the spirals trust
annual report 2005/6
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FROM THE CHAIRPERSON:

Shortly after the AGM last year, Spirals entered into a process that stimulated reflection and visioning that has set the tone for our work as well as a clarification of our life together as an organisation. We engaged Sarah Hugow to lead us through an external evaluation. Everyone was involved in the process... Trustees, staff, stakeholders and participants in Spirals programmes. Her report has helped us to recognise where we are, what we are doing and to challenge us to take some decisions in light of the founding vision of Spirals. It was a tremendous undertaking and an exciting time for all of us. We learned that we must be very clear about our conceptual framework...how we understand ourselves, our mission and vision for Spirals. Second, we were encouraged to establish guiding principles that reflect this framework.

To accomplish these tasks, the Trustees and staff met for three days. We worked with ideas on cards; we condensed and pooled these into like groups and distilled them further. The results, discussed later in this report, were remarkable. While remaining faithful to the founding vision of Spirals, we began to see that the reality of our mission has evolved. We clarified that Spirals work “facilitates creative dialogical processes” whereby individuals and groups can explore identities and values. The pivotal word is dialogical. There is no predicted or anticipated outcome. All voices and experiences have equal value. This approach means programmatic and incremental relationships rather than one-off workshops. Trust in relationships takes time to develop. Thus, we see that Spirals can have a catalytic impact on leaders who have ongoing contact with the people they serve. People in dialogue are better prepared to form communities, to make choices that are more free and conscious and to engage in real democratic social justice. The restatement of the Spirals vision reflects this experience.

As an example of our work this year, I call your attention to the Spirals Masculinities Programme report in this document. In conjunction with Jason Bantjes, a Masters student in the Department of Psychology at Rhodes University, Spirals helped to facilitate a group of men who volunteered to talk about themselves. The eventual report is revelatory and chilling! Increased demand and fresh vision require more energycreative energy. Developing relationships, building trust and sharing concrete realities are constant work. Trustees and staff are painfully aware of the need for funding to attract qualified staff to manage as well as to co-facilitate programmes. We hope that as you study this remarkable Annual Report, that you, too, will catch the vision of what more is possible as we commit ourselves daily to democratic social justice, personal integrity and freedom and a more peaceful society.

Faithfully yours,

Br. Timothy Jolley, OHC

FROM THE DIRECTOR:

It has often been said that an organisation is a living organism: always growing and developing, always clarifying and defining itself in relation to its context and always negotiating contextual influences in ways that will enable it to function effectively. I have learned the meaning of these ideas more deeply in the past year.

The first three years of the Trust’s life were ones of dynamic and exciting exploration, a time of taking risks, playing with possibilities and trying out different ways of working. This last year has been a time when things have needed to slow down a bit to enable a harnessing and refining of the energy that is available in more sustainable and meaningful ways.

The external evaluation process has necessitated a time of reflection and meaning making emerging out of the events of these pioneering years. We have seen that it’s not enough to be rushing around doing things, when the deeper levels of thought and conceptualisation are not yet thorough and rigorous enough. We have acknowledged both the uniqueness and the challenges of the cross-disciplinary way in which Spirals works. In working on the conceptual framework and guiding principles, we have also needed to clarify both what we do and what we don’t do. Out of this has emerged a desire to work “deep and narrow”, and in incremental ways, rather than too broadly and therefore superficially.

Facilitating and leading the organisational shifts emerging from this are the tasks that lie ahead. Our organisational structure and capacity need to grow - but that will need increased financial resources. How do we secure those resources when we do not easily slot into a sector or conventional paradigm, but rather see our role as facilitating dialogical weaving and linkages?

What has been affirmed beyond doubt is the value and significance of what the people of Spirals are working towards: an integration of understandings of developmental democracy beyond the physical and material through affirming the wisdom and capacity for agency that every member of a community, and every citizen of a country, has simply because they are living there. A functioning democracy demands that every citizen make conscious choices about their own lives and about the impact of their choices on their context. Our work is geared towards inviting the possibilities of this requirement in deeper ways.

I am proud to be part of a brave venture that works to make the usually invisible dimensions of transformation more present and more informed as it grows and develops in its understanding of the work it has set out to do in its environment. I am also honoured and touched by the courage and grace of those who have chosen to support this work.

Theresa Edlmann
FROM THE ADMINISTRATOR:

Looking at the activities that took place last year and this year it made me to realise how far have we travel and how deep did we dig in as an organisation. It has been a successful and interesting year for Spirals which is the result of commitment and the dedications from people involved. There was more to learn which is what excites me about my job. Spirals has grown enormously in terms of growth and development. The relationship and support that we have with different organisations locally, in the province and other provinces is wonderful.

Comments on evaluation forms from participants and letters from previous participants keeping in touch with us are very much encouraging and show that people are becoming aware of their environment and healed. This made me to realise how much difference we have made to people’s lives and I believe that for one seed that grows into the ground it makes a difference. If one person can change, the world can change. To friends and partners who supported us through our happy moments, quiet moments, difficult moments and painful moments thank you so much.

The journey continues

Thami Matiwana

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**OUR GRATEFUL THANKS TO**

- Petro Werth, our bookkeeper
- Jason Bantjes for his leadership of the Masculinities Programme
- Penny Ward of Muthengo Consulting for her ongoing supervision and mentoring of the Spirals Director
- Veronica Israel for her co-ordination of the Youth Empowerment Programme
- Stephen Buchanan and Sun Felt Pictures for their work on the video documentary productions
- Athiná Copteros, Corrine Knowles, Prof George Euvrard and Margaret Simango for the great teamwork in the Life Orientation training
- Sarah Hugow for her facilitation of the evaluation and conceptual framework processes
- Luke Pato, who has resigned as a Trustee. Thank you for your guidance and leadership since the Trust’s inception.

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**DEVELOPING AND DEEPENING SPIRALS’ WORK**

*External Evaluation*

Since the inception of the Trust in 2002 an external evaluation was planned for the third year of the organisation’s life. It was felt at the outset of the work that this was a sufficient time period to establish whether the organisation and the nature of the work were viable – and to critically reflect on the issues emerging from what had developed.

