

**THE PERCEPTIONS AND EXPERIENCE OF
MALE FARM WORKERS OF THE EFFECTS OF
A TRANSPERSONAL SOCIAL WORK INTERVENTION
IN ADDRESSING DOMESTIC VIOLENCE**

by

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DECLARATION

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March 2010

**Dedicated to my sons,
Luc and Nikki du Toit.**

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SUMMARY

This study is an attempt to gain a deeper understanding, from the perspective and experience of male farm workers, of the effects of a transpersonal social work counselling intervention, on a wine farm in the Western Cape, in promoting more socially functional behaviour and reducing violent behaviour, particularly towards their intimate partners.

Domestic violence was found by Parenzee and Smythe (2003:47) of the Institute of Criminology to be “pervasive within farming communities” and that responses are less than adequate, no preventative services were being offered and the only structured interventions that were in place, were aimed at improving the livelihoods of women. There is a growing awareness that addressing the high and increasing levels of violence against women in South Africa needs to incorporate working directly with men as recommended, after local studies, by Sonke Gender Justice Network (2009), Boonzaier (2005), Londt (2004) and Abrahams, Jewkes and Laubsher (1999).

A recent study concerning the legacy of dependency and powerlessness experienced by farm workers on wine farms in the Western Cape by Falletisch (2008:v) found there to be a need for “further research into accessible, appropriate and sustainable intervention strategies on farms that empower labourers and break the cycles of habitual excessive drinking, social violence and hopelessness on farms.”

Transpersonal intervention enables human beings to attain a sense of Self and the consequent accessing of their own inner power, and with that the dissipation of the compulsion to hurt, control or abuse others and themselves says Hollis (1994) and France (2008).

Circumstances that are oppressive, disempowering and poverty inducing, as experienced by a large majority of farm labour in South Africa, may be inhibiting to, but should not preclude, self realisation.

The researcher, a social work practitioner in private practice on a wine farm in the Western Cape, applied this approach in a counselling intervention with male farm workers, to enable them to, not only reach their own self-defined goals, but also to reduce abusive behaviour such as alcohol abuse and domestic violence.

The effects of the intervention from the perspectives of the men as well as their female partners, was explored in order to determine the effectiveness of the intervention, particularly, in reducing intimate partner violence. The **goal** of the study was thus to gain a deeper understanding, from the perspective and experience of male farm workers, of the effects of a transpersonal social work intervention in promoting more socially functional behaviour and reducing violent behaviour, particularly towards their intimate partners.

There is a dearth of services, particularly addressing male workers on farms says Shabodien (2005) and it is hoped that this study may evaluate the effectiveness and potential for further application in practice amongst farm worker communities in South Africa.

The **literature study** firstly reviews present conditions for farm workers in a changing South Africa and then focuses on the lives of farm workers and the incidence of domestic violence on Western Cape commercial farms. Secondly, a broader perspective is gained through a discussion of domestic violence and change amongst men in South Africa and possible interventions for local application with male perpetrators are presented. Thirdly, the potential role of social work with farm workers is considered and the intervention method applied with male farm workers on a farm in Paarl is described.

The **empirical study** includes a **survey** and a **case study**. An exploratory research design was applied using mostly qualitative research approaches. The **survey** was a base-line study of the perceptions of 157 local men regarding domestic violence, conducted during April 2008 in Wynberg, Paarl and Mitchells Plain. The purpose of the survey was to augment the literature review in gaining insight into local men and developing a more indigenous and

informed context-based intervention approach with male coloured farm workers.

Eight male farm workers received counselling over a two year period, six of them admitted to abusing their partners and, though it was not always their presenting problem, they all worked on addressing their violent behaviour. The **case study** analysed the effects, on five male farm workers, and their female partners, of regular social work counselling over a 12 month period, from June 2008 to July 2009 on a farm in Paarl.

When **analysing empirical data** generated through both the survey and the case study, consideration was given to **four aspects of psychosocial functioning** related to men who are abusive, in South Africa. These concepts arose as recurring themes in the literature review and included;

- perceptions of **cause** of abusive behaviour,
- perceptions of **identity**, particularly masculinity,
- subjective experience of **power** and
- ideas regarding behaviour **change**.

From this analysis, insight was gained into the felt experience of men, their perceived reasons for abusive behaviour, their subjective feelings around their masculine identity and their views on how men could change and how a social work counselling practice could contribute to an improvement in their relationships and the reduction of domestic violence and, in particular, intimate partner violence.

The **research findings** were related to the literature review and the findings of other comparable studies and indicated that although a large proportion of men from different ethnic and cultural groups in South Africa were brought up in a violent society and as boys and men were taught that violence and control of women is an expression of their masculinity, some are reacting defensively through increased violence against women while many are questioning dominant forms of masculinity. Groups of men surveyed express the need for

men to be heard and understood and supported through a transition to a new, but yet undefined, masculinity.

Farm workers in South Africa are disempowered in a variety of ways. Their history of slavery, the legacy of the tot system and ongoing disadvantaged socio economic conditions compound the problem of violence against women on farms. Many male farm workers struggle with a childhood history of violence and alcoholism, have low self-esteem, are habitual drinkers, have low levels of education and feel insecure due to various uncertainties in their lives.

The research into the effects of transpersonal social work counselling found that these men desire to be better people and appear to welcome the opportunity offered to access their own inner resources, conceive of a new way of being a man and be supported in making some significant changes, including becoming more involved and loving partners and parents. Farm workers may be disempowered but they are not powerless to bring about change, utilising their own inner resources that could have a positive impact on the lives and futures of their children.

Recommendations include the encouragement of people and organizations involved in development work with farm workers to look into more therapeutic ways of addressing the inner pain, fear and disempowerment experienced by the male farm workers. Treat them with the dignity and respect that every human being deserves and offer them the opportunity to be involved in processes of personal growth and development. Positive behaviour change then evolves naturally. Reconciliation between men and women as well as farm workers and farm managers, through a deeper recognition and acknowledgement of our common humanity, is encouraged.

Future research in participatory methods of service assessment, investigating means of reconciliation between men and women, exploring the perceptions and views of people regarding reconciling our inner dimensions of male and female essence with a more humane outward expression and exploring the potential of transpersonal interventions are suggested.

OPSOMMING

Hierdie studie poog om, vanuit die perspektief van manlike plaaswerkers op 'n Wes-Kaapse wynplaas, 'n duideliker begrip te verkry van die invloed van 'n maatskaplike beradingsintervensie, ter bevordering van groter funksionele sosiale gedrag en die vermindering van geweldadige gedrag, veral teenoor hul intieme lewensmaats.

Parenzee en Smythe (2003:47) van die Instituut van Kriminaliteit het bevind dat plaasgemeenskappe deurtrek is van huishoudelike geweld en dat pro-aktiewe inisiatiewe onvoldoende was. Geen voorkomende dienste anders as gestruktureerde intervensies gemik op die verbetering van die bestaansreg van vroue is in plek. Daar is 'n toenemende bewustheid om mans te betrek ten einde die tendens van groeiende geweldsvlakke teen vroue in Suid-Afrika aan te spreek, soos trouens ook bevind is deur plaaslike navorsing deur Sonke Gender Justice Network (2009), Boonzaier (2005), Londt (2004) en Abrahams, Jewkes en Laubsher (1999).

'n Onlangse studie aangaande die nalatenskap van afhanklikheid en magteloosheid ondervind deur plaaswerkers op wynplase in die Wes-Kaap deur Falletisch (2008:v) het bevind dat daar 'n behoefte is vir "verdere navorsing na toeganklike, toepaslike en volhoubare intervensiestrategieë op plase wat arbeiders bemagtig om die kringloop van gebruiklike oormatige drinkery, maatskaplike geweld en moedeloosheid op plase te breek".

Interpersoonlike intervensies stel die mens in staat om 'n beeld van die eie self te verkry en die gevolglike bewuswording van hul eie innerlike krag, en met dit die afname van die drang om ander en hulself seer te maak, te oorheers en te mishandel volgens Hollis (1994) en France (2008).

Omstandighede wat onderdruk, ontmagtig en armoede tot gevolg het, soos ondervind deur die groter meerderheid van plaasarbeid in Suid-Afrika, mag selfverwesenliking inhibeer, maar nie uitsluit.

Die navorser, 'n maatskaplike praktisyn in private praktyk op 'n wynplaas in die Wes-Kaap, het hierdie benadering toegepas in 'n beradingsintervensie met manlike plaaswerkers, om hulle in staat te stel om nie alleen hul eie doelwitte te bereik nie, maar ook onaanvaarbare gedrag soos alkoholmisbruik en huishoudelike geweld te verminder.

Die effek van die intervensie, vanuit die perspektief van die mans sowel as dié van hul vroulike lewensmaats, is nagevors ten einde die effektiwiteit van die intervensie te bepaal - veral die vermindering van geweld teenoor die lewensmaats. Die **doel** van die studie was dus om 'n dieper begrip te verkry, vanuit die perspektief en ondervinding van manlike plaaswerkers, van die positiewe uitwerking van 'n interpersoonlike maatskaplike intervensie gemik op die bevordering van meer sosiaal funksionele gedrag en die vermindering van geweldadige gedrag, veral teenoor hul intieme lewensmaats.

Daar is 'n gebrek aan dienste, veral wat manlike werkers op plase aanspreek volgens Shabodien (2005), en word gehoop dat hierdie studie die effektiwiteit en potensiaal vir verdere toepassing in die praktyk onder plaasgemeenskappe in Suid-Afrika mag evalueer.

Die **literêre studie** bevestig eerstens huidige toestande vir plaaswerkers in 'n veranderende Suid-Afrika en fokus dan op die lewens van plaaswerkers en die insidente oor huishoudelike geweld op Wes-Kaapse kommersiële plase. Tweedens word 'n groter perspektief verkry deur 'n gesprek van huishoudelike geweld en verandering onder Suid-Afrikaanse mans en moontlike intervensies vir plaaslike toepassing met manlike oortreders. Derdens is die potensiële rol van maatskaplike werk met plaaswerkers oorweeg, en die intervensiemetode toegepas op manlike plaaswerkers op 'n plaas in die Paarl is beskryf.

Die **empiriese studie** sluit 'n **opname** en **gevallestudie** in. 'n Selfverduidelikende navorsingsplan was toegepas met grotendeels die gebruik van kwantitatiewe navorsingsbenaderings. Die opname was 'n basis studie van die persepsies van 157 plaaslike mans betreffende huishoudelike geweld, gepleeg gedurende April 2008 in Wynberg, Paarl en Mitchells Plein. Die opname het ten doel gehad om die literatuur te bevraagteken en om sodoende insig te bekom oor plaaslike mans en die ontwikkeling van 'n meer inheemse en toegeligte konteksgebaseerde intervensiebenadering met manlike kleurling plaaswerkers.

Agt manlike plaaswerkers het berading ontvang oor 'n twee jaar periode, van wie ses erken het dat hulle hul lewensmaats mishandel en, alhoewel dit nie altyd hulle hoofprobleem was, het hulle almal gepoog om hul gewelddadige gedrag aan te spreek. Die **gevallestudie** het die uitwerkings ontleed op vyf manlike plaaswerkers en hul vroulike lewensmaats op 'n plaas in die Paarl en ook van gereelde maatskaplike berading oor 'n 12 maande periode vanaf Junie 2008 tot Julie 2009.

Met die **analiserings** van **empiriese data** wat gegenereer was deur beide die opname en die gevallestudie, is oorweging geskenk aan **vier aspekte van psigologiese funksionering** verwant aan gewelddadige mans en manlike plaaswerkers in besonder in Suid-Afrika. Hierdie konsepte het voortgespruit uit herhalende temas in die oorsig en sluit in:

- persepsies van **oorsaak** of gewelddadige gedrag;
- persepsies van **identiteit**, veral manlikheid;
- subjektiewe ondervinding van **mag**; en
- idees aangaande gedrags**verandering**.

Uit hierdie analise is insig ingewin ten opsigte van gevoelsondervinding, hul waargenome redes vir gewelddadige gedrag, subjektiewe gevoel oor manlike identiteit, die mening van hoe mans kan verander en die bydrae wat 'n maatskaplike werksbenaderingspraktyk kan lewer tot die verbetering van verhoudings en die vermindering van intieme eggenote geweld.

Die **navorsingsbevindinge** was verwant aan die literêre oorsig en bevindings van ander vergelykbare studies en het daarop gedui dat alhoewel 'n groot meerderheid mans vanuit verskillende etniese en kulturele groepe in Suid-Afrika opgevoed is in 'n geweldadige gemeenskap en as seuns en mans geleer is dat geweld en die beheer van vroue 'n betuiging van hul manlikheid is, reageer sommige verdedigend deur verhoogde geweld teen vroue terwyl baie dominerende vorms van manlikheid bevraagteken. Groepe mans wat ondervra is, het die behoefte uitgespreek om gehoor en verstaan, en ondersteun te word deur 'n transmissie na 'n nuwe, maar tog ongedefinieerde, manlikheid.

Plaaswerkers in Suid-Afrika word op verskeie maniere ontmagtig. Hul geskiedenis van slawerny, die nalatenskap van die dopstelsel en deurlopende agtergeblewe sosio-ekonomiese omstandighede, aksentueer die geweldsprobleem teen vroue op plase. Baie manlike plaaswerkers worstel met 'n geskiedenis van geweld en alkoholisme uit hul kinderjare, het 'n lae selfsiening, is gewoontedrinkers, het 'n lae opvoedkundige vlak en voel onseker as gevolg van verskeie twyfelagtigheid in hul lewens.

Die navorsing rondom die effek van interpersoonlike maatskaplike berading het bevind dat hierdie mans begeer om beter mense te wees en verwelkom die geleentheid wat gebied word om toegang tot hul eie innerlike self te bekom, 'n nuwe wyse om 'n man te wees en ondersteun te word ten einde 'n betekenisvolle veranderinge te maak, insluitend om meer betrokke en liefdevolle lewensmaats en ouers te wees. Plaaswerkers mag nie bemagtig wees, maar hulle is nie magteloos om verandering te bewerkstellig deur die aanwending van die innerlike hulpbronne wat 'n positiewe impak kan hê op die lewens en toekoms van hulle kinders.

Aanbevelings sluit in die aanmoediging van mense en organisasies wat betrokke is in die ontwikkeling van plaaswerkers om 'n meer terapeutiese wyse te vind om innerlike pyn, vrees en ontmagtiging wat ondervind word deur manlike plaaswerkers, aan te spreek. Behandel hulle met waardigheid en respek wat elke mens toekom en bied hulle die geleentheid om betrokke te

raak in die proses van persoonlike groei en ontwikkeling. Positiewe gedragsverandering ontwikkel dan natuurlik. Versoening tussen mans en vroue en ook plaaswerkers en plaasbestuurders, deur 'n dieper erkenning van ons eie menswaardigheid word aangemoedig.

Toekomstige navorsing in deelnemende metodes van dienslewering waar metodes ondersoek word van versoening tussen mans en vroue, die verkenning van opvattinge en menings van persone betreffende versoening ten opsigte van innerlike beperkinge van mans en vroue, noodsaak 'n meer gematigde uiterlike uitdrukking en die verkenning van interpersoonlike intervensies.

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CHAPTER 1

INTRODUCTION

1.1 MOTIVATION FOR THE STUDY

There has been a growing trend in South Africa to discover how best to engage with men in order to address the increasingly high levels of gender based violence and the growing HIV/AIDS pandemic in the country. At the 48th session of the Commission on the Status of Women held in 2004, a formal commitment was made by represented governments, including South Africa, to make concerted efforts and recommendations aimed at "involving men and boys in achieving gender equality." Along with this, there is growing international consensus that working with men is seen to be a "critical strategy for achieving gender equality" Sonke Gender Justice Network (2007a:12). A survey by the Medical Research Council by Abrahams, Jewkes and Laubscher (1999), found that there had been an over reliance on conventional approaches and an emphasis on women's behaviour change and that the reduction of violence needed to include the development of more interventions that work directly with men.

The importance of developing a better understanding of men who are abusive is also recommended by Londt (2004:7) who found that "reductions in the levels of gender violence depend critically on changing male behaviour." Boonzaier (2008:35) discusses the need to look for alternative interventions and gain an understanding of the social context of men and the influence of broader culture, subculture and family and encourages approaches with men that address their emotional capacity.

In considering how to engage with abusive men, Morrell (2001), an expert on men's studies at the University of KwaZulu-Natal, explains an international movement away from blame and generalising men as 'the problem' to attempts at understanding men and masculinity within changing contexts and investigating how men can benefit from gender equality and what culturally sensitive approaches can be implemented to bring this about.

Intervention programmes for men who are abusive are in their infancy in Africa, with a special interest developing since 1999 when a research project in Cape Town by Abrahams *et al.*,(1999) and then Londt (2004:6) recommended that more research

was needed into understanding perpetrators and family violence as it related to South African men if programmes were to be planned and introduced.

The importance of addressing domestic violence through extending psychosocial services and treatment interventions to men is stressed as well as the need for research into approaches best suited to our local context are encouraged by experts like Morrell (2001), Londt (2004) and Vetten (2005) in the field of domestic violence intervention strategies and practice. It is therefore hoped that, on one level, this study may provide evidence in support of the affirmation made by the MenEngage Africa Declaration and Call to Action in October 2009 that “well implemented gender transformative interventions can bring about significant changes in men’s gender and HIV related attitudes and practices, and can benefit families and communities”(Sonke, 2009).

Placed within the context of the broader problem of gender based violence and the promotion of psychosocial interventions with male perpetrators in this country, is the concern over the high incidence of domestic violence amongst farm worker communities (Pareeze & Smythe, 2003 and the SA Human Rights Commission, 2006) specifically farm dwellers on commercial farms in South Africa.

A study concerning sexual violence conducted on farms in the Overberg and Boland regions of the Western Cape found that 32% of both men and women experienced sexual harassment and that it was predominantly men who were the perpetrators of sexual abuse ranging from sexual remarks to sexual assault and rape (Reach, 2006).

A survey into risky behaviour amongst farm workers in the Limpopo Province in 2004 by the International Organisation for Migration (IOM) resulted in the initiation of a partnership intervention with ‘Hlokomela’ a farm owner developed programme for farm workers in preventing and coping with HIV/Aids. However it was found and expressed by Rev Khumalo, the co-director of Sonke Gender Justice, a Cape Town based NGO, that “the intervention did not go far enough... [and] there was a sense that there needed to be intervention that would speak to men and bring them on board” (IRIN, 2008:1).

A year long study and intervention by social workers with farm workers and their families on 18 farms in the southern Free State reported by Atkinson (2007:107), recommended the continuation of more participatory research with farm workers in

order to develop more effective social interventions. A recent study by Falletisch (2008:abstract) with farm dwellers on a Western Cape wine farm found the need for “further research into accessible, appropriate and sustainable intervention strategies” that are empowering and able to break the cycles of alcohol abuse, interpersonal violence and the sense of “hopelessness” experienced amongst farm workers.

During the course of this study, the researcher was approached by a farmer's wife from the Langkloof in the Eastern Cape who was finding that training of their male farm workers in technical skills alone, without addressing their psychosocial problems such as substance abuse, child neglect and abuse and intimate partner violence, is futile if they want to bring about true social development (Kritzinger, 2009a and 2009b).

Hadley and Mitchell (1995) recommend research as the best means for counsellors to assess what kind of interventions are most effective. The research was therefore conducted to determine how and why the intervention, on a wine farm in Paarl, was helpful in bringing about positive behaviour change, including the reduction of intimate partner violence, from the perspectives of the male recipients as well as their female partners.

1.1.1 Background and context of this study

The researcher, a social worker has worked in the field of domestic violence for over 20 years and has past experience of community work on farms, back in the late eighties on commercial vegetable farms in Philippi in the Western Cape.

She has been involved, for the last two years, in research (Boonzaier, 2008 and Brophy, 2008a) and development of interventions for men who are abusive, as a consultant, within the context of a women's organisation, namely Mosaic Training, Service and Healing Centre, in Wynberg, Cape Town (2009). The purpose of this for Mosaic was to address the expressed need of many of their female clients for a treatment service for their abusive partners as an alternative to the criminal justice route. A partnership was formed with the World Population Foundation, a Dutch development organisation to conceptualise and develop locally appropriate practice interventions for male perpetrators of intimate partner violence (Ploem, 2008). Concurrent with this, the researcher has been providing private social work with farm workers on commercial wine farms in Paarl.

Based on the research with Mosaic into violence against women and treatment options for men as summarised in Chapter three and further study into the position of farm workers presented in the literature review in Chapter two, as well as the practice experience on farms in Paarl, the intervention practice approach was developed for Mosaic's staff and was then adapted and applied in ongoing individual and couple intervention with farm workers.

It is important to clarify that the original intention of this research project was limited to the completion of an exploratory study of the perceptions and felt experience of male farm workers on commercial wine farms in the Western Cape. The counselling intervention with farm workers was, at that stage, a trial application of the intervention practice approach (Brophy, 2008b) that the practitioner¹ was developing for the training of social auxiliary workers at Mosaic in counselling their female client's male partners and perpetrators of intimate partner violence.

This research study however evolved out of an expressed desire by some of the male farm workers in the counselling programme on one of the farms. After 21 months of the provision of the counselling service on the farm, a crisis developed on the farm and the management withdrew most of the farm workers benefits, including the social work service. Five of the men, in counselling at that time, felt a need to respond to the situation that arose by expressing how they felt and particularly why they had 'changed' and 'grown' through the intervention. Their understanding of the sudden and unexpectedly removal of all their privileges, including the social work intervention, was because there had been a few thefts on the farm. They felt they were being punished and did not wish to jeopardise their already vulnerable position by confronting the management. Expressing their feelings through the interviews with the practitioner, whom they trusted, was also therefore an outlet for their anger at that time. These particular circumstances, and for some the premature termination of the counselling, made them feel strongly that they wanted to express how and why they had grown through the intervention and hoped that it could be used to encourage, guide and promote further interventions to address the needs and problems of other male farm workers.

Van Rooyen (1998: 77-78) affirms that participatory research be encouraged by social workers as it is consistent with a community development focus and becomes empowering with "positive consequences for the people they serve."

¹ Refers to the researcher when referring to the intervention practice context with farm workers.

The researcher therefore changed the goal of her research to an exploratory study into the perceptions and experience of these farm workers of the intervention practice they had received. In retrospect, this was also a wise choice as the original study may well have been a duplication of the study by Falletisch (2008) concerning the legacy of dependency and powerlessness experienced by farm workers on wine farms in the Western Cape.

This research therefore outlines an attempt at understanding a specific group of men namely male farm workers, within their context and exploring the application and effect of the transpersonal social work counselling intervention, particularly in respect of its impact on reducing intimate partner violence, applied through twelve months of weekly intervention. Counselling practitioners are encouraged by Hadley and Mitchell (1995: 4-7) to conduct research, especially through examining their client's experience, in order to increase the effectiveness of their practice. The results of the study will determine to what extent the intervention method has merit and its potential for replication and application in further work involving men on farms.

A transpersonal approach to counselling and its emphasis on the empowerment of the inner Self will be considered within this context as an extension of the personal element of empowerment. The effect of Self or personal empowerment as elucidated by France (2008), through a re-focussing of one's sense of identity with the inner or transpersonal self as central and encompassing but transcending the ego-limited self, on the client's sense of power to control and improve their lives, as well as its effect on promoting gender equality, reconciliation and behaviour change, was a key focus of the intervention approach.

It is hoped that this research will contribute to an understanding of a rather neglected and under serviced client group (Atkinson, 2007) to guide social workers with the design and implementation of interventions to address violence against women through, much needed and more effective, development initiatives involving men, particularly in the commercial agricultural sector.

1.2 PROBLEM STATEMENT

Domestic violence, amongst farm workers was confirmed by a study in the Western Cape by Parenzee and Smythe (2003:47) to be "pervasive within farming communities" and that responses were less than adequate, no preventative services

were being offered and “the only structured interventions that were in place,...were aimed at improving the livelihoods of women.” Besides the poor socio-economic conditions and history of violence in South African society, an additional contributing factor may be the high level of disempowerment as found by Falletisch (2008) and a corresponding sense of personal powerlessness of the male farm worker, and the lack of understanding into their felt experience and appropriate services to address their needs. How can social workers appropriately address the psychosocial needs and problems, specifically the high levels of domestic violence, amongst farm worker communities through interventions with male farm workers?

The need to better understand male farm workers within their particular socio-economic and cultural context and the importance of discovering how to provide an appropriate and effective psychosocial intervention to address their psychosocial needs as well as reduce intimate partner violence, is the challenge of this research.

More specifically the research study will attempt to describe to what extent a transpersonal social work approach, applied in a case study local situation with male farm workers, has the potential to address psychosocial problems, particularly intimate partner violence, amongst farm workers.

The research questions being explored include:

What is the link between dysfunctional behaviour, such as intimate partner violence and disempowerment or a sense of powerlessness in male coloured farm workers and can behaviour change and a significant reduction of domestic violence be brought about through individual transpersonal social work intervention?

1.3 GOAL AND OBJECTIVES

The goal of the research study is to explore and describe the effects and experience of male farm workers, on a wine farm in the Western Cape, of a transpersonal social work counselling intervention in addressing domestic violence, and intimate partner violence, in particular.

In order to achieve the above, the study includes the following objectives:

- To describe domestic violence within the context of commercial farms in South Africa and relate this to the position of farm workers in the Western Cape.
- To review the present situation as regards domestic violence in South Africa and discuss potential psychosocial methods of intervention with male perpetrators.

- To consider the role of social work and describe the transpersonal approach applied in counselling male farm workers involved in intimate partner violence.
- To explore the perspectives and subjective experience of local men regarding intimate partner violence and interventions with men to reduce domestic violence.
- To analyse the effects of a transpersonal counselling intervention in addressing intimate partner violence with male farm workers with a view to present guidelines for interventions to address domestic violence on farms.

1.4 KEY CONCEPTS

"The essence of social practices is not embedded in the structure of matter, but lies in the language that human beings use to generate and interpret their meaning" says Buchannan (2000:57). With regards to the ethos of promoting gender unity and a transpersonal approach to reconciliation amongst men and women in addressing violence against women, labelling can be problematic, reductive and undermining. Therefore terms such as 'victim,' 'survivor' and 'batterer' have been purposely avoided and an attempt has been made to use more neutral terminology.

For clarity and uniformity the following terms and definitions have been chosen:

Abusive behaviour:

When talking about 'abusive behaviour' this study will refer to both abuse of others as in intimate partner violence, violent and aggressive behaviour towards others as well as abuse of self through excess alcohol and substance use.

Gender based violence:

Describes the violence that results directly from the culturally determined behaviour, roles and identities associated with men and women in society. (GAP 2005:105). Men can also be the recipients of gender based violence, such as homophobic induced violence or abuse by men who tease and criticize other men for the changes they are making in gender relations.

Domestic violence:

According to the Domestic Violence Act No. 116 of 1998, in Section 1 (viii), Domestic violence includes physical, sexual, emotional, verbal, psychological, economic abuse as well as intimidation, harassment, stalking, damage to property, entry into the

complainant's residence without consent, where the residence is not shared by both parties and any other controlling or abusive behaviour.

Intimate partner violence:

Relates to all the forms of abuse as outlined in Section 1 (viii) of the Domestic Violence Act No.116 of 1998 used by a man specifically towards his female partner, wife or girlfriend or an ex female intimate partner.

Intervention:

In this study, it refers to a planned means of engaging, working and providing psychosocial treatment with clients that is most likely to address the problem of interpersonal violence in a constructive way and benefit both the man who is abusive as well as the female recipient of abuse and reduce the use of violence within family and other relationships.

Men who abuse:

Will be used rather than abuser or abusive men and refers to men who repeatedly and systematically use abusive behaviours be they emotional, psychological, economic, sexual or physical towards their female partner, i.e. wife, girl friend or lover, as defined in Section 1 (viii) of the Domestic Violence Act No.116 of 1998.

Partner/s

Refers to the female intimate wife, girlfriend or lover of the male perpetrator of intimate partner violence.

Perpetrator/s

Same as 'abuser,' and used mostly in reference to intervention programmes for men who abuse.

Perpetrator Programmes

Rather than 'Batterer Intervention Programmes' will be used when referring to structured models of group intervention with male perpetrators of violence against women.

Practitioner

The researcher is also the social work practitioner who offered the counselling intervention on the farm in Paarl. When discussing the service, she is referred to as 'the practitioner.'

The Self:

The transformation and therapeutic potential of the empowerment of the transpersonal self will be examined through applying transpersonal social work theory of Cowley (1993) and France (2008) and Jungian concepts of the 'Self'.

The Self, with a capital "S," according to Assagioli (1965) refers to the higher self (in Weinhold and Elliott, 1979). As explained by Weinhold and Elliott (1979: 206) the higher self represents those aspects of the person that transcend the individuality or uniqueness of the individual and conscious access to this Self enables a deeper connection with others.

Transpersonal Self:

"The regulating centre of the psyche,... that transcends the ego" (Hollis, 1998:145).

Carl Jung distinguishes the ego from the self and describes the latter as the "mid point of the psyche and the centre and circumference of the psyche" or equally "God within us" (Wehr, 1988:68).

Transpersonal Approach:

The transpersonal approach regards the natural and spiritual realms as essential parts of human life and involves self-transcendence, a key concept, which promotes the development of a sense of self that is "deeper, broader and beyond the boundaries of the ordinary (Onellette 2005:405). Cowley (1999) explains that transpersonal social work involves an inclusive, holistic and expanded view of human nature that is less reductionist and problem orientated than traditional views of helping and incorporates spirituality into social work practice.

Women who are abused:

The female intimate partner and/or adult female recipient of domestic violence as defined in Section 1 (viii) of the Domestic Violence Act No.116 of 1998.

1.5 RESEARCH DESIGN AND METHODOLOGY

1.5.1 Research approach

The study is predominantly qualitative in nature and incorporates a literature review, a survey and a case study. Qualitative research, as described by Denzin and Lincoln cited in Ritchie and Lewis (2003), is an interpretive approach to the world whereby researchers attempt "to make sense of, or to interpret, phenomena in terms of the meanings people bring to them," and is therefore supportive of the goal to obtain from the respondents, in both the survey and the case study, their perceptions and felt experience. Hadley and Mitchell (1995) focus specifically on guiding the counselling practitioner in research to improve their practice. Their eight features of qualitative research were used as a guide and were incorporated in the approach applied. Qualitative research thus applied enabled the researcher to *explore* and *describe* the respondents' *internal* experience, with a flexible application of *general* and *evolving* guiding *questions*, with some aspects of *naturalistic observation*, through collection of data within the context and environment of the respondents, using *different types of data* and completed by a researcher who was fortunate to be familiar and comfortable with working independently and did not find the *demands of the research* overwhelming (Hadley and Mitchell, 1995: 50 -54).

Aspects of the study also incorporate some quantitative elements, such as the demographic details of the respondents in order to assist in achieving the goal of the study.

As explained earlier the research, related to the case study evolved, due to circumstances, into a process that in itself became empowering to the participants. It became part of an unexpected termination of the service and developed into being partially a participatory process. Participatory research according to van Rooyen, (1998) promotes social development and includes the "belief that all people are able to make a contribution towards the production of knowledge" and that knowledge creation is an empowering process for the service recipients.

1.5.2 Research design

An exploratory research design will be utilised as recommended by Hadley and Mitchell (1995:49) due to it being conducive to the generating of new ideas in the early or formulation stages of a project and most case study research projects should incorporate exploratory components in their mission.

The purpose of an exploratory design, as described by Steinberg (2004:45), "is to become familiar with a new phenomenon or to gain new insights into it." This research design therefore supports the aim of the study which is an early stage review of a counselling intervention practice.

1.5.3 Research method

The following research methods have been applied in this study.

1.5.3.1 Literature study

The study and analysis of a broad range of professional literature was carried out and as Hadley and Mitchell (1995:456) affirm, this is a vital part of the formulation of the planning stages of this research study. The literature study was completed using study material mostly obtained through the JS Gericke Library in order to find information on the following subjects;

- Violence against women, particularly within intimate relationships in South Africa.
- Men and violence in South Africa.
- Interventions and treatment methods and approaches for men who abuse.
- The current situation of farm workers in South Africa
- Literature related to domestic violence amongst farm workers.
- Social work theories of counselling.
- Current literature on Social Work in South Africa with men and farm workers.
- Transpersonal theory.
- Research particularly with oppressed people and
- Theories on assessing a counselling intervention.

1.5.3.2 Population and sampling

In the Western Cape, which employs the largest number of commercial sector farm workers, the majority of these employees are from the coloured ethnic group. (Bekker, 2003:3). Therefore the target population chosen, in terms of the case study, were male coloured on-farm workers who were resident in housing, on commercial wine farms. The universe in this study would however be all the male farm workers on the farm where the intervention was provided as no selection was made to focus only on those men who were abusive in their relationships. The results of the study should have some relevance for other commercial sector farms and possibly, in an adapted form, for other groups of men who abuse in South Africa.

The case study involved a purposive sample of 5 male coloured on-farm workers and their wives or partners on a commercial wine farm in Paarl in the Western Cape. The respondents, i.e. the men as well as their partners had all been attended counselling sessions with the researcher where a Transpersonal approach had been applied.

1.5.3.3 Method of data collection

The project involved different phases with varied purposes and thus data was collected through a combination of methods namely the survey, case study interviews, observation and transcripts of counselling sessions.

The **survey** of local men was completed in collaboration with Mosaic through the use of a questionnaire (Annexure 2) to guide the researchers in gathering mostly qualitative information from community forum meetings of men, within their natural settings, and with their voluntary participation. A total of 157 men were involved in the survey. These men were approached via local clubs, companies and organisations know to the staff at Mosaic.

The **case study** was conducted on a wine farm in the Paarl area through in-depth individual interviews with ten key informants. The interviews were informal, guided by a list of questions conducted out of working hours in the homes of the five male farm workers who were also the recipients of the counselling intervention. Most of the interviews were recorded, to assist with accuracy and documentation and the respondents all signed consent. (See Annexure 15).

Their partners or wives were also interviewed for triangulation of results and to confirm the validity of the men's account of their behaviour change. In programmes with male perpetrators it is advised by Londt (2004) and Boonzaier (2008) that the female partners be consulted through the process. The men in this study welcomed the involvement of their partners and were in favour of them being interviewed in individual sessions with the interviewer. Although the men's colleagues were not interviewed formally, the researcher also gained their input as an additional source regarding their perception of change in the men who had attended counselling. As suggested by De Vos *et al.*, (2002:352), "data from different sources can be used to corroborate, elaborate or illuminate the research question."

1.5.3.4 *Method of data analysis*

In achieving the purpose of the survey, being to gain a greater understanding of men who abuse and gathering information on what they perceive is needed to enable them to change abusive behaviour, the data gathered was processed through consideration of the following aspects that arose as recurring themes in the literature review on violence against women and treatment interventions with male perpetrators:

- Perceptions of the *cause/s* of their violence
- Perceptions of their sense of *identity* and masculinity.
- Perceptions and experience of *power* and,
- Ideas about what type of approach or what they thought was needed to best enable men to *change* their behaviour and become less abusive.

The intervention applied with the case study incorporated aspects of the empowerment approach. As Lee (1994:15) advocates the goal of empowerment in social work practice is the combination of some, of these elements listed above, namely:

- the development of a sense of personal *power*,
- the developing of skills and
- working towards social *change*.

It was therefore important for the researcher to assess how and to what extent the men had developed in these particular areas.

In analysing and interpreting the results of the empirical case study with the target group the researcher thus attempts to assess not only the extent to which the respondents had *changed* their behaviour particularly regarding intimate partner violence but also analyse the data in terms of the themes above. The data is grouped in themes that discuss how the intervention had impacted on the men's ideas about *causes* of violence, their perceptions of self or *identity* and their experience of *power* and empowerment. This is done through their own assessment, through input from their partners and from the researcher's observation of progress over the months of intervention and compared with the literature and other related studies. The content analysis system in Hadley and Mitchell (1995: 432 - 434) was applied as a guide in analysis and presentation of the data.

Data collected through the case study was also structured to address the respondents' need to express their views and includes analysis of what they wanted

to have heard. A large part of this concerned their ideas about what type of approach or intervention was needed to best enable male farm workers to develop, change their behaviour and improve their relationships.

1.5.3.5 Discussion of data verification

In order to attain validity of the research the following criteria were applied, as suggested by Lincoln and Guba (1985:290) in De Vos *et al.*, (2002) for a qualitative study:

- **Credibility:**

The following factors add to the credibility of the findings:

The researcher knew the respondents very well as the interviews were conducted after a year of weekly or bi-weekly counselling. They trusted the researcher and had developed the ethic of speaking the truth as part of the process of counselling.

Triangulation of data sources, such as the interviews with partners and the contact with the case study participant's colleagues and employer were also obtained in order to substantiate and add to the truth value of the findings.

