THE EFFECT OF SOCIO-PSYCHODRAMA METHOD IN DEVELOPING SCHWARTZ HUMAN VALUES AMONG FEMALE FRESHMEN

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2016

THE EFFECTS OF SOCIO-PSYCHODRAMA METHOD IN DEVELOPING SCHWARTZ HUMAN VALUES AMONG FEMALE FRESHMEN

by

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Thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy

March 2016

AKNOWLEDGEMENTS

I deeply appreciate the Almighty for His blessings and my parents for their continued support in my perseverance to obtain my Ph.D. degree in psychology and psychodrama and developing me into the person that I am today.

I am deeply grateful to my main supervisor Dr. Rahimi Che Aman and my co-supervisor Dr. Shahabuddin Hashim for their guidance and comments through every step of this process and their concise considerations and assistance over each aspect of my experimental work.

My heartfelt thanks and acknowledgement to the external clinical experts; Prof. Esmat Danesh and Prof. Hassan Haghshenas for going through my work, the technical consultations in the field of psychology and psychodrama and expert validations.

I would also like to appreciate freshmen who participated in all of the socio-psychodrama sessions of this study enthusiastically and made this research possible to perform.

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GLOSSARY OF ABBREVIATIONS

Abbreviations in this study are listed below for references:

IIUM	Malaysian Multimedia University
MMU	International Islamic University Malaysia
NIS	Negative Individual Set
PIS	Positive Individual Set
SHV	Schwartz Human Value
SVI	Schwartz Values Inventory
USM	Universiti Sains Malaysia

KESAN KAEDAH *SOCIO-PSYCHODRAMA* DALAM MEMBANGUNKAN NILAI KEMANUSIAAN SCHWARTZ DALAM KALANGAN PELAJAR PEREMPUAN TAHUN PERTAMA PRASISWAZAH

ABSTRAK

Sepanjang dekad yang lalu, kebanyakan negara termasuk Malaysia menjadi saksi kepada penurunan nilai moral dalam kalangan pelajar universiti. Hasil penyelidikan menunjukkan bahawa skor nilai-nilai murni adalah tinggi bagi mahasiswa tahun pertama tetapi menurun apabila mahasiswa berada di tahun akhir. Kajian ini menjelaskan tentang peranan nilai dalam pendidikan bagi mahasiswa. Kajian juga menilai kesan kaedah *socio-psychodrama* sebagai kaedah pendidikan yang menyeluruh terhadap pelajar perempuan prasiswazah tahun pertama untuk meningkatkan nilai-nilai kemanusiaan dan mencadangkan kaedah *socio-psychodrama* sebagai pengajaran alternatif yang lebih berkesan. Pendekatan yang digunakan adalah melalui kaedah analisis campuran; secara kuantitatifnya menggunakan reka bentuk eksperimen kuasi dan secara kualitatifnya menggunakan pendekatan fenomenologi *transcendental*. Instrumen yang digunakan ialah Inventori Nilai Schwartz (SVI) dan penyelidik menjalankan soal selidik untuk soalan temu duga bertulis. Saiz sampel yang dipilih terdiri daripada mahasiswi perempuan tahun pertama yang mengambil jurusan TESOL dari sebuah universiti awam. Seramai 30 orang pelajar dibahagi dan dipadankan kepada dua kumpulan iaitu kumpulan eksperimen dan kumpulan kawalan yang mempunyai seramai 15 orang bagi setiap kumpulan. Kumpulan eksperimen menerima 11 sesi intervensi *socio-psychodrama* manakala kumpulan kawalan kekal dalam senarai menunggu. Data dianalisis dengan menggunakan analisis pengukuran

berulang untuk mengenal pasti kesan *socio-psychodrama* pada set-set nilai, analisis univariat untuk mengesan pengaruh variabel demografi pada set-set nilai dan pendekatan fenomenologi *transcendental* sebagai analisis kaedah kualitatif. Keputusan ujian pengukuran berulang menunjukkan terdapat perbezaan yang signifikan antara kedua-dua kumpulan. Dengan ini, hipotesis nol terhadap skor nilai Individu, Kolektif dan Campuran dalam kalangan perempuan tahun pertama adalah ditolak. Namun begitu, hipotesis nol diterima untuk ciri-ciri demografi kecuali bagi tahap pendidikan bapa para peserta. Justeru, selain daripada tahap pendidikan bapa para peserta, variabel - variabel demografi tidak memberi kesan ke atas perbezaan markah set nilai peserta. Akhir sekali, analisis fenomenologi *transcendental* menjelaskan perkara yang dialami oleh para peserta dan cara mereka telah mengalaminya. Kaedah analisis kualitatif telah membuktikan bahawa para peserta telah memainkan peranan dan menghayati intervensi *socio-psychodrama*. Kaedah ini telah meningkatkan keyakinan diri, kemahiran menyelesaikan masalah, pemikiran analitikal dan empati terhadap orang lain. Kesimpulan, intervensi *socio-psychodrama* merupakan satu kaedah yang berkesan untuk meningkatkan nilai kemanusiaan dalam kalangan mahasiswa perempuan tahun pertama sama ada secara kuantitatif mahupun kualitatif.