Sarah Hugow, previously Director of ECNGOC and now working at University of Fort Hare, was invited to conduct the evaluation – particularly because of her understanding of the NGO sector and her depth of experience in developmental work. During May, June and July 2005 Sarah reviewed a comprehensive range of documentation, conducted interviews with a number of stakeholders and facilitated dialogue sessions with Trustees, staff, past participants, funders and other partner organisations.

This process and her final report have formed the basis for a number of reflective and developmental initiatives within Spirals as the leadership of the organisation have taken on the task of working with the challenges and questions raised in the process.

*Conceptual Framework Consultation*

One of the key challenges emerging from the evaluation report was the need for Spirals to more coherently articulate the conceptual frameworks within which it places itself and its work.

With this in mind, Sarah was asked to bring her experience of the external evaluation to bear on facilitating a dialogue based process that wove the history of the organisation, insight of researchers and the experiences of Spirals participants together. This took place in November 2005 in Grahamstown.

The process consisted of deepening layers of developmental conversations, structured in the following way:

- Reflecting on issues of identity in South Africa:
  - Input by the Director on Spirals’ approach to identity.
  - Exploring identity related theoretical frameworks – Thabisi Hoeane (Rhodes Political Studies Department), Jeff Yen (Rhodes Psychology Department)

Inputs from people who had been part of different Spirals processes:

- Interns
College of Transfiguration participants
- Life Orientation training participants
- A facilitated plenary session that focused on meaning-making in terms of what had emerged

**Developing and Planning in 2006**
The themes and issues emerging from the Conceptual Framework Consultation provided the platform for a planning process involving staff, Trustees and partner organisations which took place in February 2006. This process resulted in an increasingly coherent collective articulation of the context in which Spirals works, what it aims to do, and how it goes about it.

The following are what has been drafted so far:

- **Spirals’ Conceptual Framework**
The identities of individuals, groups and communities are constructed through complex and dynamic interactions and unfolding processes – and are therefore constantly shifting and changing.

The Spirals Trust understands its work as being to raise consciousness and awareness about issues of identity through facilitating social, spiritual and psychological healing aimed at strengthening voice and agency which lead to social transformation and justice.

The work of Spirals uses appreciative approaches and is primarily directed toward contexts where there is or has been marginalisation, oppression and voicelessness resulting in ongoing trauma and the construction of victim identities.

- **Mission**
Spirals facilitates creative dialogical processes with individuals, organisations and communities that explore individual and group identities and values.

- **Vision**
Communities of people making conscious choices that enable personal transformation and democratic social justice.

- **Guiding Principles**
- Our work has a relationship / personalised focus
- We aim to facilitate the restoration of identities violated by oppressive systems in society
- Value is placed on people rather than systems; our work is people-centred
- We acknowledge and ensure human rights for all

In addition, more medium to long-term planning and tighter monitoring and evaluation systems have been put in place as we continue to respond to the issues emerging from the evaluation process from 2005.

**CDRA Learning Event**
The work and writings of the CDRA Centre for Developmental Practice have significantly influenced the work and development of Spirals. The discussion that took place at their Biennial Learning Event in McGregor during March 2005, which the Spirals Director was fortunate to attend, provided a very useful opportunity for reflection on what we are doing through Spirals. Their approaches to development have also helped to provide language to articulate what we are trying to achieve through what we do in the Eastern Cape.
PROGRAMME RELATED ACTIVITIES

Internship Programme
The internship entered its final planned phase during the period under review, i.e. the intensive input-orientated workshops came to a close and the interns spent time on their own planning material that they could use as a team and in their own individual work.

A closure and reflection session was held on 23 June 2005 at which it was agreed that interns would assume responsibility for implementing what they had learned from the process, and would contact Spirals if they wanted to co-facilitate processes together with Spirals staff. In return, Spirals would invite interns to participate in and co-facilitate processes as and when they were needed.

Since the June meeting, the following developments and processes have taken place:

- Wela Zozo has incorporated Spirals methodologies and approaches into the youth work she facilitates for PCRD, especially in the Ndlambe municipality.
- Moira Boshoff has used the methodologies and skills she acquired in her work with AIDS CBO’s and church leadership in Catholic structures. She facilitated sessions in December 2005 and January 2006 as part of the Life Orientation training of which Spirals has been a part, and assisted Spirals in setting up a public presentation in Grahamstown on the use of the Reconciliation Labyrinth as a tool for building new identities and relationships in South Africa in March 2006.
- Thami Matiwana has decided not to pursue a career path as facilitator in Spirals, but to integrate her learnings into her current role as Spirals Administrator.
- Valerie Dietrich incorporated Spirals approaches and methodologies into her work in Capacity Building for Ikhala Trust grantees. Due to Ikhala’s decision to stay with grant-making rather than funding capacity building, the planned support programme for grantees has been put on hold as other funding sources are sought for this programme. Valerie’s role in this will need to be clarified as this process unfolds.

The interns were invited to the Spirals Conceptual Framework process in November 2005 to give input. There is ongoing contact between the interns and the Spirals office, and it will be interesting to see where these relationships go in the future.

- Number of participants: 4

Advanced Certificate in Education: Life Orientation
This programme was one of the highlights of the period under review. Spirals was contracted by Rhodes University to co-design the curriculum and co-facilitate the Advanced Certificate in Education (ACE) in Life Orientation (LO) set up by the Eastern Cape government to prepare for the introduction in 2006 of the new FET phase for Grades 10-12 in all South African schools.

Students from Qumbu, Mt Frere, King Williams Town, Grahamstown and Peddie in the Eastern Cape were registered with Rhodes, with 148 students participating in the 2005 year (the second for the course). The two focus areas for the second year of the course were Citizenship and Recreation & Physical Well-being. Substantial aspects of the coursework curriculum were based on material from the Spirals manual and other materials developed by Spirals. Students submitted an assignment for each course and wrote an examination on 21 February 2005. An indication of the effectiveness of the course is that 139 students will be graduating with an ACE at the Rhodes Graduation ceremony in April 2006.

