The Spirals Trust

Annual Report

2004
The Spirals Trust

Mission Statement:
Enabling transformation for individuals in their contexts through providing creative, participative processes that deal with issues of identity and facilitate awareness, healing and change.

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The graphics used in the report were created for the Spirals Manual by Papama Lubelwana, Violet Booi, Nomathemba Tana, Engelina September, Daniwe Gongqa, Vukile Teyise, Linga Diko and Uyanda Tom – artists of the Egazini Project in Grahamstown.  
Our thanks for permission to use them in this report.
In my experience, often after an initial burst of energy in the founding and work of an organisation, there follows a period of searching and discernment – the necessary preludes to growth. Such has been the case, I believe, with the Spirals Trust during the past year. Much has happened. The new office space in the central business district of Grahamstown makes Spirals more available. Thami Matiwana was appointed as the Administrator of the office to carry the load of the daily work of maintaining the paperwork and greeting the flow of enquiries. Her gentle spirit and very helpful nature have enabled Theresa to employ her considerable gifts to conduct workshops, attend many meetings and to engage in the fundraising and networking that are essential to the continuation of the work of the Trust.

This year has seen an expansion of the involvement of Spirals in many areas of South African life. Workshops have been conducted for government, educational, business and religious organisations. The non-profit sector has benefited from Theresa’s participation and networking, as well as workshops to assist them with better operating skills and insights. As more is demanded from Spirals, the Trustees have undertaken a greater role. We are busy expanding the size of the Board to include more local members. We have made a concerted effort to make the Board as inclusive and representative as we can, and are committed to an ongoing process of finding members whose belief in Spirals, coupled with the expertise they bring to the table, can combine to allow for further, more challenging vision and opportunities.

As this period of discernment and growth progressed, the Board took the decision to initiate an internship programme. The internship workshops are intended to discover others who might be interested in the vision of Spirals, and possess the energy and intellect necessary to create and manage Spirals workshops in local areas. In due course, the interns will take their place alongside the Director, facilitating workshops and contributing to the unfolding of the Spirals vision. To take this step involves considerable risk. It will take money and energy to implement. But, it is precisely this challenge following last year’s triumph that leads us to recognise that the next step is growth…growth initiated by the Board and staff…..growth called forth by the demands of our society…..growth that is fired with infinite possibilities!

Faithfully yours,

Br. Timothy Jolley, OHC
... and from the staff

director

This is our second Annual Report, and with it comes a huge sense of achievement. The year has been a frenzy of different connections and processes, consolidating the growth and development of Spirals as a new venture and starting to see ways forward that will enable growth and development.

A highlight of the year was the Strategic Review, which laid the foundations for the internship programme to be piloted in March 2004. What excites me is the way we managed to integrate the creative, non-prescriptive and relationship-based values of Spirals in the design of the process. The implementation in the year ahead will be both challenging and interesting, I am sure!

This year’s Annual Report takes on a new focus – combining reporting on our activities with documenting and reflecting on issues and ideas that are emerging through our work. Feedback and ongoing dialogue with anybody who reads this report would be warmly welcomed!

administrator

Working for Spirals was the best thing that ever happened to me. To me it’s an honour to be part of this wonderful family, the family that is full of love and respect for others with the spirit of humanity. Spirals helped me in many ways in terms of learning and growth. Meeting different people and change their lives to me it’s a victory, resolving the unresolved issues inside peoples hearts and bringing a smile to a face that looked sad for long. And for that I believe that the future of this organisation is bright. And I’m committing myself in doing the best I can using my skills in making sure that the organisation is moving towards our mission and goals.
During the period under review, we conducted **workshops and discussion forums** with the following groups and organisations:

- Open workshop – St Benedict’s Retreat Centre, Johannesburg
- Anglican Priests in southern Gauteng – St Benedict’s Retreat Centre, Johannesburg
- Eastern Cape NGO Coalition Staff – East London
- Davies and Associates Optometrists staff workshops – Grahamstown
- Kat River Catchment Forum Landcare Rural Village Representatives – Balfour
- St Francis Hospice Staff – Port Elizabeth
- FAMSA Eastern Cape staff – Port Elizabeth
- Port Alfred High School staff – Port Alfred
- Feel A Sistah Spoken Word Collective – National Arts Festival, Grahamstown
- Members of the Makana community – Grahamstown
- uMariya uMama weThemba Retreat Centre – Grahamstown
- Rhodes University Drama Department – Grahamstown
- College of Transfiguration students - Grahamstown
- Institute for Water Research, Rhodes University – Grahamstown
- Diocesan School for Girls learners – Grahamstown
- Cotham School (Bristol, UK), Saint Andrew’s College and DSG learners - Grahamstown
- Pfizer Pharmaceutical representative and various HIV&AIDS practitioners in Grahamstown and Mdantsane
- Community representatives in Alicedale and Bathurst