The development of a high degree of mutual trust, respect and co-operation between the target group and the researcher therefore contributes to the validity of this study.

- **Transferability:**

Although the sample size is small and only limited to a case study on one particular farm, the context is very similar to other commercial farms and the findings should therefore apply to them. The only condition would be that the farm management are willing to allow such a service for their workers. It is the practitioner's intention to use the findings of this research as a means of examining, refining and improving the intervention offered to farm workers in her practice and documenting the methods for possible duplication.

- **Dependability:**

The case study respondents grew in self-confidence and some even expressed the readiness to address groups of people on the progress they had made through the counselling. Follow up contact after the study has shown that they have not regressed and it would be, therefore, quite likely that

similar results will be forthcoming, should the interviews be repeated, even by another researcher.

- **Confirmability:**

Confirming objectivity and the lack of bias, when the researcher was also the practitioner does pose a problem. The researcher however prioritised the practice over and above the research as her purpose for doing the research was to examine and improve the practice. The ten participants of the case study had grown, over a two year period of weekly contact, to know and trust the practitioner, they revealed all manner of problems to her as confidentiality was assured and tested. In a small community where the clients all knew each other, any breaking of confidentiality, on the part of the practitioner, would have been exposed. The farm management also respected the confidentiality agreement and only certain matters, negotiated with the client, were shared with management. Thus the practitioner feels fairly sure that the data collected reflected honesty on the part of the respondents.

1.6 ETHICAL CONSIDERATIONS

“Taking a critical stance,” in Social Work practice is encouraged by Brown and Rutter (2006:39) when dealing with a new field of enquiry and involves consideration of evidence with due concern for ethical and moral issues, understanding of the individual within a larger cultural context and assessment of possible risk factors.

In consideration of ethical practice the **survey** respondents were asked to volunteer for the study and at the beginning of the process were given the option to leave after being informed of the process and purpose of the survey.

The workers in the **case study** were approached individually during the counselling process, long before the research interviews. Later they requested the interviews as a means of expressing themselves. Those volunteering to be involved in the study were informed and gave their signature as a confirmation of informed consent (See Annexure 15)

Confidentiality was discussed with both the survey groups as well as the case study. It was agreed that names would be withheld and the case study group requested that the name of the farm also not be revealed due to the perceived risk involved for them.

The issue of confidentiality is also discussed in section 1.5.3.5., above.

1.7 LIMITATIONS OF THE STUDY

The limitations experienced and means used to compensate for them are hereby described:

Table 1.1: Limitations of the study

Limitation:	How compensated:
<p>Language, cultural, gender and ethnic group differences:</p> <p>The survey participants included Xhosa speaking respondents. The case study target group were all coloured and Afrikaans-speaking and the researcher, though fluent in Afrikaans, is a white English speaking woman.</p>	<p>The survey questionnaire and process was undertaken in collaboration with three social auxiliary workers, two of whom were Xhosa speaking and a Social Worker from Mosaic who is Muslim. The researcher used a male Xhosa speaking translator with the group in Paarl, the other Xhosa groups were addressed by the Xhosa speaking social auxiliary workers and the group of Muslim men were surveyed by the Muslim social worker.</p> <p>Regarding the case study: Dealing with gender, ethnic, educational and cultural differences between the researcher and target group respondents was challenging. The Transpersonal approach however promotes equality in a very dynamic way. The practitioner speaks Afrikaans well enough and utilised the language difference as a means of empowering the clients and respondents by having them translate where she struggled as they could understand English. The practitioner has many years of experience with the diverse cultures, especially in the Western Cape. Fortunately the researcher had the time to build trusting relationships with all respondents and to be very open about differences by clarifying mutual understanding of things.</p>
<p>A lack of similar and comparative studies:</p> <p>Particularly regarding similar interventions with farm workers: Psychosocial interventions addressing domestic violence with male perpetrators is a new field in South Africa. Examples of interventions with men who are abusive are therefore not plentiful in our local setting, particularly treatment methods from a transpersonal perspective, that are quite different to conventional feminist interventions being practised in local organisations like Famsa and Nicro.</p>	<p>An extensive literature review was completed that covered the subject of violence against women from a broad perspective as well as one more focussed on the situation on farms in South Africa. The research studies that have been completed, repeatedly recommend that interventions be offered and therefore the researcher acknowledges that this is an exploratory study of a trial practice.</p>

<p>Literature on transpersonal social work, particularly practice examples was limited:</p> <p>Although transpersonal theory is not new, there is a lack of literature on its practical application in Social Work, specifically in engaging with men who abuse within our local context.</p>	<p>Literature was accessed through purchasing the books required, utilising the internet, and through the practitioner's links with social workers doing transpersonal work associated with Tilburg University and at the Trondheim Family Counselling Office in Norway.</p>
<p>Time constraints:</p> <p>The researcher was employed as a Social Worker in a full time position for the second year of the study. Additional research that may have added value to this study, like interviewing social workers on farms, could therefore not be completed.</p>	<p>The researcher was able to negotiate to have Monday afternoons off in order to continue the practice and complete the research. Counselling and interviews were also completed after hours and over weekends as the researcher lived near to the farm and could have access to the farm workers, outside of work hours, whenever, it was convenient for them.</p>

1.8 PRESENTATION OF THE STUDY

The remaining chapters will present the following:

Chapter 2 provides a contextual analysis of the position of farm workers within South Africa and specifically on Western Cape commercial wine farms and describes the problem of domestic violence within farm worker communities within this sector.

Chapter 3 describes domestic violence in South Africa and presents and discusses various psychosocial interventions to engage with male perpetrators.

Chapter 4 considers the role of social work in addressing domestic violence on farms and discusses the potential of transpersonal theory as an approach in psychosocial intervention with male farm workers. A description of the development of the approach and the methodology applied in the counselling intervention with farm workers is included.

Chapter 5 presents the empirical findings of the **survey** of the perceptions of local groups of men regarding intimate partner violence, augmented and compared with recent, similar local studies and presents their suggestions regarding interventions with male perpetrators.

Chapter 6 presents the empirical findings of the **case study** and individual interviews with the purposive sample of five male farm workers and their partners, relates the findings to the literature reviews and analyses the efficacy and relevance of the intervention applied with the case study.

Chapter 7 concludes the study with the findings, general conclusions and recommendations.

CHAPTER 2

THE POSITION OF FARM WORKERS IN SOUTH AFRICA AND DOMESTIC VIOLENCE ON COMMERCIAL FARMS IN THE WESTERN CAPE

2.1 INTRODUCTION

This chapter will describe the situation of farm workers, particularly in the commercial agricultural industry, in South Africa and discuss the impact of local and international changes on their lives. It will attempt to gain an understanding of coloured farm workers on Western Cape wine farms, through a contextual analysis. The problem of domestic violence amongst farm worker communities will also be described in further detail as a background to the development of a contextually relevant intervention to address intimate partner violence with men in this sector.

2.2 A GLOBAL VIEW OF FARM WORKERS

Globally rural groups, particularly women, ethnic minorities, casual workers and their children, as reported by the International Fund for Agricultural Development (IFAD)(2001), are burdened by low consumption, ill health, lack of education and access to assets and resources and a history of exploitation and injustice.

Although it is said that “shifting assets and access from urban to rural, and from rich to rural poor, often advances economic growth”, most of the world’s poor are rural, reports IFAD (2001:229). Sadly, investment and support has shrunk and policy changes have in fact further disadvantaged the rural poor (IFAD, 2001: 229) on a global scale.

The results of the Rural Poverty Report of 2001 show a global decrease in living and working conditions for especially developing countries and rural populations and, though it provides specific guidelines to reverse this situation, it also affirms that “the poor themselves have to take responsibility as agents of change for their own development” and that poverty reduction is not something that governments, development institutions or NGOs can do for the poor (IFAD, 2001: 229).

Patel's (2008) more recent overview of global markets, gives us a clearer perspective on the link between the people we work with on a micro level and the larger macro forces that are presently impacting on their lives in very negative ways. Patel (2008) explains how consumer desires, consumer charity and consumer pity govern the lives of farm workers all over the world and that those in the global south are particularly disadvantaged and increasingly impoverished through this. The food system, Patel (2008: 312-313) finds, "creates poverty at the same time as it produces an abundance of food" and that it is a system "designed to siphon wealth from rural areas, with just enough redistribution to keep people quiet."

De-regulation in global trade results in farmers from different countries competing against each other while large corporations like Walmart, because they shift so much product, are able to control supply lines. Pressure to lower costs is pushed right down and felt by the workers, writes Patel (2008: 236-237) and explains how people on the fields all over the world are affected by wealthier consumer pressure that influences international and then national economies. The already disadvantaged farm workers become poorer so that those who buy the produce can get it cheaper. Thus says Patel (2008: 237) internationally farm labour is "becoming increasingly casualized and precarious."

2.3 THE POSITION OF FARM WORKERS WITHIN THE SOUTH AFRICAN AGRICULTURAL SECTOR

In an ANC Agricultural Policy document dated 1994 (ANC, 1994: 27), the agricultural sector, acknowledges that agricultural policies of the apartheid government led to a significant reduction in employment in the sector and states that it 'will' do a host of things to address the needs of South Africa's 1.2 million farm workers. These include the provision of secure housing, services and access to land, power and resources, the protection of their rights, the promotion of improved labour practices by farmers and the development of their skills and knowledge. Further, the document (ANC, 1994:28) states that a "comprehensive range of social services must be provided for farm workers equivalent to those of other South Africans."

However the demand of global systems perhaps has rendered even the South African government powerless to resist. As Fanon, (in Ahluwalia, 2001: 113), observes, "the rise and spread of multinational corporations operating across nation/state boundaries raises questions about the capacity of the state to function in the national interest." Globalisation and the reduction of government subsidy support for farmers as

Atkinson (2007) and Woolman and Bishop (2007) affirm, has further pressurised South African farmers to replace permanent, often on-farm staff with cheaper and less complicated casual labour.

Until 1998 the local agricultural industry had been isolated and protected from world market forces and therefore intensely regulated (Bekker, 2003). Thereafter a process of systematically withdrawing all restrictive export legislation, along with the reduction of farming subsidies and decline of state support to agriculture, has occurred (Bekker, 2003 and Tregurtha, 2002).

These global, developments, are not always known or understood by the workers but have a profound effect on their lives and are therefore relevant to social workers when considering the context and lives of farm workers. The views and arguments found in the literature review seem to affirm the powerlessness and exploitation of rural and farming communities globally. The profound changes due to the global economy are described by Pease and Fook (1999: v) as a present state of 'everlasting uncertainty' and that changes "taking place in economies, cultures and identities are having their stunning impact on the ideas and practices of contemporary social work across the world."

2.3.1 Policy changes and their effect on farm workers

The South African Human Rights Commission's Inquiry (SAHRC, 2003: 169-175) into human rights violations in farming communities found that farm workers live under deplorable conditions and continue to be the most oppressed and exploited sector of the South African working class.

Recent research studies, including, but not limited to, the Human Sciences Research Council (2007), The Organisation for Economic Co-operation and Development (2006), Programme for Land and Agrarian Studies (2005) and the South African Human Rights Commission (2003 and 2007) agree on the finding that government policy reform has backfired and resulted in massive evictions of labour and exploitation of farm workers through preference for casual, low cost and unregistered seasonal labour and that little is being done to alleviate these problems. Shabodien (2007), the director of the Women on Farms project, reported in the Cape Times that, "without any significant systems of law enforcement and impact monitoring by the government, the introduction of this range of well-intentioned laws [has] led to the perverse outcome of further erosion of worker rights."

Scholars like Woolman and Bishop (2007: 5) concur that even with the ending of apartheid, increased human rights for all, a new progressive Constitution that took effect in February 1997 and promotes equality, introduces government changes to bring about land redistribution and security of tenure, and the abolishment of the 'tot' system, a farm workers' status is still really only that of a 'serf'.

Post apartheid studies by Atkinson (2009), Erasmus (2007), Woolman and Bishop (2007), Tregurtha (2005), Bekker (2003) and London (1999), into the current conditions experienced by farm workers in South Africa report that they remain exploited and subject to poor work and living conditions and lack access or the power to use resources that may be available to them.

It is also recurrently reported by Atkinson (2009), Erasmus (2007), Shabodien (2007), Falletisch (2008) and the South African Human Rights Commission (2003), among others, that the social development changes intended by the new government and constitution have not impacted positively on the lives of farm workers and their families. In reality the perception from these experts and research is that the legislative changes such as the inclusion of farm workers into the Labour Relations Act of 1995, the increase of security of tenure through the Extension of Security of Tenure Act 62 of 1997 have been counterproductive, the paternalistic system along with its benefits, for some, overturned and many farm workers have lost both their homes, their jobs and their sense of security. As confirmed by the South African Human Rights Commission (2007), after having completed an inquiry into Human Rights violations on farms in 2003, though the legislation was introduced with good intentions, in many respects the livelihoods of farm workers have worsened.

As recently as July 2009, a protest march of farm workers was held in Stellenbosch to draw attention to the evictions and bad conditions under which farm workers are living. "Many are still treated like slaves" the article by Gerber (2009:5) in the Burger reported.

In 1993 basic employment rights and minimum labour standards were extended to agricultural workers (SAHRC, 2007). They had previously been regulated by each farmer's own set of rules and a paternalistic system, within an apartheid regime, that may have been quite positive and caring or totally exploitative and even oppressive depending on the approach chosen by each farm owner says Atkinson (2007).

Post-apartheid legislation such as the Extension of Security of Tenure Act 62 of 1997 (ESTA) was introduced reports Atkinson (2007:279), to strengthen the rights of farm workers by imposing stricter conditions for evicting workers living on farms. However she reports that research into the effects has found that the response to the legislation has mostly further undermined the already disadvantaged position of farm workers.

Atkinson (2007: 279) found that downsizing and the resultant widespread trend to retrench workers has left farm workers homeless and with a slim chance of being re-employed in the agriculture sector and with inappropriate skills to find work in already overcrowded urban areas to which they are inevitably forced to migrate.

Legislation has therefore directly contributed to increased job losses, poverty and a sense of powerlessness as Falletisch (2008) found amongst farm labour who lose their income, their homes as well as the supportive environment and community they may have lived with for many years. Though the Extension of Security of Land Tenure Act of 1997 makes it illegal to evict farm dwellers without legal representation, as many as one million black South Africans, since 1994, were reported by Nkuzi (IRIN, 2009a) a non-governmental organisation representing the land rights of farm workers, to have been forced off 'white farms'. They are being displaced says Atkinson (2007) due to "globalisation, agricultural competition, inadequate skills, rigid employment legislation and the bundling of badly designed land tenure laws and have, as before, no voice."

There has also been very little significant progress made since 1994 in respect of land reform and the process is extremely slow. A survey conducted in 2003 (Vinpro, 2004) found that less than 0.5 %, i.e. 511ha of wine grapes had been transferred through the land reform process to previously disadvantaged people.

In many ways, the future for farm workers lacks promise, with migrant and contract workers being a cheap and often preferred replacement. These contract workers, who may once have enjoyed the stability of permanent employment says Makanga (2009), are often exposed to even more exploitation and harsh treatment as they have few rights and are forced to agree to despicably low wages by, often, unscrupulous labour contractors. Research conducted into the conditions for migrant farm labour reports Makanga (2009) found that they are discriminated against, paid far less than the minimum wage, often have no written contracts and their working conditions are worse than the on farm workers.

2.4 THE SOUTH AFRICAN COMMERCIAL FARMING SECTOR

The commercial farming sector in South Africa, also referred to as the capital-intensive formerly “white” farming or agri-business sector, according to Statistics South Africa (StatsSA) (2007: xii) consists of around 60 000 commercial farms which produce over 95% of marketed produce. Researchers, Moolman and Bishop (2007:5) conclude that with the five to six dependants that each worker has, that approximately six million people live on these farms.

In 2004 Statistics South Africa estimated that there were 930 000 people employed in commercial agriculture in South Africa (StatsSA, 2004). Three years later they reported that 668 000 people were employed in this sector and that they constitute the most destitute, least educated and are worse off than those in every other major sector of the economy (StatsSA, 2007: xii).

There has therefore been a significant reduction in the numbers of farmers, farm workers and their dependants, along with a drop in employment in the commercial agricultural sector. As many as 140 000, i.e. 20% of farm workers, says Simbi and Aliber (2000: 3), lost their jobs in the commercial farming sector between 1988 and 1998.

2.4.1 The Western Cape Agricultural sector

In the Western Cape which, according to Statistics South Africa (2007: xiii), employs the largest number of people in the commercial agricultural sector in the country, the numbers of persons employed dropped from 187 000 in 2001 to 126 000 in 2007. In one year alone, from September 2006 to September 2007, 26 000 farm workers in the Western Cape lost their jobs. Farm workers are said by Vink (2003: 4) to make up 9% of the economically active population in the Western Cape.

The Western Cape is considered more developed agriculturally than the rest of South Africa says Tregurtha (2005). This she says is due to the consistent winter rainfall which enabled the large scale expansion of the fruit and wine industry, after opening into international commodity markets. Thus profits have been kept up compared to other sectors in the South African economy. Western Cape farm workers are predominantly coloured (Atkinson, 2007). Although the legislation imposing influx controls through the “Coloured labour preference policy” (1954), was repealed in 1985, in 1996 80% of all farm workers were coloured and in 2001 this percentage

remained unchanged. The majority of Western Cape farm workers, i.e. 85%, says Tregurtha (2005: 105) were born in the province.

Poor labour conditions and non-compliance with labour legislation was reported by trade union representatives of farm workers in the Western Cape to the South African Human Rights Commission's inquiry (2003:63) and it was found that the unequal treatment of women was prevalent as well as non-compliance regarding overtime, leave, information regarding remuneration, illegal deductions, notice pay, child labour, contraventions in respect of dangerous chemical substances regulations, driven machinery and unfair dismissals. Workers were said to "not speak about their labour problems for fear of intimidation by their employers and the subsequent loss of their jobs." Very few farm workers are members of a union in the area and the reasons given include intimidation by employers, fear of dismissal, discrimination against those who are members, inability to afford union fees and farmers refusing to allow union officials entry onto their property (SAHRC, 2003:65).

2.4.1.1 The Tot system

Describing the conditions of farm workers in the Western Cape, would be incomplete without reference to the influence of alcohol in their lives, due to their history of slavery and the practice of the tot or 'dop' system. The tot system was introduced on Western Cape farms in the late 1700s, whereby the workers were paid a portion of their wages in wine or were allowed by the farmer to buy wine on credit (Morris, 2004).

The SAHRC (2003: 57) reported that "the legacy of the tot system and the resultant effects of alcoholism on people's lives pervade all aspects of life in farming communities of this province". This widespread abuse of alcohol on Western Cape farms is estimated to be a factor in 60% of acts of violence resulting in trauma and to exacerbate child abuse, domestic violence, malnutrition, poor hygiene, high rates of tuberculosis, unemployment, absenteeism and low education (SAHRC, 2003:58). More recently, the Medical Research Council (IRIN 2009b), found an alcohol dependence rate of 31 percent in the Western Cape to be 10 percent higher than the national average.

In the Western Cape Agri newspaper Vanton (2009:1), states that farmers who still use the tot-system can be fined up to R1 million. This was in response to a study by the University of Cape Town's Community Health Department (London, 1999) that

found that the system of giving workers wine as part of their payment, although banned in 1961, was still in operation on two to 20 percent of farms in the Western Cape. With the result that researcher's like Atkinson (2007) and Falletisch (2008) find that farm workers remain stuck in a cycle of alcohol dependency, which impacts negatively on many areas of their lives.

Foetal Alcohol Syndrome (FAS) was also found by the South African Human Rights Commission's study (2003: 58) to be significantly high in the Western Cape. In Wellington the incidence of FAS increased from 45 to 67 per 1000 live births in only three years and in De Aar it was as high as 80 per 1000. The incidence in the developed world is less than one per 1000 live births.

2.4.2 The Western Cape Wine Industry

Commercial agriculture is the leading export sector in the Western Cape and as du Plessis (2007:19) confirms, the wine and fruit industries have made large gains due to globalisation and the opening up into world markets.

As much as 45% of farm workers are found in the Boland District Municipality, because of its high concentration of labour for deciduous fruit and grape production (Tregurtha 102: 2005). South Africa is the tenth largest wine producer in the world and is responsible for 2.5% of global production (SAWIS, 2004).

2.4.2.1 Evictions high

Foreign investments in the late 1990s led to over 100 new wineries which boosted exports. Although there was an increased demand, the South African agricultural sector shed approximately 150 000 jobs from 1993 to 2002. Tregurtha (2005: 6) explains that although the Western Cape agricultural sector, and specifically the wine industry benefited due to South Africa's entry into global markets, however, "...over the past number of years the sector's terms of trade turned against it, flagging competitiveness as an issue." The SAHRC (2003:59) inquiry found, by consideration of statistics that included only legal evictions in the Western Cape that 515 official notices of eviction were given out to occupants of houses on farms. Of these 54 were in Paarl, 53 in Wellington, 40 in Stellenbosch and 39 in Ceres. The Western Cape Department of Land Affairs reported that most of the evictions were taking place in the wine and deciduous fruit sectors (SAHRC, 2003: 59).

The SAHRC (2003:60) inquiry found human rights violations and circumvention of the provisions of ESTA included:

- demolishing farm worker housing,
- discrimination against women in terms of access to housing,
- eviction of female employees when the husband loses his employment,
- intimidation and victimisation to force workers to leave the house,
- cutting of electricity in order to make living intolerable,
- forcing workers to sign contracts stating they will leave the farm,
- insisting that when children turn 18yrs they leave or pay rent to stay on the farm, and
- deducting money from a worker's wages for visitors who had stayed over.

Two separate surveys in the wine industry found that there was a definite trend towards not employing more permanent staff and instead using temporary labour through the use of labour contractors. The farmers' reasons for this included the ESTA legislation, increasing labour costs incurred in complying with conditions of employment and minimum wage regulations (Tregurtha, 2005).

Although ESTA provides for criminal prosecution of landowners, there have been few prosecutions and the Inquiry was not informed of any criminal prosecutions (SAHRC, 2003:60). This is said to be due to farm workers being unaware of their rights and too "intimidated or afraid to enforce their rights" (SAHRC, 2003:60).

2.4.2.2 Wages low

Wages paid in the wine industry were found to be very low when compared to other sectors and the introduction of minimum wage legislation seemed to have the effect of slowing down job creation for permanent workers rather than leading to increasing job losses. In the wine industry the changes affecting farm labour amount to a slowing down of the rate of job creation as well as structural changes whereby permanent labour is being substituted with temporary and seasonal workers. A study on farms in the Overberg and Boland regions of the Western Cape found that the majority of both male and female employees earn between R101 and R250 per week, which is below the minimum wage determined by the Department of Labour for this sector (REACH, 2006).

As the SAHRC Inquiry (2003:185) found, "... the payment of low wages impacts negatively on the ability of workers and their families to improve the quality of their

lives, and live with dignity and in an environment in which there is basic achievement of their economic rights."

2.4.2.3 Consumer pressure to improve conditions for farm workers

Besides cost implications competitiveness is influenced by demand factors. Increasingly the buyers, large multinational food chains of the European Union, who absorb a huge percentage of exported products, are requiring proof, from exporting countries, that the products they purchase are produced through the application of good labour practices. This can have positive effects on employed farm labour and it was found in some studies that conditions for the, now fewer, permanent workers have improved.

Du Toit and Ewert (2002:77) speak of "market-driven restructuring coming to the Winelands" and that along with the need to modernise the 'new breed' of wine farmer is doing away with "repressive and reactionary methods of labour management that ... [they] inherited from the past".

There is a trend, certainly by the larger wine farms, albeit partially a marketing manoeuvre, to take the initiative in improving the quality of life of their farm workers by employing social and community development workers and providing additional services such as pre-schools, access to health care and training programmes for their staff (Wines of South Africa, 2007:1).

There is however also the perception that those farm workers who remain are not necessarily better off, but even more insecure and dependent on the farmer for their income as well as the roof over their heads, says Bekker (2003:4).

It becomes evident from the literature that although the Western Cape has a thriving commercial farming sector and provides employment to a large group of coloured people; recent changes have affected farm labour in detrimental ways. Globalisation, government changes and new legislation have had largely a negative impact on the lives of farm workers, evictions have increased and many workers have been replaced with cheaper migrant workers. There is however pressure from consumers to improve the conditions for farm workers and a call from forums like the South African Human Rights Commission (2003) to address the needs and rights of this disadvantaged and marginalised group of people.

2.5 SOCIO-ECONOMIC CONDITIONS OF FARM WORKERS

This section is a review of the current socioeconomic conditions experienced by farm workers, particularly on local commercial farms.

2.5.1 Prevalent socio-economic and psychosocial problems

The most prevalent factors are mentioned in separate sections below, yet they are interconnected and influence one another in various ways.

2.5.1.1 Lack of access

A matter of concern, as reported in a draft paper on conditions on farms by the Department of Social Services and Poverty Alleviation by Prince (2004:3,12), is that getting access to farms is one of the key obstacles in assessing the needs of farm workers throughout the country and that assessing conditions of farm workers is also further complicated by a lack of reliable data regarding their circumstances.

The Inquiry into the human rights of farm workers specified that the prevailing trends included; lack of access to farms, long distances hampering access to services, a lack of awareness of rights and lack of service from State service providers and found; "indignity and suffering [experienced by farm workers that addressed the Commission] to be alarming and highlights the necessity for all role-players to address the issue in a co-operative manner within a human rights framework based on dignity and the achievement of equality" (SAHRC, 2003:iv).

2.5.1.2 Poverty

In a dissertation by Tregurtha (2005) comparing the absolute relative development status of Western Cape farm workers to that of other Western Cape residents, drawing on data collected from the 1996 and 2001 population census, and asking the research question, "Are Western Cape farm workers poor?" it was found that farm workers as a group were the most deprived in terms of housing services, social relations and educational achievement and almost no difference was found in the measure of well-being and overall level of human development experienced by farm workers and the unemployed.

However, the overall finding, by Tregurtha (2005) in terms of a human development approach, was to affirm that farm workers are poor. The Inquiry into Human Rights in farming communities completed by the South African Human Rights Commission from 2001 to 2003 agrees with this saying that, farm dwellers are so poor that they lack the

financial resources to access their socio-economic rights (2003:194). Prince's (2004: 3) report also concurs affirming that "agricultural workers are worse off than those in every other sector of the economy."

Studies sponsored by the Nestlé Foundation (Kruger, Lemke, Phometsi, van Riet and Kotze, 2006: 835) into socio-economic indicators, nutritional status and living conditions of farm workers on commercial farms in 2006, reported that farm dwellers represent a seriously under-served population category and are caught in a trap of poverty and destitution, where their development is held back through isolation and lack of access, and farm workers often do not feel in the position to negotiate their employment and living conditions with farm owners. They are said to be in a disempowered position and have limited capacity to living conditions, resulting in a sense of hopelessness, anxiety and stress.

2.5.1.3 Education

Access to education was found to be the biggest developmental challenge facing farm workers (Kruger *et al.*, 2006). The 2001 census writes Tregurtha (2005), reported that more than 11% of farm workers had no formal education.

Education levels were found by REACH (2006), to concur with Tregurtha's (2005) findings above and to be generally low amongst both male and female farm workers, although it was found that females tend to stay at school longer than males. Again access to schools for farm workers is problematic REACH (2006).

Although there have been various measures implemented to improve access to schools for children living on farms, the Human Rights Commission (2003: 71) found;

- that parents have not been made aware of them and they are therefore not utilised,
- bus services and transport to schools was found to be unsatisfactory and unreliable,
- some children have to walk up to 18km per day,
- often rural schools are overcrowded with some primary schools having to accommodate two grades per classroom with only one educator,
- there is no system in place to address the special needs of children with Foetal Alcohol Syndrome and
- low levels of education amongst parents in rural areas affect their ability to assist and support their children and to actively participate in School Governing bodies (SAHRC, 2003: 71-72).

2.5.1.4 Housing and living conditions

Living conditions such as poor conditions of housing for farm workers was raised by NGOs and trade unions at the Human Rights Commission's inquiry (2003:69), who reported that some houses were infested with cockroaches, had insufficient electricity and running water, lacked toilet facilities and were run down with windows broken and leaking roofs. They reported reluctance by farm owners to maintain the houses and an inability by farm workers, due to low wages, to afford the upkeep of their homes (SAHRC, 2003:69).

2.5.1.5 Health care

Health care is affected by lack of access to health services. In the Western Cape this is also hampered by a situation where it is unclear as to whether provincial or local government departments are responsible for which health care services. The Inquiry into the human rights of farm workers (SAHRC, 2003:70) found that the new health system is not adequate and does not meet the needs of rural areas and HIV/AIDS and Tuberculosis are becoming serious problems amongst farm dwellers.

Lack of adequate food due to high levels of poverty in rural areas which negatively impacts on children causing them to lack adequate nutrition was found. This is also influenced, as found in the Western Cape Inquiry, by income being spent on alcohol and the lowering of the child welfare grants. Lack of money for transport, and therefore access, also results in farm dwellers having to purchase food at, more expensive, farm shops (SAHRC, 2003:70).

2.5.1.6 Alcohol abuse

The ramifications of the institutionalisation of alcohol consumption through the 'dop' (tot) system, whereby workers were paid with alcohol must also not be underestimated as many of today's farm workers are the children of parents exploited in this way. They were brought up seeing alcohol as a normal part of life and a benefit of hard work, a means to relax after a long hard week and a way of coping with stress and were exposed to the extensive damage that alcoholism causes to health and social and family relationships says London (1999:147).

The REACH (2006:2) statistics support the prevalence of alcohol abuse as both causing and aggravating problems such as aggressive behaviour, domestic violence and sexual violence against men, women and children. "Alcohol abuse accounts for up

to 60% of violence causing trauma" in rural areas in the Western Cape says Prince (2004:2).

The use of the 'tot' system and therefore addiction to alcohol, as a form of social control, must also be considered in the light of how current farm workers perceive themselves. Some significant findings of a participatory action research study conducted by social workers on five farms in the Southern Free State (Atkinson, 2007:101) were "that there is a vast development gap between farm workers and the rest of modern society... [and that] farm workers exhibited a very poorly developed sense of personal identity."

2.5.2 The perception of farm workers regarding socio-economic problems on farms

The participatory action research study conducted by social workers on five farms in the Southern Free State (Atkinson, 2007:101) initially experienced the workers as submissive, afraid to make eye contact, shy and withdrawn with a general inability to verbalise their thoughts, feelings and needs. However through perseverance and approaching the workers using gestalt and narrative therapy techniques and applying art as a means of expression the farm workers identified various needs that concur with the research findings above.

The expressed needs and concerns of these farm workers included:

- The difficulty in accessing schooling for their children, due to closing of farm schools, long distances, unsafe transport. Many children did not attend school at all.
- Transport and access to clinics, churches and other urban facilities.
- Illiteracy among the farm workers, as many of the adults had no formal education.
- Lack of knowledge and fears of HIV/AIDS. TB transmission and its link to general household neglect, alcohol and drug abuse and poor hygiene.
- Lack of recreational facilities. Farm workers in Limpopo Province also expressed that lack of recreational facilities on farms was problematic and a causative factor in increasing HIV/AIDS, sexual violence and substance abuse (Sonke, 2007b:9).
- Social conflict and tension leading to aggression and assaults within their communities.
- Violence against women, "was raised repeatedly" (Atkinson, 2007:103) the risky behaviour of younger men who abuse alcohol and then become violent and abusive. A general 'lack of respect' of the younger generation towards their elders.

- Alcohol abuse which frequently leads to conflict between workers, assaults and violence against women. The study in Limpopo (Sonke, 2007b:5) concurs in its finding that drug and alcohol abuse plays a significant role in the high incidence of gender and sexual violence.
- "The adults... identified their primary need as the ability to live together as man and wife, in a family context."

The study in Atkinson (2007: 102 -106) concluded that objective measures of welfare such as income and educational levels are inadequate and suggest that a deeper understanding of social disadvantage is crucial before appropriate policies are designed and that farmers and workers need to be directly involved in the process of determining their needs and finding their own unique solutions.

This research will be referred to in subsequent sections.

2.5.3 Social welfare and development services to farm workers

Atkinson (2007: 110) found that a breakdown in the relationship between farmers and their workers and conflicting perceptions of the role of government and who should be responsible for services has been the consequence of a transformation from a patriarchal parent type or "a micro-welfare economy" to a less caring "rural factory" where the relationship is devoid of the paternal support and services are lacking or inaccessible.

At one stage, as explained by Atkinson (2007:166), the Rural Foundation, though functional during the days of apartheid, was a strong contender and spokesperson for the rights of farm labour as well as being instrumental in the provision of services to them. Today a void exists and Non Governmental Organisations (NGOs) serving farm workers are inadequate and generally ineffective due to a lack of finances. Government services to this sector also leave much to be desired. Atkinson's (2007:166) study revealed that by 2004, due to restructured government budgets that directed funding away from the commercial farming areas government services to the farming community had deteriorated. New municipalities, who were responsible for services to farming communities, "showed a decided lack of interest in the commercial farming areas" says Atkinson (2007:166).

Further measures, such as the removal of trade protection barriers for farmers by the government and the growing perception that the government was unconcerned about rural crime and farm attacks made farmers increasingly defensive and resulted in the breakdown of the "fragile bonds of social reciprocity" between farm owners and their staff and consequent reduction of on-farm staff and deterioration of living conditions (Atkinson, 2007:167).

Services, housing, education, transport and health care provision have become the responsibility of already under-resourced local government agencies that are not able to deliver and, with the souring of the relationship between government and farm owners, a co-operative relationship that may benefit the workers remains elusive.

The Inquiry into human rights of farm workers had no one representing the social security needs of farm workers in the Western Cape. Its general findings, concerning social security, were that "farming communities do not enjoy access to social security services, which are a violation of their constitutional rights" (SAHRC, 2003:200). This too was confirmed by the Department of Social Services (Prince, 2004:6), saying that farm workers are both denied access to social services and are often not informed of services which are available and could be of assistance to them. Reasons for this include lack of knowledge, distance, transport and financial restrictions, lack of efficient services and bureaucratic technicalities delaying service delivery, insufficient staff and Department of Social Development financial resource constraints.

The Inquiry (SAHRC, 2003:200) found that policies in relation to social service delivery were not being implemented at a local level and that vulnerable groups like children, women, and people with disabilities, the elderly and HIV/AIDS sufferers were severely negatively affected.

Atkinson (2007) favours what she sees as a more realistic approach of reconciliation and revival of the micro-welfare system, by supporting the farmer's role as service intermediaries and co-operating to provide services. Social Welfare Services to farm worker households are likewise under the authority of over-stretched local government agencies namely the Department of Social Development (DSD) and some Non Governmental agencies like Badisa, ACVV and Child Welfare Society. Again access to these services is problematic and any significant social development work would be dependent on the concern that the individual farmer has for his workers and a good working relationship with local or private representatives.

In addition to the government, the following organisations are involved in research and social development programmes with farm workers:

- Rural Education Awareness and Community Health (REACH): An NGO dealing specifically with sexual harassment on farms.
- Women on Farms Project: Operating from Stellenbosch strives to strengthen the capacity of women who live and work on farms.
- The Institute for Poverty, Land and Agrarian Studies (PLAAS): A unit at the University of the Western Cape involved in research, training, policy development and advocacy in relation to land and agrarian reform.
- Sonke Gender Justice Network: Works across Africa to strengthen government, civil society and citizen capacity to support men and boys to promote gender equality, prevent domestic violence and reduce the spread of HIV/AIDS.

There are also some local private companies that provide training to farmers and their workers like Hopkinscalvert and the Cape Women's Forum. A Directory of Support Organisations for farm workers in the Western Cape with organisations offering services related to labour issues, legal problems, agricultural assistance for emerging farmers, human rights support, women's and gender issues is available (Surplus People Project, 2004).

The study into conditions on farms, by the Department of Social Services reported by Prince (2004:12), concludes that the dire circumstances faced by farm workers, who are marginalised, vulnerable and feel disempowered, should be "addressed as a matter of urgency" through a "commitment to the development of interventions and strategies."

The findings of recent studies into the conditions and services for our local farm workers is rather dismal. They seem to be disadvantaged on all fronts and there is no coordinated effort or voice to protect their interests. Their isolation and dependency on the kindness of farm owners places them in an extremely vulnerable position. Services appear to be uncoordinated and insufficient.