Field visits with clusters of students that reflect on implementation of the curriculum and provide support in the face of significant challenges will be carried out during 2006. A comprehensive report on the course is in the process of being written up, a copy of which will posted on the Spirals web page during 2006.

- Number of participants: 148

Youth Empowerment Programme
The Youth Empowerment Programme (YEP) was an initiative of the Makana Region of the Eastern Cape NGO Coalition (ECNGOC) to support and strengthen local government within the Grahamstown area.

It followed on from the Community Based Planning process, facilitated in 2004 by Khanya with various Wards in the Makana Municipality under the auspices of Scape. Having identified the need to support young people working in local government, five NGO’s from the Region (viz. Umthathi Project, FAMSA, DAKAWA, President’s Award and Spirals) together with a local development consultancy, Project People, co-facilitated a leadership, development and identity programme that explored issues of identity for young people involved in local government.

The participants were identified by their local Councillors as a result of their involvement in Ward-based development activities in their areas. The programme was run in close partnership with local municipal officials, who assisted us in providing venues, catering and liaison with the relevant Councillors.

Various workshops were run in early 2005, with the Certificate Celebration being held in the Municipal Council Chamber, with representatives of all sectors involved attending. The...
participants have continued to take the lead in local development initiatives in their Wards and encouraging the involvement of other young people in activities. The Makana Region of ECNGOC is working with the ECNGOC provincial office in accessing funding to expand this programme during 2006, and hope to invite participants from the 2005 programme to be co-facilitators in the process.

- Number of participants: 8

College of Transfiguration
The programme at the College of Transfiguration has expanded in the period under review, with all registered students participating in the 2005 Spirals programme. In addition, a very successful follow-up process for past students who had been Spirals participants was held in November 2005. Participants travelled from Zimbabwe, Johannesburg, George, Mthatha, Kokstad and towns around Grahamstown to be there. It was a very valuable process, and a useful indicator of the impact of Spirals in participants’ own lives as well as their contexts.

January 2006 marked another new development: both staff and students at the College attended a joint Spirals-facilitated session to discuss the values and principles that would inform the way the community worked together for the year – particularly around tribal, racial and gender based conflicts. This was a new initiative and has precipitated the establishment of a committee of staff and students to develop frameworks for conflict handling within the institution.

The 2006 programme will again include all current students, and a second follow-up workshop is planned for November 2006.

- Number of participants: 109

Leaders in Rhodes University Residences
Building on the success of the programme run at the beginning of 2005, a series of workshops were run with residence leaders at Rhodes University between October 2005 and February 2006 to facilitate awareness and integration of diversity issues into the way residences are run. Discussions have been held with the Vice-Principal about sustaining and expanding this programme – these will be taken forward in April 2006.

- Number of participants: 300

Masculinities Programme
A particularly valuable aspect of this year’s programme has been the group work and research into masculinities and identity conducted by Jason Bantjes. Jason is a Psychology Masters student at Rhodes University who has done various programmes of work around masculinities and identity.

After a consultation process with staff and students at the College of Transfiguration, a small group of men agreed to participate in a six-week programme of dialogue-based reflections on their own identity related journeys as men. This was written up as part of Jason’s research for his course with supervision from the Rhodes Psychology Department and the Spirals Director (an excerpt from this research can be found later in this report). The group work process also complemented the full Spirals Programme at the College for participants.

It was decided not to repeat the process at the College during 2006, but to try out a different programme. A group of Makana based men artists and performers have agreed to work on a programme with Jason, under the auspices of Spirals, that will culminate in their work being presented at the National Arts Festival held in Grahamstown during July 2006.

- Number of participants: 3

HIV&AIDS related CBO’s
Three workshops were facilitated with the Uitenhage-based CBO ILDA (Interchurch Local Development Agency) to provide care-givers with space to reflect on their role and identity in addressing HIV&AIDS in their contexts.

After some reflection it was felt that one-off processes such as this are not sustainable or as productive as intended. They need to be integrated into an ongoing comprehensive AIDS CBO programme. Spirals has worked with a number of partners during the period under review to conceptualise such a programme.
A presentation of our plans was made at the Ikhala Grantees’ conference in November 2005, with very positive feedback from CBO’s keen to participate in this. Funding is currently being sought for this more integrated and programmatic way of working around the themes of AIDS and identity with grassroots organisations. Partnerships are being established with the Eastern Cape AIDS Council, CADRE and other role-players with the aim of deepening and sustaining the programme.

- **Number of participants: 30**

**Rhodes Drama Department**

This was a one-off session with third-year Educational Drama and Theatre students at Rhodes University on creative facilitation skills.

- **Number of participants: 5**

**Video Documentaries**

Following on from the success of the video documentary produced early in 2005 on Trauma, AIDS and Poverty, Spirals was asked to produce two video productions for partner organisations:

For Ikhala Trust – “The Scape Challenge Fund: Capacity for What?”

This was a reflection on the issues emerging from capacity building programmes funded by Ikhala under the auspices of Scape. The film crew visited projects in Grahamstown, Alice, Cathcart, Butterworth, Uitenhage, Jansenville and Port Elizabeth during March 2005 and then captured aspects of a closing conference at which development practitioners and funding recipients reflected on issues arising from the programme. Production was completed during April 2005.

For ECNGOC – “The Beat Goes On...

ECNGOC 10th Anniversary Documentary”

The NGO Coalition asked Spirals to produce a video tracing the stories of the ten years of its work to be premiered at the Biennial General Meeting in October 2005. This time filming was done in Lusikisiki, Kokstad, East London, Queenstown and Grahamstown, with the production process completed during September 2005.

While the feedback from these projects has been positive, we have had to critically reflect on why Spirals undertook to do this work and how it has benefited the organisation. While there have been many benefits, we have realised that it is not consistent with our guiding principles to produce one-off videos for other organisations. We rather need to integrate video technology into the dialogical approaches we use in our programmatic work. This will be explored further once funding for the AIDS CBO Programme has been secured.