**Networking activities** and other discussions took place with:

- Hilde Bakker, researcher from the Netherlands in Grahamstown
- Ikhwezi Women’s Support Group, Grahamstown
- Oatlands Preparatory School, Grahamstown
- Women’s Health Education and Training (WHEAT) Trust
- Southern African Association for Conflict Intervention
- Ikhala Trust, Port Elizabeth
- Black Sash, Grahamstown
- Uncedo Taxi Association, Grahamstown
- Port Alfred Hospital
♦ Settlers Hospital, Grahamstown
♦ Sunset Rotary Club, Grahamstown
♦ UBOM! Eastern Cape Drama Company, Grahamstown
♦ Treatment Action Campaign, Eastern Cape
♦ Egazini Project, Grahamstown
♦ Raphael’s AIDS Centre, Grahamstown

Our participation in Eastern Cape NGO Coalition was extensive, including:

♦ A regional consultation about ECNGOC’s relationship with the SA NGO Coalition
♦ A Scape Programme service providers briefing
♦ At the Makana Regional Biennial General meeting the Spirals Director was elected to Makana Regional committee
♦ At the Provincial Biennial General meeting the Spirals Director became Regional Convenor for Makana
♦ An orientation workshop for Provincial Executive Committee members
♦ Providing an administrative and co-ordinating base for the Makana region
♦ Organising a vigil in the Grahamstown Cathedral on the International Day for Eradication of Poverty
♦ Attended briefing meeting for International Human Rights Exchange at University of Fort Hare
♦ Attending the SANGOCO National Congress as part of ECNGOC delegation
♦ Attendance and support of IDASA capacity building processes to participate in provincial, district and local Intersectoral AIDS Councils
♦ Co-ordination and representation for a Community Based Planning training process with local Ward structures in Makana
♦ Calling and chairing quarterly Regional Executive Committee meetings
♦ Co-ordination of workshops to build and strengthen local NGO’s and levels of cooperation between them

Other events and activities in the last year were ......

the spirals manual

This was launched at the Spirals AGM held on 24 April 2003 at Faraway Farm. We are very proud of our first publication, and have received positive feedback from different parts of the world.
strategic review, september 2003

This was attended by Trustees, critical friends and staff and was facilitated by Dana Labe, a long-term friend of Spirals. The major outcomes were clarifying the mission statement, defining the nature and purpose of the three dimensions of Spirals’ work …

![Diagram showing Writing & Research, Short-term external workshops (with “outside” groups), Medium-term & internal workshops (processes that are more intensive and enable deeper incubation & reflection)]

… and outlining the structure for the internship programme, which began in March 2004.

moving office

With our networks growing and the need to be more available for people to visit our offices, we left the tranquillity of Faraway Farm at the beginning of February and moved to 109 High Street in Grahamstown. Our new offices are sunny, central and very comfortable.

batho pele

Extensive meetings and discussion were held during 2003 with Janet Buckland of the UBOM! Eastern Cape Drama Company and a representative of interim national task team addressing corruption in the Eastern Cape government. The intention was to link up with the national Batho Pele campaign, devising a theatre piece on corruption amongst government employees that fed into a workshop on the identity of public servants in a democracy. Unfortunately, funding and timing glitches led to this being postponed indefinitely.

visiting intern from usa

Barbara Seymour, a student at Connecticut College in the United States, approached Spirals about doing a 3-month internship with us during 2004. She started with Spirals on 16 February, with the brief of documenting and researching the issues relating to identity that emerged for her during her stay with us. This was a special and mutually exciting time - more about this in the next Annual Report.
some themes and issues that are emerging...

poverty and identity

With grateful thanks to Mokheche Kooma, a Spirals participant, for the dialogues that shaped this piece of writing

A reflection on the major themes emerging in Spirals workshops over the years makes for rich and diverse learning. But there are also themes that are powerful exactly because they are not clearly defined or articulated; they are assumed to be part of everyday life and consist of a normality of attrition.