THE EFFECTS OF SOCIO-PSYCHODRAMA METHOD IN DEVELOPING SCHWARTZ HUMAN VALUES AMONG FEMALE FRESHMEN

ABSTRACT

During the last decade, most countries including Malaysia were the witness of decline in moral standards among university students. Previous research showed that noble values' scores were higher in freshmen but reaching to the final year the scores decreased. This research also clarified the proper role of the values education for the freshmen. The purpose of this study was to evaluate the effect of socio-psychodrama method, as a rich educational method, for a college-aged group to moderate their human values and in the case of effectiveness, to suggest it as an alternative method of teaching. The study approach was carried out via mixed method analysis; quantitatively on a quasi-experimental design and qualitatively on transcendental phenomenological approach. The instruments were Schwartz Value Inventory (SVI) and researcher made questionnaire for written interview questions. The sample was selected among female freshmen majoring in TESOL in a public university in Pinang. It consisted of 30 students whom were divided and matched into two groups of 15 in each group, as experimental and control groups. The experimental group received 11 sessions of socio-psychodrama intervention while the control group remained in the waiting list. Data were analysed using repeated measurement analysis for the effect of socio-psychodrama on their value sets and univariate analysis for the effect of demographic variables on their value sets in the quantitative part. For the qualitative data, transcendental phenomenological approach was applied to explain "what did they experience during the socio-psychodrama classes" and "how did they experience it".

Repeated measurement tests' results revealed satisfactory significant differences between the two groups. In this way, the null hypothesis on Individual, Collective and Mixed value scores among female freshmen were rejected. Nonetheless, the null hypothesis for the participants' demographic traits was accepted except for their fathers' level of education. Thus, in this study apart from the participants' fathers' level of education, demographic variables had no effect on the freshmen's different value sets' scores. Finally, transcendental phenomenological analysis explained what and how the freshmen experienced it. In the qualitative method of analysis, it was revealed that they were enjoying the socio-psychodrama intervention and role playing. This intervention could built-up their self-confidence, problem solving skill, analytical thinking and empathy towards the others. Conclusion, socio-psychodrama intervention was an effective method to moderate freshmen participants' human values in both quantitative and qualitative methods of analysis.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

Roles do not develop from the self, but the self may develop from the roles (Moreno, 1972). In this aphoristic sentence from Moreno, one finds that how experiencing different roles can support an individual's self-actualization. And how role playing on the human values can support an individual to emerge from a rich self.

Values play a central role in human's cognitive structures and help us explain and understand human behavior (Brangule-Vlagsma, Pieters & Wedel, 2002). Values are defined as abstract beliefs about desirable goals that transcend specific behavior (Schwartz & Bilsky 1990; Schwartz 1992) giving them a strong influence on people's cognitive processes (Schwartz 1992).

Values also have the potential to help clarify the understanding of individuals' motivations and may point to the underlying "rationality" or "psycho-logic" of ostensibly illogical decision processes (Kahle, 2000). Values are very global in nature but are also culture specific (Glazer & Beehr, 2005).

Although values are supposed to be stable, they might change in specific situations when individuals are put on a totally different path. Joireman and Duell (2007) evidenced that reminders of death can increase scores of Benevolence and Universalism which are Schwartz's Self-transcendent values. According to Avrahami (2003), psychodrama as an action method eases the task of arguing irrational thinking by role playing, especially in

comparison to a verbal-only method. And socio-psychodrama is application of psychodrama techniques to social situations (Moreno, 1972). In this regard, socio-psychodrama sessions which are on the basis of a life changing method, are proposed to help female freshmen be themselves for good values and not imitate or model the others for their values without understanding them.

1.1 Background of the Study

The last two decades have seen a growing interest in studying values at both levels of individual and national. Values have been recognized as having a crucial role in understanding cultures, and they have become the focus of intensive cross-cultural research. Values are socially shared conceptions of what is good, right, and desirable. They operate at multiple levels. Most of the research in cross-cultural psychology have focused on the individual and nation level. At the individual level, values express broad, trans-situational and motivational goals (Schwartz, 1992).

Nation-level values develop in response to basic challenges that are faced by all societies (Schwartz, 1999). They are reflected in societal institutions and in the shared symbols, rituals, norms, and practices that these institutions develop and reinforce (Sagiv & Schwartz, 2007). Individual values are broadly desirable goals that guide the way people select an action, evaluate people and events and explain their behavior and judgment. Values affect the way individuals perceive and interpret events and situations, as well as their attitudes, decisions, choices, and behavior (Knafo, Roccas, & Sagiv, 2011).

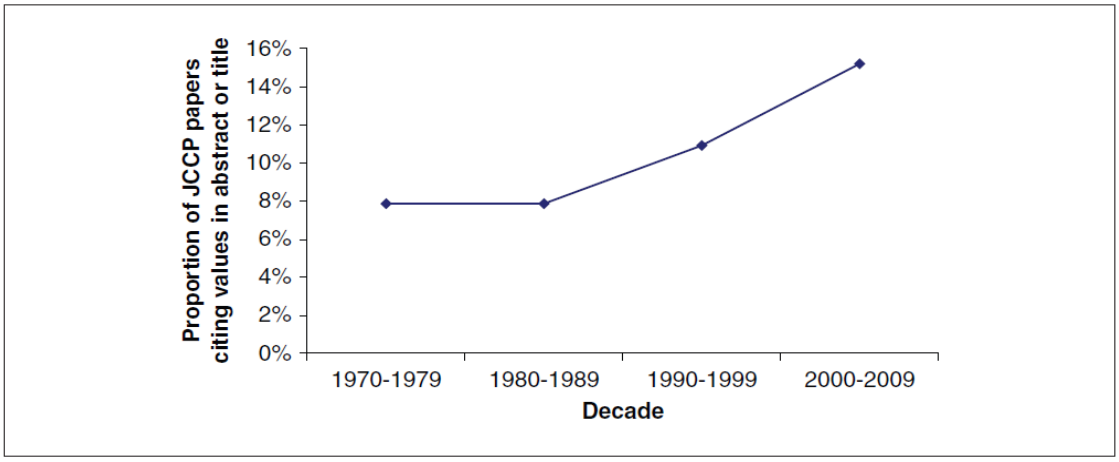

Figure 1.1 The centrality of values in cross-cultural research, 1970-2009 (Knafo, Roccas & Sagiv, 2011).