**Kat River Catchment Forum**

Spirals staff members have continued to support development initiatives amongst the rural villages in this area.

**EASTERN CAPE NGO COALITION**

As has been described already in this report, Spirals has continued to be a committed and involved member of the ECNGOC. In addition to the activities described above, we have also been involved in the following developments and activities:

- The Spirals Director was asked to represent the ECNGOC on the Provincial Anti-Corruption Forum, housed within the Eastern Cape Premier’s Office. She therefore resigned as the Convenor of the Makana Region and as member of the Provincial Executive Committee in order to take on this new role. She has continued to be a member of the Makana Regional Executive Committee, however.
- The Director continues to be a member of and chair the Eastern Cape Human Rights Working Group, co-ordinated by the Public Servants’ Accountability Monitor (PSAM). As part of this, Spirals assisted with the revision, publication and distribution of the “Know Your Rights” booklet with input and assistance from IDASA.

**OTHER NETWORKING**

Spirals continues to enjoy a warm and growing network of friends and partners. During the period under review, we have participated in the following events:

- We are regularly asked to attend partners’ AGM’s and various other meetings.
- Staff members are also regularly asked to give interviews and provide other material for researchers both nationally and internationally.
- The Makana municipality invites Spirals to send a representative to public meetings and other events. A highlight was when the Director was asked to speak at the Ward Committee Award Function at Makana Municipality on 18 November 2005.
- Themba Lesizwe, the national network for trauma service providers is a highly valued partner. The Spirals staff attended a strategic planning event in East London in October 2005 and are involved in supporting the establishment of a Cacadu district municipal structure.
- The Africa Groups of Sweden (AGS) and Spirals have a growing relationship. The Spirals Administrator attended an HIV&AIDS and Gender Workshop.
The Fairy Godmother in Shrek 2, albeit unwittingly, poses a profound question when she plaintively sings, “Where have all the good men gone and where are all the gods?” History is cluttered with examples of brave, heroic, god-like men who helped build civilisation and advance society. In days gone by men’s inherent passion, questioning, sense of adventure, strength and action-orientation served them (and society) well. History provides numerous examples, in the form of men such as Jesus, Ghandi, Martin Luther King and Buddha, who exhibit both compassion and concern for others alongside strength and courage. In the past masculinity was synonymous with bravery, heroic acts, breaking new ground, protecting and providing. The picture, however, seems to be changing. There is a contemporary view that the phallus is dead, that good men are absent from society, that a future without men is not entirely without merit, that androgyny is the way forward (Sykes, 2003) and that men, far from serving society, are unreliable, reckless, lawless and dangerous (Clare, 2000).

While many men are undoubtedly well-functioning and some even heroic, there are many contemporary men who are not. The poor status of men’s health, the high incidence of antisocial and lawless behaviour among men, the emotional illiteracy of men, and their inability to maintain intimate relationships is offered as evidence that many contemporary men are in real trouble.
The poor status of men’s health

Reports from Australia indicate that men have higher mortality rates than women, that they suffer from more serious and chronic illnesses than women and that they have higher death rates than women for all major diseases (Woods, 2003). The picture does not appear to be that different for American men. With the exception of Alzheimer’s disease, all 15 of America’s most common diseases claim the lives of more men than women (Cowley, 2003).

It would seem that men have never lived as long as women but the male-female longevity gap has expanded from just one year in the 1920s to five years today (Cowley, 2003). Not only are men more prone than women to being the fatal victims of disease but they are also at greater risk of being murdered and killed in accidents. This claim is supported by reports that American men are twice as likely as women to die in accidents and homicides (Cowley, 2003). It is not only in developed countries that the status of men’s health is comparatively poorer than that of women. The results of the South African Demographic and Health Survey (1998) indicate that there are also significant differences in injury rates between men and women in this country. In 1998 the incidence of intentional injuries in men was 381 per 100 000 while for women in the same period it was 175 per 100 000. The incidence of unintentional injury for men in 1998 was 1 373 per 100 000 while for women it was 631 per 100 000. These statistics suggest that South African men are 2.2 times more likely than women to need medical attention as a result of intentional injuries and 2.1 times as likely as women to incur unintentional injuries.

Barker (in Cleaver 2002) cites studies that show that in Latin America and the Caribbean, the health burden of men is 26% higher than it is for women. In sub-Saharan Africa, boys, by virtue of their gendered positions, are at greater risk than girls of contracting schistosomiasis (Michelson in Cleaver, 2002).

In South Asia, men, by virtue of the gendered work environment, are at greater risk for exposure to poisonous pesticides (Jackson in Cleaver, 2002). The belief that one’s masculinity is linked to one’s virility, has lead to reports that men may also be at greater risk of contracting HIV and other sexually transmitted infections (Cleaver, 2002).

It has been suggested that attitudes and beliefs about masculinity give rise to certain behaviours (for example, risk-taking and the reluctance to ask for help) that are inherently male and which contribute to an increased risk of injury and disease (Gernov, 1998; Gribich, 1996). Contemporary beliefs about masculinity and gender roles appear to compromise men's health in two significant ways. Firstly, hegemonic masculinity equates being manly with adopting a range of hazardous behaviours like taking part in violent and aggressive acts; indulging in risk taking behaviours; using alcohol, cigarettes and drugs; and the pursuit of multiple sexual partners. Secondly, hegemonic masculinity simultaneously encourages men

Suicide among men

Evidence suggests that men are at greater risk than women of committing suicide. During 1994, in New South Wales, 82% of individuals who died as a result of suicides or self-inflicted injuries were males (Woods, 2002). Writers in Australia are now suggesting that male gender should be considered a risk factor in suicide assessment. Statistics reported in the USA indicate that American men are 4 to 6 times more likely to kill themselves than women (Miller, 2003). Statistics released by Statistics South Africa and the Department of Health confirm that this trend is not dissimilar in South Africa (South African Demographic and Health Survey, 1998).