2.6 DOMESTIC VIOLENCE AMONGST FARM WORKERS IN THE WESTERN CAPE

A large proportion of research into domestic violence in South Africa says Lewis (2005:2) has discovered close connections between domestic violence, economic circumstances and political legacies of marginalisation. Farm worker communities, with their high levels of domestic violence, are evidence of this. The SA Human Rights Commission's (2003:189) Inquiry into human rights violations of farms concluded that "there are unacceptable levels of violent crime being perpetrated against women on farms." In 2006, a follow up study by the Human Rights Commission, specifically on the impact of the Domestic Violence Act 116 of 1998 on vulnerable groups, including women on farms was completed. Much of the commission's findings are hereby summarised and attest to the high levels of domestic violence and the inadequacy of the criminal justice system in reducing it.

The factors listed below are all prevalent and compound or exacerbate the problem of domestic violence on farms in the Western Cape:

2.6.1 History of violence on farms

From the review, it becomes evident that farm dwellers carry the legacy of a history of slavery, oppression and violence. Segal (1991) explains that although the slaves were freed, it was without compensation, as was afforded the slaves in America, thus their lives continued much as before. Current research findings only seem to confirm, the ongoing oppression and abuse of farm workers. Segal (1991:3) makes a point in stating that "structural considerations and work conditions on the farms should themselves be regarded as forms of both physical and psychological violence."

The Commission's Inquiry in 2003 (SAHRC, 2003:17) highlighted the high incidence of farm murders and incidents of extreme violence perpetrated against farm workers and found then found, three years later that the legislation introduced to protect victims has had little effect (SAHRC, 2006, but confirmed that women are more adversely affected by the lack of implementation of laws to protect individuals.

AgriWes Cape, the mouthpiece of commercial farmers in the Western Cape, admitted at the Commission's hearing, that the violence occurring on farms in the province include:

- acts perpetrated by farm owners against farm workers,
- gender violence in the employment and home context and

- economic violence committed by farm owners in respect of wage levels and working conditions (SAHRC, 2003:68).

Falletisch (2008:190) also found that violence has been normalised and that there was evidence that “farm dwellers have assigned meaning to violence that legitimises it” she found that men felt that not to be violent was a sign of weakness and women expressed the show of violence by men as indicative of strength.

2.6.2 The criminal justice system

The study into domestic violence on farms by Parenzee and Smythe (2003:40) found that farm workers had little knowledge of the Domestic Violence Act (DVA) and perceived the police to be prejudiced against them. The farm workers they interviewed spoke of the police, laughing at a woman reporting abuse, not taking applications for protection orders seriously and therefore the farm workers were reluctant to engage with the legal system (Parenzee & Smythe, 2003:41). Workers in Non governmental organisations interviewed by Parenzee and Smythe (2003:46) expressed doubt about the DVA’s ability to “ever really be accessible to marginalised communities like farm workers.”

The Human Rights Commission’s Inquiry (2006:6) into the effectiveness of legislation to protect victims of domestic violence reported , three years later, that farm dwellers continue to experience the police to be unhelpful and they did not perceive the police as there to address their needs. Their study concluded that police services dealing with domestic violence on farms was not a priority and that the legislation is not being implemented as it should and has not impacted on the lives of farm workers in any significant way (SAHRC, 2006:6).

2.6.3 The influence and breakdown of paternalism

Paternalism on farms seems from the writings of Atkinson (2007), Falletisch (2008) and others to be a double edged sword, as the experience of the farm workers depends on the type of ‘fathering’ offered by particular farmers. For some farm workers paternalism was a curse, as the farm was autocratic, punitive and even blatantly cruel, but for others the system was caring and protective. It did however create dependency and seems to have had the effect of infantilising farm workers, to continue to feel that they are not fully responsible for their lives, as Falletisch (2008:167) found. Now that the system has fallen away, as Atkinson (2007) explains, farm workers are left

abandoned, without the inner resources and sense of responsibility and without other support systems offered by the government.

A survey conducted in 2004 on local farms by the International Organisation for Migration (IRIN, 2008), reported that "conditions on farms already make them a potential breeding ground for HIV infection. Myths about HIV abound, condom use is low, and risky sexual behaviour is high." The National Farmer's Union estimates that 30 to 45 percent of farm workers are living with HIV nationally (IRIN, 2008). Findings of a study (REACH, 2006) on farms in the Western Cape found that only 19% of males and 33% of females had good knowledge of HIV/AIDS.

2.6.4 The vulnerability and dependency of women

Women farm workers are extremely vulnerable, as they are discriminated against, in terms of access to employment, receive lower wages and are completely dependent on the men for housing and access to employment (SAHRC, 2006:4). Trade unions reported that housing and permanent employment for single women on farms is seldom ever a possibility (SAHRC, 2006:4). This extreme dependency says Parenzee and Smythe (2003:30) increases their vulnerability as they are reluctant to utilize the legal system because of the very real risk of losing their work and home.

"Men control every aspect of women's lives" and "face precarious livelihoods of profound insecurity" due to the historical location of commercial agriculture within paternalism, says Shabodien (2005:32,33). On the study on farms in the Stellenbosch district Falletisch (2008:85) found that male labourers negotiate terms of agreement with the farm manager on behalf of their wife, daughter or girlfriend, as in most cases women are only allowed on the farm by virtue of their relationship with a man. This vulnerability increases their risk of being abused, as the perpetrators know their dependency and they have fewer options, should they try to break away from an abusive relationship says Parenzee and Smyth (2003:48).

2.6.5 Alcohol abuse

A study of alcohol consumption on commercial farms in the Western Cape by London (1999) found that almost half of the sample consumed more grams per week than considered safe drinking. The study by Sonke Gender Justice Network (2007b:5) on 18 commercial farms in Limpopo province confirmed that the 'significant role' played by alcohol and drug abuse in the high rate of gender based violence amongst farm dwellers. The SAHRC (2006:%) affirmed that alcohol contributes to the high levels of

violence in the home and it is estimated that 60% of incidents of domestic violence involves alcohol abuse.

In Parenzee and Smythe's (2003:26, 27) study, farm workers felt that alcohol was often a trigger for domestic violence as well as an excuse and even justification for abuse of women. They reported that the farm management agreed that severe alcohol was the most significant precipitant of domestic violence on their farms.

2.6.6 Culture and religion

Parenzee and Smythe (2003:52) found that there was a pervasive belief amongst farm workers that the man is the head of the household and the home is a private domain and that it is inappropriate to get involved in other personal affairs. This belief is so strong, that it was found that "one cannot engage in such a conversation [regarding domestic violence] without directly challenging patriarchal structures and entrenched beliefs around the nature of the family." Parenzee and Smythe (2003: 26) demonstrate this cultural belief in a response from a child on a farm who said; "if mom breaks the rules, dad has the right to show her where she has gone wrong."

These beliefs are also generally supported by Christian religious churches to which farm workers belong, who preach about the man as being the head of the home and the women as having to obey the man. The study with farm workers by Sonke (2007b:8) found that there were differences in understanding amongst people from similar backgrounds on the farms and some men from the Zion Christian Church found gender equality to be a threat to their culture and the institution of marriage.

There was however little by way of studies linking religious beliefs to domestic violence. Falletisch (2008:122) found that religious conversion was often a reason to stop drinking and women who had been abused or were struggling with husbands, who drank heavily, found the church supportive.

The churches as a potential resource was raised by Parenzee and Smythe (2003) as well as Atkinson (2007:147), the latter found the farm workers had close affiliations and attended ongoing church activities on the farms and suggested this as a "trusted institutional base on which to build development programmes." The HSRC inquiry (2003) heard from some farmers that the churches should be more involved in development work as they are well placed to do this.

2.6.7 HIV/AIDS

The high level of sexual and domestic violence on farms and the vulnerability of female farm workers place them at a greater risk of contracting HIV, says Sonke (2007b:5) and Shabodien (2005). A study conducted with 1500 South African women found by the Medical Research Council found that women with violent and controlling male partners faced an increased risk of HIV infection (Dunkle, Jewkes, Brown, Gray, McIntyre and Harlow, 2004). It is estimated by Garbus (2003) that 25% of South Africa's agricultural labour will have died because of AIDS by 2015. In a study by van Zyl (2006) into how farm workers perceived and experienced HIV/AIDS, it was found that the women's dependency and poverty contributed significantly to the risk of HIV infection and that employers are failing to develop policies regarding safe practices for prevention of HIV infection amongst employees on farms.

2.6.8 Poverty and poor access to farms

Farm workers low wages and distances from services hampers their ability to utilise assistance that authorities could provide (van Zyl, 2006). They also are restricted in accessing services because of long working hours, not easily getting time off and lacking the financial resources for transport to services. These factors all compound the victims in to utilize the CJS, health care and legal or social support systems.

The SA Human Rights Commission (2006: 5), listed the following challenges faced by victims regarding access to health care and relevant services;

- lengthy distances needed to travel to primary health care centres,
- financial constraints and lack of transport,
- lack of access to health care services after hours,
- employers not allowing workers to access services during working hours and
- telecommunication not being readily available.

Parenzee and Smythe (2003: 26) identified other contributing factors to violence in the homes as high stress levels, communication problems, low self-esteem and exhaustion and said that the farm workers interviewed expressed the view that their poor living conditions, created a stressful environment conducive to domestic violence.

2.7 SUMMARY

'Disempowered', is a word used all too frequently by researchers such as Falletisch (2008), Atkinson (2007) and Tregurtha (2005) to describe the current situation

regarding farm labour in South Africa. As Falletisch (2008:1) writes, “where the legacy of slavery is powerlessness of people over their own lives, the legacy of the tot system is addiction and dependency. Farm workers in the wine industry then, have a dual legacy to overcome.” The most recent comprehensive study conducted by the Human Sciences Research Council (Atkinson, 2007: 109-110), sums it up by saying that “the paternalistic labour system left a disempowered, dependent labour force, poorly equipped even to articulate its developmental needs.”

The facts and current situation for farm workers in this country appears, from the literature and experts in the field, to be rather dismal. They were formerly oppressed, and abused by a racist, patronizing and paternalistic system, that held them back through institutionalised alcoholism and lack of access to education and other services, yet now in a new dispensation of equality and freedom, their enslavement through low wages, the threat of eviction and substitution for cheaper seasonal workers and the continued lack of access to services allows the agricultural industry and its minority stakeholders to 'enjoy' their free global trading.

It is rather arrogant, that those in distant countries with power and money, want to both pay low prices for good wine and have their consciences cleared by assurances that the wine they consume was not at the expense of others. In effect, the fewer and shrinking agricultural labour force is desperately clinging onto their jobs, with minimal wage increases and wealthy Europeans are in the dark as to the exploitation of farm workers and often unregistered, temporary contract workers.

Thus the findings on the effects of recent policy and economic changes on the present living and working conditions of farm workers one can only conclude that they comprise a severely oppressed and disempowered group of people. According to Rothman (1999:37), oppressed people have a “history of exclusion, discrimination, violence and denial of rights,... they experience poverty and injustice much more frequently than other members of society ... [and] suffer external marginalisation, exclusion and discrimination.” Rothman (1999:37) also says that in response to oppression the victims may “internalise the negative image held by society, often becoming self-destructive and violent against other members of their population.”

Another common conclusion by researchers and experts is that our local farm workers are poor and worse off than many other groups. Again poverty, especially within a context of oppression and exploitation could lead to violence. Bauman(1998: 37)

describes poverty as being cut off or excluded from whatever passes for a 'normal life' and this results in a fall of self-esteem, feelings of shame as well as "resentment and aggravation, which spill out in the form of violent acts, self-depreciation, or both."

Both the impact of ongoing oppression and poverty therefore needs to be taken into consideration regarding causative factors of abusive behaviour amongst male farm workers.

Are farm workers disempowered to the point of being powerless?

Powerlessness arises out of a process that denies valued identities and roles, as well as valuable resources, to individuals and groups, says Solomon in Lum (2000:198). As a result, these individuals are unable to exercise interpersonal influence or to command the social resources necessary for effective social functioning. Pinderhughes in Rothman (1999) defines powerlessness as an individual's inability to exert a positive influence on the forces that affect their lives for their own benefit. Leigh in Lum (2000:198) defines powerlessness as "the inability to control self and others, to alter problem situations, or reduce environmental distress." Rothman (1999: 37) describes disempowered people as those who "lack the capacity to have mastery over themselves, others, or nature" this description seems very much like the understanding of powerlessness.

Do farm workers perceive themselves as being disempowered and powerless to address their needs and insist on their rights?

Vulnerable clients, according to Gitterman in Rothman (1999:38), are overwhelmed by "circumstances and events they are powerless to control" and says that the locus of the work with these at-risk populations may be within the individual (through supporting and assisting empowerment, increased assertiveness, strengthening coping skills) and/or within the environment (ensuring safety and protection, using community resources, initiating community action and legislation).

Within our local context an effective and life changing intervention by social workers, reviewed by Atkinson (2007), also emphasised the need to first address farm workers' low self-esteem and inability to express their thoughts and needs as a necessary part of the empowerment process.

CHAPTER 3

DOMESTIC VIOLENCE IN SOUTH AFRICA AND PSYCHOSOCIAL INTERVENTIONS WITH MALE PERPETRATORS

3.1 INTRODUCTION

This chapter will describe the situation in South Africa as regards domestic violence and then present an overview of possible rehabilitative interventions with male perpetrators. Although reference will be made to the broader social context and the history of violence and prevalence of gender based violence in this country, the focus is specifically on gaining insight and a deeper understanding of men who abuse women within an intimate familial relationship and psychosocial interventions for men in this context.

Intimate Partner Violence was found by The World Health Organisation's recent study on domestic violence to be the predominant form of violence in women's lives. Their global study found that resources were lacking and legal intervention inadequate and called for "comprehensive violence prevention programmes to address domestic violence, alongside other types of violence" (WHO, 2006). The study coordinator, Dr Moreno states that, "Domestic violence can be prevented by addressing its causes and consequences and that governments and communities need to mobilize to fight this widespread public health problem." Thus a WHO Global Campaign for the prevention of violence was initiated whereby governments were encouraged and supported in developing violence prevention initiatives to address domestic violence. A formal commitment was made by the South African delegation at the Commission on the Status of Women in 2004 to actively involve men and boys in achieving gender equality (Sonke, 2007a).

The prevalence and extent of violence against women and children and the corresponding numbers of men who are repeatedly assaulting their partners and exposing children to violence within the family and home, says Vetten (2005), is the reason why other, hopefully more effective, measures of addressing the problem need to be sought.

As a social worker in the field of domestic violence the need therefore arose to begin to find appropriate ways of responding and this necessitated research into the

perceptions of men and gaining knowledge on what interventions may be appropriate within our local context.

The question could be asked, does this crisis, confusion and uncertainty experienced by men, as described by these experts, pose a problem or could it be a crisis of opportunity that social work could address in a constructively transformative way?

3.2 VIOLENCE IN SOUTH AFRICA

The importance of context in understanding the cause, extent and prevalence of violence is stressed by experts like Dobash and Dobash (1998:9) who believe that violence towards women occurs within a wider context which includes responses from social agencies and the general beliefs and attitudes held about the relationship between men and women and about the use of violence within relationships. An understanding of context is vital in the process of developing appropriate and valuable responses to victims and intervention approaches with perpetrators. "Culture in South Africa retains a powerful place in specifying identity and gender conflicts," says Sideris (2005:104).

South Africa has one of the highest violent crime rates in the world and the "worst figures for gender and sexual violence for a country not at war" says Moffett (2001:2). She explains how crime and politics in South Africa have been historically linked and how the growth of criminality began in the early 1980's and peaked during these last 15 years of political transition. Even though we have made a transition to being a country with the most progressive human rights legislation in the world, Moffett (2001:2) says; "we stand out today as a nation with the highest violent crime, rape and HIV/Aids growth rates." The problem not only being the extent of violent crime, Moffett (2001) says but the severity of the violence that forms a part of the crime. Moffett (2001:2) summarises the current situation and feelings of people in saying, "ours is a society rebuilding after decades of gross structural and social discrimination and violence that has left us a legacy of unduly traumatised citizens with a high propensity for all kinds of violent behaviour."

The history of institutionalised, violently enforced injustices and separation between peoples, the transition to democracy, a very liberal Constitution and new legislation regarding human rights and gender equality says Walker (2005:163) has caused profound challenges within South African society with radical effects on communities,

families and individuals and violence, crime and abuse of women and children have increased.

South Africa's 'rape culture' was reported on the BBC (2007) quoting the 'staggering' rape statistics released by the Medical Research Council that, "of the 54 000 reported rapes to the police each year, another nine are not" and investigated how we are 'tackling the relentless wave of male rage and violence'.

Jewkes of the Medical Research Council's response was that "the country has been severely traumatised by the intense violence of apartheid and the explosive pace of social change since its demise and that "apartheid destroyed family life" BBC (2007).

Cohen (2008), citing the World Health Bulletin, affirms that men too are victims of the high level of violence as murders in South Africa claim the lives of nine male victims to every female victim and the rate at which men are murdered is 6.4 times higher than the rest of the world. "The rate of violence among young men in the country is nine times higher than the global average" says Cohen (2008:5).

3.3 VIOLENCE AGAINST WOMEN IN SOUTH AFRICA

Violence against women, as defined in the United Nations Declaration on the Elimination of Violence Against Women (1993, Article 1.) to which South Africa became a signatory is "any act of gender based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life."

South Africa is known to have a 'culture of violence' says People Opposing Women Abuse (POWA 2001 -2008) as our rape statistics as well as the femicide rate are reportedly the highest in the world. The South African Police Service estimates that a woman is raped every 35 seconds. Figures, reflecting only reported cases of domestic violence, reveal that one in four South African women are assaulted by their boyfriend or husband every week People Opposing Women Abuse (POWA, 2001-2008). A study also by the Medical Research Council by Jewkes *et al.*, (1999) in three provinces in South Africa found that 25% of the women had experienced physical abuse by a partner during their lives.

Further research conducted by the Medical Research Council's, Centre for the Study of Violence and Reconciliation and University of Cape Town by Mathews *et al.*, (2004), found that the rate of murders committed against South African women by

their intimate partners is the highest in the world, with one woman being killed by her partner every six days. More recent statistics released by the Provincial Minister of Community Safety for the Western Cape, Ramatlakane (2007:1) confirmed that as many as 73% of the murders committed in the province, were committed by perpetrators known to the victims and of this 62% of the females murdered, were killed in their private homes. Of the 62% of females, only 6.8% of the victims had reported a crime or laid a complaint of domestic violence prior to the murder.

Sexual violence has become so endemic in South Africa that the youth are normalizing it through games and special names; 'rape me rape me' seems to have replaced 'kiss catch' and 'STMs' are the names for grades given to pupils in exchange for sex with educators, says the SA Human Rights Commission report in the Cape Times newspaper, with the headline, 'Schools the most dangerous place in SA' on 13 March 2008.

The working paper released by INSTRAW (Moffett, 2001:4) makes it very clear that, while poverty, ignorance, family history and cultural practices are all exacerbating factors, the figures on domestic violence for more privileged sectors are also inexplicably high. In South Africa, men of all colours, cultures, languages, ages, religions, education levels, family histories, financial standing, and professions, practice an extremely high level of gender based violence and the common denominators they share is their biological sex and their nationality. Thus though the reasons for abuse of women are complex, the apparent sanctioning of violence in many forms could be a common contributing factor (Walker, 2005).

The high incidence of violence against women by men from all racial and ethnic groups and the increasing levels and intensity of violence against women and in general appears to be undisputed by statistics and experts, the cause for this is however much debated.

The explanations for the severity and prevalence of violence against women in South Africa proposed by Vogelmann and Eagle (1991) relates to integrating power imbalances that result in black men turning to abuse of women and girls, the area where they do have authority, as a means of asserting their power. Maintaining that a culture emerged wherein violence against women is deeply entrenched and accepted rather than challenged (1991). As a man who grew up in a violent environment where abuse of women was not called abuse but a part of his culture explains, "surrounded

by violence, he became violent himself - to his mother, his sister and his girlfriends, if a woman would not have sex you just clapped her... it was the norm" says Buthelezi in Goldblatt (2007).

Culture and certain religious beliefs became an effective tool explains Rasool and Hochfeld (2005) for maintaining and affirming male authority and was upheld, in many respects, across all race and ethnic groups, that justified unequal relations and controlling treatment that disadvantage women in South Africa.

Are our high levels of violence towards women caused by a need by men to maintain power as Vogelmann and Eagle (1991) propose, or is it due to sanctioning of male control by culture, upbringing and religious beliefs (Rasool and Hochfeld, 2005 and Dobash and Dobash, 1998), or is it exposure to violence in our homes and society as Cohen (2008) suggests? Perhaps it is a combination of them all. The other questions that arise, when reviewing the literature, are; why is there such a need to maintain and enforce power? And, do those who use violent and abusive behaviour feel powerful?

3.4 THE NEED FOR INTERVENTIONS FOR MEN WHO ABUSE THEIR PARTNERS

The first comprehensive study into the perceptions of local men by the Medical Research Council (Abrahams, Jewkes and Laubsher, 1999:16-17) reported that the men admitting to being abusive displayed a need for help and indicated gratitude for being able to speak about issues that men are generally not encouraged to verbalise. The study concluded that, "this provides windows of opportunity for interventions with men who abuse women."

Internationally nations are increasingly looking at the introduction of rehabilitative and educational programmes for men as a means of addressing domestic violence (Renzetti, Edelson & Bergen, 2001).

Sonke Gender Justice Network (2007) reported that research results of initiatives involving men and boys, conducted by Engender Health, Men as Partners, RAPCAN, The Department of Social Development and the Medical Research Council, offer a body of effective evidence-based programming that affirm that men and boys are willing to change their attitudes and behaviour and support greater gender equality.

Intervention services, programmes and research that engage with men are continually being considered and promoted, as in the recent MenEngage Symposium held in

Johannesburg in October (Sonke, 2009,) as a means of holistically addressing the extremely high levels of domestic violence in South Africa.

In studying the relevant literature on interventions for perpetrators of intimate partner violence in South Africa (Damon, 2003; Interfund, 2004; Londt, 2004; Boonzaier, 2005; Vetten, 2005; Jewkes *et al.*, 2007; and Sonke, 2007) the following reasons for the need to develop and offer treatment interventions for men who abuse their partners:

- The reluctance by women, abused by their partners to approach and involve the criminal justice system.
- Weaknesses, failings and problems with the criminal justice system.
- The lack of effectiveness of present interventions, mostly criminal justice, to bring about real change and reduce violence against women.
- Women returning to situations where abuse will continue and often increase.
- The continued increase in violence against women.
- A felt need by female clients: Abused women are asking for psycho-social interventions for their abusive partners.
- The expressed desire by female victims to keep, and improve the relationship but stop the abuse.
- The need for a more preventative approach in the field of violence against women.
- The desire or felt need in men, expressed by some men, for growth, wholeness and the empowerment gained through gender unity.

3.5 DEVELOPING APPROPRIATE INTERVENTIONS FOR MEN IN SOUTH AFRICA

When considering how to approach men through an intervention to address their violent behaviour, the challenges faced by, the female, social worker practitioner, involved in this work included the following issues and questions;

- The dilemma of how to perceive the men, are they seen and approached as a client needing help or a perpetrator of a crime?
- Is the goal to convince them that they are wrong? If so how does one empathize and see things from their perspective?
- How does one deal with defensiveness and the possibility that they believe the social worker to be advocating for the female partner?
- How does a worker have a non-judgemental attitude and unconditional positive regard?

- What does the practitioner do if the partner is abused during the process of intervention?
- How does the practitioner deal with the risks involved?
- How are the possible gender stereotypes that both they and the social worker may have going to impact on the relationship?
- What are the incentives for a man who is abusive to change?

The practitioner realised that she could only do justice to this work if and when she had gained far deeper insight and understand into the specific context, history, felt experience, feelings, way of analysing, thinking and particularly the perceptions of men who abuse their partners.

In the process of reviewing the literature on interventions for male perpetrators of intimate partner violence globally and specifically within our local context four recurring and interrelated themes, discussed below, became evident. They were therefore studied in depth, in the literature review, empirical studies and comparative local studies into the perceptions of men by Abrahams, Jewkes and Laubscher, (1999); Parenzee and Smythe, (2003); Sideris, (2005); Walker, (2005); Ambe and Peacock, (2006); and Falletisch, (2008) and where used to gain insight and provide guidance in formulating the particular intervention approach for men in the farming context, as described in the following chapter. These themes include;

- **cause** of abusive behaviour,
- **identity**, particularly masculinity,
- **power** and
- behaviour **change**.

3.5.1 Themes related to psychosocial intervention with men who abuse:

3.5.1.1 Cause

Approaches applied are generally dependent on the perception of the reason, source or cause for the abuse (Londt, 2004 and Boonzaier, 2008). Five explanations for domestic violence from African literature are discussed by Londt (2004:94-100), including rights theories, feminist, cultural, society in transition and culture of violence explanations and then two more, from a more western perspective, namely psychological and economic causes for violence against women.

The John Howard Society (2001:14 -16) presents three causes or “explanations for violence” (See table 3.1 below) and relates each to a treatment approach which can be applied by itself or in combination with the other approaches.

Table 3.1: Treatment approaches related to perceived cause of abuse (John Howard Society of Alberta, 2001: 14 -16):

Cause	Treatment approach
Physiological and psychological reasons for violence, such as hormonal imbalances, intrapsychic problems, like mental disorders as causing violence towards women.	The Psychological approach. A more traditional approach, with a focus on how these men differ from ‘normal’ men and the solution offered is psychotherapeutic intervention.
Violence towards women is learned, socialized and self-reinforcing behaviour and that men who abuse their partners are living up to and enforcing cultural prescriptions, that advocate male dominance, aggressiveness and female subordination. Family, community and social structures work together in tolerating, accepting and normalizing abusive behaviour by men as it is legitimized within rigidly defined gender roles.	The social-cultural or social learning approach. Treatment is focussed on un-learning the behaviour and convincing the man that his behaviour is unacceptable. The focus is on changing the attitude of men who are abusive.
Violence and abusive behaviour is viewed as a function of patriarchal social norms that encourage men to exert power and control over women and is seen as self-reinforcing and as rational and purposeful and is reinforced and supported by underlying gender issues and cultural beliefs that reinforce men’s violence. Men use violence to control those whom they deem worthy of abuse.	The feminist approach. In treatment men need to take responsibility for their violent behaviour and maintain the desire for change. The focus is on ending the violent behaviour.

Boonzaier (2008:21) found that intervention models or approaches for abusive men are chosen according to whether the model assumes individual, relationship or socio-cultural factors to be the root cause of abusive behaviour. However, all three of these sources above agree that generally models are based on a combination of approaches as well as a combination of perceptions as to the reasons for the abusive behaviour.

3.5.1.2 Identity

The other debate raised repeatedly in the literature relates to the identity of men and their sense of themselves as men. Global and local transformation is seen to have impacted on the self perception of men, who now need to re-look at what it means to be a man. Men are said to be in crisis due to confusion and uncertainty regarding the nature of masculinity and their expectations of themselves, each other and women (Reid and Walker, 2005; Vetten 2005 and Morrell, 2007).

Kimmel in Morrell (2001: 337) explains that women's experiences and issues of femininity have for the last three decades been the focus of investigation, almost to the exclusion or neglect of men and meanings related to masculinity. Morrell (2001) concurs saying that only since the mid 1970s has masculinity become increasingly politically visible and then as a social problem, and as a key component in the gender question.

This increased awareness and focus has resulted in the emergence of the New Men's Movement as an ally to the feminist movement to promote gender equality and support and help men in evolving and questioning power-over relationships and developing new ways of understanding themselves and their masculine identity. South Africa's history on gender has also by and large focussed on it from a women's perspective, in fact 'gender' was equated with women and only since around 1997 has more serious attention been given to men and masculinities in our context says Reid and Walker (2005).

The effects of this has not necessarily been positive for men, and Goldberg in Diamond (1994:5) affirms that men have 'paid a heavy price' for their position of masculine 'privilege' and power enforced by patriarchy in that men are out of touch with themselves, their emotions and even their body. Goldberg in Diamond (1994:5) says men are in distress due to "playing by the rules of the male game plan" and are suffering emotionally, psychologically and physically.

Walker (2005:119) suggests that this role confusion experienced as uncertainty around identity, sexuality and work are also very apparent in South Africa and amount to a 'crisis in masculinity'. She says that the adoption of the new Constitution (1996), the increase in public discourses of human rights and the transition to democracy have brought the crisis into sharp focus.

The transition and changes introduced since 1994 has had radical effects within communities, families and individuals in South African society and violence, crime and abuse of women and children has increased. Local experts in the field like Reid and Walker(2005) say that men are in crisis due to confusion and uncertainty regarding the nature of masculinity and their expectations of themselves, each other and women and that this is leading to an escalation in violence, especially gender based violence. Much of the crisis seems to be due to the changed status of women and research studies with local men by Sideris (2005) and Walker (2005) found that there is perception amongst groups of men that women now have the power and are abusing their position and men are responding defensively and even aggressively.

There is however a danger in making sweeping statements about men and experts like Morrell (2001) and Pease (2001) emphasize the importance of talking about masculinities, as being different ways in which men express their identity. Morrell (2001) makes the point, "there is no one South African man" but rather there are many varying subjective experiences and thus differing masculinities, some which support violent and exploitative gender relations, others which accept gender relations and still others which oppose them.

Morrell (1998:7) says that the colonial divisions of geography, race, gender and space, aided and sharpened by apartheid capitalism, have resulted in differing gender profiles for men. The masculinities of men from different racial and ethnic groups therefore differ and the fall of apartheid has created a change in power relations between these different groups of men.

It is extremely difficult to do justice to this subject and one is continually confronted with the reality of tremendous transition and change for men in this country. The radical transition a constitutional democracy and a new Bill of Rights (1996) and Domestic Violence Act 116 of 1998, often viewed by men, as biased to empower women and disempower them, says Sideris (2005) has forced varied and perhaps unexpected responses from men.

"The transition to democracy in South Africa... has had the effect of unsettling and unseating entrenched masculinities: masculinities, which were, in the main, patriarchal, authoritarian and steeped in violence" (Reid and Walker, 2005:8).

Morrell(2001) says that there has not been one clear response to the new gender conditions from men in South Africa and that although the rise in incidents of rape can

be considered as a masculine response to transition not all men have responded defensively. Morrell (1998) talks about the development of the 'new man' who sympathizes with the plight of women, aspires to gender equality and is searching for a new identity. Morrell (1998:7) explains that the features of the 'new man' include: "being introspective, caring, anxious, outspoken on human rights, domestically responsible, anti competitive sport, sexist jokes and violent outdoor pursuits." Morrell (1998:7) then continues to state that a host of male writers as having rejected the 'new man'. The question is; Why is the 'new man' defined at all? If as Morrell (1998) says masculinity is a socially constructed and created by man , then we can learn from the past and not limit gender to more man made moulding. Surely, new ways of understanding and expressing one's gender, be it male or female, which is only one aspect of one's self, should not be limited by newly constructed definitions.

Perhaps a vision of change should be left to the discretion of the man himself and perhaps it could be viewed as less of a creation or construction and rather as a discovery.

3.5.1.3 Power

Violence against women is often ascribed to conflicts around the power to enforce decisions (Dobash & Dobash, 1997). Power was said, by the early feminists to be given to men (Boonzaier, 2008 and Dobash & Dobash, 1997) through gender inequity and patriarchal systems of male domination in social institutions as well as within the family. Being a man was therefore understood and accepted as being in control of and therefore having power over the spouse and family.

This was therefore institutionalised power and as our history in South Africa attests, the police, cultural and religious institutions in the past upheld the belief that it is the man's right or duty to control his wife. Institutional structures like these have been challenged internationally and locally by the women's movement and through legislative changes to equalise the power imbalance and thereby empower women. The recent large scale changes in our country, as discussed above, have however resulted in a backlash, where some men are trying to hold on to the power they were afforded by the state and traditional and cultural beliefs and practices and researchers are finding that it is a contributing factor to the increase in gender based violence (Reid and walker, 2005).

The work of Olson (2002) with married couples, as described by Boonzaier (2008:13-14) found that abusive relationships were characterised by an imbalance of power and control maintained by one partner utilizing communication patterns that are 'domineering-submissive' and that consensus about power decreased levels of violence. Farrell's (1999:22) observation that "both sexes employ forms of power to compensate for feelings of powerlessness" makes one want to question the form of this 'power'. If it is based on outside, institutionalised authority and/or physical and psychological ability to enforce control over the other, then is it experienced by the one in control as being powerful or powerless?

In her study with 12 male perpetrators of intimate partner violence in Johannesburg, Lau (2007:118) discovered inconsistencies related to violence as having control or power and losing control or feeling powerless. The issue of power is clarified by Pease (1999:108) who explains that where men's self-esteem has been based on unequal and structural relations, then establishing equality will of necessity result in a sense of loss of power and it is this that men will need to come to terms with.

This may therefore constitute a crisis for those men whose identity has been formulated by dominant descriptions and interpretations of masculinity. However it affords the opportunity for these men to consider and perhaps discover other forms of power. For example, 'power to, power within and power with' as described by van Driel (2004:42), which could perhaps enhance both their relationship as well as their self-esteem. Perhaps even reduce the sense of dependency experienced in needing to have power over women, in order to feel like a man.

Van Driel (2004:45, 46) explains how power has been revisited and conceptualised as having a non-material dimension as well and the notion of power as a productive force. Thus it has become understood that, "not only the powerful have power; the oppressed also have access to power [and] are therefore] not totally without power" (van Driel, 2004:46). Freire (1973) spoke of this power saying; "only power that springs from the weakness of the oppressed will be sufficiently strong to free both [oppressed and oppressor]."

3.5.1.4 Change

"There is a major division in masculinity politics between those who argue that men should change for enlightened self-interest reasons and those who advocate change on the basis of an ethical or moral position" says Pease (2001:4). Change in the

literature and the processes involved to bring this about are greatly debated in the literature. The practitioner in the field is challenged by questions posed and addressed by Dobash, Dobash, Cavanagh and Lewis (1996:117) including;

- Is change in perpetrators of intimate partner violence possible?
- What would motivate change?
- What needs to be addressed for the change to happen?
- What is the medium of change?
- How is change sustained?

Dobash *et al.*, (1996:117-136), through evaluating the success of treatment programmes outline the following elements and processes associated with change:

- Men entering a programme need to view change as a real possibility. This belief is a crucial first step and necessitates a profound shift in the person's world view.
- A personal crisis bearing potential costs is a crucial first point of 'readiness' to change and enables men to be more receptive to change.
- Early intervention offers greater prospects for change.
- General areas of change involve a shift in perception of one's self as an object to that of a subject and expanding of self to include others and relationships with them. This helps them to shift from the view that their partners are responsible for their violent behaviour and feeling as if they are acted upon instead of taking responsibility, having choice and being in control of their lives and actions.
- Mechanisms of change involve a process of moving from external constraints to internal controls. The latter is said to be more likely to have a sustained effect as it is based on changes within the individual.
- Such internal change needs to be nurtured in order to be sustained.
- The process of change is effected through learning. The mediums of change proposed include talking, listening, reflecting and practising with the purpose of learning the new and replacing the old. Doing homework and practising skills was found to be useful.
- Clear goals need to be set and learning in its own right is deemed important as are the products of learning which include new orientations, skills and behaviours. The men enjoyed specific activities and techniques learnt to apply in making changes, such as techniques to recognise patterns or triggers associated with violence.

- The men expressed the value they found in talking explicitly about the violence and prioritised discussions and talking as most important and useful to the process of change.

Morrell (2001) makes the point that change for men will take time and that “while change can be viewed sociologically or collectively, it is also important to note that change can and does happen individually.”

The challenge for the practitioner is therefore also to believe in the possibility for change, to such an extent that a vision of a new way of being, even a new way of expressing identity and masculinity is found. That new vision of being needs to be attractive enough to motivate the perpetrator to, not only want to change, but to have the courage and commitment to do the hard work involved in bringing this about.

The important question that practitioners also need to grapple with concerns whether change is brought about by “recognition of the limitations and potential destructiveness of traditional masculinity” as Pease (1999:107) suggests or will it happen through a vision and belief in the ability of being a ‘new’ man (Morrell, 1998), or is it a combination of both?

3.5.2 Integration of themes

These four themes, though presented separately are completely interrelated in the lives of men and women in interpersonal relationships. *Causes* of abuse of women could be ascribed to each of the other three factors in various ways. The socially constructed patriarchal masculinity enforced on boys and men an identity that sanctions violence and disallows emotional vulnerability. The *power* the system gave, is now being removed by a rising consciousness of equality along with supportive structural changes.

Men whose *identities* were formulated and secure in a patriarchal culturally defined way are now dislodged and may be emotionally ill prepared to cope with this crisis of *change*. Men, used to power-over modes of relating now face an *identity* crisis, a sense of disempowerment and the perception that those they abused now have power and may even use it against them. Combined with current financial uncertainty and rising unemployment and increased crime, the odds seem stacked against the possibility for embracing or discovering peaceful and positive change.