Figure 1.1 presents the proportion of articles published in the Journal of Cross-Cultural Psychology (JCCP) in which values were mentioned in the abstract or title. Instances in which the word "value" was used for another purpose were not counted. The search was done using the ISI Web of Knowledge database (Knafo, Roccas, & Sagiv, 2011). So, the importance of this research is to improve freshmen's judgment and evaluation systems through educating human values.

At the nation level, values reflect the social groups (e.g., nations, communities and organizations) develop in response to existential challenges. They, therefore, play a crucial role in the way that social institutions function. At the nation level, values characterize groups and societies and allow for comparison across cultures. Nation-level values are shared, abstract ideas of what is good, right, and desirable in a society. They are the goals and objectives that members of a society are encouraged to view as worthy and serve to justify actions taken in the pursuit of these goals (Schwartz, 1999).

In the current discussion, this study doesn't pay attention to social challenges directly but through analyses to dimensions of values at the individual level; in order to

affect the way that young people can perceive, evaluate and interpret the world and prioritize their choices, preferences, and actions on that basis. Later on in this study, it will be discussed that how human values will result in a social concern.

Schwartz Value Typology is grouped into 10 value types. The value structure is defined by three different sets of values (D.V)[1]. The first five value types are meant to represent individual interest: 1) Power, 2) Achievement, 3) Hedonism, 4) Stimulation, and 5) Self-direction, which are opposed to three value types that represent the Collective interest: 6) Benevolence, 7) Tradition; 8) Conformity. The ninth and tenth value types are Universalism and Security which stand between these two value clusters and have been characterized under Mixed interest. This study aims at moderating Schwartz Human value (S.H.Vs) scores in female freshmen by socio-psychodrama method.

The first year of the university is a period of time that freshmen tend to take the values under question to attain their own identity, have new experiences, and face with different cultures. In order to support them in a way that they can pass this stage of life, it is crucial to consider schemes and help them confront their conflicts more simply.

The older generation no longer provide effective role models to the younger generation in the process of searching for a personal identity. If the elders do provide them, they may either reject them as personally inappropriate, or follow them-in as a "foreclosed fashion" that is, seeking to fulfill their parents' aspirations without appreciating the search for an identity as a personal opportunity. In this respect, the importance of the peer group in helping the individual to answer the identity question,

[1] . Dependent variable

"Who am I?", cannot be emphasized. The answer to this question depends on social feedback from others according to their perceptions and evaluations of the freshman. Identity is based on psychosocial reciprocity. Therefore, freshmen "are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eye of others as compared with what they feel they are and with the question of how to connect to earlier cultivated roles and skills with the ideal prototype of the day" (Erikson, 1950, p: 52).

Erikson (1950) believed that personal identity formation is one of the major problems that people at this stage confront it. He has characterized this stage as the period in the human life cycle during which the individual must establish a sense of personal identity and avoid the dangers of role diffusion and identity confusion. Identity achievement implies that the individual assesses strengths and weaknesses and determines how he or she wants to deal with them. They must find an answer to the identity questions: "Where did I come from?" "Who am I?" "What do I want to become?" Identity, or a sense of sameness and continuity, must be searched for. Identity is not readily given to the individual by society, nor does it appear as a maturational phenomenon when the time comes, as do secondary sex characteristics. The identity must be acquired through sustained individual effort. Unwillingness to work actively on one's identity formation carries the danger of role diffusion, which may result in alienation and a sense of isolation.

According to Erikson (1965) this crisis is not separable from a healthy psycho-social development and freshmen as the young adults are in a stage of “role experimentation”. Many beliefs, roles, particular values, and behavioral styles may be experimented, changed or put aside in attempts for a solid self-concept achievement. They try to reconcile these values and assessments to achieve an integrated self-image and in

the case of failure in self-value determination, they will have identity confusion. So, this study proposes to prepare an intervention to facilitate their self-value determination.

The terms psychodrama and socio-psychodrama were conceived and developed by Dr. Jacob L. Moreno (1889-1974). Socio-psychodrama is a facet of psychodrama, which is a methodology that can be immensely powerful and life-changing. It is also a philosophy that incorporates spirituality, ethical values and beliefs about human potential and has wide world implications. It offers applied role theory for all the behavioral disciplines and has a vision of social activism. As socio-psychodrama offers a powerful method for professional training, it is applied with modifications in education as well as psychotherapy (Blatner, 2002).

Patricia Sternberg and Antonia Garcia defined socio-psychodrama as a "group learning process focused on providing practice in solving problems of human relations. It also helps group members clarify values and feelings and gives them an opportunity to practice new behaviors" (Lindsay, 2008, p: 18).