One such theme is that of ongoing traumatic stress – the constantly unfolding shocks and stresses that have ripped individuals’ families’ and communities’ lives apart and have demanded massive energy to address and to survive. The detailed causes of these shocks and stresses need more reflection and analysis than is possible here, but there is no question that systematic violence which manifests in poverty is at root of many, many stories that are told in workshops.

It is this very poverty which is so often brushed aside in discussion, apparently either with the assumption that this is a reality that will not go away, or that when economic shifts come one day this will hopefully all disappear. There has been an “aha!” process for Spirals in recent months of recognising that we have explored many issues in our context, but have often overlooked the specific identities of poverty.

In the midst of local, national and international strategies and programmes to eradicate poverty dominating planning and policy formulation, it seems an important area to explore and understand more deeply.

If the economic and social programmes of our times are to be sustainable, then building houses, supplying electricity and tarring roads is only part of the solution: people are living there too. People whose insights and perspectives are often overlooked because they live with the imposed identity of “The Poor” (and are therefore always assumed to be “other”, i.e. different and difficult to connect with, to the person using that language), people whose productivity and voices are ignored in the frenzies of activity to address infrastructural issues and make political statements. Of course food security, shelter, education and safety are primary issues that have to be addressed. But unless there is a parallel process of healing from the traumas and imposed identities of poverty, truly sustainable development is not possible.
The ravages of crying oneself to sleep at night with hunger tearing at one’s stomach, the shame of going to school in threadbare clothing and being mocked or scolded, the emotional and spiritual erosion of being vulnerable to any small problem or disaster, the constantly reinforced sense that one is a “nothing” and cannot make anything of one’s life, the patterns of addiction and alcoholism that helped to obliterate the pain even for a little while – the imprints of these memories and experiences do not go away once there is food, clothing and opportunity. They are scars that make embracing social and economic development very difficult if they are not addressed.

The identity of poverty is often a mask that hides the magnificence of spirit that it takes to live with integrity in extremely challenging circumstances. Part of our work in Spirals is to honour and celebrate that magnificence, and to support people in embracing and owning emerging identities of passion and transformation as we work together towards the eradication of both marginalisation and poverty.

identity issues when living with aids

A Spirals participant who is living with AIDS agreed to talk about her experiences and the impact of the disease on her identity. She asked to remain anonymous.

The most important support is the family support … when you have to tell … it is very difficult when you have to tell them that you are HIV positive. In my case, I had my mother here. Unfortunately for myself I didn’t have … I was married and I didn’t have the support from my husband because the minute he heard that I was HIV positive he left me. And I had a little boy that I had to take care of but my mother was there for the boy as well. I mean, that made me feel that “Well, I’m still accepted, I’m still the same person.”

Acceptance was very difficult. I accepted the thing, but it was very, very difficult to me to stand the fact that I’m HIV positive. I won’t say it was easy.

It was like my inner self was telling me to be strong; that this was going to pass … I mean, it was a passing phase. I remember one time I was here at work and I was talking to myself because I got sick the whole time that I came back. And I saw this HIV thing … this being HIV positive as a challenge in the sense that I didn’t take it as a disease. And when you have a challenge you’ve got to fight the challenge. You have to face it.

Because sometimes you think that, when you are HIV positive people tend to leave you because of the … of the way its being shown … or, the way … um … I mean, HIV its all about sex and
people and sex and everything so that they think that you got this ... I don’t want to say it’s a problem, but it’s got everything to do with norms and values and everything. Like you are HIV positive and you’ve got the disease, and the disease comes up through sex, you know. So with that, I felt that my husband wasn’t honest enough. So sometimes you feel that, talking of being alone, you feel that you don’t belong to the good world, that is to the people who are HIV negative. You feel that you don’t belong there. You’ve got to create your own space and learn to live with the disease, because now it’s going to be difficult for you to associate yourself with HIV negative people.

I also found that it’s quite important to disclose, because disclosure is quite a healing process. It heals with time ... and it’s very, very important. I always go and ... I’m not scared to tell people that I am HIV positive. And that’s one thing I’m proud of. I am able to stand up for myself and tell the people. So, it heals – I’m really not scared any more. And I don’t feel alone.

Imagine, there was a time when the doctor said I have got 72 hours to live. I was using the drugs already, but I don’t think it was the drugs that helped me to be where I am today. But that was part of the process because I knew that there were drugs. But it was my strength; telling myself that I don’t want to die. I saw that talking to your inner self, it helps a lot.