However there are indications that that there is vulnerability and a sense of powerlessness beneath and within violent men, as expressed in close encounters as Lau's (2007) study found. Is that, perhaps, where hope lies?

3.6 PSYCHOSOCIAL INTERVENTIONS FOR MEN WHO ABUSE IN SOUTH AFRICA

Though there has been a tremendous growth, of local organisations like Sonke Gender Justice Network, Men as Partners, MensTrust and Gender Education and Training Network, involved in the promotion of gender equality and reaching out to men and engaging them in processes that explore their identity and guide them to question the use of violence, this study is particularly interested in knowing what psychosocial interventions are being offered in South Africa with men that are perpetrators of violence against women and in particular violent towards their intimate female partner.

Intervention programmes for men who abuse women are in their infancy in Africa, with a special interest developing since 1999 when a research project in Cape Town by Abrahams, Jewkes and Laubsher (1999:18) recommended that more research was needed into understanding perpetrators and family violence as it related to South African men if prevention programmes were to be planned and introduced.

The SA Country Report on the progress made at the 2004 United Nations Commission on the Status of Women reported positively on developments locally saying that "growing numbers of men are taking a stand against gender based violence and that South Africa is widely recognised as hosting some of the most important interventions and research focusing on men and gender equality of any country in the world" Sonke (2007:6).

One form of intervention reviewed both globally (Boonzaier, 2008) and locally (Brophy, 2008a) was 'Batterer Intervention Programmes' or 'Perpetrator Programmes.' The first ever batterer education programme called Emerge was introduced in 1977 in the United States, but as David Adams the Co-director of Emerge observes, programmes for batterers in most countries are rare especially in nations such as South America, Asia and Africa (2008:1). These involve, mostly group intervention with abusive men and are facilitated by two or more highly trained and experienced psychosocial practitioners. Generally the men have had a history of intimate partner violence and have been committed to the programme through the criminal justice

system. Models, largely based on a feminist orientation, such as Emerge and the Duluth Model, often combined with Cognitive Behavioural Treatment models, developed in first world Western countries since the late 1970s, have been adapted and introduced in some local organizations (Olivier, 2008 and Padayachee, 2008). Very little evidence of their use in developing countries was found.

The first perpetrator programme to be introduced in a developing country was by the Family and Marriage Association of South Africa (FAMSA) in 1992 (Olivier, 2008). Other local organizations offering perpetrator programmes include NICRO, ADAPT and Men for Change.

An effective means of intervention with batterers has not as yet been determined and "present rehabilitative services involving men are not integrated and tend to be indiscriminate and lacking in a sound well informed knowledge base" says Londt (2004:14) who was instrumental in the development and provision of FAMSA's programme.

Bennet and Williams, in their discussion on intervention programs for men in Renzetti, Edelson and Bergen's (2001: 272-273) sourcebook on violence against women, state that very little is known about the area of intervention programmes for men as even domestic violence remains an under researched area, they therefore emphasis the need for research and systematic evaluation of the effectiveness of such programmes.

In the study of international literature on intervention programmes for abusive men, the general impression, says Bancroft (2007:1), is that success is both difficult to measure, minimal and that programmes need to be extremely well thought out, with due consideration for the context, using highly skilled staff with pre and post assessment and evaluation as interventions can even be counterproductive and increase the risk for victims.

Possible intervention models

A wide variety of intervention models for abusive men exist and are chosen according to whether the model assumes individual, relationship or socio-cultural factors to be the root cause of abusive behaviour says Boonzaier (2008:21). The model or combination of models and approach selected also depends, to a great extent, on the resources available to implement the intervention.

From the reviews by Boonzaier (2008) and Brophy (2008a), completed within the context of a local organization for abused women, namely Mosaic training, Service and Healing Centre for Women, the criteria listed below, needed to be taken into serious consideration in deciding on an appropriate model of intervention with male perpetrators.

3.6.1 Criteria for deciding on intervention approach

Criteria for application of intervention with male perpetrators from within a local women's organization:

- Staff resources. The staff available to implement the intervention are all women, trained as Social Auxiliary workers and experienced in working with female victims of domestic violence. These women are the resources and as such it is important to look at their strengths and capabilities, which include:
 - a personal history of experience of domestic violence,
 - women who are empowered, aware of their rights,
 - with a high level of empathy and compassion,
 - strong spiritual orientation,
 - desire and enthusiasm to learn and do this work,
 - familiarity with local cultural, ethnic and religious beliefs and practices and
 - a support system in having social workers to train and supervise their work.
- Reduced risk for female victims. The intervention would need to be such that it did not increase risks and compromise the safety of the victims of violence.
- The target group was defined as the male partners of female client's who have asked for an intervention with their partner and are willing to be involved in the process. Thus they are men who are in a committed relationship and have volunteered for the intervention.

The intervention approach would therefore be selected according to how best it could be applied within the local context with due regard for the service providers, their knowledge and skills and within the criteria set for reducing risk and still providing the core service which is to female victims of domestic violence.

3.6.2 Possible intervention models

Models that arose for consideration as potentially applicable within our context and with regard for the abovementioned criteria, from the reviews by Boonzaier (2008) and Brophy (2008a) included:

- Cognitive Behavioural Treatment (CBT) methods: As part of a coordinated system of intervention.
- The Stages of Change Model (Daniels & Murphy, 1997): To guide practitioners regarding the motivation for change and the particular receptivity to change within the client, therefore the most applicable intervention, at each stage.
- The Plumas Programme (Lee, Uken, & Sebold, 2007): A Systems Theory approach that works on the men's strengths and self determined, constructive goals rather than directly focussing on the destructive and violent behaviour.
- Core Conflict Relationship Themes Model (Cogan & Porcerelli, 2003): Exploring the relationship between early childhood attachment experiences and current relationships was felt to be worth considering, especially as an element of individual counselling sessions. The importance of addressing and dealing with, often unresolved and repressed, childhood trauma prior to dealing with abusive behaviour, or alongside the programme is stressed.
- Existential Therapy (Buchbinder & Eisikovits, 2008): The orientation is towards men's anxiety and feelings of meaninglessness and "developing a non-violent identity for the future through which to reinterpret the violent past and their current relationship" Boonzaier (2008:40, 41). Awareness and the move towards authenticity, responsibility and growth are encouraged. Maruna in Boonzaier (2008) maintains that only those offenders who are enabled to understand, make sense and meaning of their experiences, are likely to remain non-violent over time.
- Cultural Context Model (Almeida & Durkin, 1999): This orientation towards a focus on specific cultural factors and their relation with acts of domestic violence is of importance in our local context says Boonzaier (2008: 55).
- The Alternatives to Violence Programme: This example of an eclectic approach developed through synthesizing and incorporating aspects of a variety of programmes, where the therapeutic approach and a connected relationship based on trust, empathy and authenticity between the facilitator and clients to promote efficacy is important. The "confrontation of sexism... [and] establishing a therapeutic environment as not mutually exclusive and viable within the context of a men's group," that this approach supports, is noteworthy said Boonzaier (2008:57).

In conclusion Boonzaier (2008:84-85) suggests that a 'one size fits all' approach is not appropriate and more research is needed into which programmes are more effective than others and which aspects of the programme are better suited to a specific

setting. She recommends that a useful approach would be to combine various aspects from different models, including culturally sensitive methods that are adapted to the men within their particular socio-cultural context.

3.6.3 General recommendations for psycho-social interventions with men

The information below is a summary of recommendations, thought relevant to our local setting, gleaned through the literature review of interventions for men in our local context as well as from the experiences of developing countries from Boonzaier (2008) and Brophy (2008a).

3.6.3.1 Recommendations from Government

- Intensify efforts to end men's violence and involve men in achieving gender equality.
- Develop a set of principles to guide work with men.
- Foster closer collaboration between women's advocacy organisations and those working with men.
- Employ a broad range of change strategies.
- Tailor interventions to address different groups of men.
- Implement sustainable approaches.
- Address the problem of HIV/AIDS recognising that men are still reluctant to go for testing.
- Expand efforts to engage boys through primary intervention and early intervention strategies.
- Implement integrated, systems focussed approaches using comprehensive multi-faceted strategies, addressing the main forces shaping individual and community norms and practices.
- Increase men and equality work in the rural areas (Sonke, 2007a).

3.6.3.2 Recommendations from local experts and developing countries

- That the victims, who are supposed to be gaining by the intervention, are consulted regarding what they think of it. Vetten (2005:11) in her paper on strategy and practice in addressing domestic violence says a key issue in evaluating and planning a good practice is to regularly consult with the victims, as to their views and experience to ensure that their needs are met The Interfund (2004:102) study concurs with this emphasizing that the priority should be whether the service works for women and children.

All programmes must be monitored and evaluated to ensure they improve the safety of women and are effective in changing men's beliefs. The evaluation should not rely on self-reports, but should be checked against women and partner accounts and other evidence (CAFRA, 2000). Boonzaier(2008: 86) also recommends that women be included and benefit from interventions and that couple therapy be considered with caution and avoided in cases of severe and frequent violence.

- Organizations need to create safe space where men can develop trust and begin to take responsibility for their actions. Many resist taking responsibility as they do not understand where the violence is originating from (ADAPT, 2004). "By creating a safe and supportive environment men are enabled to explore their darker side and thereby identify and heal the suppressed hurt and anger" (Menstrust, 2007).
- Part of the healing process is for men to be encouraged to become active participants in preventing and ending GBV and it is suggested by ADAPT(2004) that they be helped to find ways to become part of the solution, thereby men are also helped to own their violence as a problem and as a result, begin their personal healing.
- Meeting men in their own spaces like shebeens or taverns can be very useful in engaging them in positive, non-threatening discussions (ADAPT, 2004).
- Experiences of working with men on preventative levels should be systematized and evaluated and the results disseminated (Leye, 2003). Monitoring, evaluating and documenting the work that is implemented must be a priority of new and developing programmes This will also help to avoid duplication, encourage collaboration and guide the development of future work (Sonke, 2007).
- An interesting recommendation from a survey on various interventions with men in Latin America, Africa and Asian contexts suggests, that "in working with men for the prevention of violence against women the main emphasis should be on men being victims of violence themselves, rather than criminalizing them for being aggressors" (Leye,2003:140). Looking at the personal history of the men is suggested as part of the process of redefining masculinity and men's role in society.

- Working with men should focus on changing masculinities. Changing masculinities is seen as more effective in the long term as it is tackling a root cause of violence against women (CAFRA, 2000). "A better understanding of how masculinities are shaped in different environments" would be an important means of developing an intervention that can reduce male violence (Moreno in Leye, 2003).
- Male involvement activities should start from a contextual analysis. There is no one model of good practice that tackles violence against women that is applicable in every setting. Especially with regard to gender socialisation processes, an analysis of the particular context in which masculinities are shaped is paramount before any intervention should work on involving men (Leye, 2003).

3.6.4 Challenges regarding implementation of intervention programmes for men in South Africa

The main challenge is to find effective ways to invite men to reflect upon their violence without them becoming defensive and without rejecting them for being violent. Other specific challenges found included:

- Limited resources pose a challenge to practitioners in South Africa to think of more sustainable and contextually relevant intervention approaches (Londt, 2004:8).
- The shortage of social workers means that the skill level is deteriorating and many organizations need to use and therefore train and equip volunteers, social auxiliary and community development workers. Padayachee (2008) from Nicro in Cape Town stated that the lack of skilled human resources was problematic if an organisation wanted to run a Batterer Intervention Programme as these require highly skilled and trained professionals.
- Challenges in South Africa are viewed by ADAPT (2004) as the lack of sufficient funding and the abundance of stereotypes and misinterpretation of religion and culture.
- The lack of community support, thus limiting the possibility that a perpetrator's community sanctions him, should he use violence again and the reluctance of men to work with men was expressed as a limitation by Govender (2007).

To summarise, the overview of global, local and developing countries understanding and approach to engaging with men to reduce intimate partner violence found that very few perpetrator programmes are offered in other developing countries. Also the models of intervention and theoretical base or philosophy behind interventions are quite different from first world western approaches.

3.7 SUMMARY

In the process of developing an understanding of the target group so as to answer the research questions, consideration is being given to four aspects of psychosocial functioning related to men who are abusive, and male farm workers in particular, in South Africa. These aspects include perceptions of *cause* of abusive behaviour, perceptions of *masculinity*, subjective experience of *power* and ideas regarding enabling or binging about behaviour *change*.

The 'crisis of masculinity' appears to be about the perception by men that women's empowerment means their disempowerment and this impact on their sense of identity is often reacted to through increased violence towards those who they seem to perceive as having taken away their power. This may well be due to the prevalence in South Africa of masculinity as being patriarchal, authoritarian and as Reid and Walker (2005:8) say "steeped in violence."

Though men face possible ridicule and opposition from other men, a significant number of organisations find that the men do respond to programmes offered and show a willingness to change.

The experts advise that more research is needed when deciding on an intervention approach. Intervention models used elsewhere for abusive men are helpful but need to be applied selectively and with due consideration for our local context as well as human resources and skills.

CHAPTER 4

THE ROLE OF SOCIAL WORK IN ADDRESSING MALE PERPETRATORS OF INTIMATE PARTNER VIOLENCE ON FARMS

4.1 INTRODUCTION

Research and intervention by social workers on farms in the Free State reported by Atkinson (2007: 106) found that a lot more counselling and participatory work was required in order to enable farm workers to increase their self-awareness, understand their rights and develop the capacity to more effectively deal with their, often highly disempowering, circumstances. They concluded that there is a need for disciplines like social work to be involved in worker empowerment interventions *before* meaningful planning and development can take place.

The study of farm workers on wine farms in the Western Cape by Falletisch (2008), who considered the problem of disempowerment and alcohol dependency, and Parenzee and Smythe (2003), who did a study on domestic violence on three local commercial farms, agreed that the extent of social, health and interpersonal problems experienced by farm workers results in an overwhelming need for social workers. The realities of the practice setting, the fact that the work is on private property, the long working hours of farm labour, the need for buy in from the farm management and a coordinated and multipronged approach were all matters raised that require serious consideration.

4.2 THE NEED FOR SOCIAL WORK ON FARMS

Falletisch (2008:193,195) recommended that social workers on farms should focus on assisting farm workers to "become masters of their own destinies." As mentioned in the above study reported by Atkinson (2007:106) the research recommended that it is vital that social workers be involved as a "prerequisite to development planning" as it was found that only then "could needs be identified and articulated, and solutions identified" The necessity for this was that the researchers found that more conventional research approaches that assume that participants are able to express their needs and goals are too advanced for our local farm worker communities, who "have never been asked what they think or feel" (Atkinson, 2007: 107).

They suggest that experienced social workers, from existing non-governmental organisations, who are able to work within a multicultural context be involved in a process of participatory research, as they found that "a significant degree of counselling and participatory work is needed" in order to enable farm workers to develop "self-awareness, their understanding of their rights and their ability to take control of their situation" and thereby benefit from a rural service delivery programme (Atkinson, 2007: 106 -107). This study recommended that alternative approaches for service delivery to farming communities be considered and that social workers from NGOs play a role in promoting collaboration between farmers, farm workers and government agencies in "finding solutions that may be unique to their districts" (Atkinson, 2007:107).

The research and subsequent intervention by Sonke Gender Justice (2007b:7) within the Hoedspruit farming community also highlighted the concern over the shortage of social workers and suggested that "addressing this would go some way in assisting to deal with domestic violence on farms, including sexual violence and rape." The farm workers themselves suggested the development of a 'care group' to look after the welfare of farm workers and disseminate information.

Research findings, as mentioned above, as well as the dire conditions faced by farm workers, as described in chapter two, therefore present a definite need for the expertise and service of social workers. Is it possible and realistic, within the present context, and what are the possible obstacles or challenges to the involvement of more social workers with farm workers in South Africa?

4.2.1 Challenges for social work on farms

4.2.1.1 Shortage of social workers

There is a 'looming crisis in social work' says Kotzé (2008), from the North West University, as numbers of students in undergraduate social work studies have decreased extensively, training institutions are unable to meet the demand for filling of vacant posts and many social workers are choosing to work overseas because of low salaries and difficult working conditions. There are 11 692 registered social workers and less than half of them are employed in government and welfare services says the assistant director of Johannesburg Child Welfare Society (Ajam & Samodien, 2009:8). Organisations are forced to use less skilled and trained social auxiliary and community development workers and community-based volunteers. This is also necessary in order to reach more people and keep within their budgets. This poses challenges

when considering implementation of more skilled interventions and has implications for sustainability.

The report in the Weekend Argus by Ajam and Samodien (2009) says that training social auxiliary workers would help to address urgent concerns about the lack of social workers in the country. Social auxiliary workers can register with a minimum Grade 10 certificate and will receive 12 months training, which includes both their theory and practical experience says Langley of the Aganang Training Centre (in Ajam and Samodien, 2009:8). Lewis (2005:4) advises that holistic ways of addressing domestic violence on farms is needed and that localized context-sensitive strategies based on the particular needs and resources of communities be developed.

The situation therefore, in reality in our local context, is that there is a lack of professional trained social workers and the need to use and upgrade or augment the training of social auxiliary workers and other lay practitioners who are interested, committed and able to offer a psychosocial service to farm workers.

4.2.1.2 Loyalty dilemma

The other challenge is that the role of the social worker can be perceived to be different things to different people. How would a social worker, called in by a farm owner to get 'drunken' and 'abusive' farm workers to 'behave' themselves or face eviction, address the empowerment needs of these people? Can social workers be agents of change and effectively promote social development amongst farm workers in the present environment? Whilst farm workers, are in such a vulnerable position, with the threat of eviction and the lack of proof of functional legal support and the enforcing of their rights, as covered in the review in chapter two, not be placed at an even greater risk by empowering them? The reality is that they are working on private property and buy-in from the farmer may be limited. Falletisch (2008:17), for example, expressed this problem as a limitation in her study, explaining that, although she was a social worker, because the farm workers perceived her as part of the farm management, they were not necessarily honest with her.

Collier's (1984: 11, 12) views on work with rural people, though expressed over two decades ago, are still relevant in our present local context. He asked in the 80's, "is professional social work today still an arm of the advanced capitalist state whose purpose is to clean up the human wreckage left by the incessant drive for greater profits?"

Rural social workers, to be effective, must know who they are working for, Collier (1984: 71, 75) states, and suggests that the most useful activity for a social worker to be effective is listening. Collier (1984: 82, 83) suggests that it is the social workers' role to gain understanding of the people's history and how they have been affected by it and to look to the people for information and guidance. Falletisch (2008: 108) expressed the dilemma social workers face in the statement, "what is 'good' for the farm worker is not always 'good' for the farm."

Empowerment can be risky for people whose oppressed state serves the needs of others. Was alcohol as payment, in the past, not a very effective means of giving some men power over other men?

Thus, in one sense, enabling oppressed and marginalised farm workers, to be empowered enough to express their needs, as Atkinson (2004) suggests social workers do, can even in the present climate, albeit a democratic post-apartheid country, jeopardise their lives. All the union members had left the farm and it is doubtful that they found greener pastures.

4.2.2 The potential for social work services on farms

In more contemporary writing, especially post-apartheid literature on the role of social work with the majority of the people of this land, who have suffered years of exploitation and continue to live in poverty, social development and empowerment interventions, in line with the maintenance of a human rights orientated constitution, is promoted (Gray, 1998).

"Ever-increasing calls are being made for the social work profession to get back to its roots and to remember its mandate to assist the empowerment of all those disempowered by societal systems" says O'Brien and Mazibuko in Gray (1998:137).

The recent study by Falletisch (2008: 112-116) also presented the development model of Patel (2005) as the way forward for farm workers. This incorporates a rights based approach focussing on the strengths of the community and enabling and empowering the workers through including them as central to the process. How could a social worker, apply this in practice, without jeopardising the livelihood and causing more harm than good for farm workers?

Parenzee and Smythe (2003:49) warn however of the potential risks involved through consideration of its application, mostly with women on three Western Cape farms. They explain how the emphasis on development with women caused shifts in the power dynamic, causing the men to feel threatened and sidelined and react to their perceived loss of power by asserting their authority, sometimes in ways detrimental to the women.

Perhaps, the most useful process that is occurring through this and other studies on farms, is the research into the effectiveness of interventions and the sharing of the knowledge gleaned, in order to formulate the most effective, appropriate and sustainable intervention strategies.

There is also the hope for change at another level, as reported in Western Cape Agri newspaper (Fraser, 2009:8) the draft of the King Report III, a set of standards and principles on corporate governance in South Africa, published in September 2009 regarding farmers, states that, “no farmer operates in isolation. To be successful a farmer must be an effective leader and have passion, vision and a plan which is communicated to all employees who must be motivated to assist the farmer achieve his or her goals.”

This appears to be a high standard, in the light of the findings of the review on farms above, but it provides an opportunity and hopefully even the need for social workers, to be involved in empowering marginalised and disempowered farm workers to be aware of their strengths and the vital contribution they make to the agricultural industry of our country and to gain the self confidence and esteem to articulate their needs and rights so that they may be truly ‘motivated to assist the farmer achieve his or her goals’ through a mutually beneficial and fair working partnership.

4.3 A THEORETICAL PERSPECTIVE AND APPROACH FOR PSYCHOSOCIAL INTERVENTION WITH MALE FARM WORKERS

Social Workers who are serious about the effectiveness and appropriateness of their practice, as advanced by Brown and Rutter (2006), should approach every interaction and life experience with an attitude of critical reflection and 'research mindedness' in order to learn something of value to apply and incorporate in their work. In so doing a practice approach evolves from experiences internalised and processed reflectively and reflexively, informed by relevant theory and empirical research in the field and their assimilation into the perspective the worker adopts. The practice thus chosen

should also be viewed as continually evolving, in keeping with ever changing and growing human nature. Theories too, as suggested by Turner (1996:701), should be seen as "open and dynamic systems that grow and change as they both interact with other systems and are applied by practitioners."

The practice approach applied, by the practitioner in the current context with farm workers, evolved through a process of opportunities and experiences, incorporating work and life experience, since graduating in social work in 1985, as well as the literature reviews and empirical research completed and presented in this thesis. Culminating in the adherence and application in practice of transpersonal theory and the view that no one is powerless and the most vulnerable can be enabled to access their own power and bring about the change they desire.

4.4 MOTIVATION FOR APPLICATION OF TRANSPERSONAL SOCIAL WORK

Approaching human beings with an intention to 'intervene', in order to bring about behaviour change, should be approached with 'critical professionalism' as Giddens (1991) advises and an awareness of integrating theory and empirical evidence as well as the sensitivity, caution and the wonder of an artist involved with a sacred work. This particular work involves bridging a divide between men and women that concerns the personal inner dimensions of home and heart and transpersonal social work theory is supportive of these views.

In the sense this work developed more from a 'practice subculture' rather than a 'theoretical subculture', the former Sheldon (1978), in Camilleri (1999: 29), describes as being "mainly 'feminine' in which 'knowing, caring and doing' are bound up with each other in complex interaction, and the application of social work as a humanising 'art form' that values intuition and the recognition of power as an accessible inner resource." Theories, practice and life experience have been related in a mutually beneficial and dynamic partnership with the intention of developing, as Camilleri (1999: 33) suggests, "a new form of practice which is local and contextual, and linked to the politics of transformation."

To love and be loved, a universal need of all human beings, in that lay the key to guide the practitioner to seek and find a way forward for women broken down by abuse from their partners yet calling, not for retribution, but for healing and reconciliation. As Parenzee and Smythe (2003: 44,45) found, "women do not want their partners arrested or for them to get a criminal record" and thus health care workers suggested

the need for a more ‘nuanced’ intervention that more appropriately addresses the complexity of domestic violence amongst farm workers.

Though the following section may be deemed inappropriate for an academic and scientific paper, it is included as it is the truest reason for application of a transpersonal approach in the practitioner’s work with male farm workers. It is also included as there is a dearth of available literature locally, on transpersonal social work and a sense that its application in this study may be viewed with some scepticism.

In justifying the application of a transpersonal approach, and re-researching an answer to the question; ‘Why transpersonal theory?’, the practitioner realised how significant life experiences had played a part in developing the approach, as will be explained in more detail in subsequent sections of this chapter. It possibly also demonstrates that adopting a theoretical approach does not happen in a vacuum and in human and social development work, it is vital that the practitioner believes in what they are doing, especially in such a challenging field of interventions with male perpetrators of intimate partner violence. Remembering also that the practitioner, had the rather daunting task of developing an intervention approach for social auxiliary workers, to equip and guide them, as women, themselves from disadvantaged communities, to sit opposite a man known to abuse women and assist him to deal with his violent behaviour.

Table 4.1 below therefore provides a description of the life and work experience and the consequent conclusion and lesson or insight reached by the practitioner:

4.4.1 Life and work experience of social work practitioner

Table 4.1: Life and work experience as a guide to transpersonal work with male perpetrators of violence against women

Life and work experience	Conclusions reached
<p>Men at the city dump: The practitioner spent 5 days and nights on a city dump as a protest action against abandoning babies. The men working there were a support and revelation of kindness, compassion and devotion to really challenging work.</p>	<p>Good things can be found in dirty places. There is a kind, gentle being within even the roughest person. There is power in having nothing. The chance to access an inexhaustible source within. We are never alone. Having the courage to be vulnerable empowers others to drop their defences. Men cry, if not then they probably need to cry. Social workers need to be masters of their egos.</p>

<p>Male colleagues in a paper factory: During a time when it was difficult as a white person to get work, the practitioner was employed as a factory worker, the only woman alongside all the ethnic groups of men. The team work experience was one of cooperation and sharing with different skills, yet as equals.</p>	<p>Men and women are more similar than different. The things in common should unite and the differences complement. Communication is more than words. We are all connected.</p>
<p>Men behind bars: The practitioner has often been asked to address men at within correctional facilities on domestic violence. Facing men who most likely have raped and done gruesome things to women makes one go deep inside to the core of ones strength and surprisingly an empathy beyond words is found. Long discussions were held on the feminine within and the meaning and freedom of true equality and gender reconciliation. Transpersonal work was initiated due to work with men in this context.</p>	<p>The toughest of us welcome the woman inside. Men fear yet crave their feminine nature. Men fear the power of women, not realising that they have the same power within. Women have a role to play in helping men to recognise, accept and embrace their inner feminine. In truth we are all whole and perfect within, life is a journey of discovering and re-membering our inner wholeness. Giving is receiving. Receiving is giving. Social workers should be magnanimous.</p>
<p>Male abusers loved by women: The practitioner was the Director of St Anne's Homes for six years and then ran an organisation in Paarl for abused women. So many abused women dream of reconciliation and freeing the man they can see within to come out, not be afraid and be his true self.</p>	<p>Love is stronger than fear. Women 'see' the beauty within the apparently violent outer exterior of the man they love. They know the power of love and are therefore reluctant to give up. The love and courage of women can be the route to freedom and wholeness for men trapped in the fear that compels their violence. Men need women in order to become whole. Women need men in order to become whole. Men and women are both human beings. Loving others starts with loving ourselves. When one's back is against the wall and 'all is lost' we still have the Self.</p>
<p>One man changed: The first farm worker seen by the practitioner, he had never spoken to a social worker before. He was empowered by the desire no to lose his new second wife and put all his energy into starting and establishing a vegetable garden. The lush and beautiful garden was visible proof of a changed man. Other saw and wanted what he had.</p>	<p>The essence of our human nature is good. No resistance nothing to fight. Resisting only results in defending and entrenching behaviour. Shame creates resistance. Abusive men feel powerless. Men enjoy concrete ways of change. Replace what is taken away with something else. Use female partner to encourage, support and appreciate. When we find our own power the need to control others falls away. The Self is wise, vast, gentle, creative and powerful, no matter how uneducated or violent the person.</p>

<p>Black eyes don't lie: The practitioner has had her own experience of abuse. And found emotional and psychological abuse to be a lot more insidious than physical abuse. They all break ones spirit though and self confidence and self value exit very quickly. Self doubt is huge but the opportunity for an amazing path of growth is offered. Healing and wholeness only came with true forgiveness. Again attesting to the greater power of love over fear.</p>	<p>You don't stand a chance in court if you can't lie and fight like a man. Judging and blaming hurts both parties concerned. Victim or perpetrator, both are choices, both are losers. People who hurt are hurting. Hurting ourselves or others is against our human nature. Change takes time. Knowing your own power does not necessarily mean that one feels powerful.</p>
<p>The worst loss. Being a parent but not being able to live with your children. It is a terrible pain, very tempting to self destructive actions or running away. A huge lesson in empathising with men who don't live with their children or don't have access or restricted access to their children.</p>	<p>Alcohol helps, ... for a while. Nature helps a lot. We need to experience in order to have empathy and compassion for others. Identity should not be in our roles, gender or jobs. Change is growth and growth is painful. Learning unconditional love is difficult but very rewarding. We choose how we feel. Having to consciously practice this power of choice is the gift of suffering. Suffering is an opportunity. We feel the feeling we feed. When giving up, we often gain. Laughter is healing.</p>
<p>A man with an axe: When the farmers on the farm had a crisis they could call the practitioner. One evening, she was called by one of the women because her partner was threatening to attack her with an axe. He was receiving counselling. Perhaps an hour was spent, around the kitchen stove chatting with the whole family, after the man had put down the axe.</p>	<p>Knowing and believing that the true Self of an angry man is a wise and gentle soul, replaces fear with love. Physical abuse masks emotional pain. Abuse is stealing love and that love is like forever elusive. Compassion is the canvas whereby the true nature within the other can be released and become a living work of art. The perspective from the inner Self sees meaning in everything. The essence of human nature is beautiful, beyond words.</p>
<p>Another man changed: The second client from the farm in Paarl. His decision to change was followed two days later with the most amazing dream, confirming that he was being supported in the change he had chosen to make. His example attracted more men to come, even though they were ridiculed and teased for attended the counselling.</p>	<p>Power comes to those who make a choice to change. Loving ourselves makes us gentle and kind. We all have a wise therapist within, dreams are proof of this. The power gained in hurting others is short-lived. If something is worthwhile we will find the courage and strength to go for it. The closer you get to so-called violent people, the more you see the pain, vulnerability and fear, empathy arises and a punitive response seems inappropriate.</p>

<p>A man from the past: The practitioner had hurt a man years ago, he came back and she could ask forgiveness. She realised that she had never forgiven herself and the young woman of her past within her had been condemned and sidelined. Forgiving released her, and newfound abilities as well.</p>	<p>It is ourselves we need to forgive. The feminine within women has been sidelined and suppressed by patriarchy and an over emphasis on science, devoid of soul. It takes courage for men and women to express their feminine nature. Parenting or mothering and fathering our own inner baby, child and teenager is the opportunity to heal the hurt that may have been inflicted upon us. Relationships are beyond time and space.</p>
<p>A hall of angry men: In doing the survey, the practitioner and her mother, as scribe, and about 5 women, held a focus group meeting in a Paarl, community hall in an informal settlement. Over 70, mostly Xhosa speaking men attended. One man said that all women should have a middle path on their head, where their husband has chopped them. The practitioner diplomatically and non-judgementally asked for a show of hands as to how many agreed with him. Most of the men lifted their hands.</p>	<p>A defined identity is a security to men but a false one as identity can be taken away from you. Change is fearful when you feel you have no control. Men want love, but fear its loss. Angry men are fear-filled men. Abusive men are scared of love because they don't trust that it will stay. They are avoiding being hurt again. Perceiving change as imposed on you and to your detriment can cause an aggressive reaction. Many abusive men feel threatened by women's perceived empowerment and are responding abusively and defensively. Many don't know another way.</p>
<p>Fear of the father: The practitioner was afforded the opportunity to face her greatest fear, stand up and roar. Knowing in the moment the gift that her father was giving her.</p>	<p>Scary men are afraid. Confronting our fear frees us. Don't be afraid to find yourself, you will love what you find. Holding fear saps our energy. Our 'monsters' are not really people out there, but aspects of ourselves that we don't love. We see what we look with.</p>

In processing life and work experience, especially those related to suffering of self or others, the practitioner learnt to view human nature more holistically with the soul element as a vital part, that when brought into awareness brings wisdom, peace and happiness even amidst life's difficulties. A transpersonal approach in practice, for the past eleven years has also proved most rewarding and life-enhancing. There appears to be growing acceptance of it as a perhaps more "emancipatory" form of social work practice, as raised by Pease (1999:104), who says that the relevance for emancipatory practice with men is that men can reconstitute themselves through a self-conscious and critically reflective practice."

France's (2008) challenge for transpersonal practitioners is "to practice what 'they preach' or to embody what they share with their client. The same vision they have for others is what should be developed inside oneself."

4.4.2 Existential therapy with violent men

The recent work of Buchbinder and Eisikovits (2008) on violent men's experience of intervention programmes in Israel, as reported by Boonzaier (2008:40) was also instrumental in pursuing the application of a transpersonal approach with male farm workers. Their study and findings into the meaning the men attached to their experience guided them to propose a form of existential therapy with men that would incorporate the following principles:

- A focus in treatment on men's anxiety and feelings of meaninglessness. As experience has shown that men in intervention programmes experience high levels of anxiety. The need to focus on limit situations such as death. Guilt, suffering and pain are therefore important.
- The changing identity should be at the centre of the treatment. Men should be encouraged to acquire a future focussed non-violent self-image.
- The intervention should aim at promoting authenticity.
- The treatment should encourage men to take responsibility.
- Treatment should involve a process of creating and enhancing awareness.
- The goal of treatment is geared towards growth and not just coping.
- The treatment needs to assist the men to make sense and meaning of their experiences, as this promotes sustained change.

Existential principles hereby demonstrated and found to be effective in interventions with abusive men are similar to transpersonal principles. The latter however provides more of a support and an alternative identity that is inwardly empowering and enables fragile and vulnerable people not be overcome with anxiety, defensiveness or withdrawal, when they realise that they are responsible.

4.4.3 Humanization

Freire's (1973) concept of 'humanization' in respect of oppressed peoples also resonates with a transpersonal approach within the context of an identity crisis for men as well as the oppression experienced by farm workers. It enables the practitioner to understand the dehumanization that clients have experienced and from a transpersonal perspective this would include the dehumanizing of patriarchy for both women and men. As Freire (1973) says oppressed people that have been exploited, treated unjustly and oppressed through violent systems are searching for their lost humanity. The power that is found in the process of humanization, says Freire (1973) is the power that the oppressed needs to be freed. "Sooner or later being less human

leads the oppressed to struggle against those who made them so. In order for this struggle to have meaning, the oppressed must not in seeking to regain their humanity become in turn oppressors, but rather restorers on the humanity of both” says Freire (1973:1). Those who have dehumanized others have in that process dehumanised themselves.

A few opportunities are hereby presented for the transpersonal practitioner;

- The power of becoming fully human, by accessing and utilizing the fullness of our humanity, namely the mind, body and soul dimensions.
- The potential of the discovery of a new human identity, not exclusive to male and/or female, black or white, rich or poor, young or old but inclusive of the humanity we all share.
- The freedom that could be released if on one level, the formerly ‘oppressed’ abused women, can find and use their power to free the ‘oppressor’ being abusive men.

4.4.4 Reasons for not choosing conventional models of intervention for male perpetrators

- Perpetrator programmes and batterer intervention programmes are reported to have limited success rates (Dobash, Dobash, Cavanagh and Lewis, 1996; Bancroft, 2007 and Londt 2004).
- These types of programmes require highly clinically qualified staff and professional expertise (Londt, 2004). Thus how replicable are they in our context, will they be able to address the extent of our problem and do we have the staffing resources for this, how would they work for farm workers?
- The belief in confronting the abuse head on and enforcing responsibility, that feminist based interventions promote, is contrary to the practitioner’s view that such confrontation causes defensiveness and entrenches resistance, fear and anger. It was felt that, such an approach would increase the risks involved, especially when considering application by social auxiliary workers.
- The practitioner’s orientation to the work with male perpetrators incorporates constant consideration as to how it can be replicated or transferred and utilised in similar settings. Particularly how it can be trained and applied by social service practitioners, who have not had intensive training in the social sciences.

4.5 INTERVENTION DEVELOPMENT AND APPLICATION IN PRACTICE

4.5.1 Mosaic Training, Service and Healing Center

Thus the initial intervention approach, for Mosaic Training, Service and Healing Centre was developed by the practitioner in April 2008 (Brophy, 2008b). It was based on the findings and recommendations of the literature review and survey as summarised in chapter three and chapter five respectively. It was reviewed by the staff of Mosaic as well as the partners overseas.

Thereafter, early in 2009, Zarina Majiet, the social worker, from Mosaic travelled to Indonesia, shared the model with practitioners there and then used it locally to train selected staff and other practitioners. A male counsellor from the Department of Education, in a press release on the progress of this project, is quoted as saying; “This really helped me to learn a lot about myself and my beliefs. The way I see things can be different from the way other men see about relationships and parenting, and violence. I know though that violence is wrong, and I now see that there are others ways to deal with things like anger. I will be able to use the skills I learned here in my community to help change men, help them with a greater perspective and give them tools to become respectful partners. I can show them that violence is not the way” (Mosaic, 2009).