Psychodrama is one of the rare methods that one can be appeared both in a patient's and therapist's place and there is a stage for creating and being created and also a space to accept what one creates (Olivier, 2006). In this study, the researcher explains about Schwartz human values (S.H.Vs) and socio-psychodrama method for moderating female freshmen values which later on will help them in their identity formation.

1.2 Problem Statement

In social science research, values have been referred to interests, duties, moral obligations, goals (Williams, 1979), beliefs (Schwartz, 1994) and decision-making

motives (Schwartz, 2007). As a consequence, S.H.Vs are related to human ethics and moralities and in this research moral standards are discussed beside human values.

Due to the previous research, nowadays different societies confront extensive changes in juveniles' values as a result of new technological and improvements which may cause role diffusion and identity confusion (Erikson, 1994). Freshmen with role diffusion are the ones who refuse to be anything but hold the fantasy that they could be everything (Guttmann, 1973). However, identity confusion stands against identity in freshmen as the effect of globalization for nonwestern people (Arnett, 2002).

During the last decade, different societies were the witness of decline in moral standards among university students and Malaysia was not an exception for this decline (Ali, Salleh & Sabdin, 2010). Malaysia is a successful developing country which is striving to overcome its weaknesses and shortcomings to become a developed nation by the year 2020. In the following paragraphs, there are some research examples that show existing value problems in Malaysia similar to other countries.

Resembling many other rising economic nations, the Malaysian government and business sectors are struggling with bribery, transparency and integrity issues. The majority of the Malaysian business sectors maneuver within a secular context; bringing them impasse when they have to contain the demands of their cultural roots (Saat, 2010).

Regarding a two-year probation for people who acquire a normal driving license before they can receive it in Malaysia, Rehman, Zulkifli, and Subramaniam (2005) carried out a cross sectional school based study in four districts of Selangor in Malaysia. They used a self-administered questionnaire and used a systematic sampling method to select

the participating schools. From 618 students, 601 responded the questionnaire. Although 41 students as car occupants were involved in road traffic accidents with prevalence of 6.8%, only 14 students (2.3%) reported having injuries. And there was a significant association between car occupant injuries with not having driving lessons and license.

Table 1.1 : Risk Factors among the Injured Car Occupants

Car driving lessons	RTA (%)	Car driving license	RTA (%)
No	4 (28.6)	No	2 (14.3)
Yes	10 (71.4)	Yes	12 (85.7)

*P<0.05

Table 1.1 shows that from 14 students who had both accident and injuries, 28.6% didn't have car driving lessons and 14.3% didn't have car driving license. And lack of driving skills and experience was the main cause of the accidents. The rest of 41 students who had accidents without injuries hit either a non-moving object or another vehicle (Rehman, Zulkifli & Subramaniam, 2005). This result can be related the level of Schwartz Conformity value type in Selangor school age adolescents.

Ali, Salleh and Sabdin (2010) stated that increasing concern on value education in recent years couldn't repel the current experience of crisis of values in Malaysian society because the values needed to be internalized not just trained. They examined Malaysian undergraduate technical-based students in a private higher learning institution comparing freshmen and seniors in five universally accepted values: integrity, honesty, respect (for humans and non-humans) self-control and courage. They resulted that ethical problems among the group of people born between the years 1982-2000 are often highlighted. In their sample, among 145 freshmen who were Muslim 92.4% were Malaysian and 88.3% were Malay. The percentage for 136 seniors is as follow: 80% Muslim, 86.8% Malaysian

and 72.1% Malay. They concluded that value of honesty which is a sub-trait of integrity (taqwa) and should be considered in all personal relationships, interactions, transactions, testimonies and business dealing were significantly ($P<0.01$) in higher level in freshmen. Seniors showed more cheating behaviors and their honesty level was below average.

The above study indicates a need of special investigation for finding more effective ways of moderating undergraduate students' values as they are already included in the academic curriculum. The other interesting finding of the research was that although all of the freshmen were courageous at the individual level, they didn't have the courage to notify the authority on others' cheating behavior. So, gradually they will be adjusted with their environment in a negative way and they will leave the room for seniors. As courage is a value related to "self-direction" S.H.V, in the case of any shortage in this value the person would be community driven and once again it requires the correction of educational method reaching the aspiration to be a developed nation by 2020.

The above research highlight the negative consequences of sticking to "Power" as a human value and the importance of "Self-direction human value". This study will propose socio-psychodrama to educate ten human values to freshmen and facilitate the values internalization in order to help them confront their internal conflicts which are outcome of their ever changing environment. It also provides them an aid for their self-value determination and later on for personal identity formation.

1.3 Purpose of study

Socio-psychodrama method is a rich educational method and so far it hasn't been applied to enrich individuals' human values. The purpose of this study is to evaluate the

effect of socio-psychodrama method on 20-22-year-old freshmen and in the case of effectivity, suggest it as an alternative method of teaching for these humanistic abstract concepts.

1.4 Objectives

Based on the purpose of the study in above, the main objectives of this research in relation to effectivity of socio-psychodrama method are to determine:

1. The main effects between groups (socio-psychodrama and control group), the main effects between retentions (pretest, post-test and follow-up) and the interactional effect between the groups and the retentions on Individual value set scores among female freshmen.
2. The main effects between groups (socio-psychodrama and control group), the main effects between retentions (pretest, post-test and follow-up) and the interactional effect between the groups and the retentions on Collective value set scores among female freshmen.
3. The main effects between groups (socio-psychodrama and control group), the main effects between retentions (pretest, post-test and follow-up) and the interactional effect between the groups and the retentions on Mixed value set scores among female freshmen.
4. The effect of freshmen's demographic variables (religions, parents' income, fathers' level of education, number of family members and parents' marital status) on their value sets' scores.
5. The freshmen experiences of socio-psychodrama classes.

