecting process, there was a discussion about the inception and occurrence of stereotypes in school life as experienced in the lives of the participants, as well as the role of a teacher in addressing them. Following this, in the 8th workshop that dealt with stereotypes and behaviours, the participants shared real stories that they later turned into roles, adding fictional elements to them. In the story presentations, the "Interrogation Chair", the "Collective Role" and the "Corridor of Consciousness" techniques were put into use.

In the 9th workshop, the main activity was "Life Map", which motivated the participants to freely share the important events of their lives in groups. Afterwards, they identified the common elements of these events and listed them in keywords, which they later used to create symbolic dramatisations. In the main part of the 10th workshop, the participants continued working in the same groups. They expanded the symbolic dramatisations of the 9th meeting through the "Role on the Wall" technique, presenting them anew and then proceeding to the reflecting procedure. Following that, the information acquired from the "Role on the Wall" technique was associated with specific articles of the Universal Declaration of Human Rights.

During the 11th workshop, the teachers were divided in two groups and collectively created still images of oppression, which was followed by the utilisation of elements of forum theatre, as a helpful instrument for the dialogue taking place between the stage and the spect-actors. Then, starting from a poem by Brecht, called "The Decision", the groups composed fresh still images that presented an improved version of the previous situations, which eventually led to a final reflection in plenary and an association of everything presented with real life.

In the 12th and final workshop, teachers were asked to reflect upon and present the values which had been reinforced during the workshops through a number of activities and dramatisations. In fact, using the "Workshop Maps",

they reviewed the cycle as a whole and made a general assessment, after which they completed the close-ended questionnaires, marking the end of the meeting.

The main source for theatrical exercises-activities were classes offered within the postgraduate course of the Department of Theatre Studies of the University of the Peloponnese, entitled "Drama and Performing Arts in Education and Lifelong Learning", with a certain emphasis given to those related to socio-political theatre and devised theatre. In addition, the main books that proved helpful in the planning process were *Games for actors and non-actors* (Boal, 1992) and *For a youth-oriented creative theatre: exercises, games, techniques* (Govas, 2003).

The data collection of the research took place with the use of various sources and tools. A close-ended questionnaire was shared before the beginning and after the completion of the programme. This was the DTBS (Democratic Teacher Belief Scale), a balanced scale designed by Professor Shechtman "*to validate a measure of teachers' democratic beliefs on issues related to classroom life*", which includes 34 questions, categorised into three variables: freedom, equality, and justice (Shechtman, 2002, p. 366). In addition, there was a crucial contribution by the critical friend's diary, the researcher's diary, the open-ended questionnaires shared midway and at the end of the programme, the transcripts and the theatrical and visual art produced by the participants during the interventions. Examples of such material include the "Maps of Expectation" and the "Workshop Maps", the "Roles on the Wall", the dramatisations, as well as the personal viewpoints that emerged from the "World Café" method and the cycles of reflection. Non-verbal data that may have emerged from the representational attempts of the participants in this research are recorded to a certain extent by critical friends, who in this case were three professionals working in the field.

The processing and analysis of research data required two theories and the goal was to improve the research's validity and enhance the data reliability (Altrichter, Posch, & Somekh, 1993). So, there was a utilisation of both the hypothesis testing method –i.e. the analysis through statistical verification– of the research data in order to reject or confirm the initial hypothesis (H_A) (Singh, 2007) and the thematic analysis that pursues, classifies and analyses data based on the patterns-"themes" of the notions that arise, during which the researcher focused on the semantic "themes" related to her research questions (Tsiolis, 2017, pp. 2–3; Tsiolis, 2016, p. 8).

The statistical processing and analysis of research data was performed using the SPSS V23 statistics software. To compare the differences between two averages in dependent samples, the t-test was employed. There was comparison of the average differences of totals in the two periods, before and after, both for the two groups and for each group separately. Apart from that, the average differences for each category-individual dependent variable (equality, freedom, justice) were also examined separately.

The thematic analysis took place in five processing stages that include reading the data, selecting, presenting, coding and classifying them into topics, and finally interpreting them and drawing conclusions based on the findings. The data processing also involved an inspector in order to help with data examination. The selection was made mainly from the

data of the open-ended questionnaires the participants had completed, the diaries of the critical friends and the retrieved data produced by the experiential-theatrical exercises and reflections during the workshops. For a most effective presentation, the data were then correlated with the three core values-variables and categorised accordingly, under the term "factors" of freedom, equality or justice.

Research results

For the experimental group, the statistical inspection t-test presented p-values=0.99, therefore the real divergence between the answers before and after the workshops is statistically insignificant (p-value>0.05). The same applies to the p-values (p-value=0.99) of the control group. Regarding the two groups, the control values (p-value=0.97) prove that there is no significant difference between them.