Refer to **Annexure 1** for an overview of the Male Counselling Programme. Keep in mind that the programme was intended for training people with only a year of training in social work theory.

It is of concern that a large proportion of the men in both the survey as well as the review reports on the perspectives of local men by Ambe and Peacock (2006), Walker (2005) and Sideris (2005) all find that a large proportion of the men feel threatened by women, see them as a 'problem', consider them 'emancipated' and 'empowered' and feel that they therefore need to retaliate and enforce their control. The thesis cannot pursue this aspect in great detail, but this is mostly not the case for women in South Africa, as Ambe and Peacock (2006: 6) confirm. One of the reasons for the effort by Mosaic to engage with abusive men was to address the expressed need, by their female clients, to work at healing the relationship because they love the man even though he hurts them. Abused women often express that they want to end the abuse but not the relationship. Abusive men also express a frustration with themselves, they

love their partner but don't know how to change their behaviour, their emotions are overwhelming and they don't know another way.

The intervention approach, written up so as to train social workers and social auxiliary workers in an application procedure within a women's organisation was therefore particularly for couples where the women wanted to work on keeping the relationship and her partner was willing to come for counselling. It was also directed at men, in a committed relationship, who were willing to attend counselling voluntarily for help with their relationship. The practitioner, cautioned against the service for men mandated by the criminal justice system to attend counselling, or those where the female partner had left the relationship. The reasons for this are perhaps beyond the scope of this study, but included mostly the increased risk involved, the concern that the court ordered men were a lot more of a challenge for practitioners with limited skills, the men's motivation for attending was suspect and Mosaic did not want to lose sight of its core function to serve abused women (Brophy, 2008b).

The practitioner remains in contact and supportive of Mosaic in this pioneering work. It would be of interest to explore how their female clients are experiencing the effects of this new intervention offered.

4.5.2 Farm in Paarl

The intervention with men on the wine farm in Paarl was initiated by the workers themselves, who had seen change in a male co-worker, who had been referred to the practitioner privately. In October 2007, the farm manager asked the practitioner to see Frikkie² because his wife was threatening to leave, due to his severe verbal abuse. He and his wife came for a few counselling sessions and the behaviour change, in terms of reducing both the abuse of his wife and alcohol use, as a dysfunctional coping mechanism, was visible to the other workers. The workers, when offered a service by the farm management to address their problems, suggested at a community meeting, that the practitioner, who had seen their colleague, be asked to offer counselling to those workers who volunteered for this intervention. Appointments for two men, with alcohol problems, were therefore set up. The intervention approach was therefore developed through application, of the knowledge gained through the literature reviews and survey (chapter five) with these and other farm workers and their partners and adapted to their particular context and psychosocial position.

This rest of this chapter includes a presentation and discussion of the theoretical perspectives and approaches, why they were chosen and how applied through individual counselling with farm workers in an endeavour to empower these severely disempowered men to make real changes in their lives. The reduction of violent behaviour and the promotion of gender equality and reconciliation was not the expressed objective of the intervention, as it was with Mosaic.

Reduction of violence proved to be a consequence of the personal empowerment experienced by the men where the focus had been on addressing abuse directly but rather on achieving his expressed desire. This latter aspect, discovered through reflective practice, constituted the main difference between the approach developed for Mosaic to apply in interventions with male abusive men and the intervention with male farm workers.

The purpose of the intervention with the farm workers was not to stop domestic violence but to enable the empowerment of the inner Self, with the belief and hope that the effects of this transpersonal empowering would relate into the client becoming more in control of himself (his ego and personality), take responsibility for his thoughts, feelings and actions, develop an inner security and new sense of identity and, through this, choose to work on and change dysfunctional and harmful behaviour.

4.6 FACTORS AFFECTING THE INTERVENTION APPROACH WITH MALE FARM WORKERS

In this section the process of development of the intervention will be described with due consideration for how the research findings of the reviews and research on local men's perceptions of intimate partner violence were included as a guide to this process. South African male farm workers appear from the literature review to be disempowered by the threat of evictions, the breakdown of a paternalistic system, a void in services, ongoing lack of access to resources and poor work and living conditions. Over and above this they may also be struggling to cope with the impact, or reacting defensively, as reflected by the survey respondents and studies of men's perceptions of violence by Walker (2005), Sideris (2005) and Ambe and Peacock (2006), of far reaching legislation to empower women, that they too were ill prepared for.

The factors summarised in the following three sections were taken into consideration, when planning how best to approach male farm workers.

² A pseudonym.

4.6.1 Perception of cause of violent behaviour

Boonzaier (2008) and Londt (2004) explained in their reports that the type of programme of intervention chosen is often dependent on how the cause is perceived. As was found in the survey, there are many perceived causes. In deeply contemplating an approach that could enable real and sustainable behaviour change with farm workers, 'cause' from a transpersonal perspective was considered to be far deeper.

The core, causal characteristic within abusive men, as understood by POWA and many other organisations involved with victims of abuse, is the need for power and control. And as stated by Breslin, "...men use abusive behaviour to gain power and control and when men become violent and abusive, they are not losing control but choosing a controlling behaviour to get the response that they need (1998:78).

In looking deeper, the question is, 'What causes this, seemingly desperate and insatiable *need* for control or need to maintain control? What is that 'power' that women think men have and men think women have? Transpersonal therapists, like Hollis (1994:35, 36) point out the irony in this, in that although an abusive man can forcibly control and *over-power* his partner and the entire household, he is definitely not in control and does not feel powerful but rather very fearful. "One oppresses what one fears" says Hollis (1994:35). As a man who attended program for abusers at Famsa says, "it is good to hear that other guys also suffer from feelings of inadequacy, rejection and insecurity" (Ardé, 2009:16). In applying transpersonal understandings, cause for dysfunctional behaviour will be related to separation and alienation from the essence of the inner Self. "Men's lives are violent because their soul's have been violated," says Hollis (1994:11). Cause will be discussed in greater detail in section 4.9.1.

Seeking answers through reviewing the theory on power and empowerment and asking questions about finding power, without hurting others, led to the development, application and examination of an intervention approach that enabled access to an inner power source that reduced the desperate need to get power over someone else.

4.6.2 Interventions with disempowered clients

In considering a client profile of male farm workers however the practitioner is faced with the task of addressing men who are severely disempowered on many levels and through historical and ongoing marginalization, exploitation and injustice. Strydom and Tlhojane (2008: 35) recommend, from their research on poverty in rural areas, that "the primary orientation of the social worker is to understand the situation from the

position and viewpoint of the people involved" and indicate that "the energy, creativity and assets of the poor are key human and social resources."

The transpersonal approach and its focus on humanizing through acknowledging, accessing and empowering all aspects of human nature more holistically was therefore felt appropriate with disempowered and oppressed farm workers.

4.6.3 Limitations

The context of the work and the practitioner's power was also limited by;

- The provision of only an individual counselling or case work service, and some couple counselling. The farm management was not prepared to allow groups of workers to attend sessions during working hours.
- Pressure from the farm management to change unsatisfactory behaviour in a short space of time (often the men were recommended for the service because of alcohol abuse and aggressive behaviour).
- Although the practitioner negotiated with the management that the intervention was confidential and she was not part of the farm management, she was paid by the farm management as a private practitioner.
- A restriction on advocacy and promoting collaboration with other, especially government support agencies.
- The dual purpose and roles of being both researcher and practitioner was potentially problematic. As mentioned earlier, the priority, for the practitioner was the practice, just as with all her social work, the client comes first. The research work therefore needed to add value and be empowering for the participants and not leave them feeling that they had been used or exploited in any way.
- Peer pressure on the clients from, especially male colleagues, who teased the men who came for counselling.
- The counselling room being on the farm and visible to other workers, added to the lack of confidentiality and the risk of being teased and ridiculed for attending counselling. Possibly more workers may have attended, if they were able to attend without their colleagues knowing.
- Intervention with men who had never been exposed to any prior form of psychosocial services.
- Differences in race, sex, socio-economic status and language between the practitioner and the clients.

- Time constraints, during the second year of the project, the counselling had to be restricted to Monday afternoons and evening work, as the practitioner started working full time for a Hospice in Paarl.

The practitioner was encouraged by Morrell (2001), a local expert on men's studies suggestion that "while change can be viewed sociologically or collectively, it is also important to note that change can and does happen individually." Thus, although many experts suggest that interventions with perpetrators may be more effective with groups (Bancroft, 2007) and Falletisch (2008: 122) expressed some reticence about the use of counselling on farms, the practitioner was offered little choice

The sections below elucidate how the practitioner applied and combined aspects of, the complementary, Empowerment approach, in enabling the men to access their potentialities, the Strengths perspective to bring about achievable client determined goals and Transpersonal theory to promote equality, inner empowerment, gender reconciliation and sustained behaviour change.

How these theories were interpreted and applied in the local context with farm workers has been written up for purposes of guiding the practitioner and training local lay practitioners and will be referred to as Annexures and not included in the content of the chapters.

4.7 THEORIES APPLIED WITHIN A TRANSPERSONAL FRAMEWORK

4.7.1 The Empowerment approach

Empowerment, in professional social work discourse, says Adams (1996:15), "is orientated towards personal and social change in pursuit of anti-oppressive values and therefore its practitioners,...work in alliance with undervalued people in society."

The literature review highlights the role of the social worker with farm workers as needing to be an empowering one, as the study on farms in the Free State reported by Atkinson (2007: 106) found, a "significant degree of counselling and participatory work is needed" in order to enable farm workers to increase their self-awareness, understand their rights and develop the capacity to "take control of their situation." Falletisch (2008), who also recommended that social workers apply empowerment and strength based approaches when working with farm workers.

The New Dictionary of Social Work (1995:21) defines 'empowerment' as a "process whereby individuals and groups attain personal or collective power which enables them to actively improve their living conditions." In the Rural Poverty report (IFAD, 191: 2001) it is said that "empowering the poor is the foundation of rural poverty alleviation." The goal of empowering individuals as suggested by Barber in Adams (1996:64) is "enabling them to become more self-directive and assertive, and enabling them to develop optimism that engaging in collective work with others is likely to lead to constructive outcomes."

How does a psychosocial practitioner bring about the personal empowerment of severely disempowered clients who seem to be responding to their situation through increasing abuse of self and others? The views of Freire in Adams (1999) and Lee (1994) proved useful in conceptualising the farm workers possible experience of psychological state of learned helplessness and oppressed consciousness and promoting critical thinking or critical consciousness raising as methods in bringing about transformation and empowerment.

The insights into different types of power and the more complex meaning of empowerment clarified by van Driel (2004:48) helps the practitioner to understand the meaning of inner power and the power found through gaining control over ones own thoughts, feelings and actions. As van Driel (2004:49) says, "empowerment, ... refers to power to act upon situations and the inner strength and self-esteem to do so (power within), and to do it both individually and collectively (power with)."

The intervention focuses on accessing and empowering the greatest strength within all human beings, being the inner Self.

4.7.2 The Strengths perspective

Practising from a strengths orientation, according to Saleeby (2002) means that everything you do as a social worker will be predicated, in some way, on helping to discover and embellish, explore and exploit clients' strengths and resources in the service of assisting them to achieve their goals, realise their dreams, and shed the ionic of their own inhibitions and misgivings, and society's domination. "It is a collaborative process depending on clients and workers to be purposeful agents and not mere functionaries. It is an approach honouring the innate wisdom of the human spirit, the inherent capacity for transformation of even the most humbled and abused" (Saleeby 2002.1).

"Remedies in the life-world usually begin with reinterpretations of the problem that came out of continuing dialogue with the situation and with clients" says Saleebey (2002:6).

Disempowered does not mean powerless and the Strengths perspective asserts that "there is power in people and their environments" and that "no matter how subordinated, marginalised and oppressed individuals and communities may appear, people individually and collectively, can find nourishment for their hopes and dreams, tools for their realization somewhere" says Saleebey (2002: 267).

4.7.3 Transpersonal theory

This "somewhere" is found in the accessing and activation of the inner Self as the controlling centre of personal decision making in place of ego controlled behaviour, which is often habitual and dictated by unconscious learned or conditioned processes, as advocated by transpersonal scholars like France (2008).

Transpersonal theory is not new and Walsh and Vaughan (1993) in France (2008) affirm it is "recognition of old wisdom." Its application, however, along with the Strength's perspective, is as Saleebey (2002:1) asserts, "a dramatic departure from conventional social work practice" especially in Western countries.

Transpersonal theory is 'culture friendly' as it embraces the human condition and as Vaughan (1991) affirms, it "can work with a variety of people, ... as preliminary evidence of common psychological and spiritual development sequences [have been found] across traditions"(in France, 2008: 1).

In practice, recognition, awareness and access to the transpersonal self is not a foreign concept and often a natural process that leads to "emotional transformation, redirection of motivation, refinement of awareness and the cultivation of wisdom" (France, 2008) even in men whom others may say are poorly educated, abusive and disempowered.

Allowing thoughts and actions to be consciously directed by the Self instead of the ego results in the development of compassion for self and others and therefore a reduction of abusive behaviour because "as transpersonal maturation occurs, ethical behaviour is said to flow naturally from one's identification with all people and life" (France,

2008:2). Walsh and Vaughan (1993) confirm that “desires gradually become less self-centred and more self-transcendent with less emphasis on getting and more on giving” (in France, 2008).

Transpersonal practitioners apply a variety of techniques that promote less verbal and more action orientated interactions to enable their clients to develop “skills in ethical personal conduct. France(2008:10) suggests that clients be helped to “work toward creating a sense of balance within and without, a greater sense of connectedness to the environment, and a desire to be a ‘good’ person” through the use of techniques like dream work, drama and guided imagery to enhance awareness, compassion, emotional transformation, ethical training, motivation and wisdom.

4.7.3.1 Transpersonal work and religion

It may be important to clarify that transpersonal intervention is not, in any way, promoting conversion or alliance to any religion. Transpersonal discovery and empowering of the inner Self, though incorporating the spiritual or soul aspect of human nature does not necessitate adherence to any religious practice or institution.

In the farming context, though there is a strong religious and church presence, sometimes the ‘church’ is experienced as judgemental and exclusive and often incorporates some of the dogmatic, controlling, male as head of the household and patronising elements of patriarchy.

Falletisch (2008:2) reveals the roots of Christian religious practice to be, almost, in cahoots with the birth of the tot system on farms, as she found that the early Dutch colonists used a daily tot of brandy and chewing tobacco to ‘entice’ the Khoi khoi and slaves into Christian religious education. However in the study with 1394 men in three Cape Town municipalities, Abrahams *et al.*,(1999;11) found that “being active in religious activities seems to be associated with lower levels of abusive behaviour.”

In the practice setting, if a man or woman feels they want to attend church, that is their choice. As a transpersonal practitioner one may ascertain if that practice was life enhancing or not, if it is not, then of what use is it?

4.7.4 The Stages of change model

The research into interventions models with men who abuse women, covered in the previous chapter, suggested that the Stages and processes of change model of Daniels

and Murphy (1997) be used to supplement other behavioural approaches to intervention with men. Daniels and Murphy (1997:123) report that this transtheoretical and motivational enhancement model was applied and found to facilitate the effectiveness of planning and implementing appropriate treatment with perpetrators of domestic violence after it had proven effective in addressing alcohol abuse with men. Boonzaier (2008:41) recommends its use as it helps the practitioner to be aware of the:

- motivate to change,
- the timing and appropriateness of intervention and
- the type of treatment applicable.

The Stages and processes of change model is based on the principle that people progress through a series of stages (Daniels & Murphy, 1997: 124-125) in their attempts at changing problem behaviour and that attitude change must come before behaviour change. Five stages are described and the accompanying most appropriate intervention approaches, in order to enable progress to the next stage are defined. The stages include; Precontemplation, Contemplation, Preparation, Action and Maintenance, (Daniels & Murphy, 1997: 129-140).

The principles of change that the model adheres to are congruent with the transpersonal approach and include the following understandings or beliefs:

- A client is most likely to engage in the change process if he takes ownership of the problems and desires change for himself.
- Motivational enhancement techniques should be applied in the treatment and the practitioner should refrain from direct challenges as these usually strengthen resistance.
- Change and progress comes about as a result of covert and overt actions and experiences, called processes of change.
- In the early stages the practitioner's role is to create an atmosphere conducive to change, by creating a supportive and non-threatening atmosphere in which to discuss ambivalence and increase motivation. From Daniels and Murphy (1997: 125-131).

The model was therefore simplified, by the practitioner for training of social auxiliary workers and applied in the practice with farm workers. See **Annexure 1**.

4.7.4.1 Stages of change as a research tool

The Stages and processes of change model is also a useful tool in evaluating progress and the efficacy of interventions. Daniels and Murphy (1997) suggest that it provides a 'conceptual model for research as the practitioner can determine the progress of the clients according to the stages. It has thus been applied in this manner (in chapter six), to evaluate the progress of the men in the case study and thereby assess the impact of the intervention applied.

4.8 APPLICATION IN PRACTICE: TOWARDS AN INDIGENOUS SUSTAINABLE INTERVENTION ON FARMS

The intervention for male farm workers, based on transpersonal social work and psychology theory, including the work of France (2008), Onellette (2005) Diamond(1994), Hollis (1994) and Weinhold and Elliott (1979), has been written up as a 'Counsellor Guide' for lay practitioners as was done for Mosaic (Brophy, 2009). The reason being, that a request for training of lay practitioners, in addressing the psychosocial needs of men on farms, was made from two groups of people in the Eastern Cape. It is however very much a work in progress and the purpose of this study was to examine the effects of the intervention and continue the process of reviewing, refining, adapting and improving on it.

4.8.1 Counsellor Guide for intervention with male farm workers

The Counsellor Guide is written in detail with illustrations and is made up of four modules that cover and include:

- Module 1: Orientation to Context:
 - Men and violence in South Africa
 - Farm workers in South Africa
 - Assessing a specific context.
- Module 2: Understanding the men:
 - Understanding men who are abusive.
 - Relationships, gender roles and equality.
 - Human nature - a holistic view.
 - Power and empowerment
- Module 3: The Counselling Approach (**See Annexure 2**).
 - Attitude and approach:
 - Counselling as sacred communication to enable change.
 - Being Self empowered as a counsellor.
 - Goals and objectives of counselling.

- Attitude and roles of counsellor.
Enabling Change:
- Understanding behaviour: Unconsciously driven, conditioning, programming and unlearning.
- The process of behaviour change. (See **Annexure 3**).
- Themes of behaviour change: About 10 themes are used to explain abusive behaviour and how change could be brought about. See **Annexure 4** for some examples.
- Change Strategy. (See **Annexure 5**).
- Techniques: Counselling techniques are divided into Communication, Insight, Build up, Discipline, Action, Client coping and Counsellor self management techniques. (See **Annexure 6** for Insight Techniques).
- Module 4:
 - Application in practice
 - Counselling process

4.8.2 Description of intervention

The intervention approach is applied in individual counselling with men and their partners as well as in couple counselling and has been informed by France's (2008) Multicultural Approach to Transpersonal Counselling and Daniels and Murphy's (1997) Stages and Processes of Change in Batters' Treatment.

Elements of the intervention:

- **Determining the Stage of Change of the client:**
 - The practitioner will, according to the Stages of Change Model, determine how motivated, receptive and ready the client is for change and will adjust her role, skills and techniques accordingly. If he is in Stage 1: Denial: then the approach will be less challenging than if he were in Stage 3: Receptive, for example. See **Annexure 7** for the Stages and the corresponding practitioner role, skills and techniques.
- **The client practitioner relationship:**
 - The practitioner cares deeply and believes fully that the man before her is a human being with the potential to find his inner power and radically change his life.
 - The practitioner's belief in the client, her seeing his potential and herself and him as equal provides the energy for transformation. By empowering his higher

Self, though a focus on that level of his nature, the client realises this aspect of his nature.

- The practitioner practices being fully there, called participatory consciousness, (Heshusius, 1994) as a means of promoting healing, insight and a transcendent encounter that allows transformation to happen. The practitioner is committed to the client's higher Self's expressed needs and not ego based matters. As France (2008) affirms "in a world that is characterised by oppression, people become burdened by the lack of acceptance, thus they lose one of life's most precious gifts - love."

- **Promoting Awareness:**
 - Application of the Insight techniques (**Annexure 6**) to enable the client to be aware of his thoughts, emotions and actions and learn to choose to act instead of reacting impulsively in conditioned and habitual ways.
 - Operating from the Self; learning and practicing with the practitioner as coach to place the Self and not the ego in the 'driving' seat of decision making and thinking. Awareness says France (2008), "is a process of noticing and observing what one does, how one feels it, what one's thoughts are, and what one's body sensations are."

- **Action Tasks build ability to change/control:**
 - Client self -determined desires, goals or dreams are the focus of action steps to achieve set objectives to build up the sense of ability to change and control himself.
 - Often problems that occur become the focus of specific action steps, determined in counselling, that the client is encouraged to achieve and to see and feel the results which help to motivate more new behaviour.
 - Actions are often related to social situations and relationships. Franc (2008) also supports the use of "less verbal interactions and more action orientated techniques" such as guided imagery and dream work.

- **Disciplines:** (see **Annexure 8**).
 - Disciplines are jointly determined in counselling and could include consciously starting a new habit. This could be saying a positive affirmation 100 times a day. Recalling and writing down dreams. New disciplines are encouraged and worked on as a means of sustaining change.

- **Life skills and learning:**

- Educational input that help to understand human nature in a holistic way, our emotions, how we develop behaviour patters, how we can change, relationships etc. is offered according to where the client is at and what his needs are. The practitioner would choose from the Insight, Disciplines and Coping techniques. Books, articles and Handouts are also given and the one called, 'Soul centered men and women' (See **Annexure 9**) is helpful to work through in a couple counselling session, in a later stage of change.

4.8.3 Process of Intervention

The counselling intervention process starts when the practitioner meets a client for the first time. That first individual session is therefore most important.

Contracting:

Contracting to work with the client may take place in that first co-joint session, if the client is ready. However it is best to define roles, expectations, time frame and boundaries of the intervention during the first individual session after the co-joint meeting.

First individual session:

This session is where roles and expectations and the perimeters and purpose of the counselling intervention can be outlined. It is good to look at the potential of the client and how the counselling can be an opportunity for him to really grow in his life.

Acknowledge the step he has taken as a brave one and a step that will ultimately benefit himself and all those around him, a very important step.

Clarify the role/s of the practitioner explaining that the practitioner's interest is his growth so that both he and his partner and their children can benefit from this process.

Explain that it requires hard work and the difficult task of facing oneself, one's past and dealing with thoughts and emotions that are not always easy for men.

Outline the commitment and expectations required from him and assure him of the practitioner's commitment and dedication.

Assessment criteria and process:

Assessment is not something that happens separately, it happens all the time and is part of the awareness that the counsellor needs to have constantly. Practitioners need to know the indicators specified in the Stages of Change model and then they will quickly pick up where the male client is at.

The process of intervention always starts with his DESIRE. Where and what does he desire to see changed? What does he want and how strongly does he want it? That then forms a starting point for the focus of intervention no matter what stage he is at.

Preparation:

This is a crucial and essential part of the intervention. This may be addressed with a supervisor to guide new practitioners.

Based on the previous session/s think about the stage of change the client is in and therefore what he is capable of and what realistic goals can be aimed at. In the early stages, there will be a need for more insight and building up techniques, whereas later stages can be more challenging and more task and action orientated. However actions and disciplines must be applied from the start. Allow early stage men to apply actions that they feel comfortable with, and may not involve actions related to their partner at all. Remember their goal is ego control and a building of self-esteem - they do not have to relate to the abuse at all.

The practitioner should go through her list of techniques and choose one or two insight techniques relevant to cover considering the stage of change of her client. Decide on what the counsellor thinks he may be ready for. Techniques are generally built on over time, once introduced the practitioner will review them and their application in changing contexts.

Session Process:

Generally each session process will be as follows:

- Feedback: From the week before, significant happenings, how he performed the disciplines and actions, how he felt, how others responded, new realisations he had, problems that arose and how he handled them etc. Ask about responses and feedback from others, his partner, children and neighbours or support system.
- Orientation to the purpose: of this session and where the intervention is focussing presently.

- Content: One or two insight techniques and some coping techniques relevant to the client's circumstances and stage of change. Application in the client's life is discussed and explored.
- Plan of action: How he can and will implement the new knowledge and insight. What changes he plans for the week ahead. Disciplines can be introduced and actions planned. The practitioner guiding the client on implementing these plans through teaching coping techniques. The practitioner writes down the plans he has agreed on. Be specific. The practitioner becomes a witness and an encourager in this process. If he says he is only going to drink 2 beers on a Friday night, the practitioner asks him in the session if he kept his word. Add written affirmations on cards for him to reinforce feelings and behaviour he is trying to change.

Conclude session:

Wrap up session by going over the significant points and learning raised. Run through his tasks for the week and encourage him.

Confirm date and time of next session.

Shake his hand, if felt appropriate, and wish him well.

Termination:

Generally the counselling intervention should last from 8 to 10 weekly sessions and then lead to the client joining a group to integrate and apply by helping others.

However this also depends on the Stage of Change of the client. Those who are at Receptive stage to start with will make better and quicker progress than men who remain in Denial and Considering stages and have not as yet enough insight to accept responsibility and open themselves to real change.

Termination needs to be discussed with your supervisor and decided on together with the female partner.

If goals and the evidence of them have been reached then a co-joint termination session with both parties is a great way to end a positive intervention.

The safety net of the clients being free to contact the counsellor periodically is made available or a once a month phone call could be arranged.

4.9 DISCUSSION

Aspects of the intervention approach, demonstrating a combining of the Empowerment approach, the Strengths perspective and Transpersonal theory, are hereby discussed and related to the four concepts raised through the literature review. Demonstrating

how the theory of the experts as listed in Section 4.8 above is understood and applied in practice.

4.9.1 Cause

Causal factors are often multiple and are considered in the intervention through personal exploration on three levels and asking "What took away their power?" The violence and other abusive behaviour is perceived as a dysfunctional means of coping with the dehumanisation caused by disempowerment in various ways.

However considering what influenced their behaviour is seen alongside the awareness that responsibility needs to be taken for addressing the cause through a healing process.

- Individual level factors; considering background and childhood, family, school and family relationships.
- Interpersonal/relationship factors; concerning their way of relating to their partner.
- Community/Socio-cultural factors which considers the effects of cultural norms, education, church etc.

Understanding behaviour is facilitated through consideration of;

Unconsciously driven behaviour and wounding:

As interpreted from Diamond (1994), people are born perfect and then moulded and impacted on by all kinds of forces. The way they are brought up, the love or lack of it, the parents they have or don't have, school, friends, work, cultural, social and political all have a tremendous impact on the person. It influences who they think they are and how they should behave. Seldom is it questioned and often people just live unconsciously driven by the way they have been shaped. If they are out of shape, they roll along and make their world out of shape.

Dysfunctional upbringing and societal cultural ways result in the man forming an acquired personality or persona. He develops a certain way of perceiving himself, others and the world. If they have been particularly badly wounded by for example an abusive father or mother as Hollis (1994) explains, or they can become 'wound identified' where that problem is the driving force for all they do or don't do.

To this end behaviour is seen to be motivated by individual needs and are "essentially purposeful endeavours by individuals to satisfy their needs as experienced or perceived in their life world" as du Toit, Grobler and Schenk (2001:14) explain.

"Emotion accompanies and facilitates the purposeful behaviour and the intensity of the emotion correlates with the importance that the person attaches to the behaviour in terms of self-preservation and self-enrichment" (du Toit *et al.*, 2001:17).

Behaviour motivated by unconscious needs and drives, that were caused by emotionally painful experiences, usually in childhood, are psycho-logical in that they have a survival orientated purpose but are usually dysfunctional and maladaptive while the inner forces remain unconscious.

Looking at factors that influence behaviour is part of the process of gaining self awareness. The Tree of Life exercise (See **Annexure 10**) is a useful technique in self exploration and healing and transforming negative experiences into growth and personal strengths.

4.9.2 Identity

IDENTITY: Ego centred → Inner Self centred

An abusive man, who is completely ego identified, thinking it is who he is will never voluntarily change his behaviour. It gets him what he wants, some sense of power and release of the inner tensions. Outer things like protection orders, being arrested and the threat of imprisonment and even imprisonment may stop him to a certain degree out of self-protection and preservation, but that change is seldom long-lasting. He will abuse his next girlfriend or beat his wife up even more on being released.

There needs to be an Identity shift for real and lasting change, to become possible. The ego centred or identified man needs to realise that his ego is only a part of who he is and that he has a Self that is also him. In fact this Self is the real 'I' and allowing the 'false me' namely the ego to be in charge is the cause of insecurity and dysfunction as discussed in Hollis (1994).

The more he accepts and learns to view himself from the perspective of his inner Self the more conscious awareness he will have and therefore the greater ability to think differently and therefore change his behaviour.

It is not a quick switch from ego to Self. It is a constant ongoing process from one to the other and often no being sure whether it is ego in control or Self in charge.

The more Self identified most of the time the better he will feel and function in the world.

4.9.3 Power

POWER: Outer/External power/false power → Inner Power/true power

Abusive men have a wrong perception of power. To them power is power over and control over. If they want to change and to keep a relationship together then they need to learn about true and false power and the power of love. Mostly they want love more than anything, like most human beings and often keeping the relationship is a powerful motivator.

An abusive man needs to realise that he has been chasing after false power and that the path of true change will take him to a place of real power. He needs to be guided to experience that power for himself by doing some discipline or action that puts him in control of his ego and rewards him intrinsically by the feeling of accomplishment i.e. true power he receives.

He has never really accessed his own inner power. Although he is selfish and self-centred, he does not truly love himself. He is a most unhappy and insecure person so probably resents himself terribly. He needs to heal and access his power by learning to accept and love himself. He can never love his wife or children if he does not first love himself.

Acts of showing love to self, forgiving himself, re-looking at all the ways others have hurt him, labelled him and put him down is vital to the healing and therefore vital to empowering him and from that often transformation and behaviour change flows naturally.

An abusive partner needs to learn to generate his own power through loving himself and others and not steal power from others.

True love in a relationship of equals is only possible if the adults take responsibility for loving themselves and the other as a separate human being (Brophy, 2009).

It is in this state of powerlessness before your own weakness that you are ready to learn the truth about power. It isn't control. It isn't intimidation. Power is learning from what is inside you. Power is a certain sense of fearlessness

about my vulnerability ... the more truthful and vulnerable I was, the more empowering it was for me. This is the key to the power of the self-empowered [person]. You can't control another person; you can only take command of yourself in the situation you find yourself in. Men have always been in awe of women. They have much more power than men. Power is not what you use. It is what you have. Strength is using the power deep inside you. Until you are sick, or have your back against the wall, you may never pay attention to the power deep inside (Rubin, 1997).

4.9.4 Change

Change is really a natural human phenomena and man's capacity for change and development is enormous. We can just about remake ourselves and become anything we aim at. Life in fact is a process of trying to make the person aware so that he can truly gain insight, realise what is going on and then discover that he can make his life and control his behaviour and his future.

Intense suffering is often the early catalyst for change. As Hollis (1994:19) affirms, "consciousness only comes from suffering; without some form of suffering – physical, emotional, spiritual- we are content to rest easy in the old dispensation, the old comforts, the old dependencies." The beginning of consciousness and awareness that we are more than our ego and have a vast inner Self that we can access and then direct our own growth and development by changing our thoughts, emotions and behaviour.

The other route to change is the 'recognition of a higher power' that is intimately involved in our lives. Therefore we do see growth and transformation within religion, the methods used by Alcoholic Anonymous have also, for example been profoundly successful. Falletisch (2008: 121) also describes its application and effectiveness on farms.

The other catalyst for change is 'coming to care for someone other than oneself'. For many abused women, her love for her children has given her the strength to seek change.

Whichever way it comes, for all of us life leads us to a certain point many times where we are faced with a choice. The old, known, repeated pattern, the addiction, the abuse or perhaps another way. That other choice is the difficult and unknown way, but

it is the path to our true growth and Individuation. Individuation is the conscious realisation of one's unique psychological reality, including both strengths and limitations. It leads to the experience of the Self as the regulating centre of the psyche and this orientation provides an inner power that makes change happen with less resistance.

After the Wake Up Call
then INSIGHT, HEALING, DESIRE and RESPONSIBILITY
are needed for lasting behaviour change

The man has to understand that his behaviour is counterproductive to him, firstly. He will not be motivated to change because of empathy or concern for others. The best *insight* is for him to gain the vision that he is and therefore can be so much more. The understanding that he is not what he was conditioned to believe and that he can access a power within himself. This insight comes when he is safe enough to stop and observe himself and his patterns without threat, judgement or criticism and see how he is hurting himself.

Healing is a longer process of digging into the past and finding the pain that impacts now. Opening the wound, so to speak, and rethinking about it, being angry with those who harmed him, forgiving self and others, asking forgiveness of others and thereby taking away the sting enough to recognise projections and wrong perceptions.

Desire for change or for being a new and better person is essential and has to be strong. He has to want whatever is in it for him. He needs to know the benefits of change for himself. The best goals are those that he defines himself. Tangible and measurable goals work best.

Taking *responsibility* is a big one for abusive men, they continually blame the women for everything and partly they need to do this as a weak ego survival behaviour tactic. Responsibility in small things first, one step at a time, opens up the possibility of taking more and more responsibility.

“Men can change to make their lives more satisfying ... when they learn how their gender socialisation contributes to stress, relationship difficulties and health problems” says Allen and Gordon (1990) in Pease (1999: 107).

4.10 SUMMARY

Thus, the intervention approach, in summary, is simply this;

The Self is our greatest strength. Not having a sense, or awareness of Self is disempowering. A practitioner who knows his or her own inner power and is able to function with their Self as leader, will have the ability to use their belief and insight to help another to access their own inner Self and power and in this way become empowered to achieve their heartfelt desires. When they know their own power their insecurity and fear is addressed and the need to control others dissipates. The process of gaining *true* power is through learning and applying Self directed thinking and acting and not ego controlled thinking and acting. The more the person focuses on Self directed thinking and acting the less abusive behaviour toward self and others will occur.

CHAPTER 5

SURVEY

PERCEPTIONS OF LOCAL MEN ON INTIMATE PARTNER VIOLENCE

5.1 INTRODUCTION

The following two chapters contain the data and discussion of the empirical research studies with 157 local men (chapter five) and in-depth interviews with ten farm workers (chapter six).

The main objective of this chapter is to report and analyse the empirical data collected through a survey completed with 157 men in the Western Cape in April 2008 in order to explore the perspectives and subjective experience of local men regarding intimate partner violence and gain their views on what may constitute effective interventions with male perpetrators.

Survey research as stated by McMurtry (2005:287) "is often chosen as the means for studying groups and social phenomena by collecting data on individuals." The purpose for doing the survey was to gain insight into the context from the perspective of local men. This is advised by Abrahams, Jewkes and Laubsher (1999:3) who say that in order to plan intervention strategies that are being formulated to address local contexts, "we first need to expand research into abusers and to examine the individual and social characteristics of South African men."

The survey was completed by the researcher heading up a research team including a social worker and three social auxiliary workers from Mosaic Training, Service and Healing Centre, all women and representing the different local ethnic groups. Male interpreters, known to the community groups of men, were also utilised, where necessary.

The survey data collected was processed through sorting it into themes according to the concepts, as discussed in the previous chapter, of *cause*, *identity*, *power* and *change* and then compared with the following four comparable local studies:

- Ambe and Peacock (2006) of Sonke Gender Justice Network completed a survey with 945 men in the greater Johannesburg area in order to explore the

men's perceptions of their own and the government's response to violence against women.

- Walker (2005), a research associate for Social and Economic Research at the University of Witwatersrand completed in-depth interviews with 17 men, between the ages of 22 and 35, in Alexandra Township, in order to determine how they understood their crises of masculinity and what brought them to an organisation that was helping men to change violent behaviour.
- Abrahams, Jewkes and Laubsher (1999) of the Medical Research Council who completed individual interviews with a random sample of 1394 male workers, 64% coloured, with mean age 39.8 years, at three municipalities in Cape Town to determine the prevalence of abuse as reported by men and to identify risk factors associated with abusing. Of their sample, 43.6% of the men were identified as men who have abused their intimate female partner.
- Falletisch (2008) who did a social work masters thesis on alcohol dependence and powerlessness of farm workers on a commercial wine farm in the Stellenbosch district. This study included interviews with male farm workers.