Provisional results from the ongoing study by the Violence and Injury Mortality Surveillance Initiative, conducted in a sampling of mortuaries in five South African Provinces, and data from the preliminary National Non-natural Mortality Surveillance System (NMSS) indicate that in 1999, 79.2% of suicides in South Africa were male (Statistical Notes, 2000).

Psychopathology in men

An article entitled, The Weaker Sex (Sunday Times, April 6th, 2003), reports that disorders such as autism, dyslexia, dyspraxia and Attention Deficit Hyperactivity Disorders are predominantly male phenomena (Anthony, 2003). When it comes to the incidence of anxiety disorders, men once again seem to be leading the pack. Professor Dan Stein, Director of the Medical Research Council Unit on Anxiety Disorders at the University of Stellenbosch, is quoted in the Sunday Times, 6th April 2003, as saying that in several studies of the onset of Obsessive Compulsive Disorders in childhood and early adolescence, the number of boys diagnosed with this anxiety disorder outweighs the number of girls.

Substance use and other addictive disorders also appear to be more prevalent in men. Clare (2000) reports that illicit drug use, alcohol misuse, gambling and substance abuse disorders are all overwhelmingly male phenomena. The incidence of alcohol abuse in males is reported to be 10% while being only 5% in females (Kaplan & Sadock, 2001). In the same vein, the incidence of alcohol dependence in men is 10% while being between 3% and 5% in women
This trend is confirmed in South Africa by statistics reported in the South African Demographic and Health Survey (1998). According to this survey 28% of South African males 15 years and older are dependent on alcohol compared to only 10% of females aged 15 and older. South African men's more frequent use of other harmful substances is also suggested by the South African Demographic and Health Survey (1998) report that 42% of South African men smoke compared to 11% of South African women.

### Antisocial behaviour as a male phenomenon

Throughout the developed and developing world, antisocial behaviour is essentially male. Men are predominantly responsible for violence and the sexual abuse of children (Clare, 2000). In America, men make up 94% of the prison inmate population (Cowley, 2003). “The courts and prisons bulge with men. When it comes to aggression, delinquent behaviour, risk taking and social mayhem, men win gold.” (Clare, 2000, p 3).

The picture in South Africa is similar with 97.5% of the prison population consisting of male inmates. By contrast female prisoners are a small minority, making up only 2.5% of the total prison population in South Africa (Oppler, 1998).

The high incidence of rape in South Africa is also indicative of men’s capacity for antisocial behaviour. In 1994, the incidence of rape in South Africa was reported to be 149.5 per 100 000. It is believed that these figures understate the actual incidence of rape since in the same year, police estimated that reported rapes constituted only 2.8% of all rapes (Levi, 2004).

The incidence of rape in South Africa has not declined since the early 1990s. According to South African Police Services statistics, 51 249 rapes were reported to the police in 1999. Rape Crisis South Africa believes that in reality the figure is 20 times higher which means that there are 1 086 200 rapes per year in South Africa, which is 2 976 rapes per day, or one rape every 23 seconds (Rape Crisis, 2001). If these estimates are true then the incidence of rape in South Africa is the highest for any country in the world that collects statistics of violence against women (Levi, 2004). Among the explanations for the high incidence of rape in South Africa are the fact that we live in a male dominated, patriarchal society and that men equate their position in society with one of power and authority (Robertson, 2004).

Although there are no definitive statistics, estimates suggest that one in four women in South Africa are the victims of domestic violence at the hands of men. Other estimates range from one in three to one in five (Levi, 2004). One reason that it is so difficult to obtain accurate figures on domestic violence in South Africa is that traditional gender roles dictate that it would be disloyal for a woman to report her husband to the police.

### Men in the work place

A report in The Economist (28th September, 1996) entitled, What is the matter with men? indicates that in all the developing countries of the world the number of unemployed men is steadily increasing. This report also claims that the fastest growing employment opportunities are all in female dominated sectors of the economy but the five sectors declining fastest are male dominated. This trend is supported by statistics which indicate that in the USA the service sector, where women make up 60% of the employees, has increased by 200% since the 1970s while the manufacturing sector, where men hold 70% of the jobs, has decreased in size by 14% (Conlin, 2003). In Germany, between 1991 and 1995, twice as many men as women joined the ranks of the unemployed (Clare, 2000). In the same period women gained 210 000 jobs while men lost 400 000 (Clare, 2000).

In spite of the decline in employment opportunities in traditionally “male” careers, men still show a reluctance to do “women’s work”: their beliefs about the role of men and what constitutes men’s work seems to put them at risk for becoming unemployed. Traditionally men have embarked on voyages of discovery, built empires, waged wars, made laws, built railroads and dug mine shafts. Now they are being required to listen, collaborate, negotiate, express their emotions, communicate and manipulate data – skills that do not appear to come naturally to many men. The sexual revolution in the work place would seem to have left men disempowered in comparison to the position of prominence that was once theirs by virtue of their genetic endowment of physical strength.

### Men and relationships

Evidence suggests that many men are unable to form and maintain intimate relationships, have a fear of intimacy, are poor at expressing emotions, and have a propensity towards angry and/or violent outbursts (Horne & Kiselica, 1999). Their strong desire to maintain control and avoid showing signs of weakness and vulnerability lead men to hide their emotions and adopt an attitude of “I don’t want to talk about it” (Real, 1997) which has a negative effect on their ability to sustain healthy relationships.
Male academic under-achievement

Boys, more so than girls, are prone to learning, attention and behavioural difficulties that impede their ability to make academic progress. West (2002) points out that compared with girls, boys in Australia are: nine times more likely to be diagnosed with Attention Deficits and Attention Deficit Hyperactivity Disorders; three times more likely to be diagnosed with a Learning Disorder as a result of reading difficulties; five times more likely to have Developmental Language Delay Disorders; and four times more likely to display symptoms of a Conduct Disorder or Oppositional Defiant Disorder. In addition, reports from the USA, UK and Australia indicate that boys are showing more signs of school resistance, have higher school drop-out rates, achieve lower academic results and have higher failure rates than girls.