Yes, being HIV positive changes you in so many ways – it does have an impact on your identity as well. Because at first you don’t feel like ... normal. Sometimes you feel like you want to do something and there’s this thing that’s telling you that no you can’t. For instance in getting into relationship or getting married. You tell yourself I will never get married, you’ll never have kids. That is, your identity has changed. If you are normal you are supposed to have kids but you just tell yourself I will never have kids. You’ll have to use condoms for the rest of your life if you are in a relationship, which is not normal. Normal people need to do a reproduction phase and you see yourself not necessarily as a failure, but there is that gap.

You will find out that somebody comes to you, tells you he wants to have a relationship with you and you know that you just cannot – you have to tell the guy about you’re HIV positive. It’s for him to decide if he wants to carry on with the relationship.

Ja, there has been anger. Especially to ... not to the society this time but you tend to be angry to the world. These questions like “Why me?” Those questions crop up, but you tend to tell yourself “If not you, whom does this HIV or this disease have to go to? To whom?” And sometimes you seem to be angry with God. There was one time in my life when I was very angry with him, I asked him questions. But again if you are very ... ja ... a person full of strength, you will
simply get the answers. Because I got the answers myself and I told myself one thing that I ... I mean, I take it as one of the lessons that I have to learn. So, I told myself that in life we have journeys that we have to travel. So, we’ve got our destinies, we’ve got our path to walk, we’ve got our history to tell ... so it was part of my history. I felt that I wasn’t angry any more, as I said, I tend to see it as a challenge for me as a journey or as a path to go. Because we all have these different journeys that we walk in life. So it was part of my history. And when I took it that way it was okay. “Oh well, this is part of my history, this is the journey that I have to go through.” Hence I have a story to tell today.

I’ve seen that Spirals would help me in so many ways other than with being an HIV positive person just being an issue. Because I find out that it’s a bit difficult in some spheres of my life where I feel I have to talk about it. So, I suppose I see Spirals as giving me an opportunity because Spirals did deal with your inner self, your individuality that is being you. And it captures more of my sense of life. Not necessarily with being HIV positive, but I’ve got some issues within myself as a person, I mean as me ... I’ve got some of the issues that Spirals touches or deals with like the roots ... the challenges ... It deals more with your life and with spirit – and touching into your spirit, it triggers up some of the issues that you have as human beings. So it helped me to touch that part of my life – not necessarily that I have deserted it, but it helps ... Spirals helps to bring out something in yourself. Because now you see we tend to concentrate more on this HIV thing, being HIV positive or something. But there are lots of some issues there that I had and I feel that this can help you a lot.

**what do we mean by issues of identity?**

Exploring issues of identity is a complex undertaking in any context. The history of South Africa makes the task in this context challenging, inevitably open to contradiction and an arena of constant shift and change.

Under apartheid legislation, South Africans were divided into ethnic categories which were upheld as the ideological basis for “separate development”. For over 30 years of Nationalist Party rule, social identities were imposed and enforced by the government of the day – building on the ideological and legislative foundations laid by their British colonial predecessors. In 1994, the country held its first non-racial, multi-party elections in which the African National Congress (ANC) came into power, on the strength of its promise to eradicate the divisions of apartheid and reconstruct South African society
socially and economically. However, the legacies of systematic and physically violent segmentation on the grounds of culture, race, historical background, language and religion have left South Africa a deeply fractured society – not least because of the racially determined class and economic divides that are the legacies we live with.

Many South Africans suffered enormously as a result of physical displacement from land, home, families, communities and other places of significance during this time and still live with the impacts of those events. In addition, there are multiple layers of complexity and challenge about living in a society of transition and emergence into a democratic, rights-based way of life where conflicting and conflictual racial, ethnic, gender, class, sexual, religious and national identities have shifted into a fluid, ‘rainbow nation’ philosophy in which multiplicity and dynamism are embraced. Social and legislative frameworks have shifted from asserting “group rights, ethnic sovereignty and primordial cultural connection” to building a nation based on “an ethos of universal human rights, of free, autonomous citizenship and individual entitlement.”

This shift in the ideological and operational frameworks of South African society feed directly into an important conceptual tension when it comes to issues of identity.

Essentialism would argue that there are certain clear characteristics which all members of a particular identity group share, and which do not alter across time – that it is possible to say there are true, fixed identities which individuals and groups can lay claim to. Under the apartheid regime, ethnic and racial identities were assumed to be essentialist and therefore provided justification for the elaborate systems of social engineering that took place through, for example, pass laws, forced removals and the establishment of Bantustans.