1.5 Research questions

In order to achieve the objectives of this study, the following research questions were developed on the three sets of Schwartz Human Values and the effect of demographic characteristics of the female freshmen on the SVI scores:

1.5.1 Research questions on the Individual Value set

a) Is there any main effects of socio-psychodrama on the Individual value scores between groups (socio-psychodrama and control group) among female freshmen?

b) Is there any main effects of socio-psychodrama on the Individual value scores between retentions (pretest, post-test and follow-up) among female freshmen?

c) Is there any interactional effects of socio-psychodrama on the Individual value scores between groups and times among female freshmen?

1.5.2 Research questions on the Collective Value set

a) Is there any main effects of socio-psychodrama on the Collective value scores between groups (socio-psychodrama and control group) among female freshmen?

b) Is there any main effects of socio-psychodrama on the Collective value scores between retentions (pretest, post-test and follow-up) among female freshmen?

c) Is there any interactional effects of socio-psychodrama on the Collective value scores between groups and times among female freshmen?

1.5.3 Research questions on the Mixed Value set

a) Is there any main effects of socio-psychodrama on the Mixed value scores between groups (socio-psychodrama and control group) among female freshmen?

b) Is there any main effects of socio-psychodrama on the Mixed value scores between retentions (pretest, post-test and follow-up) among female freshmen?

c) Is there any interactional effects of socio-psychodrama on the Mixed value scores between groups and times among female freshmen?

1.5.4 Research questions on demographic characteristics

In light of the research objectives on the effectivity of socio-psychodrama method, the following research questions are determined:

a) Does the freshmen's religions affect on their value sets' scores?

b) Does the freshmen's parents' income affect on their value sets' scores?

c) Does the freshmen's fathers' level of education affect on their value sets' scores?

d) Does the freshmen's number of family members affect on their value sets' scores?

e) Does the freshmen's parents' marital status affect on their value sets' scores?

1.5.5 Research questions on the experience of socio-psychodrama classes

a) What are the freshmen's experiences and

b) How do they experience them?

1.6 Research Hypothesis

This quasi-experimental design study contains two groups which is planning to affect S.H.Vs consisting three value sets as dependent variables and socio-psychodrama classes as the research intervention. Table 1.2 presents research hypothesis and the method of analysis. As it will be discussed later in Chapter Three, repeated measurement design is applied for the first three hypothesis and for the last one univariate analysis.

Table 1.2: Research hypothesis

	Research Hypothesis
H01	**Hypothesis on the Individual Values**
	H01a: There is no significant difference on the main effects of socio-psychodrama intervention between groups (socio-psychodrama and control group) on the Individual value scores among female freshmen.
	H01b: There are no significant differences on the main effects of socio-psychodrama intervention between retentions (T1, T2 & T3) on the Individual value scores among female freshmen.
	H01c: There is no significant difference on the interactional effects of socio-intervention psychodrama between groups and retentions on the Individual value scores among female freshmen.
H02	**Hypothesis on the Collective Values**
	H02a: There is no significant difference on the main effects of socio-psychodrama intervention between groups (socio-psychodrama and control group) on the Collective value scores among female freshmen.
	$H02_b$: There are no significant differences on the main effects of socio-psychodrama intervention between retentions (T_1, T_2 & T_3) on the Collective value scores among female freshmen.
	$H02_c$: There is no significant difference on the interactional effects of socio-psychodrama intervention between groups and retentions on the Collective value scores among female freshmen.
$H0_3$	**Hypothesis on Mixed Values**
	$H03_a$: There is no significant difference on the main effects of socio-psychodrama intervention between groups (socio-psychodrama and control group) on the Mixed value scores among female freshmen.
	$H03_b$: There are no significant differences on the main effects of socio-psychodrama intervention between retentions (T_1, T_2 & T_3) on the Mixed value scores among female freshmen.

$H03_c$: There is no significant difference on the interactional effects of socio-psychodrama intervention between groups and retentions on the Mixed value scores among female freshmen.

H04 Hypothesis on Demographic Characteristics

$H04_a$: freshmen's religions have no effect on their value sets' score?
$H04_b$: freshmen's parents' income have no effect on their value sets' scores.
$H04_c$: freshmen's fathers' different levels of education have no effect on their different value sets' scores.
$H04_d$: freshmen's number of family members have no effect on their value sets' scores.
$H04_e$: freshmen's parents' marital status have no effect on their value sets' scores.

1.7 Significance of the Study

The current era is a period of sudden and unexpected changes and happenings occur so quickly that even proficient elites find that they are not able to accompany with their limited zone of specialty. It is in processes of such a sudden changes that our beliefs, customs, and values are continuously under question and are threatened from different directions. This point has not the particular significance in other periods of life as it has in puberty (12 years old) up to 24 years old, which individuals reassess the values because they are in the process of identity formation.

In a period of rapid social change, the older generation is no longer able to provide adequate role models for the younger generation. Arnett (2000) has even suggested that the process of socialization in a rapidly changing society is replaced with the identity formation. In other words, the individual can be guided by the existing stable, uniform, socially defined roles and values.