5.2 EMPIRICAL STUDY: SURVEY OF COMMUNITY FORUMS OF LOCAL MEN

5.2.1 Research methodology

The following research methods were applied in this study:

5.2.1.1 Research design

A qualitative research approach was used as it is based on the "interpretive perspective, which states that reality is defined by the research participants' interpretation of their own realities" (Williams, Unrau and Grinnell, 2005: 76).

An exploratory research design was applied as it is best suited to the study of a fairly unknown field of interest and best meets the purpose of data collection which, as stated by McMurtry (2005:272), is "to form general ideas and tentative theories about the research question." The study is therefore designed to gain insight into the subjective realities of groups of men in our local context. The researcher and team decided on the process and guiding questions to elicit the input, perceptions, needs and problems of men in the target communities.

5.2.1.2 Sampling

The study population for the survey includes South African men from the different local ethnic groups. The researcher attempted to access groups of men that are representative of the various ethnic groups through arranging with local community organisations known to the research team. The survey includes the collection of data from various socio-cultural groups of men in the Wynberg and Drakenstein (Paarl) Magisterial areas of the Western Cape. Eight, community based forum meetings were organised and included;

- 70, mostly Xhosa speaking, traditional, older rural men in a local community hall in an informal settlement in Paarl,
- 29 Islamic men in a Mosque in Wynberg,
- two groups (4 and 10) of male employees at their offices in the court in Wynberg,
- three groups (12, 15 and 8) of younger Xhosa speaking men in Mitchells Plain and
- a small group of 6 professional men working for Vodacom.

A total of 157 men comprised the survey sample.

Because of the diversity of our population and time constraints on the research team, the sample size was small and therefore not representative. Survey data has therefore been augmented and compared with three other studies, as listed above, in the analysis of results and conclusions and recommendations reached.

5.2.1.3 Data gathering

Survey research data was gathered through members of the meetings with pre-arranged community based forums of men who had volunteered to participate. The organisation was introduced and the purpose and process of the research explained. The research team included a scribe, someone to ask the questions outlined as a guide, and written up on newsprint, and an interpreter to ask and explain the questions in the respondents' first language.

The research team were trained, by the researcher, to encourage open communication, to be flexible to respondents needs for discussion and to be non-judgemental.

5.2.1.4 Measuring instrument

See **Annexure 11** for a copy of the Survey Questionnaire. The questions were intended to be used only as a guide and the team were trained to encourage the men to talk openly and freely and not to restrict debate and discussion. The scribe was asked to write down verbatim what the men said.

In realising the purpose of the survey, being to achieve a better understanding of the subjective experience of local men and gather information on what they perceive, within their particular socio-cultural context, is needed to enable men who are abusive to change abusive behaviour, the data gathered was analysed through consideration of the four concepts discussed in previous chapters. These themes were therefore selected as indicators, as they recurred repeatedly in the literature review on men and violence against women, and were therefore used to sort and analyse the data.

- Perceptions of the *cause/s* of men's violence against women:
- Perceptions of themselves as men, particularly regarding their sense of *identity* and masculinity.
- Their sense of *power* or empowerment.
- Ideas about what type of approach or what they thought was needed to best enable men to *change* their behaviour and become less abusive.

5.3 SURVEY RESULTS

The data is organised under the following headings: identifying particulars, perceptions of causes of violence against women, sense of identity, sense of power/empowerment and ideas regarding how behaviour change, to reduce violent behaviour, could be brought about.

Annexure 12 presents transcripts of the responses collected from each forum grouped according to the following indicators:

Cause: Respondents responses regarding their perception of causes or reasons for abuse of women.

Identity: Responses that reflect the men's perceptions of themselves as men.

Power: Subjective experience and perception of power and empowerment issues.

Change: Ideas about how men, who abuse women, could change, or be helped to stop their abusive behaviour.

There is also a section for 'other', which includes responses that do not fit into the above categories. Responses that fit into two, or more, categories are repeated and marked with an asterisk.

5.3.1 Identifying particulars

The respondents' ages, religious affiliation and/or ethnic group as well as the location of the community forum were identified.

The findings are presented in table 5.1.

Table 5.1: Identifying particulars: survey respondents

Date	Location	Age, number of men and ethnic group		Brief description of group
9.04.2008 Group 1	Daljosophat Ward 14 Paarl Also called Fairyland informal settlement	TOTAL: 70 20-30yrs – 10 30-40yrs – 35 40 -50 yrs – 15 50 -60yrs – 10	X58 Xhosa / African men X6 Sotho, X1 Zulu X5 Afrikaans/colored	Mostly lower sub-economic group, many from rural areas, call themselves 'traditional men' and say that they are 'uneducated'.
10.04.2008 Group 2	Wynberg Magistrates Court	TOTAL: 4 30-40yrs – 3 40 -50yrs– 1	X3 Xhosa /African X1 English/white	Male employees at the Magistrates court. These men were aware of the new legislation
10.04.2008 Group 3	Wynberg Magistrates Court	TOTAL: 10 20 -30yrs - 3 30-40yrs – 5 40 -50 yrs– 2	X2 Xhosa /African X2 Muslim/colored X5 Christian/colored X1 English/white	Male employees at the Wynberg Magistrates court.
10.04.2008 Group 4	Lost City Mitchell's Plain	TOTAL: 12 <20yrs - 12 Bet 15 and 18 yrs	X 12 Xhosa /African	Young/teenage African Xhosa Men resident in Mitchell's plain. Urban context.
10.04.2008 Group 5	Lost City Mitchell's Plain	TOTAL: 15 20 -30yrs - 5 30-40yrs – 6 40 -50 yrs– 4	X15 Xhosa /African	Xhosa men residents/community member Urban context.
10.04.2008 Group 6	The Leagues Mitchell's Plain	TOTAL: 8 <20 yrs - 3 20 -30yrs - 4 30-40yrs – 1	X8 Xhosa / African	Xhosa men involved in a Soccer team.
11.04.2008 Group 7	Mosque in Wynberg	TOTAL: 29 20-30yrs – 2 30-40yrs – 15 40 -50 yrs – 11 50 -60yrs – 1	All Muslim and colored.	Muslim Men
11.04.2008 Group 8	VODACOM Cape Town	TOTAL: 9 20 -30 yrs – 1 30 -40 yrs - 8	6 Muslim (colored) 3 Christian (2 colored, 1 white)	Male employed as IT technicians of VODACOM

Table 5.1 shows that community based meetings were held with eight groups of men over three days and that generally the majority of the men present at each group were of similar ethnic, religious and language groups. The socio-cultural setting for the men in each group was also similar. However the context varied between the groups.

The first group representing mostly rural men who had migrated to the Paarl area, Groups 2 and 3 were men who were colleagues employed in administrative work at

Wynberg court, groups 4, 5 and 6 were gatherings of men in local urban community organisations /recreation clubs. Group 4 was the only group with men under 20 years of age. The respondents in Group 7 were all Muslim men attending a Mosque who were interviewed by a Muslim Social Worker. Group 8 respondents were also colleagues in their work environment in the information technology field.

5.3.1.1 Age of respondents

The ages of men were grouped under five age groups and are presented in table 5.2.

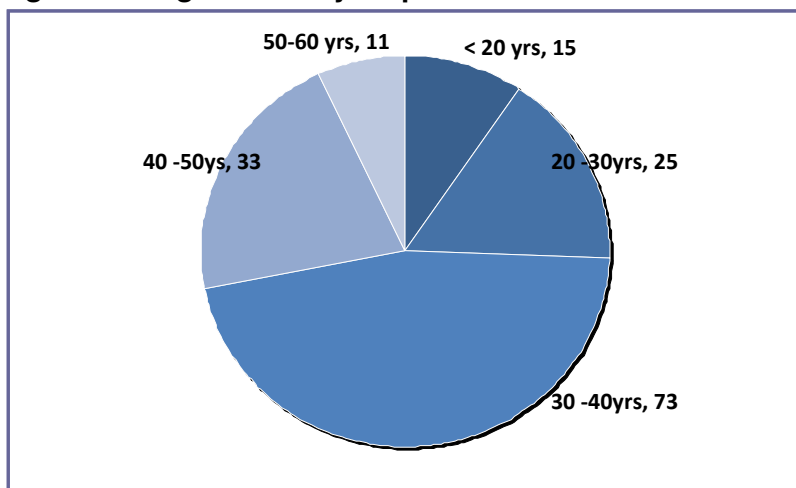
Table 5.2: Age of survey respondents

Age Group	< 20 yrs	20 -30yrs	30 -40yrs	40 -50ys	50-60 yrs
Number of men	15	25	73	33	11
Percentage	9.5%	15.9%	46%	21%	7%

Almost half of the men were between the ages of 30 and 40 yrs, only 7% of the men were over 50 years old and 9% were under 20 years of age. Thus the greatest proportion of men, 67% were between the ages of 30 to 50 years.

The pie chart below depicts the proportion of the different age groups of the men and indicates the number of men in each of the five different age groups.

Figure 5.1: Age of survey respondents



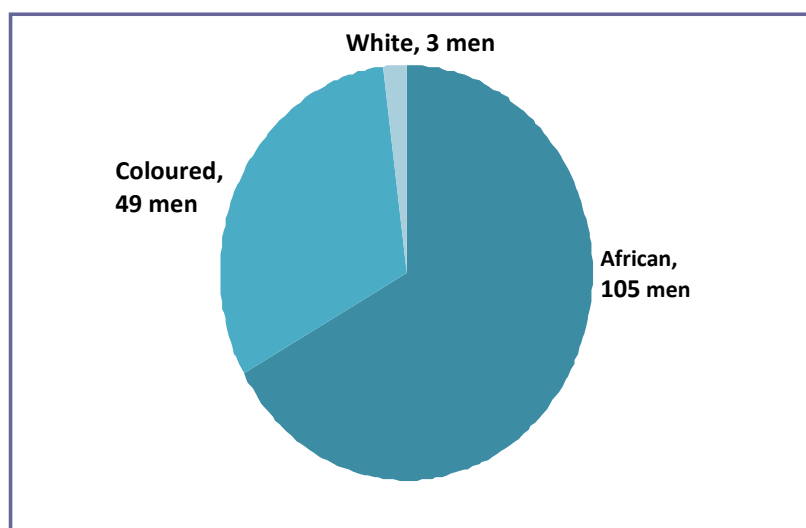
5.3.1.2 Ethnic Groups

The ethnic groups to which respondents belonged to are presented in the table and pie chart (Figure 5.2) below.

Table 5.3: Ethnic group of survey respondents

Ethnic group	African	Coloured	White
Number of men	105 (102 Xhosa) 66.8%	49 (37 Muslim) 31%	3 (English) 1.9%
Age percentage: Within the ethnic group From highest	43.8% : 30 -40 yrs 18% : 20 -40 yrs 23.8% : >40yrs	48.9% : 30-40yrs 36.7%: 40-50yrs 12% : 20-30yrs	100% : 30-40yrs
Age percentage: Of total group	29% : 30-40yrs 12% : 20 -40 yrs 15% : >40yrs	15%: 30 -40yrs 11% : 40 -50yrs	1.9% : 30-40yrs

Figure 5.2: Ethnic groups of survey respondents



Two thirds of the men (66.8%) were from the African ethnic group the majority being Xhosa speaking. Almost a third of the group (31%) were from the coloured ethnic group and of this group more than two thirds were of the Muslim religion. There were only 3 (1.9%) white men. Most of the men from each ethnic group were in the 30 - 40yrs age range. Only the African group had men younger than 20 years and up to 15% of men over 40 years. The proportion of the men within the three different ethnic groups approximates the representation of these groups in South Africa.

From an analysis of the demographic details of the respondents the characteristics of the men in the different groups can be described as follows:

- Group 1 are largely rural African traditional men struggling with poverty and unemployment and, as they say 'uneducated' and unaware of concepts of equality outside of their cultural understanding of interpersonal relationships.
- Groups 2 and 3 are low to middle class men who are aware of legislation and have contact with people involved in the legal context of violence against women.
- Groups 4, 5 and 6 are urbanised African men, more educated and aware than Group 1 but also challenged by unemployment and poverty. Group 4 represents younger urbanised African men who are possibly more educated and open-minded than their elders in Group 5 and 6, who were similar to Group 1, being largely older, traditional and having migrated from the rural areas.
- Group 7 represents a group of Muslim men, all financially stable, educated, aware of legislation and active members of their religious community.
- Finally the men in Group 8 are highly educated, economically well off and more aware of women's rights and legislation.

All the men were citizens of South Africa. For the purpose of simplification of data presentation and discussion the groups will be referred to as defined below:

Group 1: Traditional rural men.

Group 2 and 3: Court employees.

Group 4: Young African urbanised men.

Group 5 and 6: Older African urbanised men.

Group 7: Religious men.

Group 8: Professional men.

5.3.2 CAUSE: Perception of causes of intimate partner violence

The perception of causes of abuse offered by the respondents are categorised according to ten sub-themes and listed in Table 5. 4 below from the most frequent to the least frequent reason suggested by the groups for why men abuse women in South Africa. The different causes i.e. sub-themes, were not pre-selected but arose from the participants and were collated according to the number of times they were mentioned and the number of groups that mentioned them as determinants of abuse of women.

The data is then compared with the four related research studies, described in section 5.1 above, as a control measure. In the discussion below the differences between the groups responses are elaborated and related to the literature. However, it is important

to note that the views expressed by the men in the groups, did not necessarily relate to themselves, they also spoke about other men and gave their reasons why men in South Africa, not necessarily men from their group, are abusive towards women. The research did not compare the groups' responses with each other in too much detail.

Table 5.4: Participants' perceptions of the causes of abuse of women

Theme: Causes or reasons for abuse of women		
Sub-theme	Narrative responses of participants²	Related studies
<p>Tradition and culture</p> <p>Mentioned by all 8 groups suggested as a cause 14 times</p>	<ul style="list-style-type: none"> - Women must understand that they are traditional men. It will take time to understand what is treated as violence. (G1)³ - Depends on environment – communication, quarrels, tradition - man as head of the house and everything handled by him. He is supposed to be in charge. Everything done by men. To other people, it looks like abuse.(G2) - Growing up and ways they are brought up. Tradition.(G3) - Men support each other in staying in control, pressure.(G3) -Men encourage men, even in abusive ways.(G3) - Because of our culture reasons that a woman shouldn't say a bad word to a man as a man is the head of the house. Nature, it is natural to our culture. (G5) - A fatherly habit. (G6) 	<p>Walker (2005:170, 171) also found that some of her participants' viewed abuse of women as normal and did not realise that it was wrong. They spoke of thinking that it was how a man got a woman's respect and that it was expected that men would demand sex from girlfriends.</p> <p>The influence of others, in supporting violent behaviour was also raised by the men in the Walker (2005:171) study. "Many of the men's relationships have been structured through violence," says Walker (2005:171). More than a quarter of the men in Abrahams <i>et al.</i> (1999: 8), who did not admit to abuse themselves, felt it was acceptable "to hit a woman in certain circumstances." Falletisch (2008:161) also found that the men felt being male included an expectation to be violent.</p>
<p>Disempowerment of the man (perception of powerlessness)</p> <p>(6 groups, mentioned 15 times)</p>	<ul style="list-style-type: none"> - Men feel degraded and hit their women. (G1) - For generations the man was always right, he must get his power back.(G1) - He feels inferior or equal level. There would be an increase in abuse. (G2) - Low self-esteem (G5) - Men also have low self-esteem. (G7) - Low self-esteem. (G8) - Men have inferiority complex and need to show their strength physically. (G8) 	<p>Lau (2007:81) found that violence was used by some of the men as a means to bolster self-esteem and to 'defend' against "potential resurfacing of vulnerable feelings." As one of the men expressed, "the anger/violence, that I expressed, was rooted in fear, fear of being belittled, fear of not being listened to." Violence was explained by him as being a way to regain control, when out of control.</p>

² Includes selected responses, for all responses refer to Annexure 3.

³ Refers to the group from which the response was elicited. See section 5.3.1.2 for description of groups.

<p>Blame female partner</p> <p>Mentioned by 6 groups, cited 6 times.</p>	<ul style="list-style-type: none"> - Verbal abuse, by the woman, swearing, etc which incites physical abuse by the man. (G1) - Jealousy , women are cheeky , high minded and undermine men. They have no respect, are naughty and silly. (G4) - A woman shouldn't say a bad word to a man. (G5) - Feelings of emasculation brought about by females. (G8) 	<p>"She sits on my head" was an example of a reason for abuse from participants questioned in Abrahams, <i>et al</i> (1999:14), who found that statements like this, that pointed to the man's perception of the partner as not respecting him" were "commonly reported." Falletisch's (2008:102) respondents also justified their violence as being due to women's behaviour, like alcohol abuse, causing jealousy or not listening to the man.</p>
<p>Women's increased rights and the changing roles of women</p> <p>Mentioned by 5 groups and cited 10 times.</p>	<ul style="list-style-type: none"> - Women have too many rights, men have too few rights. Men feel degraded and hit their women. (G1) - Gender Equity Act is a cause of more abuse. When a women earns more than a man it leads to violence as men feel they must fight for their title.(G1) - Women are now earning more than men; her role in the house has changed. (G2) - There has been a lot of change; they have to accept it, but not all. Roles have changed. (G2) - Because they [women] have their rights. (G4) - Things have changed due to 50 percent rights of women. (G6) - Men are no longer the head of the household, challenged by women who earn more, women getting all the jobs and men are at home. Women refuse to contribute to household finances. (G7) 	<p>Walker (2005:168) "some men feel threatened by women's improved status and their perception that women have achieved equality." The men's statement included: " Men feel threatened, "I feel weaker" "Women who provide for themselves now and that threat is actually what may be evoking a lot of violence" "Women don't need a man to survive"</p>
<p>Unemployment and poverty</p> <p>Mentioned by 4 groups and cited 8 times as a cause.</p>	<ul style="list-style-type: none"> - Lack of employment causes violence, hunger, etc. (48 of the men agreed) (G1) - Lack of employment causes the wife to look at other men. She is perhaps the bread-winner and comes home with another man and tells the husband to get out! (G1) - Socio-economic problems. Poverty, alcohol abuse, drugs. Mostly poor families. (G3) - Socio-economic reasons, women getting all the jobs and men are at home. Women refuse to contribute to household finances. (G7) - Status related, women want to live above their means and made demands on men. (G7) - Poverty. (G8) 	<p>Walker (2005:177) found poverty and unemployment, to also be contributing factors, as well as "serious impediments to change."</p>

<p>Relationship conflict</p> <p>Mentioned by 4 groups and cited 7 times.</p>	<ul style="list-style-type: none"> - Husbands and wives do not agree on many things and create violence, physical violence. (G1) - Depends on environment, communication, quarrels, tradition, man as head of the house and everything handled by him. He is supposed to be in charge. Everything done by men. To other people, it looks like abuse. (G2) - Personal, not handling conflict. (G3) - Inability to communicate properly with partner. (G8) - No mutual respect between partners. (G8) 	<p>Reasons for abuse related to interpersonal conflict in Abrahams et al (1999:15) included; conflict over household finances, relatives, about the children, when she answers him back, when she talks to other men, when she has drunk alcohol, when she suspects him of having affairs.</p>
<p>Alcohol and drug use</p> <p>Mentioned by 4 groups and cited 4 times.</p>	<ul style="list-style-type: none"> - Use of alcohol, especially when both are drinking. (G1) - Alcohol abuse, drugs (G3) - Alcohol, drug abuse (G7) - Drugs and alcohol (G8) 	<p>“She drank alcohol” (36% of the men who were abusive) and “Her alcohol drinking caused problems in their relationship” reported Abrahams, et al (1999:14) who found that 53.5 % of the men who abused cited this as a reason. No mention was made, in this study, of the men’s use of alcohol as causing abuse.</p>
<p>Violent society</p> <p>Mentioned as a cause by 3 groups and cited 7 times.</p>	<ul style="list-style-type: none"> - In South Africa, women are regarded as minors, in apartheid society the male dominates. (G2) - It’s normal, living in violent society where we were taught violence, not that it is wrong. Order taken away. (G2) -Men don’t use the law and resort to violence. (G3) - Loss of spirituality and moral degeneration. (G7) - Children perceive violence as normal. (G7) - They could have been abused when they were children or because they are in a gang and don’t want to be seen as sissies. (G8) 	<p>“Men who had been involved with gangs and fights in the neighbourhood were twice as likely to have also abused women, (Abrahams, <i>et al.</i> 1999:11).</p>
<p>Lack of education</p> <p>Mentioned by 1 group and cited once.</p>	<ul style="list-style-type: none"> - Lack of education. (G8) 	<p>The Abrahams <i>et al.</i> (1999:11) study found that men who had training after Matric were half as likely to be abusive.</p>
<p>Psychological problem</p> <p>Mentioned by 1 group, once.</p>	<ul style="list-style-type: none"> - Something wrong with them mentally. (G8) 	

Discussion on causes:

- **Tradition and culture:** (All 8 groups 100%, mentioned 14 times)

"It [abuse of women] is natural to our culture" said men from the older urban African groups (G5). Abuse of women is often enforced through 'peer pressure' or 'encouraged' by other men says the court men or, as the young urban African group (G4), said, they "will be killed" by the older men if they go against cultural ways. These younger men, from Group 4 did not necessarily agree it was right but felt pressurised to be abusive in order to maintain their tradition. These two responses show the ambiguity they experience;

- A male is a male even if the girls are over age they must respect them, (i.e. respect men that are younger than them) (G4).

- We can assist you in terms of stopping it but we ourselves cannot because we will be killed. We are willing to assist (G4).

The one group of court employees also stated that other men pressurise and support men to abuse their partners, "Men encourage men, even in abusive ways" and "Provocation by men that leads to abuse" (G3).

The more traditional men in Group ,1 although citing abuse as their tradition and culture and therefore not wrong, also felt that violence towards women had increased and was more severe now, in saying;

-In the "old" days the traditional elders were very respectful – no abuse was shown in front of the children (G1).

-Violence is much more now than when they were children (G1).

-Men did not hit their wives to death in the old days (G1).

Culture and tradition appear as both a cause of violence and a haven of protection for the more traditional men, both the rural men (G1) and the urban groups (G4, 5 and 6) in Mitchell's Plain. "Men should be educated – informed about all these women's rights and why they should have them. They were never educated about women's rights beforehand. They are still using tradition as a source of light" (G1). The study by Sideris (2005) with rural men also found that in the present context where there is a lack of support and male role models, adherence to culture to a means of dealing with the uncertainty and anxiety of change.

Londt (2004:259) confirms, in her findings that all the male abusers, involved in her study “held attitudes, values and beliefs that either supported or condoned the use of violence in an intimate relationship.”

- **Disempowerment of the man:** (6 groups, mentioned 15 times)

Words to describe the experience of men that causes them to be abusive were, "low self esteem, not mature enough, frustrated, degraded, inferior, emasculated."

'Low self-esteem' was mentioned by four of the groups (Groups 3, 5, 7 and 8).

Only the professional group (G8) saw the cause as possibly being abused as children, the other groups felt powerless because of the perception that women are now powerful and supported by increased rights, the police and government.

The response from Group 1 demonstrates this;

- Women have too many rights, men have too few rights. Men feel degraded and hit their women (majority of participants agreed) (G1).

The study by Walker (2005:168) also found this and explained that the men felt “threatened, anxious, insecure, uncertain and redundant” in the face of the perception that women were improving economically and taking over roles previously limited to men. This is said by her respondents to cause men to retaliate with increased violence.

This sense of inferiority, low-self esteem and sense of disempowerment can also be related to the fourth cause, namely ‘Women’s increased rights and changing roles’ as the feelings expressed, as Walker’s (2005) study demonstrates, in response to women’s increased status, are similar.

- **Blame female partner:** (6 groups mentioned 6 times)

"Verbal abuse, by the woman, which incites physical abuse by the man" says the traditional rural (G1) and the professional group saying "feelings of emasculation [that are] brought about by females" (G8).

Only the court groups (2 and 3) did not include women as causing abuse.

- **Women's increased rights and the changing roles of women:** (5 groups, mentioned 10 times).

This is a significant issue when considering the increase in abuse of women. The respondents are in effect confirming that men have reacted to the empowerment of

women, through legislation, by becoming more violent. "Gender Equity Act is a cause of more abuse. When a women earns more than a man it leads to violence as men feel they must fight for their title" (G1).

The traditional rural men were particularly focussed on this as being a justifiable reason for abuse of women and that the only way to reduce violence is to take away the women's rights (G1).

Two of the groups (G2) the courts employees and the Muslim men (G7) attributed the increase in women's rights as increasing their economic situation, as they are able to get more work, not support the men, and this is seen to cause men to feel displaced, "no longer the head of the household" and respond abusively.

- **Unemployment and poverty:** (4 groups, mentioned 8 times).

This was particularly highlighted by the traditional rural men who linked it to the increase in women's rights saying that the women are getting the jobs and using their economic power against the men causing men to feel disempowered and retaliate violently. The religious men also raised this point saying that women getting jobs results in conflict because they don't "contribute to household finances" (G7). The second court group also raised this saying that "men feel almost alone in their responsibilities" and women are free of these responsibilities when they are earning (G3).

- **Relationship conflict:** (4 groups, mentioned 7 times)

Often this was mentioned as a fault on the woman's part because of disagreements and her swearing, not obeying or respecting the man. The rural men in Group 1 felt the most strongly about this, compared to the other groups, as a reason for abuse. Londt (2004: 259) found in her study with abusive men, that all the participants had problems in their relationships with their partners and that these problems were seen to be critical influences on their violent responses.

- **Alcohol and drug use:** (4 groups, mentioned 4 times)

Group 1 felt it was a problem when both partners abused alcohol as it exacerbated conflict.

- **Violent society:** (3 groups, mentioned 7 times).

The court group saying for example, "It's normal, living in violent society where we were taught violence, not that it is wrong" (G2) and the religious group's perception that "children perceive violence as normal" (G7). The professional men in Group 8 never mentioned this aspect.

- **Lack of education:** (1 group, mentioned once). Cited only by the professional group, Group 8.
- **Psychological problem:** (Mentioned by 1 group and cited once.)

5.3.2.1 Analysis of causes: Ecological model

Figure 5.3 and 5.4 below shows the participant's responses grouped according to the three levels of determinants of intimate partner violence as per the ecological model of Heise (1998) proposed by Boonzaier (2008:6), as a means of understanding the multi-faceted nature of intimate partner violence and the interplay between individual, relationship and socio-cultural causative factors.

The last two causes namely, lack of education and psychological problems have not been included, in the analysis below, as they were cited by one group, Group 8. This group represented only 5.7% of the total number of respondents and is different to the other groups in terms of education and socio-economic status and these causative factors are therefore not deemed significant in this context.

Figure 5.3 Causes according to the Ecological model

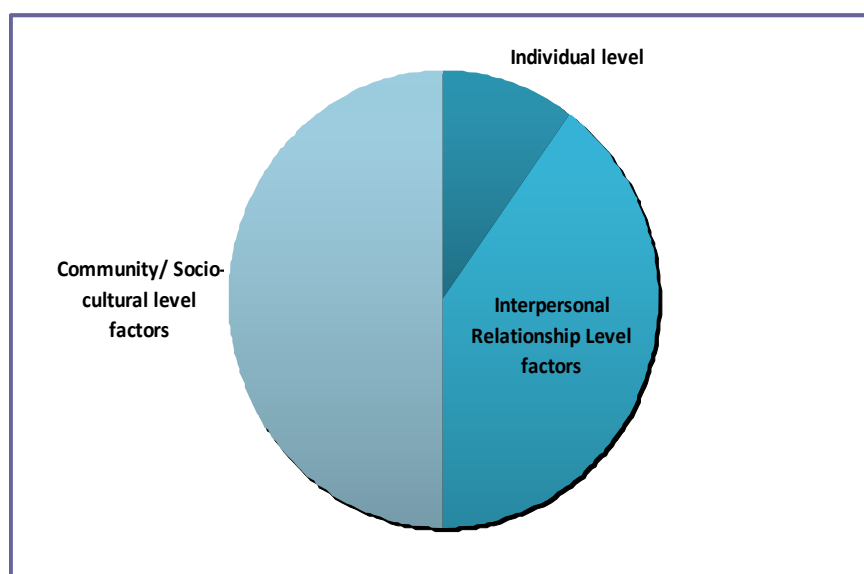
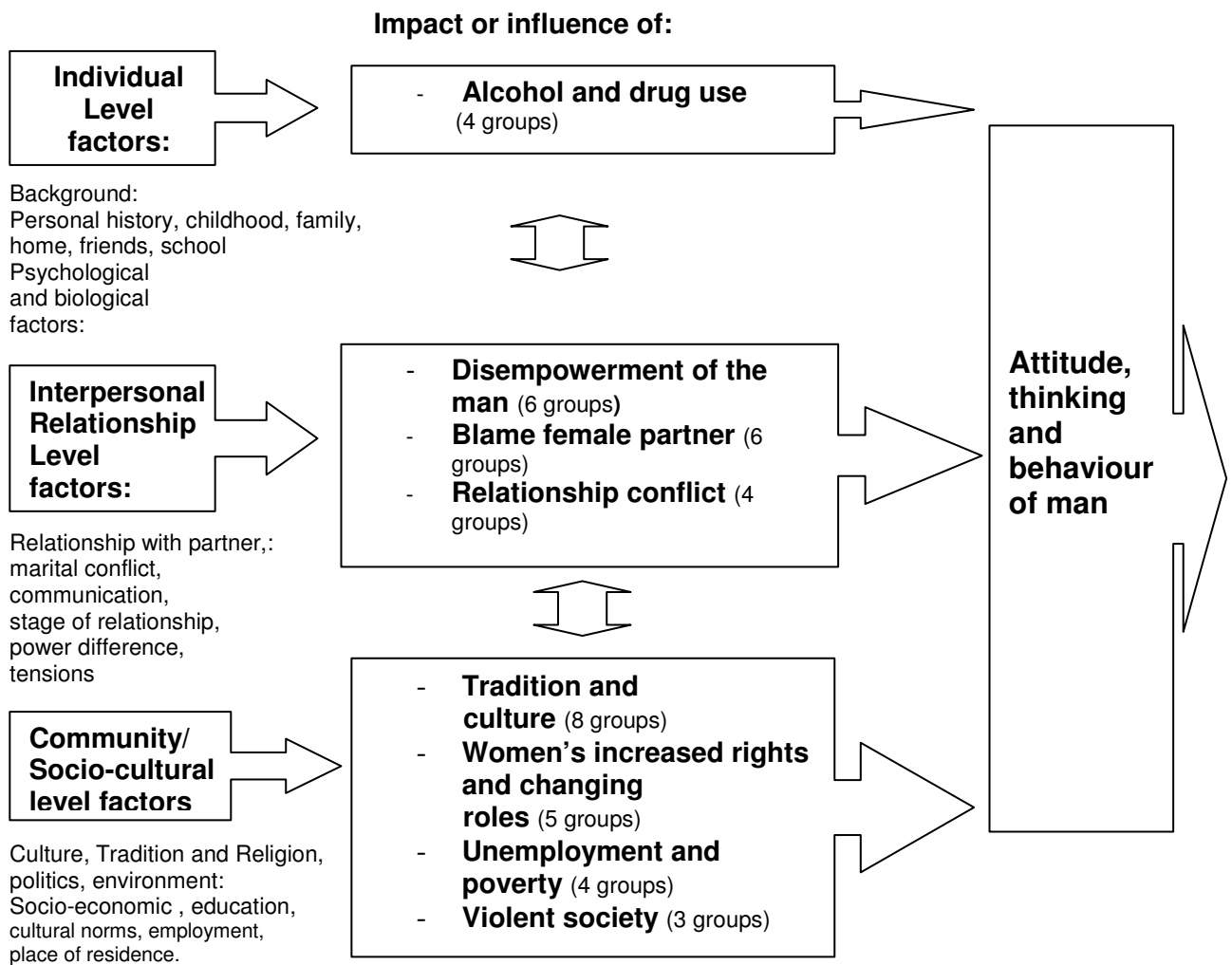


Figure 5.4: Analysis of participants' perceptions of causes of abuse of women



In an analysis of the groups perceptions of factors causing abuse, from the survey data collected, one could conclude that all the groups and therefore the participants believe that community and socio-cultural factors like cultural beliefs, political change, poverty, unemployment and a violent society are the strongest influences or reasons why men in South Africa are abusive towards women. As Figure 5.3 depicts 50% of the reasons for abuse of women cited by 100% of the groups are said to be caused by community or socio-cultural factors, 40% of the causes cited by 75% of the groups are interpersonal or relationship factors and 10% of the causes cited by 40% of the groups are felt to be individual factors.

However, it may not reflect the full picture as the survey process was unlikely to elicit the participants more sensitive personal experiences. The Walker study (2005:172) also elicited multiple reasons for abuse from their participants, including “the violence of their

environment,... the violence of apartheid, poverty, the densely populated urban township, [and] violence in the schools.”

Walker (2005:172) who conducted individual in-depth interviews as opposed to the group survey hereby reported, also found that the “roots of men’s violence were as much psychological as social.” Ten of the men in Walker’s study (2005: 172,173) related experiences of violence by their fathers, either through being the recipients of regular beatings or of witnessing the abuse of their mother’s. The study by Abrahams, *et al.* (1999:12) also found that witnessing of the abuse of their mother was significantly higher in men who admitted to being abusive. The study found that both the men that admitted to violence and those who were not abusive had fathers who disciplined them, but on average there was a 50% greater risk of abuse by respondents who had witnessed abuse during their childhood. This finding is supported by Londt (2004:258) who also found that abusive men who had experienced or been witnesses of violence within their families were more likely to be violent towards their female partner.

Perhaps the perception that the causes lie in factors external to themselves like their tradition and culture, legislative changes, unemployment and the violent society may indicate that most of the men in the survey do not perceive themselves or men who are violent as responsible for their behaviour.

5.3.3 MASCULINITY: Sense of self as a man

The responses received from the survey participants were organised according to Morrell’s (2002: 309-321) distinction between South African men according to their responses to gender transition namely;

- those *protecting privilege*,
- those responding to a *crisis of masculinity* and
- those *embracing the opportunity for change* and redefining their masculinity.

Table 5.5 shows how the men perceived themselves and where they position themselves according to their perception of their identity and masculinity. As Morrell says in Reid and Walker (2005: x-xi), “men feel vulnerable and some express themselves by assaulting their partners while others search for more harmonious ways to relate to their partners and a more peaceful way of experiencing their masculinity.