Boys’ poor academic achievements are not confined to schools. While traditionally, universities were male dominated, this no longer seems to be the case. In an article entitled, The New Gender Gap (Conlin, 2003) it is reported that women are outnumbering men at American universities, are earning 57% of all BA degrees, and 58% of all Master’s degrees. The US Education Department has predicted that in the USA by the year 2010, 142 women will earn BA degrees for every 100 men. The female-to-male ratio is 60-40 at the University of North Carolina, Boston University and New York University. It has been reported that some universities in the USA have had to adopt affirmative action programmes for boys in order to maintain their gender ratios at 50-50 (Conlin, 2003). In Europe the trend is not dissimilar. In the EU, 20% more women are graduating than men (Clare, 2000).

The Human Sciences Research Council reports that there are distinct gender differences in University enrolment and graduation rates in South Africa. Table 4.1 summarises university graduation rates in 2000 by CESM (Classification of Educational Study Matter) group and gender. The data in this table indicates clearly that not only are more South African women enrolled at universities than men but that more South African women are being awarded degrees. This trend is consistent across English and Afrikaans universities as well as across previously historically disadvantaged universities.

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Table 2.1: University graduations by CESM (Classification of Educational Study Matter) group and gender, 2000

Source: Department of Education (DoE) HEMS database 2000

Men and the spread of HIV

In Africa the spread of HIV is a heterosexual and a homosexual phenomenon that puts all sexually active adults at risk of infection. Within this context, the role of men in the spread of the disease has been highlighted. Targeting of men as being primarily responsible for the spread of HIV has lead some commentators to conclude that, “Without men there would be no AIDS epidemic.” (Foreman in Cleaver, 2002, p 209). These sentiments are echoed in the statement by a male official of UNAIDS that, “The HIV epidemic is driven by men.” (quoted in Cleaver, 2002, p 211). It thus appears that the transmission of HIV in Africa has become gendered and the dominant form of masculinity is in no small part responsible for the pandemic.

Are men really worse off than women?

The evidence would seem to suggest that masculinity is in a state of crisis and that perhaps men and women (at least in many developed countries) have traded positions of fortune in the past 100 years. Not only are men in the masculinity discourse portrayed as being on the receiving end of hardship, but men are also being blamed for the role they play in initiating social mayhem. Men are thus being assigned the dual role of victim and perpetrator while it is being said that the hegemonic form of masculinity is failing to serve men or their society. It is noteworthy that in spite of this apparent crisis in masculinity, there are still many well-functioning men in our society. It is still men who appear to occupy many of the positions of power and influence in commerce, industry and world politics. It is notable that 90% of the world’s billionaires are men, men still dominate the highest paid jobs in America, and men occupy 71% of the places in MBA programmes in the USA (Conlin, 2003). Given the many examples of high functioning, healthy men in society, it is hard to believe that all men are in trouble and that there is an all-inclusive crisis in masculinity.

In discussing the status of men, one cannot ignore that it is women who make up approximately 70% of the 1.3 billion poor people in the world (Cleaver, 2002). In economic terms, men are privileged by comparison with women. Men enjoy higher wages than women, have higher labour force participation rates and benefit form the unequal structure of control and ownership of property (Cleaver, 2002). In comparison with women, men enjoy a greater degree of control over their bodies and benefit from sexual privileges. Women’s vulnerability to sexually transmitted infections (especially HIV) as a result of gendered power relationships and women’s inability to negotiate safe sex, is well established (Cleaver, 2002). Consequently women now make up more than half of the 36.1 million adults infected with HIV world-wide (Bhatracharjee in Cleaver, 2002).

It is also not as if women are without their share of social and psychological problems. The high incidence of depression among women, the fact that they are overwhelmingly the victims of rape, and their tendency to starve themselves into perfection are well documented. While...
issues emerging

the issues facing women might not be as newsworthy as young men killing each other and themselves, they are not less of a crisis. Women as the victims of violence is also an issue that cannot be ignored. Violence against women takes many different forms, “emotional, physical, sexual abuse, incest, dating and courtship violence, rape, forced early marriage, domestic violence and economic exploitation, including child pornography and commercial sexual exploitation.” (Cleaver, 2002, p 171). It is estimated that in most countries, between 25% and 50% of women have been physically assaulted at least once by an intimate partner (Warrior in Cleaver, 2002).

Given the problems that women continue to face, it is not easy to frame all men as victims. Nor is it conceivable that all men occupy a weaker position than women, as some writers would have us believe. Nonetheless it seems difficult to deny that some men in our society are in real trouble and that society suffers as a result of the actions of some men.

The origins of masculine behaviour

Reviewing the crisis in masculinity literature raises questions about the nature and origin of masculinity and the derivation of male gender roles. Modern psychological theorists have speculated since the time of Freud about the psychological origins of masculinity. As such there are no shortage of psychological theoretical frameworks from which to understand and study masculinity and gender roles. One way to understand masculine gender roles is to describe them in terms of schemata, attitudes and beliefs which individuals acquire through the process of learning. Schemata, beliefs and attitudes guide the way men express their inherent masculinity. Such an approach does not deny that gender is rooted in evolutionary, genetic, biochemical and neurological factors but it does acknowledge that cognitive factors such as men’s understanding of what it means to be a man and their beliefs about masculinity, play an integral role in influencing, regulating and determining male behaviour. These understandings, beliefs and attitudes are acquired in the process of socialisation, education, traditional and cultural practices, experiences, and initiation rituals.

The role of cognitive factors, such as schemata and beliefs, in influencing perception, decision-making and behaviour has been well established (Eysenck & Keane, 2000; Sternberg, 1999). It thus seems reasonable to conclude that schemata for concepts such as masculinity, toughness, strength and gender-roles contribute to the way men perceive the world and interact with it, and hence give rise to their maleness and the behaviours which put them at increased risk of poor health. There is theoretical support for the idea that male behaviour patterns can be ascribed to cognitive factors. The notion that a man’s behaviour is influenced by cognition is supported by the cognitive theory of emotional expression (Eysenck & Keane, 2000; Sroufe 1996); the cognitive social theory of gender-role formation (Eysenck & Keane, 2000; Louw, 1991; Schank, 1972; Sternberg, 1999); and the psychology of beliefs (Bar-Tal, 2000; Shbein & Ajzen, 1975).