Since an identity can be found only in interactions with significant others, this process is referred by Erikson as psycho-social reciprocity. The young adult often goes through a period of a great need for peer group recognition and almost compulsive peer

group involvement. Conforming to the expectations of peers helps the freshmen find out how certain roles fit them, but peer group conformity can also create a new kind of dependency. In this way, the individual accepts the values of others too easily without really addressing the identity issue of how well they do fit him or her. The peer group, the clique and the gang or even the lover aid the individual in the search for a personal identity since they provide both a role model and very personal social feedback. The seemingly endless telephone conversations during adolescence and later, the reviewing session in college, can serve genuine psychological purposes by providing this kind of personal information. As long as an individual depends on role models and feedback, the in-group feeling that the peer group provides will remain quite strong. They follow even insignificant aspects of one another language, gestures, hair styles and dresses, and as long as the identity has not yet been achieved it's against the dangers of self-diffusion. During adolescence, the body image changes so rapidly, genital maturation stimulates sexual fantasies, and intimacy with the opposite sex appears as a possibility with simultaneously positive and negative valences. So, adolescents rely on peers for advice, comfort, companionship and use peers as a personal sounding board. Eventually, individuals must free themselves from this new dependency on peers, which has just replaced their dependency on parents, in order to find themselves, that is, to attain a mature identity (Arnett, 2000).

To help the freshmen find themselves, it is essential to utilize proper educational methods for their values that they understand values influences and the effectivity in depth and apply them in their thinking, feeling, decision-making and behaviors. In this way, they can perceive the consequences, they can reflect and analyze the values and also they will

have an open and arguable perspective for human evaluation and internalization to attain an integrated self-image and resistant identity. Finally, they will be able to recognize and put aside anti-values with their attractive appearance. Figure 1.2 shows the freshmen who have higher value scores can improve their family environment as well as their wider frame of the community in which they live.

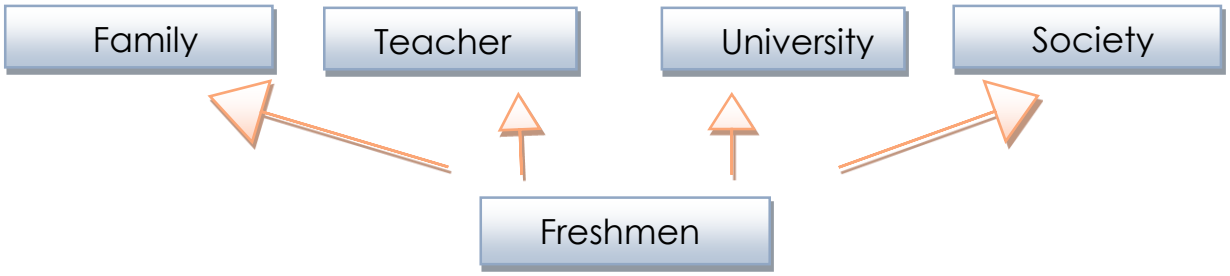

Figure 1.2 Freshmen's wellbeing effects on their social systems

Figure 1.2 signifies the effect of freshmen's well-being on the whole society system. As it is shown, freshmen's behavior problems and delinquency is of family, peers, teachers, school and national concern that they are tackling with. Alleviating this situation facilitates them in their duties.

1.8 Rationale of the Study

Psychodrama is developed by Jacob Levy Moreno (1889-1974), an Austrian psychiatrist. He was interested in the play of children and during his observations he discovered that their vitality was enhanced when they improvised in enacting familiar stories. He finished his medical studies at the school of Vienna and he coined the term "group psychotherapy" in 1932. During the period of 1935 through 1945 he was developing psychodrama as a form of psychotherapy (Blatner, 1996).

Moreno (1946) believed that psychodrama, socio-psychodrama, and sociometry fit naturally for many college-aged groups. These methods are applied for preventing high-risk behaviors in youth and they should be considered before the behaviors have become imprinted in individuals. Peer education provides opportunities for social skills and healthy behaviors practices using "action" approaches.

According to Christiansen and Gregg (1973; cited by Dowd, 2011) freshmen sexual values are significant predictors of their sexual behaviors. An individual can decide on his or her own behavior and cannot be predestined to repeat the same traces as the parents. Viewing cross-sectionally, the little similarity was found between parental and child attitudes. Research show that sexual values are changing over time. A century ago, the Americans' primary values were those of self-control, economizing and hard work. They used to consider premarital sexual abstinence for both sexes. However, when the time passed impulsivity became the desired traits and the dominant idea turned to be sex for the fun of it, without any emotional attachment or commitment. Downs and Hillje (1993; cited in Dowd, 2011) reported that the reason was the industrial and commercial activities that the concentration was no longer within the homes. When public schooling was established, more frequent interactions for peers happened with fewer prospects for adults' control and supervision. Leigh (1995; cited in Dowd, 2011) stated that 50% of 16-year-old adolescents had initiated sexual activity. Newcomer and Udry (1984; cited in Dowd, 2011) resulted that most adults criticize early adolescent sexual activity, and would inhibit it if they were familiar with the way for doing so (Dowd, 2011).