	Experimental Group	*Control Group*	*Divergence Between Teams*
t-test	0.0023	-0.0061	-0.034
df	8	8	4
p-value	0.99	0.99	0.97

Table 1: *T-test values for average divergences (t=arithmetic function value, df=freedom points)*

Based on the data of Table 1 (p-values>0.05), there is no statistical significance between the dependent variables (freedom, equality, justice) and the independent variable (Drama in Education). Consequently, the statistical verification does not allow us to reject the initial hypothesis (H_A), given that there is no statistical proof that the DiE workshops contribute to encouraging the democratic values of teachers, a fact that is also explained by the limited sample (N=18) of the research.

In the thematic analysis and regarding the variable "freedom", it was found that, whenever there was a feeling of security, the participants were able to express themselves, think freely and become aware of their feelings. As an example, a teacher (E18) states in her answer to the mid open-ended questionnaire: "*Based on the workshops in which I have participated so far, I have to say that while I was very anxious at first and had difficulty expressing myself as I was afraid of criticism, I now feel more free*".

Among the values that constitute factors of freedom and which were reinforced during the programme, according mainly to the open-ended questionnaires and the diaries of critical friends, it is particularly interesting that several participants mention freedom of expression and thought. Teacher 7 (E7) states characteristically: "*I noticed that each and every one has the opportunity and time to express themselves, but also the obligation to allow everyone else to do the same thing, without overshadowing them*", while another teacher (E5) underlines: "*For me, the democratic role of the teacher goes along with his/her readiness and open-mindedness… To be able to create an atmosphere of security and trust within the team and in classroom so that everyone feels an equal member of the team. To have room for all voices to be heard. All this was reinforced through the experience of an equal group, where everyone's views were accepted through*

freedom of expression as well as the inspiration to work with these techniques and approaches on various themes in the classroom".

In addition, most participants claim that they developed their reflecting skills, critical knowledge, and self-understanding. Based on the diary of critical friend 1, during the reflecting process at the end of the 7th workshop, a teacher (E9) states: *"I have to say that the day I filled in the initial questionnaire, I told myself that I was already a quite democratic person. After 7 meetings, I realised that I am not as democratic as I thought and I would like to share this. Maybe it has to do with the reflecting process… Perhaps we take a few steps back and actually see ourselves".* Furthermore, in the final questionnaire, participant 8 stresses: *"In this seminar, the observer's role was crucial while watching the presentations of other people or groups. Because of this observation, I took a step back and became more aware of my personal stance and responsibility, as a member of our team and our society in general",* while teacher 2 underlined: *"I enhanced my self-criticism ability in every meeting in terms of the way I was participating — an element that now helps me a lot in my own groups".*

The democratic value of "equality" receives most of the responses and delivers the most helpful findings. It is observed that, as the team spirit builds up, the participants seek cooperation and co-creation, now acting as a team —even in a non-verbal way— while participating more and more equally as the workshops progress. As teacher 13 characteristically states in the mid open-ended questionnaire: *"I noticed the development of team spirit and the participation in the related procedures. Due to the group's heterogeneity, the constant engagement with the processes of dialogue and co-creation of things in 'common' (language, reference points) informs us in regard to the 'art' of empathy, listening and expressing our personal views with necessary caution".* Apart from that, as teacher 3 mentions, it turned out that the participants started to critically confront stereotypes: *"Through techniques like the ones coming from devised theatre, I started to realise how various stereotypes and prejudices are established in my mind and how they could emerge and be processed and questioned".*

The factors of equality that got reinforced were critical attitude towards stereotypes, trust, acceptance of diversity and mutual respect, cooperation and co-creation, team spirit, equal participation and dialogue, as it is clearly shown in the statement of participant 17: *"What I have learned from the workshops, and which I personally think also has an educational value, is how we can learn in an experiential-playful way to actively listen, understand the limits and needs of the other person, observe others and communicate verbally or non-verbally, realise and respect the fact that we have common characteristics but also differences depending on our backgrounds, co-create and work together at a fast pace in order to achieve a goal".*

However, it turns out that the values that were more extensively reinforced during the workshops, without a related prediction on the researcher's part, were non-verbal communication and, especially, active listening and empathy. According to teacher 10: *"I undoubtedly acquired a different way of expressing ideas through my facial expressions, body*

movement or physical posture, without using elements of verbal expression. The utilisation of non-verbal tools enriches the way we communicate and helps empathy! … I enhanced my empathy and my ability to actively listen".