Reflections on the Spirals Masculinities Programme

If one accepts that there is a crisis in masculinity and that this crisis stems in part from rigid beliefs that exist about masculinity, then it follows that community psychologists have a role to play in this arena. More specifically community psychologists have a role to play in helping men and society to successfully dissolve this crisis in masculinity by challenging common and shared beliefs about masculinity and male gender roles, confronting hegemonic notions of masculinity, and re-conceptualising masculine identity. The Spirals Masculinities Programme is one example of how community psychologist might work in this arena with groups of men helping them to examine the beliefs they hold about masculinity.

This project has taught me much about community psychology and the role of psychologists in engaging with socio-cultural issues. I have come to understand that being a responsible contemporary South African psychologist entails far more than studying psychopathology and learning how to use psychotherapy ethically to bring symptom relief to individuals by working with their intra-psychic forces. I have come to see that psychologists have an important role to play in tackling social, cultural and political issues and using their psychological knowledge and skills to work with communities to bring about social transformation. I am awaking to the idea that community psychology is more than giving away psychological services to economically disadvantaged individuals and that there are many ways a psychologist can work at a community level.

I have come to question the fallacy of neutrality and realise that psychologists have a moral imperative to take on the work of social transformation. What has struck me most while working on the project is that what defines a community psychologist is not so much where they work as how they work; how they conceptualise the locus of pathology and the goals they set. It would seem that in contrast to traditional psychologists, community psychologists see pathology as located in the structure of society and consequently they view their role as working with groups of individuals or at a community level to bring about social restructuring, policy reforms and / or political transition.

In looking back and critically reflecting on the design and implementation of The Spirals Masculinities Programme I realise the value of working with community organisations, like
The Spirals Trust, when initiating community psychology projects. I also acknowledge that it would seem to be difficult to recruit participants for a project that explores issues pertaining to masculinity. I am not entirely sure that I understand the reasons for this but it may be partly a result of the fact that many individuals may not understand the need for work in this area, and may not understand the process of group psychotherapy and how it might lead to social transformation. Another possible explanation for resistance to the programme is that focusing on masculine identity is threatening to some men (and perhaps even some women) and as such there is a lack of willingness to engage with projects of this sort.

In future when work of this nature is undertaken it may be best to spend more time explaining the programme before inviting participants to take part or alternatively incorporating this programme into a large programme which explores many issues, one of which happens to be masculine identity. Such a re-packaging of the programme may make it easier for individuals to engage with. Another more “participatory” approach would seek, through a collective dialogical process, to create a critical consciousness among a community of men such that they come to realise the need for some engagement with the issues of masculine identity.

**REFLECTIONS ON REVISITING SPIRALS AT THE COLLEGE OF TRANSFIGURATION**

The following are reflections on the pilot follow-up workshop for Anglican clergy who participated in Spirals programmes at the College of Transfiguration between 2000 and 2004.

*Tinotenda Maupa*

It has always been said that Christianity is a linear religion, i.e. we live on earth, die and go elsewhere never to come back. Hinduism and Buddhism would believe otherwise with their reincarnation concept.

Saying Christianity is linear may seem true if we look at life as living and dying but Spirals has taught me otherwise. There is nothing linear about the life I live and yet I remain fully Christian and fully Human in the same breath; Spirals has shown me how eclectic we all are in our approaches. Looking at the complexity of our relationships and interactions at home, Church and work makes it impossible to have a “linear” life.

As we spiralled through our issues last November, I couldn’t help but notice how cyclical our lives are, interwoven into each other. This isn’t a chaotic coming together of relationships but one with the harmony that makes it possible for me to know where you are at and you to know where I am at.

It is the failure to understand this which has created the hiccups between the so-called powerful and power-less. Spirals gave me such deep insight into so much that my relationships are all on a roll.

But I am comfortable in my Spiral, so eclectic in my approach that I find harmony in difference.

I am a product of different approaches. My religion isn’t linear anymore.
Nomveliso Mhlanga
The first week of November 2005 was a week of cooling our nerves from parish work – days of meeting old and new friends from the College of Transfiguration and releasing some of the baggage from the parish context.

It was an opportunity to reflect on our time at the College of Transfiguration, when our ministry and leadership were shaped. I have realised that resisting flexibility that our leadership can be shaped leads to dependency, which means we are not able to stand for ourselves which leads to frustration and denial of our leadership.

Coming back to the College was quite exciting and healing for me because all my frustrations and trauma were dealt with when in that place. Talking about my changing identity is no longer threatening to my journey because it gives me more strength to face changes that I come across.

The Theatre of the Oppressed exercise was successful to reveal the current identities of the participants. People came up with their traumatic experiences but the identities soon changed when the participants found that in all what they said they were blaming others. The climax was reached when the participants realised that within each of us there are inner voices that can lead us to make false decisions in situations of conflict if we can’t analyse them carefully. Acting or writing down our inner voices in situations of conflict was one way of acknowledging the conflicting voices within us. This helped us to make a decision on which voices we choose to follow.

I really enjoyed the workshop. I was able to reflect on how my understanding of identity has changed during my ministry formation up to now – how it has grown and how it has made me what I am today.

Noxolo’s Story

Introduction
The following is an account of the impact of issues that have been raised in all the Spirals Annual Reports so far – the links between trauma, poverty and AIDS and the way they are shaping and impacting on people’s identities in South Africa.

In the course of working on a consultation and television documentary on these issues during 2005, we entered into a relationship with a young woman - we shall call her Noxolo for the purposes of this article. She gave extremely significant input to the work Spirals was doing in this regard. However, dynamics we had very little understanding of at the time contributed to a tragic succession of events for her and her family.