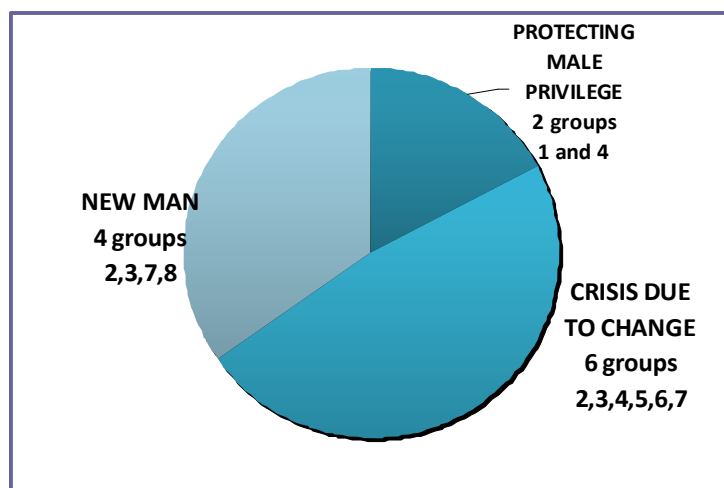
Table 5.5 Masculine identities

Theme: Sense of identity and masculinity		
Sub-theme	Narrative responses of participants'	Related studies
<p>Protecting male Privilege Holding onto macho image</p> <p>2 Groups</p>	<ul style="list-style-type: none"> - For a Black man to hit his wife is normal. The "township" mind will stay for a long time. It is a tradition. (G1) - In the Xhosa, especially Eastern Cape tradition, they really love their women to stay home, look after the children and in so doing will receive all the husband's money. But if she steps over the line she will get beaten. (G1) - Women have too many rights, men have too few rights. Men feel degraded and hit their women. (more than 50 men agreed) (G1) - Take all rights away. For generations the man was always right, he must get his power back. (G1) - A male is a male even if the girls are over age they must respect them, (i.e. Respect men younger than them). (G4) 	<p>"In Alex (andrade) the highest complement is to be called a Ingagara" says a respondent Walker's (2005:175) study, which is the macho version and seen as a man with many girlfriends, lots of money, smart clothes and an expensive car.</p> <p>Walker (2005: 176) explains that for the men in her study, being something other than this macho norm is "met with surprise and disdain not only by men but by women as well."</p> <p>The male farm workers in the Falletisch (2002:161) study also expressed that men are expected to be violent and not responding aggressively is perceived as weakness and unmanly.</p>
<p>Crisis due to change Experiencing ambivalence</p> <p>6 Groups</p>	<ul style="list-style-type: none"> - He feels inferior or equal level. There would be an increase in abuse. Mentality has to change. (G2) - Change the perception of men. (G2) - Men not mature enough to handle it. (G3) - Men "macho", domineering, low self-esteem, want to be in control. (G3) - Men feel almost alone in their responsibilities. They must earn and support the family. (G3) - Men want to be heard. They are not being listened to. Difficulties in adapting to change. (G3) - We can assist you in terms of stopping it but we ourselves cannot because we will be killed. We are willing to assist. (G4) - It won't start at our age, because of the elders who sell drugs so the change must start with them. (G4) - Our culture reasons that a woman shouldn't say a bad word to a man as a man is the head of the house. (G5) - In those days men would stand by their sons (that they won't be ruled by a woman) – so a woman cannot come near to a boy only to girls. (G5) - Men can end it. (G5) - Attitude to adjust, e.g. Men usually sit in the kraal waiting for tea – women tired or not wanting to make food – so we were taught that – so it's difficult to adjust. (G5) - As men we are staying under interdict most of us. (G5) - We are willing to help in order to end this domestic violence. (G5) - Everyone is capable of being violent and everyone is 	<p>It is that strength, it is that threat of knowing that I can no longer hold onto that same position I held or my father or my brother held. I suppose you could say I feel weaker, "says a respondent in Walker's study (2005: 168)</p> <p>"Being a man has always... been about being able to inflict pain on others and take pain yourself," (Walker, 2005: 171).</p> <p>"You can't be a man now by force. You need to make Yourself understood and not by forcing things, this is the society of Madiba " (Walker, 2005: 171).</p>

	<p>capable of decreasing it if they can be trained. (G6)</p> <ul style="list-style-type: none"> - Yes they can stop the violence. (G6) - Men also have low self-esteem.(G7) - Women are also violent against men, but won't report matters. Men who admit violence seen as being unable to "hou 'n vrou op haar plek". (G7) - Shift in power, women want to be in control, even deciding if she wants to have children. (G7) 	
<p>New man Redefining male identity</p> <p>4 Groups</p>	<ul style="list-style-type: none"> - One man made personal change and has close communication with the wife. She still regards women as not equal to men but he has allowed her to have more power. They have a good, more equal relationship. But in front of others they 'play' the old role. (G2) - Born equal, not supposed to suppress women. (G2) - There have been gains through the changes, especially for women, more respect for women, society as a whole. (G2) - Men need support.(G3) - Men and women should know their jobs and accept that they have different leadership roles in the home, uphold dignity of the family. (G3) - Equality and respect needs to be encouraged. (G3) - Men should realise women's importance in society, respect women more. (G3) - Men should respect women and treat them decently. If they treat women well, they will be treated well. If men live by the Laws of the Quran, there should be no problems. More time to be spent with families. (G7) - Men have a responsibility to be good role models, especially for children. Teaching should start here.(G7) - Men want to be happy and be good role models for their family. (G7) - Everyone longs for a healthy relationship and together anyone can build a better society. (G8) - Yes, or course. Men should stand up for women, so the abuser will realise that the person he had abused is not alone. (G8) - They should be ambassadors and educate their brethren to respect and treat women as their equals while bearing in mind their gentle nature. (G8) - Men should learn to treat women equally and not just as dolls. (G8) 	<p>"Before 1994, a real man was one who beat, now a real man is one who understands. (Walker, 2005: 175).</p> <p>Although most of the men, in Walker's study (2005: 176-177) wanted to change, and saw the benefits in being new men, respectful partners and better role models for their children they experienced resistance in their environment and were also limited by poverty and unemployment. However as Walker (2005: 177) reported, "in spite of this environment, most rejected the use of force in favour of understanding and negotiation."</p>

The pie chart in Figure 5.5 below shows how the majority of the groups (46%) appeared, from their responses to be experiencing a crisis and are ambivalent regarding their masculine identity.

Figure 5.5 Sense of identity and masculinity



The groups varied in their responses, but generally there seemed to be mostly a sense of uncertainty regarding masculine identity, reflected in six of the groups, about themselves and what was expected of them in a changing South Africa. The full spectrum, from aggressive resistance and insistence that masculinity as part of the “tradition” and identity involved a “man hitting his wife as normal” (G1) to Group 8 who felt men have an inferiority complex, but their role was to protect and care for women.

It appears, from the respondent's views that the men in Group 1, made up of African men, largely over the age of 30years, are only in their infancy as regards awareness and acceptance of a 'new' role and perception of themselves as men. They expressed anger and defensiveness and the desire to hold on to the traditional views and beliefs that it is a man's role to enforce a woman's obedience. Their masculinity and identity is tied to a tradition and culture that they now perceive as being unjustly displaced by the 'educated government'. The economic conditions further negatively impact on their identity as the 'male provider' and a woman in the role of breadwinner is perceived as reducing their masculinity even more. They feel victimised by the new legislation and their anger and sense of injustice and being victims is expressed defensively through increased gender based violence. Before 'respect' was their institutionalised culturally enforced right, now, when they don't get it, they feel they have to demand it through violence.

It is noteworthy that the two groups protecting male privilege consist of men from the oldest age group, Group 1 had ten men over 50 years of age and the youngest group, Group 4 had 12 men under 20 years of age. Thus the older, traditional African men and the young urbanized African youth seem to express the desire to hold on to the 'power.' The younger group, however also are represented as ambivalent and their responses

indicate a willingness on one hand to change, but a fear of change as well. Abrahams *et al.*, (1999:11) found in their study found that men who admitted to being abusive were younger.

The majority, or 75% of the groups appear to express the sense of being torn between the old, traditional views and expectations of their culture and their sense that violence against women is wrong, but thinking they will be perceived as less masculine, in changing their behaviour. "Men [are] not mature enough to handle it." Expressed by Group 3 as the sense that men are lost and don't know what the 'new man' will look like. They also seem reticent to change as they perceive men who have changed to be seen as less masculine, and those men who have changed and treat women as more equal tend to hide (G2) it or be ridiculed as "sissies."

Researchers like Ambe and Peacock (2006), and Sideris (2005) also found that there appears to be more social pressure on men, not to change. As Madlala a black professional said,

"it is the conservative weight of working class men that is the problem: It would have been impossible for me to live as a feminist in a working-class, high density settlement. By now I'd be ostracised by the men folk who'd ridicule me as *umfazi* (a woman)" in Morrell (2001: Intro).

Although four groups had responses expressing the value of changes for women, "There have been gains through the changes, especially for women, more respect for women, society as a whole" as expressed by the court group, there seems to be very little said about positive change for men. The responses seem to reflect a sense that men "should" do different things, for example: "Men should realise women's importance in society, respect women more," and "Men should respect women and treat them decently" but need support in accomplishing this. "Men need support," say men at Wynberg court.

This analysis reveals the difficulties facing men, who are lost between the old traditional notions of masculinity, where violence was seen as a means of expressing masculinity and the growing realisation that those notions are destructive and even dangerous. Yet, what is the way forward for men? How can they be masculine and non-violent?

5.3.4 POWER: Sense of power and empowerment

In the section considering the respondent's perceptions of causes of abuse of women, six groups raised the sense of disempowerment of men as a determinant. This sub-theme of feeling disempowered as men was also mentioned the most number of times (i.e. 15 times).

The responses reflect a power struggle whereby women's empowerment is perceived as men's disempowerment.

"Women have too many rights, men have too few rights. Men feel degraded and hit their women." (G1)

"Shift in power, women want to be in control, even deciding if she wants to have children" says the religious group (G 7).

Men are therefore defensive and very seldom take responsibility or blame. Women are seen to have more power now because they have more rights and more access to economic power.

" Women have moved on but men have been left behind" (G 1).

"Take all rights away. For generations the man was always right – he must get his power back" (G 1).

Even in standing up for women, the professional group perceived that men lacked power and they would not be effective in their efforts to help women.

The study in Alexandra Township by Walker (2005: 168) agrees saying that men "feel threatened by women's improved status" and experience women's empowerment as having 'unseated and undermined their privileged and dominant position. Their responses include feeling 'weaker', 'redundant', 'confused' and 'alarmed'. As one of their respondents said, "You know, the biggest problem facing men today is women. Women are emancipated now. They don't need us men to survive" (Walker, 2005: 168).

Women who are empowered are perceived to disempower the man and his known male role and identity. He feels inferior and emasculated because he is not in control of her anymore. The men also seem to think that women will use their new-found empowered position against men. As Group 2 said, "Men don't think they will be treated fairly."

Power was mostly viewed by the men as ‘power over’ and the ‘right’, though outside rules, like legislation, to be in control. On the whole there was very little sense that the men felt they had power or were powerful.

5.3.5 CHANGE: Ideas regarding how abusive men can change their behaviour

The respondents’ ideas about how behaviour change could be brought about are listed below from the most frequent suggestions to the least frequent. As with the other sections, the categories were not pre-chosen but arose and were collated according to the responses offered by the survey participants. The groups gave 13 different ideas about how to help men to become less violent. The first nine suggestions are also presented in Figure 5.6.

Table 5.6 Ideas regarding how men can change abusive behaviour

Theme: Change: Ideas about how men can change abusive behaviour	
Sub-theme	Narrative responses of participants
<p>Education and awareness raising, especially amongst men (8 groups, suggested 22 times)</p>	<ul style="list-style-type: none"> - We are living in a democratic and new South Africa. Men and women should not undermine each other. Women have moved on but men have been left behind. Men should be “work-shopped” and uplifted. (G1) - Men should be educated – informed about all these women’s rights and why they should have them. They were never educated about women’s rights beforehand. They are still using tradition as “a source of light”. (G1) - Knowledge about rights. (G2) Women and men need awareness of DVA. (G2) Education of women and men where problems can be sorted out – especially about not using violence. (G2) - SAPS are not understanding and need more education on family violence. (G2) - Start at schools. (G2) - Broadcasting, TV, role-playing at schools. (G2) - Approach through providing information, knowledge about the law. (G3) - Dept. of Education – prevention (G3) - We already have a group that uses dance to teach about abuse. (G4) - Education. (G5) - Education starts at home – awareness. (G6) - Programmes for men. Education. (G6) - Everyone is capable of being violent and everyone is capable of decreasing it if they can be trained. (G6) - Very little knowledge about legislation that empowers men and women such as the Domestic Violence Act. (G7) - Men have a responsibility to be good role models, especially for children. Teaching should start here.(G7) - Children at schools should be targeted, because educators know that they can teach as much as they want but children go home after school, where other things are happening. Education on domestic violence and abuse (G7) - Raise general state of the economy (education, workshops) thus leading to a better standard of living. Education (G8)

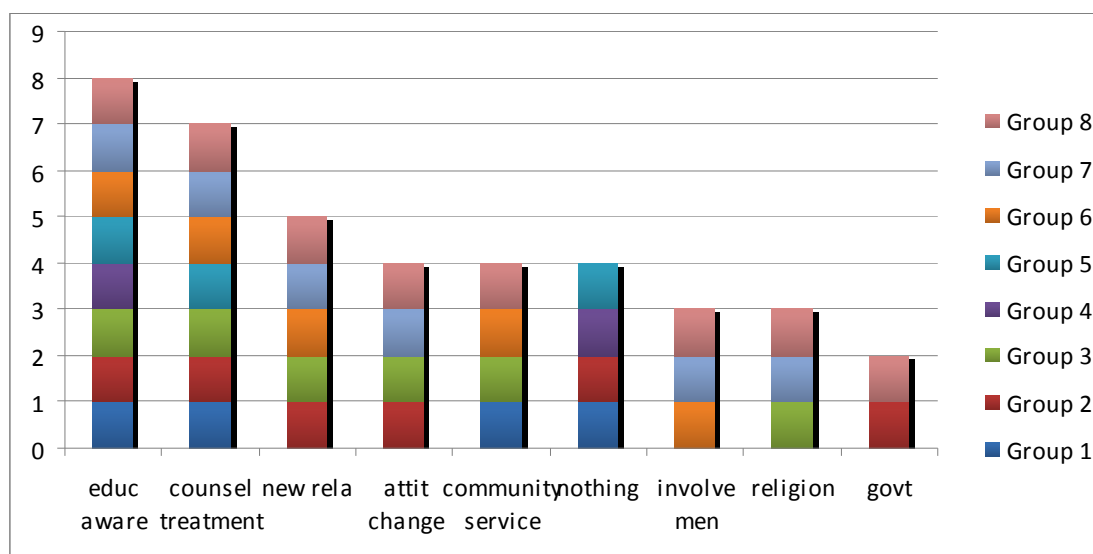
<p>Counselling and therapeutic service for men and couples (7 groups, suggested 23 times)</p>	<ul style="list-style-type: none"> - Support groups can only work if lead by men. Where men can complain about women to the correct person. (G1) - Re a support group for men: Eleven said they would but there was much laughter and jeering from the crowd who seemed not very interested at all. (G1) - Counselling before going to court. (G2) - Need NGOs for men as well. NGO's for women – lack of trust, reluctance. Won't easily approach women's NGO Men don't think they will be treated fairly. (G2) - Solutions should be holistic, look at courses and see how it could be made to look at all aspects. Workshops. (G3) - Sometimes better to speak to women. Not easy to open up to a man about personal things. (G3) - Both women and men should be present in one workshop – not separately. (G5) - Men should be trained in order to do counselling. (G5) - Good relationships with wives send out good messages for children to become good future partners. (G7) - Organisations that work with men. (G7) - Men will approach women's organisations. (G7) - Workshops with men. (G7) - Pre-marriage classes for couples. (G7) - Education for men and women on relationship-building. (G7) - Teaching couples to devise their own personal "constitution" in their homes. (G7) - By counselling, men can be more compassionate towards women that have been abused. (G8) - Group discussions and meetings, reason being that if they see other men talking about the problem, they will also start talking about their problem and hopefully reach solutions. (G8) - Intervention should be and will be effective by a person whom they respect, thus teaching them what is wrong and how to become a better person. (G8) - Workshops showing what abused women go through will instil empathy. (G8) - Workshops can work, but must be focused in such a way that men would never want to abuse a woman. Teach them moral values. That women are equal to men. (G8)
<p>Negotiate new better relationships between men and women (6 groups, suggested 22 times)</p>	<ul style="list-style-type: none"> - One man made personal change and has close communication with the wife. She still regards women as not equal to men but he has allowed her to have more power. They have a good, more equal relationship. But in front of others they 'play' the old role. (G2) - The relationship with partner is more important than what others think. (G2) - Culture should be created where there is fairness. (G2) - We need to get perception of the possibility of change. It is very personal and not everyone's business, not court, it's our business no one can interfere in their issues. (G2) - Find a different angle to approach men, not just abuse, rather look at relationship and how can we speak to one another. (G2) - Men want an improved relationship and better communication skills. (G3) - Men and women should know their jobs and accept that they have different leadership roles in the home, uphold dignity of the family. (G3) - Motivation to want to change is to come home to a happy wife. I changed and it is worth it as my wife wants to make me happy. (G3) - Have debates – groups of women and men. (G6) - Education for men and women on relationship building. Everyone longs for a healthy relationship and together anyone can build a better society. (G8)

<p>Mentality and attitude change in men (4 groups, suggested 13 times)</p>	<ul style="list-style-type: none"> -He feels inferior or equal level. There would be an increase in abuse. Mentality has to change. (G2) - Change the perception of men. TV programmes. (G2) - Men to do anger management course. (G3) - Equality and respect needs to be encouraged. (G3) - Men should realise women's importance in society, respect women more. Men need to be told it's wrong. (G3) - Anger management classes. (G7) - Men should learn to treat women equally and not just as dolls. (G8) - Anger management classes. (G8)
<p>A community service, conflict management and restorative justice approach (4 groups, suggested 8 times)</p>	<ul style="list-style-type: none"> - There should be a peace committee, neighbourhood watch and community members. The community should know what is going on and attend to such matters. Community should say when abuse is okay or not, there are sometimes good reasons for abuse. (G1) - If we could have a support centre where any problems can be addressed by diverse cultures. People must be able to go to someone of the same culture. (G1) - Workshops on a cultural level mixed with Government rules. (G1) - Community-based courts – restorative justice. (G1) - A Xhosa wants to discuss his/her problems with a Xhosa. (G1) - Must have men and women of the same culture and age group. (G1) - A mixture of traditionally-minded and educated people. (G1) - Must have the same number of educated and traditional members. - The centre must be for individuals to come and verbalise their feelings without their partners. You never get the correct answers if a man and a woman are together. Women will never open up in front of their husbands. (G1) - There should be separate offices for men and women. Afterwards notes should be compared and there should be <u>one</u> answer. - Imbiso's to speak about domestic violence. Men and women. (G3) - Club for men to interact with one another. (G6) - Open forums in which police will be present. (G8)
<p>Nothing can be done (4 groups, 7 times)</p>	<ul style="list-style-type: none"> - Nothing can be done! The Government came in and said everything the woman says is right. (G1) - Nothing is going to help. The woman must only wear dresses or long skirts – no trousers or shorts. (G1) - Culturally men won't accept the changes it goes against their culture. (G2) - If they change they will be seen as being ruled by wife. They would get resistance from other men. Men are reluctant to go to programmes. (G2) - We were brought up to solve a problem and now there are new Acts. People keep info in the house. (G2) - It won't start at our age, because of the elders who sell drugs so the change must start with them. (G4) -We can assist you in terms of stopping it but we ourselves cannot because we will be killed. (G4) - Attitude to adjust, e.g. Men usually sit in the kraal waiting for tea, women tired or not wanting to make food, so we were taught that, so it's difficult to adjust. (G5)

<p>Involve men, to help end violence against women (3 groups 8 times)</p>	<ul style="list-style-type: none"> - Men should be trained in order to do counselling. (G5) - Volunteer work for men. (G6) - Public campaigns by men, for men. (G7) - Other men must come to the party and stand up for women. It is not just women that must stand up for women. (G8) - Yes, or course. Men should stand up for women, so the abuser will realise that the person he had abused is not alone. (G8) - They should be ambassadors and educate their brethren to respect and treat women as their equals while bearing in mind their gentle nature. (G8) -Responsibilities should include reporting any injustices seen, and that includes those incidents performed by their own families and friends. (G8) -Being a role model in our community to other men and educating them. (G8) - Non abusive men, in long, healthy relationships should give advice, counselling to men on what works for them or rather what they do to sustain their healthy relationships. (G8) - Public awareness programmes run by men. Ignorance is bliss. If you don't know about it, there's no problem! (G8)
<p>A religious or spiritual approach (3 groups, 5 times)</p>	<ul style="list-style-type: none"> - Comes back to spirituality, respect. Children learn what they see. In our religion you can only hit your wife with a feather or a scarf. (G3) - Not acceptable. Men should respect women and treat them decently. If they treat women well, they will be treated well. If men live by the Laws of the Quran, there should be no problems. More time to be spent with families. (G7) -Women should also only work half days so that they can spend the rest of the time in the community doing community upliftment work – spend time teaching children values and taking care of their families. (G7) - Adults attending religious classes that teach them the way of the Islam. (G7) -For married women, report husband to religious authority. (G8) - Every religion has some sort of code of conduct when it comes to having respect for women and how they should be treated. If we are a God-fearing people, then our religious leaders should refer to the Divine Scriptures and educate both male and female on how to live in harmony with one another. (G8)
<p>Remove women's rights and go back to traditional ways (2 groups, 6 times)</p>	<ul style="list-style-type: none"> - Women should have 20% of their rights removed, out of 50%. (G1) - Government is wrong, some of these men (in attendance) are too old to study now. There is no time to learn. He has learned from his father. Gov. needs to take some rights away from women and make it 50:50. (G1) - To hell with education, there are people who are traditionally wise and understand better. (G1) - Go to 'olden days' rules. (G6)
<p>Government intervention (2 groups, 2 times)</p>	<ul style="list-style-type: none"> - Use of rights in a respectful way. Govt must set additional rules for women and men and investigate each case more deeply. Not just accept what the woman says. Govt must employ special inspectors. (G2) - Government should intervene by approaching key contributors to the issue. (G8)
<p>Increased punishment for men (2 groups, 5 times) Group 7 and 8.</p>	<ul style="list-style-type: none"> - Courts should mete out stronger sentencing. (G7) - Depending on the level of abuse, corporal punishment should be handed down to the abuser. Men should get what they give out. (G8) - Harsher sentences by the courts – counselling does not always help so therefore repeat offenders should have long sentences. Make it publicly known who the male offenders are. (G8)

Economic intervention Group 8.	- Raise general state of the economy (education, workshops) thus leading to a better standard of living. (G8)
Empower women Group 8.	- Only the abused person has the power to speak out, but most of the time this is not the case. If they don't speak out, nobody will know and the cycle will just continue. (G8)

Figure 5.6 Suggestions for how men can be helped to change abusive behaviour



Education and awareness-raising amongst men the choice for how men can be helped to change by all the groups and closely behind that was the suggestion that men need support through counselling and NGOs for men. Even Group 1 felt this was a possibility, but expressed some conditions like, “support groups can only work if led by men.” The third most suggested means of change was to help couples to negotiate a new way of relating. The suggestion made by Group 2 “Find a different angle to approach men, not just abuse, rather look at the relationship and how we can speak to one another” is worth some serious thought. They seem to be indicating that intervention should focus on doing things differently rather than just stopping abusive behaviour and not necessarily addressing the abusive directly.

Four groups felt that nothing could be done. Two of the four included Group 4 and 5 who both had younger men. This relates to the responses regarding identity, where Group 4 felt were both wanting to hold onto male privilege and were ambivalent. The men in this group only suggested two possible ways of change, i.e. education and awareness raising and nothing. Perhaps it reflects a sense of hopelessness.

Group 8, in contrast to Group 4, representing more educated and affluent men gave the most variety of possible interventions for men and are in all sub-themes, except the one saying that nothing can be done. The men in Group 8 also made suggestions that other groups did not like, increasing punishment of perpetrators, economic aid and the empowerment of women.

Regarding a community based service, most of the suggestions came from Group 1, who seemed to have very clear ideas about what they wanted and insisting that men speak with men, people of the same culture need to work together and restorative justice was suggested.

A religious or spiritual approach was suggested by the groups, who had Muslim members. It was interesting that only two groups, 25% of the study, suggested the government should do something. The study by Ambe and Peacock (2006:2) found that 41.4 % of the men felt the government was doing too much to end violence against women and 38.4% felt the government should be doing more to end violence against women.

The statement made by Group 2, "We need to get [a] perception of the possibility of change" seems to describe the sense from the men that change is often perceived as only negative and holds no benefits for them as they don't have an idea of what they might be or feel through the change. They are locked into the sense of being victims of a system they have no knowledge of. Only the more aware groups could see the benefits in enjoying a more equal relationship with their partner. Some could share this and be supported, and even envied, by the men in their community. However for a traditional older African man, the change in his relationship is hidden and he expresses the difficulty for men who attempt change. "One man made personal change and has close communication with the wife. She still regards women as not equal to men but he has allowed her to have more power. They have a good, more equal relationship. But in front of others they 'play' the old role" (G 2).

There was however willingness indicated in each group to be involved in a process of change. A total of 37men, i.e. 23.5% of the survey respondents submitted their names at the forum meetings as a confirmation that they were willing and committed to assist the Women's organisation in developing a service to address male perpetrators of intimate partner violence.

The survey in Johannesburg also found that more than half of the men wanted to do more to end violence against women, (Ambe & Peacock, 2006). Their ideas about how to bring about behaviour change to reduce GBV only included one strategy that correlated with these findings, namely, 'educating men about violence against women' their other suggestions were quite different and included, from the most preferred to the least preferred strategies;

- prevention programmes for boys at school
- talking to your son
- strongly enforcing existing laws on violence against women and
- educating men about violence against women (2006:6).

Although 'educating men' was the least preferred strategy, 63.4% of their respondents chose it as a change strategy.

Walker's (2005:117) respondents also expressed a desire to change, yet admit that they never knew that violation of women and demanding sex was wrong. As the one respondent explains; "being a man has always been about being able to inflict pain on others and take pain yourself."

5.4 RECOMMENDATIONS FOR PSYCHOSOCIAL INTERVENTIONS

All the groups and seven out of eight groups expressed the need for more knowledge and want a therapeutic intervention of some sort. Cultural constraints, peer pressure and problems related to feelings of powerlessness were rated as the highest causative factors. All groups included some men who wanted to be involved in a process of developing a negotiated equality as violence has increased and is perceived by all groups as wrong.

The traditional rural group felt very strongly about a community based restorative justice type of approach. They seem to express the need for a guided process of transition that is considerate of their tradition, which has been their guiding 'light'. They expressed that they are not ready for couple counselling or interventions by any one who is not male and of their own culture. They express a sense of confusion and anger and would possibly resist change if their feelings and perceptions are not considered.

Other groups indicated the need for women's organisations to work at building the trust of men before they could be effective. They suggest the development of organisations for men, run by men who can act as role models because of changing their own

behaviour. Though it is interesting to note that the attitude of the more aware and educated men, in Group 8, however seems to be more punitive than understanding.

The need to be heard, for support and education indicates willingness to change and the ability to change is affirmed. The responses bring to light the possibility that men have perhaps been left behind and suggest change be enabled through a different and less threatening approach by looking at the benefits of an improved relationship.

The psychosocial practitioner can conclude from these findings that men do not all feel the same, as Ambe and Peacock (2006) also found, and although the different groups have some common elements, they also differed amongst themselves. A trend that appears common to all the groups is that men do not feel powerful and in control at all. Their felt experience seems to be that they too are victims. They seem unaware of the reasons for changes, seem to feel excluded and devalued by government, legislation, and even economic processes. They perceive women as getting all the benefits and seem to perceive female partners to be in opposition to them. There seems an expectancy that women will use their new-found empowerment to further disempower men.

Thus these empirical findings are in agreement with "a growing awareness among activists and academics, based on a number of studies since the early 1990s in South Africa, that men are also 'victims' of oppressive social expectations of what it means to be a man and, with women, also need to be emancipated" (Dilger, 2009:1).

Having been emancipated from a violent and racist regime, and acculturated into an identity of male domination upheld by their culture and traditional practices and belief system, perhaps groups of men were unprepared for the sudden emancipation and empowerment of women, who, to them, were ahead of them and supported by the government and police that had just freed them, from apartheid, but now was arresting them for enforcing their male superiority. Their feelings of low-self esteem, inferiority, role confusion and the threats to their sense of identity and their distrust of women needs to be taken into account in considering an approach that hopes to bring about transformation.

The Sonke survey recommends that in "designing interventions with men to promote gender equality...[it] should [be] recognised that men are not a homogenous group"

and there needs to be an awareness of the possible opposing views held by men" (Ambe & Peacock, 2006:7).

5.5 SUMMARY

One of the most prevalent themes that came from the survey forums was the sense among men, from various cultural, religious and ethnic groups, that they have been left out of the process.

"Men are not listened to" (G7),

"Men want to be heard. They are not being listened to" (G3) and

" Women have moved on but men have been left behind" (G1).

In effect they are saying that women have rights and they don't and this makes them feel inferior and powerless because women are abusing their rights.

As found in by Ambe and Peacock (2006) and Walker (2005) in agreement with the Pease (1999: 99) and Morrell (2001) in the review, men in South Africa have a range of differing perceptions about violence against women. As seen in the survey, one cannot even conclude that the members of a particular ethnic, religious, economic or age group share similar views, as there were often significant differences between the men even within the groups.

In general there appears to be a lack of awareness, and a need for knowledge and 'education' around legislative change. There also seems to be a lack of understanding as to the reasons for this change. There is often defensive resistance and anger and a sense of being victims of a new system imposed by an 'educated and westernised' government who have not listened to men. The results show an almost rigid and determined adherence to 'traditional and culture', especially amongst the majority Xhosa speaking groups, that enforce and uphold the belief that men must be in charge and women must obey. Where change is desired, fear of resistance and ridicule by other men stands in the way. Women's rights are seen to have empowered women, making them more 'cheeky' and disrespectful towards men. Therefore forcing men to 'put them in their place', like in the 'old days' (G1) and in order to show other men that they are still the man of the house.

The survey by Ambe and Peacock (2006:5,6) also suggest that, the 41.4% of the men surveyed that thought the government was doing 'too much', "men feel defensive and insecure in response to what they perceive as a government that is "too westernised",

a constitution that is "too American" and a police force and criminal justice system that they see as biased in favour of women."

Men as groups and individually express that they are the victims now and they have been disempowered by the system and have lost to women who are perceived to be getting all the jobs and using their power against men. This inner experience of powerlessness and reactive defensiveness is clarified by Lorentzen (1998: 86,87); "I feel small and master this feeling by making her even smaller. I am afraid and overcome this by making her even more afraid. I am hurt and overcome this by hurting her. I am afraid of being left and keep this in check by handcuffing her. I am dependent on her and handle this by making her even more dependent on me. I feel powerless and master the feeling by assuming power and control over my immediate surroundings. I do not think of myself as afraid, I think of her as dangerous. I do not consider myself insecure, I consider her untrustworthy, I do not think of myself as being hurt, I think of her as a witch."

The point we need to consider is that the transition from a patriarchal, apartheid regime to a democracy was radical and fast and the consequences of significant developments, like the policy changes to empower women have not all been positive. Men, especially those who were comfortable within the unequal power relation with women, were perhaps not prepared for this change and some have responded with violence. Some traditions, values and beliefs are now seen as illegal and criminal while others that were said to be illegal and immoral are now legalised. Thus for practitioners in the field of domestic violence, it is important to consider those men who are struggling with this transition, try to understand their perspective and consider how they can be brought on board and be less resistant.

Very few groups could see the benefit, for them, in gender equality. But possible positive consequences were expressed by men in groups 2 and 3, who spoke from personal experience saying;

"find a different angle to approach men, not just abuse, rather look at relationship and how can we speak to one another" (G3),

"[the] motivation to want to change is to come home to a happy wife. I changed and it is worth it as my wife wants to make me happy (G 3) and

"men want an improved relationship and better communication skills. The relationship with partner is more important than what others think" (G2).

Ramphela expresses the dilemma and the potential benefits; “On the male side , it is a problem. I mean the status quo is very comfortable. I must tell you that one of the smartest institutions ever created by patriarchy was having a wife. ...Therefore, its not surprizing that you'll find resistance amongst men who actually confront issues of gender equity. Who would want to do away with the convenience? Really, who would? You'd be nuts to want to do away with that. Unless you examine it in a way that allows you to realise that in fact you *can* have the love and the caring without necessarily having to dominate, and then you negotiate a new relationship ' which is mutually beneficial (Yates et al, 1998:92).

In developing an approach with male farm workers in South Africa due consideration therefore also needs to be given to the following;

- the lack of knowledge and awareness of women's rights and the reasons for legislative change,
- the differences between men,
- the strengths of cultural practices, understanding and definition of gender roles,
- the potential benefits and incentive for change of an improved relationship and
- the sense of powerlessness felt by men, not only because of women's perceived empowerment but also the added burden of increased disempowerment through evictions and ongoing farm labour injustices.

CHAPTER 6

CASE STUDY

THE EFFECTS OF TRANSPERSONAL SOCIAL WORK INTERVENTION WITH MALE FARM WORKERS

6.1 INTRODUCTION

As the recent report on conditions on farms by the Human Sciences Research Council (Atkinson, 2007: 100) reported, "little in-depth knowledge is available about how farm workers experience farm life, or how they view themselves in relation to their employers and the rest of society."

This chapter provides empirical information accumulated over a 21 month period of individual and couple counselling on a farm in Paarl with eight men, their wives or partners and some of their families.

The data being analysed was collected through in-depth interviews, at the end of the counselling period, with five of the men and their female partners. Observations made by the practitioner and relevant information from the counselling process notes are also incorporated. As this study is largely a qualitative one, narrative descriptions of the processes of attitude and behaviour change of the five case study members are included, in order to promote deeper insight and a fuller understanding.

The **purpose** in analysing the information, as stated in the research questions in section 1.2, is to explore the link between dysfunctional behaviour, such as intimate partner violence and disempowerment or a sense of powerlessness in male coloured farm workers, with due consideration of whether behaviour change and a significant reduction of domestic violence can be brought about through individual transpersonal social work intervention.

The empirical data, includes the subjective experiences and perceptions of the case study respondents and will be analysed, as in the survey, through the examination of how their responses relate to the four interrelated aspects of psychosocial functioning namely *cause* of abusive behaviour, *identity*, *power* and behaviour *change*, in an attempt to answer the research questions.

Input from the men's partners and the practitioner's observations in practice will be considered, for triangulation of data purposes, in relation to the behaviour *change* and progress made by the men and interpreted using the Stages and processes of change Model (**Annexure 1**). When attempting research studies with men who are abusive, it is advised by Dobash, Dobash, Cavanagh and Lewis, (1996); Londt, (2004) and Boonzaier (2008) that assessment measures must include the partners of participants in determining whether the outcomes were successful. A recent literature review (Smith, 2009:6) on research and evaluation of men's behaviour change programs internationally found that experts agree that, "we can only truly know how effective men's behaviour change programs are if we have adequate partner feedback."

Qualitative research procedures have been applied in this study because as Martin (1988) in Hadley and Mitchell (1995: 52) suggests, such "studies could then generate hypotheses for additional research on the relationship between scientific and practical knowledge in counselling."

6.2 CONTEXT OF THE CASE STUDY

By way of orientation to the context and setting of the study and understanding the environment of the participants, a brief profile of the farm as well as a transcript of an interview with a farm worker, in the Paarl area, is presented. It is recommended by Boonzaier (2008:85) that the design, development and application of interventions be based on a thorough understanding of the local context of the men involved, as lack of cultural sensitivity in provision of an intervention may "contribute to high attrition rates and increased recidivism."

6.2.1 Profile of the farm

As agreed with the farm workers, for privacy reasons, the farm will not be identified. The information below was collected from the farm management and the workers who attended counselling and is limited to a description of the circumstances of the permanent on-farm workers.

6.1.1.1 Demographic details

The farm is a well known commercial wine farm, situated on the Wine Route in Southern Paarl about 10km from the town centre. The farm produces a large variety of fruit-driven wines as well as fruit, such as persimmons, and flowers. It is a family owned and run concern and is a certified producer of organic grapes. They are committed to bio-logic and organic principles of natural farming.

There are 30 on-farm families resident in two housing areas. The farm changed hands 12 years ago and only one of the original farm workers remains on the farm. He was the first client seen by the practitioner. The average length of time on this farm, for most of the remaining workers, is six years.

6.1.1.2 Housing for workers

The on-farm workers, who are mostly of the coloured ethnic group, live with their nuclear families in well built and maintained brick housing. They have electricity, hot water and toilets in all the homes. Usually both the husband and wife are employed on the farm. When their children complete their schooling they are requested to either work on the farm or find accommodation elsewhere. Extended family members may not live on the farm, thus their homes are not overcrowded. Keeping pets is prohibited. The farm workers are encouraged, through an annual garden competition, to maintain a neat garden. Many of the families grow their own vegetables.

A security system was recently installed, due to increased thefts, and security fencing was put up around the one housing complex.

6.1.1.3 Day care and schooling

There is a Day Care Centre for the babies and pre-school children on the farm and transport for the school children to a nearby primary school and high schools further away in Paarl East. The Day Care Centre, run by a professionally trained pre-school teacher and two assistants, also offers after-school supervision to school going learners.

6.1.1.4 Community involvement and recreation

The farm manager, also a co-owner, with a community development consultant, in collaboration with the workers initiated a community committee made up of on-farm workers. This is in place instead of a union as it was felt, that the union caused friction. Most of the workers who were union members have left the farm. The committee organises a monthly community meeting, attended by the farm manager and his wife, and has sub-committees responsible for addressing recreation, the children and activities for the workers. The committee members are also responsible for conflict management and are encouraged to report incidents and problems to the farm manager.

Through these efforts a recreation centre with television and pool tables was added to the Day Care Centre and soccer matches, fetes and fun days with other farms are

organised. Speakers are invited to address the women's group, who also do some crafting.

The farm dwellers are all members of the Christian faith. Transport to nearby churches is provided for them. Very few attend church regularly. None of the families attending counselling were church going. When this was discussed with one couple, they said they didn't like to go because it was 'all about clothes'. They explained that they were embarrassed to go to church as other members judged them because they could not afford to dress up as well. They also did not feel they could go to church until they were completely sober. One of the men in counselling, Clive¹ started attending church, after he was satisfied that he was ready to re-join the church. He spent quite a lot on the clothing, but enjoying looking 'smart.'

6.1.1.5 Benefits for farm workers

Other benefits offered to the workers, at the time that the intervention was initiated, included a uniform, transport to a private doctor for themselves and their children, transport into Paarl for shopping on the weekend, transport to church on Sundays, an annual bonus, technical training opportunities, short term loans, housing, free water, low cost electricity, a communal washing machine, an annual outing and Christmas party for the children and staff.