To help people solve their interpersonal conflicts psychodrama and socio-psychodrama techniques were developed by Moreno, which encourage group members to

play the parts of significant individuals in their lives. Psychodrama brings the conflict into the present, emphasizing dramatic action as a way of helping group members solving their problems. Catharsis which is the therapeutic release of emotions followed by relief, plays a prominent role. This approach is particularly useful for people who find it difficult to express their feelings in words (Dayton, 2005).

In conducting a psychodrama session, the therapist (director) utilizes group therapy, sociometric and the techniques which are common between socio-psychodrama and psychodrama (e.g. doubling and role reversal). Revisiting problematic scenes with the help of a skilled director and group members has a powerful healing effect on three levels that are essential for therapeutic change: cognitive, emotional and behavioral. The protagonist whose drama is enacted not only benefits from an emotional expression and new insights but also has an opportunity to acquire new behaviors relative to problems from the past or in preparation for anticipated difficulties. Group members, who play parts in the drama (auxiliaries) as well as the audience also benefit from it directly or indirectly (Dayton, 2005). By sharing their reaction to the enactment and how it touches their own lives, the audience support the protagonist and pave the way for future work.

As Blatner (2002) points out in the greater field of psychotherapy, psychodrama (and naturally its derivation which is socio-psychodrama) is the only field that has historically influenced gestalt therapy, encounter groups, drama therapy, family therapy, group therapy, sociology, organizational development, etc. It includes philosophical and even theological implications and addresses the nature of play, flow, intuition and imagination. It offers a form in which the arts and art therapies can be integrated as well.

The focus of psychodrama and socio-psychodrama is on creativity and spontaneity. In the theory of classical psychodrama, spontaneity is a key concept (Kipper & Hundal, 2003). Moreno proposed that in case of unresolved painful emotional experiences such as trauma, the activation of spontaneity is the primary curative factor in psychodrama. The healing occurs when the protagonist engages with wider social system and develops greater flexibility in response to that system (McVea, 2009). As a philosophy, the idea of the spontaneous way of living is living in the moment. As a therapeutic agent, spontaneity reduces inhibitions and enhances one's psychological well-being and openness (Moreno, 1946; Kipper & Hundal, 2003). Moreno's theory focuses more on well-being and mental health (Kipper & Hundal, 2003). In this respect, Kipper and Shemer (2006) measured spontaneity with SAI-R (Revised Spontaneity Assessment Inventory) and found a triangular set of relations that fits the theoretical expectations: spontaneity was positively related to well-being and negatively related to stress, and stress was negatively related to well-being. They didn't report any theoretical considerations that would suggest gender differences in spontaneity.

The advantage of a group is that nobody just sits back to listen or to take notes – all are participants; there are lots of stimulations for the members, and an issue which is raised by one may touch the other one personally; in humanistic psychology one of the key findings is that the more personal and deeper is the idea which comes out, the more universal it is, and the more it connects with other members of the group (Ernst & Goodison, 1981). By having someone who is there just for you, you can go deeper inside and open up your psychological blocks, and you will have more choices over things. Socio-psychodrama is one of the best-developed group methods in humanistic

psychology. It is virtually impossible that an individual joins in a socio-psychodrama group without acquiring something useful (Holmes, Karp & Watson, 2005). This is the result of sharing reactions and responses to what has happened in an episode among the group members (Moreno, 1943). A group tends to continue more than an individual session (Rowan, 2001). On the basis of socio-psychodrama theoretical framework, the sessions can be once a week or twice a week with approximate timeframe of one-and-a-half hours and the size of a group varies from four to 15 participants (Kellerman, 1979) with one different protagonist in every session.

1.9 Research Contribution

This research contribution is to help students' well-being because human values are one of the important aspects of normal personality, socio-mental development and indeed of a spiritual character and make life satisfaction and quality improved. Also, it helps counselors, teachers, and psychologists assay this educational and therapeutic method according to the research findings as an effective method of learning, internalizing and fixing values prominently. Moreover, it is useful for parenting of parents, coaches, teachers, and educators to use the method in the mentioned period, and even in prior (childhood) or subsequent (youth and adulthood) periods. And finally at the national level, a related course at the schools or universities can be considered under this title for bringing the whole society in a harmony.

1.10 Conceptual Definitions

To bring more clarity to the technical terms of this research (psychodrama, socio-psychodrama, college-age, freshmen and Schwartz Human Values) conceptual definitions are presented as follow:

a) **Psychodrama Method:** "can be defined as the science which explores the truth by dramatic methods" (Moreno, 1946, p. 249)

b) **Socio-psychodrama Method:** "is an experiential group-as-a-whole procedure for social for social exploration and intergroup conflict transformation" (Berliner, 2009, p. 66).

c) **Director:** the psychodramatist who is responsible for the therapeutic/educational process and guides the participants through each phase of session (Blatner, 2000).

d) **Schwartz Human Values:** the theory of basic human values which tries to measure Universal Values that are recognized throughout all major cultures (Schwartz, 1992).

e) **College-age: "**describing a person of the age at which students typically attend higher education; typically 18-24" (Anderson & Lundgren, 2003, P. 365).

f) **Freshman: "**is a first-year student at university." **(**Anderson & Lundgren, 2003, p.365).