Non-essentialist understandings of identity would focus on difference, as well as the common or shared characteristics that make up a group’s identities. They would also consider how the meanings of characteristics and group identities have shifted and changed over time, and the ways in which individuals have made choices regarding their identities.

The work of Spirals understands identity to consist of constructed realities – both for individuals and groups. Essentialism could therefore be considered just one possible construct in the process of understanding identity.

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1 Zegeye, 2001 pp. 3, 4
2 Woodward, 1997 p.11
Individual identities are constructed within social, group and therefore dialogical, rather than fixed, contexts – a concept which is congruent with how African identity is constructed through ubuntu, a philosophy best captured by the saying “a person is a person through other persons.”

A constructionist understanding of identity emerges from the practices and narratives which shape the lives of those living in a context and particular place – because the minds of individuals emerge out of the collective socio-linguistic and linguistic realm in which they live. Conversely, the external social worlds of people, groups and relationships are also in a constant process of being constructed by the “inner” meaning made of contexts.

The precise degree to which each person’s internal and external processes shape their identity is impossible to determine, as is the degree to which their identity is shaped by a person’s identification with symbols and understanding of sameness and belonging, as opposed to difference or the apparent lack of an identity. This is partly because the very act of identification is more than a simple replication or copying of an identity – it is a complex psychological process of association, interpellation and internalisation which is taking place every moment of every person’s life. It is generally only brought to consciousness, or becomes an issue, when there is a tension or crisis of identity in some way. Each individual also has unique ways of understanding and positioning themselves in relation to their contexts, the groups to which they chose to belong, and those which they choose to reject or marginalise themselves from, and those they feel excluded from.

In the postmodern era, crises and tensions of identity have prompted new understandings of the ways in which identity is constantly in processes of both being and becoming – rather than something which is already somehow in place, transcending context, events, history and culture. Identities emerge from somewhere and have histories, although those histories themselves undergo constant processes of review and reconstruction. Identities belong primarily and simultaneously to the present and the future.

This raises constant tensions and possibilities for any individual, because their understanding of themselves is both unique and relational. Identity and process are both different and the same – giving rise to pluralities rather than dualities of meaning in which the self is both an archetype and transcends archetypes, is part of a

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3 Gergen, 1991  
4 Krog, 1998 p. 263 and Tutu, 1999  
5 Wetherell, 1996: pp. 5, 6  
6 Woodward, 2000  
7 Wetherell, 1996 p. 33  
8 Wetherell, 1996 p. 34 & p. 225
greater whole and the whole in itself. Each person is therefore constantly living in “potential space”—a space in which opposing concepts dynamically create, inform and negate each other in ever-changing relationships that are constantly moving towards integration, in the understanding that complete integration never happens.

This is a significant shift from understandings of identity of the recent past. Aspects of identity that were regarded as fixed and stable—and determining the centres of power from which personal and social scripts emerged—have lost some of their historical deterministic power. This decentering, fragmentation and pluralisation of power and oppression has given rise to a politics of difference in which historically marginalised identities have become a source of empowerment and resistance. An example of this in the South African context is the way in which the various social and political movements which made up the anti-apartheid struggle resisted the narratives of identity intrinsic to apartheid by undermining associations of whiteness with political superiority and non-whiteness with political inferiority. The 1994 democratic elections were a direct result of these individual and group acts.

They have continued to emerge and develop in the intervening ten years, with leaders of the struggle becoming international icons, traditional dress becoming a fashion item and historically marginalised cultures and art forms becoming highly sought after.

Acts of resistance are never simple, however—they do not involve a straightforward shift from one narrative or discourse of identity to another in the nature of binary opposites. Instead, resistance itself takes the form of pluralities and cleavages that reform individuals and social groupings from being sites of resistance to becoming discourses that themselves are resisted. Again, to contextualise this, the 1994 elections were a significant event, but did not erase historical or emerging discourses and dynamics of power, oppression and discourses of identity overnight. Foucault describes resistance to power as always and inevitably coming from “inside” power, meaning there is neither any simple escape route nor definitive end point to a process. Identity and change are processes of ongoing meaning-making both individually and collectively as necessary resistances and power relations unfold.

Inevitably, in emerging democratic South Africa, centres of power and discourses of identity are shifting, resulting in new resistances.