In regard to the democratic value of "justice", the findings show that only one participant mentions that this value has actually been reinforced and two more refer to the horizontal processes that involve both equality and justice. According to teacher 2: *"The benefits of the workshops, as far as I'm concerned, include a drive and fresh ideas for in-classroom experiential learning, which can teach both students and teachers new things, make all the voices be heard and establish a horizontality in class procedures",* and teacher 13: *"I was impressed by the technique of still images and the short scenes we created, because in short periods of time there were very different people collaborating on a horizontal basis, which is not easy at all".*

Conclusions

According to Kondoyianni (2008), *"in drama, we experience the meeting of 'I' with 'You' and 'This'",* because *"during its performance, certain elements develop, others change and some new ones enter from the real world and enrich it"* (p. 21). This is very similar to the journey that the participants of this research have seemingly made, since in every field of the programme factors of democracy emerged, were experienced, redefined, transformed or reinforced at a personal, interpersonal and social level, and of course in accordance with the special characteristics and needs of each participant.

Based on the results of the qualitative analysis, there are less results collected for "justice" than "freedom" and "equality". Perhaps this indicates that the planning of the workshops did not focus too much on this value or that its reinforcement presupposes the encouragement of "freedom" and, especially, of "equality". However, the fact that "equality", which is achieved within a social whole, collected most of the results

could be explained by the viewpoints of Piaget, Vygotsky, and other "constructivists", who emphasise social context, as well as interpersonal communication and interaction in the process of an internal growing of knowledge, a framework developed in our case through theatrical techniques (Mavrocordatos, 2009, p. 25).

In addition, MacBeath (2005) claims there is important evidence of teachers' learning when the latter observe their colleagues, get feedback and reflect, something also evident in the findings of this research. Furthermore, the fact that reflection developed significantly highlights the contribution of DiE to individual development. As Mezirow (1977) puts it: "*educators' role in transformative learning is making critical reflection on learner's experiences and it is the most important point in transformative learning*". The qualitative analysis results of this study are also confirmed by the research of Zoniou (2016), in which Theatre of the Oppressed and other theatrical techniques and experiential activities were utilised to reinforce the skills and attitudes of teachers in terms of intercultural education (p. 466).

Qualitative analysis showed that many values, attitudes, perceptions, and skills were manifested, redefined or enhanced in the workshops, although this is not confirmed by the results of the statistical analysis. The lack of convergence observed in the quantitative analysis results compared with those of the qualitative analysis does not allow us to amplify the validity of the qualitative findings. So, the results of the qualitative analysis are treated as possible –instead of indisputable– and the fact that they are not generalised is dictated by the limited size of the research sample as well as by purposive sampling. Of course, an important factor in this type of research is the set up and configuration of the individuals answering the questions. In the present study, there was purposive sampling for both the experimental and the control group. Therefore, in a different set of respondents-participants, who would present different characteristics, there is a strong possibility that the results would be different. Also, in case the researcher composed a new balanced questionnaire, one that would be closer to the needs of the research and more appropriate in terms of the type of questions asked, the statistical conclusions could also be of a different kind.

Certainly, the reinforced viewpoints of the participants, as shown in the qualitative analysis, could serve as a useful example of good practice for other researchers, motivators or teachers. Finally, it is worth noting that the research process as a whole contributed to the development of the researcher herself in terms of knowledge and attitudes, as well as to the enhancement of her professional and social skills. She got especially stronger in regard to her reflecting skills, the programme expanded her perception of the world and "others" and there were various occasions that –in her position as a motivator– she had to face the limits of her role as an expert and facilitator-coordinator, hoping to achieve the latter.

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Nadia Kati is a Greek Language Teacher and a Drama/Theatre Practitioner, graduate of the Department of Greek Philology of the National and Kapodistrian University of Athens and the Department of Theatre Studies of the University of the Peloponnese, Greece, where she completed her postgraduate studies in Drama in Education. She works as an educator and facilitator in collaboration with various organisations. She has planned and realised experiential workshops for adults, adolescents and children and has attended training courses on intercultural education, teaching Greek as a second/foreign language, special education, theatre and emancipatory-democratic pedagogy. Furthermore, she has been involved in puppetry, as well as the writing and telling of stories for children. Since 2017, she has been a member of the Hellenic Theatre/Drama & Education Network (TENet-Gr).

Asterios Tsiaras is an Associate Professor and director of the Postgraduate Programme at the Department of Theatre Studies of the University of the Peloponnese, as well as Vice Rector of Academic Affairs and Students' Welfare at the University of the Peloponnese. In the past, he has worked as a school counsellor in primary education and a research associate at the Department of Theatre Studies of the National and Kapodistrian University of Athens. He has participated as a lecturer in experiential theatrical seminars for students and teachers. He has contributed important research work in theatre pedagogy, on issues related to the contribution of dramatic play to the psychosocial development of the child, on the reinforcement of children's self-perception and on conflict management within the classroom. Finally, he has published nine monographs and several articles related to Theatre in Education, Dramatic Play and Educational Drama.