1.11 Operational Definitions

Technical terms of this research are psychodrama, socio-psychodrama, college-age, freshmen and Schwartz Human Values. They are defined according to their application in this study as follow:

a) **Psychodrama Method:** Is one of the psychotherapeutic methods which its techniques can be applied with some changes for education. In this research, psychodrama is introduced to some extent for sharing the same techniques, stages and theories as socio-psychodrama. Later, Moreno (1889-1974) derived socio-psychodrama from this method.

b) **Socio-Psychodrama or Sociodrama Method:** Is a kind of psychodrama which can be used as an educational method in order to have social changes. Its only difference with psychodrama is that instead of applying students' real life stories in role playing, therapist facilitates them to have a creative play to be shared in action by the group, which is safer for the students. In this study, because the group members may confront or have social relationship outside the educational program, socio-psychodrama is applied to focus on group rather than individual problems. It prevents them from being hurt through self-revelation in front of the group, and its future negative consequences. However, both methods techniques are the same. The specific techniques which are applied in this study are as follows: role playing, role reversal, soliloquy, aside, concretization, doubling, future projection, mirroring and sculpting. There will be 11 socio-psychodrama sessions with the duration of 90 minutes. Depending to the class situation and the group needs, different techniques may be used during each session. It provides students

with opportunities to reflect on their actions in the sharing phase of socio-psychodrama. Each session is specified to one of the S.H.Vs including warm up, playing, interpretation and discussion to help the students internalize the human values.

c) **Director:** The therapist that conducts psychodrama\socio-psychodrama sessions.

d) **Schwartz human values (S.H.Vs):** Schwartz Value Inventory is applicable for the age above 12. In this study university freshman students are considered as the research subjects with the age range of 20-22 years old to recognize which of the SVI's categories to choose (nine-point Likert Scales) due to their proper cognitive development. Considering this age range, they are also expected to have the best performance and benefit from the classes for the purpose of change. S.H.Vs include ten human values in three value sets namely Individual, Collective and Mixed values. Individual values are focused by the Individual, Collective values promote society and Mixed values stand between these two interests. It is illustrated in the following figure:

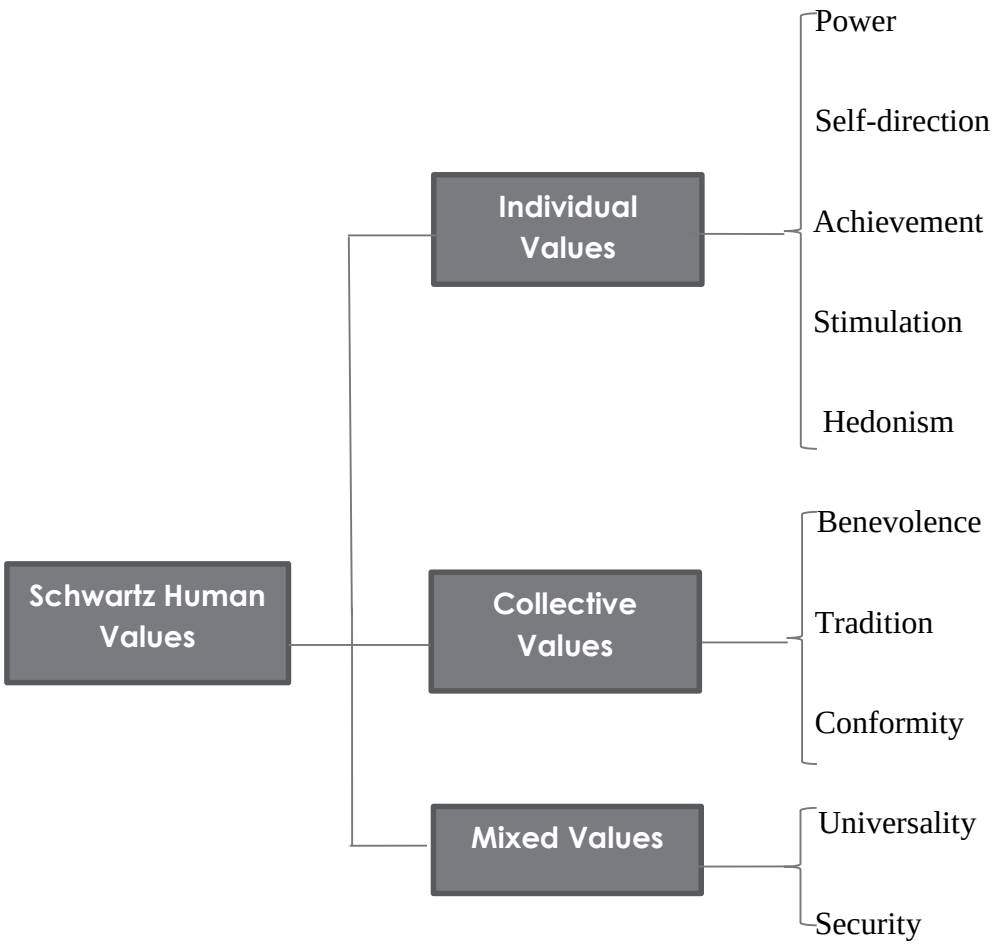

Figure 1.3 Schwartz Human Values (Schwartz, 1992)

Figure 1.3 presents Schwartz human value sets and the ten value types. Individual values consist of Power, Self-direction, Achievement, Stimulation and Hedonism. Collective values include Benevolence, Tradition and Conformity. And mixed values are made up of Universality and Security. Each socio-psychodrama session belongs to one of these value types and they are considered as research dependent variables.

e) College-age: Is the period of time referred by Erikson (1994) that individuals develop their identity before involving in any social and permanent commitments (18-24 years old).