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9 Taute, 2000 p. 16
11 Zegeye, 2001 pp.3, 4
The implications of this are that structures of power, discrimination and oppression are themselves not simple. For example, rather than speak of racism or gender as singular terms, it would be more appropriate to speak of racisms and genders. And these can be seen as shifting and changing in response to the resistances that have emerged, as is the case in the unfolding of resistances to patriarchy through feminism.\(^{13}\) Identity can therefore be described as comprising an unravelling of relationships between structure and agency, in that each individual (and the groups of which they are part) is inevitably inscribed with and embodies unequal power relations, while at the same time opting for different, resistant, and at times conflicting, identities depending on the political, economic and ideological dynamics of their situation. From this perspective, essentialism and constructionism are "a couplet each of whose parts contains the seeds of the other", rather than binary opposites constantly at loggerheads with one another.\(^{14}\)

But this dynamic is further complexified by the paradoxical ways in which privileged and dominant groups have determined the realities of marginalised groups even as they are in the process of resisting and seeking new articulations of identity.\(^{15}\)

Kenneth Gergen describes the danger of identity politics,\(^{16}\) in its engagements with politics and power in shaping identity and social processes, as being one of trapping members of marginalised groupings in states of "grim bravado and stylised marginality" \(^{17}\) in which historical and traditional binary opposites of oppressor and victim become entrenched in the very act of trying to construct new ways of relating and reconceptualising self and other. He argues instead for a shift from identity politics to "relational politics", in which traditional rhetorics of antagonism and separation, and the resulting alienation, shift into rhetorics of relationship.\(^{18}\) The shift involves perceiving a relationship as "we", rather than "me" and "him/her/them", in which there is mutual relational responsibility rather than rhetorics of individual or group blame. He acknowledges the risk of rhetorics of incorporation and enforced unity, in which people are coerced into unities that are not consensual and deny power relations that undermine the very unity being sought. Instead, he argues for a "poetics of relationship" in which the complex networks of which each person’s identity is comprised are regarded as a resource and as an "appreciation for politics as the art of living together."\(^{19}\)

\(^{13}\) Bhavnani and Phoenix 1994; pp. 5,6
\(^{14}\) ibid. p. 9
\(^{15}\) Wong, 1994
\(^{16}\) Broadly, identity politics involves groups of people being held accountable for benefiting or accumulating power as a result of the oppression of others.
\(^{17}\) Gergen, 1999 p. 5
\(^{18}\) ibid. p.8
Spirals of dialogical identity constructs could therefore be described as having moved beyond issues of crisis and tension to debates about the creative possibilities and empowering choices these tensions and “potential spaces” create.

The subjectivity of identity construction could be understood as each person no longer looking at a picture of their lives from an objective distance, but rather being both the subject and shaper of the picture in which they always only have small glimpses rather than a full view. To use another metaphor, multiple roles are constantly unfolding in which people are simultaneously protagonist, antagonist and context of their own, and others’, dramas. The space of identity is a heterogeneous, folded, paradoxical and crumpled space in which a distinct singular position is not possible.

The keys to transformation in the arena of identity lie in the unfolding kaleidoscopes of past, present and future; and recognising that they are the dynamising patterns and rhythms of everyday life.

References

Tutu, Desmond (1999) No Future Without Forgiveness Cape Town: David Philip

20 Boal, 1995
21 Hetherington, 1998 p. 23
summary of financial statements

Income

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<td>Salaries and wages</td>
<td>273,786</td>
<td>114,618</td>
</tr>
<tr>
<td>Security</td>
<td>972</td>
<td>325</td>
</tr>
<tr>
<td>Staff training</td>
<td>3,824</td>
<td>500</td>
</tr>
<tr>
<td>Stationery</td>
<td>5,799</td>
<td>4,130</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>770</td>
<td>770</td>
</tr>
<tr>
<td>Telephone and fax</td>
<td>8,465</td>
<td>3,103</td>
</tr>
<tr>
<td>Transport</td>
<td>2152</td>
<td>150</td>
</tr>
<tr>
<td>Travel and accommodation</td>
<td>4,444</td>
<td>560</td>
</tr>
<tr>
<td>Workshop expenses</td>
<td>45,880</td>
<td>7,201</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>402,285</strong></td>
<td><strong>145,393</strong></td>
</tr>
</tbody>
</table>

**Balance as at 28 February 2004** 187,092

Donations received from:
- C.S. Mott Foundation,
- Joseph Rowntree Charitable Trust,
- Eastern Cape Development and Funding Forum

Our grateful thanks to all who have given money, resources, time, support and prayer to the work of Spirals.

*Book-keeper:* Petro Werth

*Auditors:* Brandt, Bowling & Co. – correspondent of Fisher, Hoffman PKF