We share this story as a tribute to her courage, and as a case study that other practitioners might learn from – as we have had to do.

The Story
The Sunday afternoon that Noxolo died I was sitting having a cup of tea and the thought went through my mind “If she feels she has suffered enough and wants to go, I must respect that.”

On my arrival at the office the next morning, I was told of her passing. That night I had a dream that she came to tell me she was alright – that she was finally at peace and we didn’t need to worry about her any more. It eased the grief and outrage a little...

I first met Noxolo in Port Elizabeth when she came to a consultation involving researchers, development practitioners and community members that explored the links between AIDS, trauma and poverty. She was supposed to have come with her mentor Mary, but ended up catching a minibus taxi on her own from the village in the mountains where she lived (a four hour journey away).

She called my colleague on her cellphone to say which shop in Govan Mbeki Avenue she was standing in front of so that we could come and fetch her. What we didn’t realise until she was ensconced in the bakkie with us, was that she had never undertaken such a long journey in her life. But she was determined to come and tell her story, and she made sure she got there – no matter what it took.

The consultation began with some primarily academic presentations and discussions. Towards the end of the day, Noxolo indicated that she wanted to speak. As she started telling her story the television crew that were filming the process turned off their camera and microphone and sat to listen: this was clearly a moment that needed careful holding and deep respect.
I don’t remember all of what she said – the details that stay with me are that her mother died of AIDS when she was 14 ... that she was determined to raise her two younger brothers on her own but struggled to get a social grant and secure housing for them ... that she had a relationship with a man who promised to feed her brothers if she would have unprotected sex with him ... that she then got hold of the grants and a house, but dropped out of school to take care of her brothers ... she had recently completed her Grade 12 exams at the time she came to the consultation ... that she discovered she had contracted HIV from this man ... that life was unbearably tough and she was grateful for Mary’s support – they were starting a project together to provide support for other AIDS orphans in the area where they lived. By the end of her story, everybody in the room was either silent or weeping. The power of her spirit in the midst of tragedy and gross injustice was overwhelming.

The following month, we went to the village in the mountains where she lived, to film her story at her home. It was surreal day – set in some of the most magnificent mountains of the Eastern Cape are some of the poorest communities imaginable. And there was Noxolo, her home immaculate and her charming brothers waiting to greet us. She told her story to the camera sitting under the syringa tree in her garden, but significantly chose not to disclose her HIV status in this public situation. Throughout the day she complained of the sores all over her body, and said she would need to go to the clinic the next week.

A journalist also came with us that day to “look out for possible stories”. How I regret having agreed to her coming along. Maybe things would be different now if I had been clearer about the boundaries needed in situations like this.

Two months later, we got word that an article about Noxolo had been published in the local newspaper by the journalist who came with us to her home. We were shocked and confused by this, as we had not understood Noxolo’s was the story she was after. We checked it out and everything seemed to be fine. The next week we heard that a magazine article had also been published.

I bought a copy of the magazine, and remember going cold to the marrow of my bones as I looked at it. Her name had been changed, but anybody who lived in the area where she lived would immediately know who this was – and that she had HIV in addition to being an AIDS orphan. The name of her village was unchanged, and there was a photograph of her walking away from the camera down her street that made her instantly recognisable.

A few weeks after this, I got a phonecall to say that Noxolo was in hospital. The magazine article had disclosed her HIV status to her brother, who had not known and was traumatised by the thought of losing Noxolo as well as their mother. The neighbourhood had also got wind of the article, and she was being harassed by them about her HIV status – especially in the light of her encouraging other young people to be careful about sexual issues through her work with Mary. She had left the area where she lived and sought refuge in the home of a pastor in a nearby town.

The stress of these events and a breakdown in her relationship with Mary had resulted in her developing pneumonia and needing to be hospitalised.

My colleague and I went to visit her at the pastor’s house once she had been discharged. She was vomiting a lot, and was very distressed. We spent several hours with her, listening to her account of the events that brought her to this place, organising medication to control the vomiting, cutting her fingernails, checking that she had gone to the hospital for a CD4 count so she could go onto government sponsored anti-retrovirals and offering what little comfort we could. By the end of the day, she was smiling and talking and seemed much better.

Two days later, though, she was back in hospital as a result of dehydration. My colleague and I kept phoning to keep track of what was happening. The news was not good.

I visited her again the following week – this time in hospital. She was agitated, complaining of shingles and being very demanding of the pastor. His grace and compassion towards her were amazing.

She also asked me why I was helping her – almost implying that it was a burden that she didn’t know how to cope with. I replied that others had helped me in times of crisis, so I was helping her and she would help others. “That’s how we are going to change the world,” I said. Her shoulders relaxed, she smiled and said to me “I’m going to fight this thing.” We embraced as I left, and I told her I loved her. Her thin arms tightened around me briefly when I said that.

Ten days later, she died. Her spirit was strong, but nothing could survive the ravages of being so profoundly and repeatedly violated – by what AIDS, poverty, vulnerability and repeated trauma had wreaked on her and her family.

So now I live with a split kind of knowledge: that she is at peace, but also that hers is a terrible injustice rendered miniscule by the number of similar stories that exist in our society.

Theresa Edlmann
A SUMMARY OF AUDITED FINANCIAL STATEMENTS

Donations received from:
C.S. Mott Foundation
USPG
Ikhala Trust
The Scape Programme (ECNGOC)
J.B. Mikalachki
Africa Groups of Sweden (HIV&AIDS and Gender Workshop)

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

INCOME

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Michele Ruiters, Jeffery Yen, Queen Matwa

Mission
Spirals facilitates creative dialogical processes with individuals, organisations and communities that explore individual and group identities and values.

Vision
Communities of people making conscious choices that enable personal transformation and democratic social justice.

Registered with the Department of Social Development as a Non-Profit Organisation:
019-775 NPO

Registered as a tax exempt institution with the South African Revenue Services

Affiliations:
Thembisa Lesizwe – SA Network for Trauma Service Providers
Eastern Cape NGO Coalition