6.1.1.6 Remuneration

The workers are paid fortnightly; the men receive on average R1 460 per month. Men are paid higher wages than the women. All the on-farm workers pay UIF and contribute towards a provident fund. They are paid overtime at R1.50 per hour on weekdays and R1.70 per hour on Sundays. The "tot" system was discontinued when the farm changed hands, thus the workers do not receive wine as compensation, but are given fruit. The farm hires additional seasonal workers from a labour contractor.

6.2.2 A farm worker's perspective

By way of orientation to the practice setting, an in-depth interview was conducted with a farm worker, on a neighbouring Wine farm in Paarl. Jeremy² is in his late fifties, has known the researcher for a few years and was keen to be involved in the study. He gave his informed consent (**Annexure 13**), requested that his real name and the farm name not be mentioned and spoke candidly about his own perceptions and the experience of farm workers on his and other farms as he has lived and worked on farms in the area for the last eleven years. Jeremy was asked three questions, relating to each of the headings below. His responses to the questions posed have

been translated from Afrikaans. For those who do understand, some Afrikaans words have been included for better insight.

6.2.2.1 Experience of farm life

When answering the question; ‘How do you and other farm workers experience farm life?’ Jeremy spoke mostly about the unhappiness he and the other workers experienced because of what he saw as a dissatisfactory relationship between the workers and the farmer who is also the manager.

“For me, nothing positive happens, there is a don't-care-less attitude between employer and worker and between worker and employer. There is a communication problem, the boss (baas) i.e. the farmer, doesn't care, and is too busy, too much in a hurry and away too much from the farm workers, he just says that I am a drunkard (‘n dronklap),” (Jeremy, 2009).

“The workers look for the attention and recognition from the farmer/the boss, for encouragement and motivation from him. He has favourites, puts one man before the other. We want to all be treated the same. The boss treats us the way he wants to, he shows no interest in us. There is no role model in the boss,” (Jeremy, 2009).

“The men are afraid of the boss. He can chase you away, or keep back your money. He takes money off, without warning. The law says he may not but he does it, without warning,” (Jeremy, 2009).

Jeremy's answers reflect some of the present conditions, discussed in the literature review, regarding the breakdown of the paternalistic relationship between farmer and worker. Jeremy's account shows how important the farmer is to the workers and a desire from them for his “attention and recognition” and reflects the power that the farmer wields, and in this case abuses, their vulnerability and distrust of the law to protect them. As Falletisch (2008:185) also found, “the farm manger remains the father figure without whose encouragement or approval change is not possible.”

¹and ² The respondents real names has been withheld for reasons of confidentiality.

6.2.2.2 The effects of legislative and other changes on farm workers

Jeremy has for a few years been working with a group of farm workers and business men to obtain land and start their own initiative. This is his understanding of the meaning of empowerment (bemagtiging) of farm workers. Initially the farmer was involved, in talks about obtaining land for workers, but things soured and now Jeremy works on this without the support of the farmer and in his own time.

Once again the relationship between the workers and the farmer was raised as an obstacle to their development. Jeremy's experience of new legislation has been disappointing. He relates that the workers had high expectations and tried to use legislative changes and a union to ensure progress for them, but in practice the system failed them and left them worse off.

"Self-empowerment (selfbemagtiging) has come in, we men can own a farm now, but in reality nothing has happened in the line of self-empowerment, it just runs to a dead end. I think he, the boss, just plays games with us. He will say there is land and we will dream and plan and then nothing will come of it. He takes you to the door then lets go of your hand. There is an expectation that things will get better, but some farmers want to and other don't. Its just promises, promises, but nothing, we wish he would just help us a little.," (Jeremy, 2009).

"The unions have caused conflict between boss and workers. Many men left because they were dissatisfied. The relationship between worker and farmer is getting weaker. The 'father figure' is not there anymore. We had a union once; the boss hit a man over a bunch of grapes. We were on strike for two days. The union was paid and the farmer apologised. The union men did not work well with the men, i.e. the farm workers. When we go to manpower, we are hauled over the coals about it. There is no other mouthpiece, so we just moan and moan amongst ourselves. The only power we have to get anything right is to go to a union, but it causes conflict and hate between boss and worker. We don't want to, the union takes our money, they go to the ANC, but nothing comes of it," (Jeremy, 2009).

"There has been a new salary scale introduced, but it meant nothing to us, we were already paid over that amount. The salary scale is so low. It is R55 per day, that is R275 per week or R1 100 per month. As a manager I earn, R3 to R12 more, which is R1 340 per month" (Jeremy, 2009).

“Our housing has never been improved. The roofs leak. The people sleep with buckets next to them. He, the boss, just says, "there is no money". The toilets are outside and one woman is bedridden and her husband is the foreman on the farm. We are made promises, but nothing happens” (Jeremy, 2009).

“We use contract workers, they work faster, that matters to him i.e. the farmer, it's just about money to him. Us farm workers work slower, but we work better. We go afterwards and have to clean up after them. They can't replace us, they don't have the care for the work, as we do” (Jeremy, 2009).

Jeremy's views resonate with the literature review findings of the increased disempowerment and frustrated implementation of legislation, which has, in his reality, left the farm workers worse off.

6.2.2.3 Problems experienced by farm workers

Jeremy's answer again reflected the findings as discussed in chapter 2 regarding the lack of confidence and low self-esteem of farm workers. He explains the felt experience of men who abuse alcohol as having lost their authority and respect of others. He relates the living circumstances, the poor housing, to the workers lives, reflecting that they are caught, “in a hole” by their circumstances and behaviour and the loss of respect from others and consequently for themselves. His answer shows that there is a sense of despondency and with that low enthusiasm or motivation for change. This is consistent with the observation made by Falletisch (2008:184) that drinking is resorted to by farm workers as a problem solving technique, yet it keeps them in cycles of despair, poverty and dependency.

“Little schooling, no real chances in life, they are so scared of being wrong and are afraid of being laughed at by their friends. The men will always feel small. Especially if he is a drinker, he believes that others will never listen to what he has to say. He can't get out of that hole, he just stays behind. If a man's home is not made neat then he won't be neat” (Jeremy,2009).

“There is no more respect from the younger generation. We are not treated with respect anymore. The men and women have a very low self-image. When we come together as a team, they do not have the confidence to express themselves and make a contribution. They think, "I am small, less than". They have an inferiority complex” (Jeremy, 2009).

When asked about change and what would help the workers, Jeremy explained the important role that church and religion played in the lives of the farming community and how often change is seen by others when the person starts going to church.

He also talks about the childhood experience as having an effect on the worker's ability to resist abusive behaviour. In Jeremy's case the workers who have made concerted efforts at changing abusive behaviour, have received the respect of their community but not the support or encouragement from their employer. Jeremy graphically expressed the sense of despair felt in describing their situation as being in a dark cave.

"Yes, they can get themselves right. I know of a man who left the alcohol completely and started attending church, as churches play an important role. Now he is a pastor and it has changed his life. Another man left the wine and dagga, the willpower must be there" (Jeremy, 2009).

"It helps if you come from a good home, my parents did not drink, smoke or fight and there wasn't swearing, that's why I don't drink and do those things. Although there was a point when I faltered" (Jeremy, 2009).

"The people's belief and religion give them will power, especially when people start looking up to them, when they are respected, that has changed their lives. Their lives change but their work environment does not change. A man who has been on the farm for 19 years, he changed but the boss never changed at all. What does that say? He just says, Niklaas, can't read or write, doesn't give him any credit for motivating the other men and being a leader, the boss says nothing about that, so he just stays down on the ground where he is" (Jeremy, 2009).

"We are sitting in a cave and rotting, (ons sit in 'n grot en verrot) us coloured farm workers don't want to stand up ourselves, when we do ask for help from the farmer, nothing comes of it. We are very negative" (Jeremy, 2009).

The farm workers on a Stellenbosch farm, says Falletisch (2008:184) also saw religion as a means of changing and that a religious conversion contributed to maintaining sobriety.

6.2.2.4 The empowerment of farm workers

When asked for suggestions for the advancement or empowerment of farm workers, Jeremy initially was negative saying they lacked the desire or motivation for change. Then explained why this was so and gave insight into the disillusionment the workers experience due to not being allowed to use their initiative.

“Many farm workers are not prepared to be helped, they don't want to co-operate, because they are just seen as a drinker and believe that that is what they are. They are told by the boss that they must take pills or be sent away for help. They don't want to be helped so they blame the boss” (Jeremy, 2009).

“Many workers want to live out their full potential, but the farmer does not create that opportunity for them. He doesn't let us use our initiative. He expects me to ask his permission for everything I do, which says to me that my thoughts and knowledge are kept back by the attitude of "I tell you!" He could handle it in a better manner, but he says we must just do as he says. Although we start the week with a prayer service and end again on a Friday, the boss speaks to us in such an ugly way, it breaks you down” (Jeremy, 2009).

“It breaks down my pride as a man, my morale is broken, I have a 'don't care' attitude, why care or worry, I'll just go and smoke pot. (Dit breek my trots af as 'n man, my morale af, ek voel as man 'never mind' waarvoor moet ek worry, ek sal sommer 'n skuif trek). Where do I get my frustrations out, I walk the farm flat, I don't drink or smoke but the next one drinks, goes home and smokes dagga. He will also swear a lot, it's our third language. The men say, he i.e. the farmer, isn't interested, he doesn't care, so they just drink and carry on” (Jeremy, 2009).

Jeremy's suggested solution is simple, yet profoundly wise and points to the desire we all have as human beings for recognition, responsibility and encouragement.

“If you want to uplift people, empower your man on the farm, make him responsible for this and that, praise him for a change. Then he will feel good. He doesn't get even a little credit his way. Let him feel good, we are not even asked how we are?” (Jeremy, 2009).

It is interesting that Jeremy said, 'empower your man' and as the case study reflects, change in the man has spin offs and positive benefits for his family and then wider into

the community. This interview, helped to grasp on a deeper level the low morale and disillusionment felt by farm workers, the role of religion and the negative behaviour that can result when one is treated as less than human.

The views and subjective opinion of this farm worker are consistent with the findings of Atkinson (2007), Falletisch (2008) and Sonke Gender Justice (2007b) who stress the need for farm workers to be empowered. Falletisch (2008:185) says that the habitual drinkers she encountered lacked the personal skills to manage their difficulties or to create change in their lives. Thus in considering the intervention approach, it would be important to think about empowering farm workers with the skills needed to overcome their inner and outer obstacles to attempting and sustaining change in their lives.

6.2.3 Counselling farm workers

6.2.3.1 Initiating the counselling service

On a more positive note, the farm nearby, where the case study took place had a farm owner/manager and his wife who took a keen interest in the welfare of their workers, especially regarding their children and were prepared to pay for a private social worker. They knew the social work practitioner through a local women's organisation where she had been working.

Through a problem solving process, with the community of on-farm workers, hosted by the committee, a decision was made to call in the services of a social worker for those workers who wanted help with their problems. The farm manager and his wife had made a strong appeal to the workers to address problems such as alcohol abuse, domestic violence, conflict, assault and child abuse and neglect. The practitioner had been providing private counselling to some of the workers from October 2007. In June 2008 she was approached to offer a more regular counselling service for the farm workers.

When the practitioner started providing an intervention the general feeling towards the farm management by the workers was therefore positive as they felt they were cared for and their views and needs respected. However, over time, this relationship deteriorated and eventually reached a point where most of their benefits, as mentioned in the farm profile above, were suddenly removed. In May 2008, the on-farm workers were told that due to a theft on the farm, their privileges would all be taken away and that they would only receive the benefits back when they reported the guilty person to

the farm manager. It was assumed that they had seen the intruder/s and were deliberately withholding this information. It was at this stage, that the practitioner, after providing counselling on a weekly basis for the past eleven months, was given a week to terminate with the workers seeing her for counselling.

6.2.3.2 Evolvement of research

The five men and four partners that were attending regular counselling were unhappy and not ready to terminate. The practitioner therefore continued counselling, in their and her own time, to complete the termination. During this time, the in-depth interviews were completed as a response to the expressed desire of five of the men to speak about why they had changed through the process of counselling. The fact that an outside group had come to run a few workshops on domestic violence with the women, at that time, helped them to reflect on their own progress and they wished to make a case for the need men have to be heard and received some form of psycho-social help. One of the female partners had stood up at the women's meeting and described the transformation that her partner had made while at the same time accusations were being made from the farm management and other colleagues that these men were wasting the social worker's time and had not changed. Thus the men's sense of righteous anger and the frustration of being punished for something they felt innocent of was an impetuous that seemed to spur a desire to speak out. They knew of the practitioner's intended research and in discussions with her they took the initiative to use it as a forum to express and explain why and how they had grown with the hope that it might be used to motivate for more such services to male farm workers.

Thus the research process in itself was empowering and was incorporated as part of the intervention in helping the men to reflect on and determine how their own change came about. Their anger was directed into being fully engaged in a process of reflection, introspection and expressing ideas about how they had changed and therefore how other male farm workers could be assisted. As stated by van Rooyen, "the process of knowledge creation is, in itself, a powerful tool for empowerment" (1998: 79).

The importance of validating their views of change through consultation with their partners was explained by the researcher and the men readily agreed and gave permission for their wives or girlfriends to be interviewed as well. This was not however new to them as four of the female partners had been involved in individual

and couple counselling. The men also gave the researcher permission to consult with their colleagues for confirmation.

The research therefore evolved into 'collaborative participation' and was more in line with the 'ethic of participation' encouraged by van Rooyen (1998) in making social work research more consistent with a community development focus and the promotion of a way of research that has potentially positive consequences for the communities being served (1998: 77 -79). Because the conflictual situation, at the time, and the vulnerability felt by the workers, the decision was made to maintain confidentiality and not reveal the identity of the men or the name of the farm.

6.2.3.3 Description of counselling service

Chapter four described the counselling approach applied. It was open for men and women, however more men than women volunteered for the intervention. They usually recommended that their wives or partners attend as well and then individual and co-joint sessions with the partners were organised accordingly. Boonzaier (2008: 86) recommends that, "consideration be given to ways in which women can be included and benefit from interventions targeted at their violent partners." Children were referred and received counselling, often due to problems between their parents. Referrals were mostly made telephonically by the farmer's wife after a worker had approached the farm manager requesting the counselling service. Although the practitioner was paid, as a private social worker, she was not perceived as part of the farm management. There was the understanding between the practitioner and the farm management that the counselling was confidential and confined to the personal lives of the workers. Although the workers often spoke about work related problems, the empowerment approach used was to assist the workers to decide how to handle the problem and build up their confidence and skills in addressing it themselves. The practitioner did not play a mediatory or advocacy role on work related problems, however she at times would explain, to the management, in defence of a worker facing a disciplinary hearing, how psycho-social stressors may have impacted on their work performance.

The counselling was restricted to individual and couple counselling. Group work was discussed with the workers, but the men expressed reluctance to talk about their problems in front of other men. The recommendations made by Abrahams *et al.*,(1999:18) however included the need for interventions with men that addressed "personal level changes in perception and behaviour." The duration of counselling was from 60 to 90 minutes per session and mostly took place in the boardroom, next to the

wine tasting centre, in the farm administration block. Appointments were made in advance and the workers were reminded by their foreman in the morning. Attendance was relatively regular.

All the families were also visited in their homes. Of the five men selected for the study four were visited in their homes at the beginning of the intervention and all five during the termination phase when the interviews took place.

Refer to Table 6.1 below for an overview of the counselling provided over the full 21 month period. The names of the men have been changed to maintain confidentiality. The table reflects which men came for counselling voluntarily and to what extent their female partners and children were involved. It also reflects the research interviews held. The names in bold are of men who were involved in the research interviews.

Refer to **Annexure 14** for a more detailed outline of the monthly social work intervention provided.

Table 6.1 Counselling intervention provided

Name ¹	Voluntary or Referred	Month admitted	Month terminated	Research interviews	Total intervention received ³			
Frikkie	Referred (F) ²	Oct 07	Dec 07		3 Indiv	6 Part	4 Couple	1 Child
Gous	Volunteered Referred (P)	Nov 07 Apr 09	Nov 07 Jun 09		2 Indiv 1 Indiv	5 Part		
Abram	Volunteered	July 08	Jun 09	1 indiv 1 partner	13 Indiv	4 Part	6 Couple	
Ben	Volunteered	July 08	Jun 09	3 indiv 2 couple 1 partner	15 Indiv	2 Part		
Clive	Volunteered	Aug 08	Jun 09	1 indiv 1 partner	25 Indiv	3 Part	3 Couple	5 Child 2 Family
Desmond	Volunteered	July 08	Jun 09	2 indiv 1 couple 2 partner	18 Indiv	14 Part	26 Couple	2 Family
Eddie	Referred (F)	Oct 08	Jun 09	2 indiv 1 couple 2 partner	15 Indiv	12 Part	18 Couple	5 Child 4 Family
Hannes	Referred (P)	Feb 09	May 09		4 Indiv	4 Part	3 Couple	

The table reflects that the five men involved in the study received counselling over a 12 month period and attended on average 17 individual counselling sessions each. Only one, Ben did not involve his partner in the intervention. The other four all attended co-joint sessions and their partners also came for counselling.

Men who volunteered for the intervention attended far more regularly than those who were referred, and were, more or less, pressurised to attend by their partner or the farm manager. For example, Gous, first volunteered for counselling and engaged very well. He needed help with a broken relationship. However 17 months later when his wife wanted him to attend, he did not keep the second or further appointments. Eddie, however is an example of a referred client, who was initially resistant and a lot of time was spent in motivating him to attend for his own benefit. Later he engaged fully, motivated his partner to attend and was not ready or wanting to terminate. His comment about this was, "In the beginning I did not worry at all, but after about three sessions of counselling I thought I also want to fix up and started working on things" (E).

Hannes, also pressured by his wife to attend, was in the early phase needing motivation, but often cancelled or did not arrive for his appointments. The men who volunteered were also more motivated, would arrive early and encourage others, like their colleagues and especially their partners, to also attend. They also supported each other and this helped them to deal with the peer pressure and teasing from, especially, their male colleagues. As is evident, from Table 6.1 above, the men and some of their partners received regular and long-term counselling intervention. They were also able to contact the practitioner after hours for support or assistance, especially in an emergency situation. Emergency intervention, sometimes just speaking over the telephone, was given on a number of occasions. This was either through a call from the man himself or his partner.

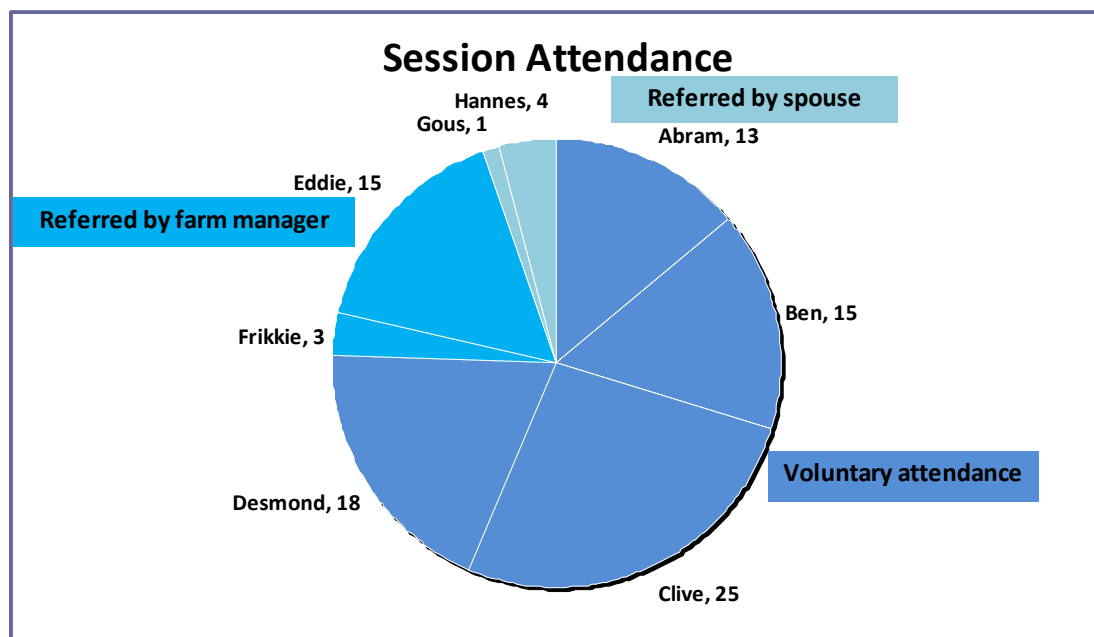
¹ The names used are pseudonyms.

²(F) = Referred by farm manager, (P) referred by wife or partner.

³ Indiv = individual counselling with the man, Part = individual counselling with his female partner or wife, Couple = co-joint counselling with both partners, Child = counselling with one or more of his children and Family = a family counselling session.

The Figure 6.1 below indicates the relationship between volunteering for counselling and attendance. In the graph the number next to the name is the number of individual counselling sessions that the person attended. This therefore will reflect as a proportion of the whole.

Figure 6.1 Voluntary participation and counselling session attendance



The graph reflects that of the eight men who attended counselling, those four who volunteered for the service attended far more individual sessions than those who were referred and therefore felt obligated to attend. The graph therefore shows that 50% of the sample of male clients, who attended voluntarily, utilised 75.76% of the total individual intervention service provided. The men who were referred by the farm management attended more sessions than those referred by their female partners. Over and above the individual sessions, three of the four men who came voluntarily also attended co-joint sessions with their partners.

Though there is limited research on the effectiveness of intervention with voluntary versus mandated participation by men says Smith (2009:3), proponents of voluntary attendance find that the participants are less resistant and take more responsibility for their problems and therefore success rates and less attrition results.

6.3 EMPIRICAL CASE STUDY: THE EFFECTS OF THE COUNSELLING INTERVENTION

The method of obtaining data to address the research question was an empirical case study with the **purpose** of doing a basic exploratory assessment of the effects of the intervention on the male participants.

The assessment of the efficacy of the intervention considered;

firstly, the extent of achievement by the men of their own self-determined goals, **secondly**, the men's perceptions and experience of farm life, *causes* of their problems, *identity/masculinity* and *power* factors,

thirdly, *change* in themselves, and their relationships, particularly regarding intimate partner violence, compared to their female partner's perceptions of their change, and evaluated in terms of the Stages and processes of change model of Daniels and Murphy (1997) and

fourthly, an exploration into the men's experience of the counselling and what helped them to make significant behaviour change.

Data findings will be compared, to a limited extent, with the local studies mentioned below:

- Falletisch (2008): A study on a Western Cape wine farm by a social worker, involving semi-structured interviews with male and female farm workers regarding alcohol abuse.
- Sonke Gender Justice Network (2007b): A study on the effects of an HIV prevention and Care intervention with male farm workers on 18 commercial farms in the Hoedspruit area of Limpopo Province.
- Walker (2005): A case study involving in-depth interviews with 17 men, aged between 22 and 35 years in Alexandra township who had received counselling from an organisation called Men for Change and
- Sideris (2005): A study involving in-depth interviews with seven rural men between the ages of 30 and 45, in Mpumalanga province and linked to a local community based organisation addressing problems such as rape, domestic violence and sexual assault of children.

6.3.1 Research methodology

Case study research is described by Steinberg (2004: 44) as an "intensive study of some selected examples that either reflect or are related to the problem of interest" in order to obtain 'theoretical insights'. This therefore suited the goals and purpose of this

study, which was an in-depth exploration into the process of intervention and the effects of it on the personal, family and community experience of the participants. The results will be related to the literature in the hope that it may contribute to the improvement of further practice in the field. The following methods were applied:

6.3.1.1 Research design

The researcher applied an exploratory research design, using qualitative procedures, to the study, as it was felt appropriate in research on farms, which Atkinson (2007) encourages, especially studies that are covering a fairly new and under-researched field. As suggested by Hadley and Mitchell (1995: 49), “case study research projects should have an exploratory component in their mission.”

An exploratory design is also appropriate when the aim is to gain mostly qualitative data through in-depth interviews concerning the respondent’s internal perceptions and experience and observation over a period by the practitioner.

As stated by Polkinghorne (1991) in Hadley and Mitchell (1995: 50), “the purpose of research using qualitative procedures is to produce full and integrated descriptions of an experience under study.” This design would therefore support the purpose of the present study.

6.3.1.2 Sampling

A non-random sample of five men was drawn from the group of eight male farm workers who received the counselling intervention, as they were actively attending counselling and were enthusiastic about being involved in the study.

They were informed of the research and volunteered for the study and, when considering factors such as being brought up on farms and the length of time working on farms, as reflected in Table 6.2, one could cautiously conclude that they are fairly representative of the population of male coloured on-farm workers on commercial wine farms in the Western Cape.

6.3.1.3 Data collection

Data was gathered over a 12 month period through direct observation by the practitioner, who is also the researcher, in the counselling relationship with the respondents and their families as well as through semi-structured and in-depth interviews, undertaken during June 2009, with the five case study respondents and their female partners.

A recording device, to promote the flow and capture the details of the conversations, was used with five of the respondents. A questionnaire was initially developed, but was used only as a guide. An initial pilot interview was held with one of the respondents (Abram) and thereafter it was decided to discard most of the questions and allow the direction of the interviews to be determined by the respondents. The reason being that the respondents were familiar with the researcher, keen to express themselves and empowered enough to talk freely about what was important and relevant to them. The respondents were not intimidated by the Dictaphone; it was used in a jovial way, role playing the practitioner as 'researcher' and the respondents as knowledgeable 'experts' of their lives. In keeping with the purpose of having the research as an empowering experience, the researcher felt it better to allow the men to express what was important to them and then later glean information applicable to this study, from the data collected.

Qualitative research, as explained by Richie and Lewis (2003) allows for flexibility of research design and van Rooyen (1998) proposes a "supportive, non-dominant and facilitative" approach that promotes the empowerment of research participants.

6.3.1.4 Procedures followed

The procedures followed in gathering the data for the study included:

- Informing the participants, including the men and their partners, of the research into the experience of male farm workers from early on in the counselling intervention.
- Completing a quantitative questionnaire during the process of intervention. See **Annexure 15**.
- Initiating the research interviews at a time when the respondents were ready and willing and thereby making it an empowering process.
- Obtaining informed consent from the respondents. See **Annexure 13**.
- Interview times were scheduled at convenient times, out of working hours in the homes of the participants. They were conducted by the researcher with the respondent whilst their partner was in the room or busy in another area of the house. Sometimes children were present.
- Interview protocol and approach was informed by Steinberg's (2004: 108) guidelines, among others, trying to reduce bias by maintaining a neutral and non-judgemental presence, listening, being polite and allowing for a time to brief and debrief.

- The use of a recording device was discussed and only utilised with participants who were in favour of its use.

6.3.1.5 Ethical considerations

The following ethical aspects were taken into consideration:

- Informed consent:

As the researcher was also the practitioner, providing the counselling intervention to a very vulnerable group of people, the research needed to be a constructive and empowering part of the process. To this end the researcher was transparent from early on in the counselling relationship, about her study. By the time the interviews took place the participants were at ease with the researcher and fully understood the meaning of informed consent.

Steinberg (2004) cautions on the need to consider the vulnerability of the population being studied and that signed consent could be invalid if they are intimidated or feel pressurised to be accommodating.

- Privacy and confidentiality:

The participants expressed desire for privacy and confidentiality were respected, through conducting the interviews in their own time, in their homes, using pseudonyms and not revealing the name of the farm.

- Voluntary participation:

The respondents were made to feel free to refuse to be involved in the research. However knowing about the research, the study evolved into a process of participatory research, defined by van Rooyen (1998: 82) as “a research endeavour which involves the full and active participation of the people actually faced with the problem under study”, when the men receiving counselling expressed the desire to explain how and why they had changed through the intervention. Ben’s wife, for example, chose not to take part in a formal interview.

6.4 CASE STUDY RESULTS

6.4.1 Identifying particulars

A questionnaire, reflecting mostly quantitative information, was completed with the case study respondents during the course of the counselling process. See **Annexure 15** for a copy of the questionnaire used. Below is a table with identifying details of the five men who took part in the study.

Table 6.2 Identifying details of male respondents

Name	Age	Grew up on a farm	Grade/Standard Achieved at school	How long been a farm worker	How long on this farm	Job description	Married or partner and Years together	Children
Abram	32	Yes	Gr 6/St 4	18	9	Digger operator	M/9	3
Ben	57	No	Gr 10/St 8	19	4	Electrical work	M/8	3
Clive	40	Yes	Gr 9/St 7	23	4	Tractor operator	M/25	4
Des	24	Yes	Gr 9/ St 7	10	1.5	Tractor driver	P/7	1
Eddie	40	Yes	Gr 8/St 6	24	7	Gardener	P/20	3

All five case-study participants are the head of their household, the main bread winner and live with their partners, who are also employed as farm workers, in housing provided on the farm. They had all been living together in committed relationships with their female partners for at least seven years. Three of the men were married and two were not. The men all have children with their current partners and the children live with them, on the farm. Desmond the youngest man, has only one child, a son. As the table above reflects the youngest was 24 and the oldest 57 years old. Four of the men grew up on farms. In terms of schooling, the average grade achieved was Grade 8 or Standard 6. The respondent (Ben) with the highest grade achieved at school was also the only man of the group who did not grow up on a farm. All the other four respondents explained that it was because of the hardship, poverty; inaccessibility and stigma associated with farm living that caused their schooling to be cut short. They all also expressed regret at being forced to leave school. The little schooling they had, they however put to good use. Abram, for example, with the lowest grade achieved, was the treasurer on the community committee and an avid reader of the library books on drug abuse that the practitioner lent him. From a Strengths Perspective, the practitioner found the literacy level a great asset in comparison to her

work on farms in Philippi in the late eighties, when the adult farm workers were completely illiterate.

6.4.2 Overview of purpose and outcome of counselling

In considering the effects of the counselling, it is important to note that the service was offered without any prescribed expectations as to goals associated with reducing domestic violence. The goals set and worked towards were self-determined by the clients. Even in cases where a man came due to pressure from his partner, the intervention focussed on *his* desire for change. For some men, for example, Eddie, his goal was to be more confident and be a better father. Later, in the counselling process, when he was more secure within himself and with the practitioner his violent behaviour was addressed. The outcomes were substantiated by the men's partners, as well as some feedback from colleagues and the farm management.

Table 6.3 below provides a summary of the reasons for coming for counselling, the focus of the intervention and the outcomes achieved.

Table 6.3 Intervention: reasons for counselling and outcomes

Name	Presented reason for counselling	Expressed goals	Significant aspects of intervention	Outcomes
<p>Abram 32years</p>	<p>To become a better person and better husband. The Crèche staff had complained to the farmer's wife about the state of neglect of his children. After 3 months he came back wanting to address his dagga and drug addiction.</p>	<p>Drink less. Be at home more. Be happier in his relationship with his wife. More involved with his children. Like himself more. Be proud of himself. Feel in control and healthy.</p>	<p>Building up self esteem. Relationship building. Awareness raising. Life skills. Re drug problem – enabling access to knowledge through relevant books. He was never informed of the dangers of drugs. He read and 'taught' the practitioner what he learnt. Healing work re trauma of his parents murders.</p>	<p>His wife said he is a different man, he comes home and is a father to the children. They have achieved all the wishes in their dream box. A cell phone, a washing machine and a TV wall unit. He doesn't mix with the dope smoking friends anymore, but they still like him. He has started a small shop from their home. He smokes dagga, but not mandrax anymore. He is confident and stayed on the committee and regularly encourages other people. He reads a lot more than he used to.</p>

<p>Ben 57years</p>	<p>Address his alcohol problem as he was drinking heavily and being verbally abusive and neglectful towards his family.</p>	<p>To stop drinking completely. To have money in his pocket. Do extra work. Get his own house.</p>	<p>Discipline to get control of alcohol use. Maintenance and accountability to sustain his self made limits. Life skills re creating one's reality and achieving his dreams.</p>	<p>Stopped drinking completely for six months, now drinks a beer or two on weekends. His wife affirmed that he is not abusive and neglectful anymore. Does regular private jobs, bought new false teeth, has a house in town, money in his pocket. Saving to visit his family in Namibia and taking driving lessons to get his licence.</p>
<p>Clive 40years</p>	<p>To get control of his alcohol abuse. Learn to deal with being falsely accused. Develop confidence in his relationship as wife is a heavy drinker and he lacks ability to handle it without being physically aggressive.</p>	<p>To change and become like Ben, who was sober, happier and had money in his pocket. Become a better, less aggressive person. Go back to church when he knows for himself that he had changed.</p>	<p>Healing damage caused by a cruel father. Reducing and gaining control of alcohol use. Low self image, defensive behaviour addressed. Confidence building. Coaching to speak up for himself and apply decisions. Action areas: Parenting his son and dealing with his father's death.</p>	<p>Alcohol use reduced. Abuse in marriage reduced. No physical abuse. Still verbal abuse. Learnt to be assertive with colleagues. Learnt to deal with being falsely accused. Feels confident and in control. Improved relationship with his children, especially his son. Made peace with his father, who died, a few months after he started counselling, and left him a large sum of money. This inheritance proved to be a huge life lesson for Clive in being assertive and self-confident, as his father had excluded all the other family members from his will.</p>
<p>Des 24 years</p>	<p>To be less aggressive towards his colleagues. To stop swearing and being aggressive at work.</p>	<p>Stop swearing and being so defensive and aggressive with colleagues. Handle his anger. To keep his job and get his girlfriend to marry him.</p>	<p>Initially addressed issues of gaining self control Learning to think and act not react. Anger management. Intense work on inner healing, over involved mother. Build self esteem. Couple counselling to address sever physical abuse. Crisis intervention</p>	<p>A happy man and family. He learnt self control. Learnt to think and plan a response and be less impulsive. No more physical abuse. No more swearing and flirting with other women. Involved in the home and family, mother not so involved in his life. They plan to marry in April next year. Follow up calls, from him and his partner, confirm that he has sustained change in the absence of the intervention.</p>

Eddie 40years	Came in because his partner and employer were adamant he come. He said he drank too much and abused his partner and was too strict with the children.	To not be scared to speak out in public. To feel better about himself, feel less scared. Be a better father.	Healing work as was severely abused by his father. Build self esteem and confidence. Reducing and controlling alcohol use. Relationship counselling. Parenting especially his eldest son. Crisis intervention.	Self confidence much improved. Premature termination as physical abuse of partner still occurs. Partner however is more empowered and, if sober enough, acts to avoid the abuse. Relationship with children improved. Children's behaviour problems reduced.
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All of the five men had an alcohol problem and worked out a plan of either stopping completely (Ben and Clive) or drinking less, not drinking poor quality wine and only on certain days on the weekend and controlling themselves when under the influence (Abram, Des and Eddie). In co-joint sessions the couple would agree on a reduced drinking plan. It would be written down by the practitioner and sometimes, if they wanted, it would be made into an agreement that they would both sign. The back up plan was also worked out and they would give the other partner permission to do certain things, like refuse to buy more, or even hide wine, that was over and above the agreed limit. A big issue was where they drank, as often either partner would complain that they did not like the other to drink with friends. Thus agreements were made to drink together. Sometimes, they suggested drinking in a more sophisticated way, by buying good wine and drinking with their meals. This latter idea really helped with Frikkie and his wife, as it became a time where that sat together and enjoyed each other's company. Sometimes Eddie and his wife's drinking would bond them together, when they had both overindulged and agreed to try to hide it from the practitioner. The truth however soon came out and they would have to set up their guide and try again.

See **Annexure 16** for an example of a contract drawn up with Desmond and his partner. This one concerned abusive behaviour as well as an alcohol consumption plan. Desmond, in one of his research interviews said, "on many farms the women have a hard time and the men live just the way they want to. People should sign a paper like the one Fiona gave to me, that the police can come in if I molest another person, or assault or fight. It worked for me and I did not get angry but agreed to it."

All five men were abusive towards their partners; two were severely physically abusive (Des and Eddie), two were emotionally abusive and occasionally were physically abusive (Abram and Clive) and Ben was verbally abusive and neglectful of

his wife. Desmond and Eddie, who were the most abusive, were also the only two men who were not married. They both encouraged their partners to attend and became very committed to attending individual as well as couple counselling sessions. These two men attended an average of 22 co-joint sessions, 18 sessions more than the average of four couple counselling sessions attended by the other men who had relationship problems.

One of the men (Abram) had a drug problem, which he revealed later and came for a second time to have counselling to directly address the mandrax addiction. He was not ready for termination and wanted to continue attending counselling.

The first counselling session is very crucial in activating the energy of the client's desire. He will be asked directly, why he has come for the appointment and what does *he* (not his wife or boss) want to achieve. Coming to see the social worker is a risk for him, he could be ridiculed by his colleagues. Thus he is asked directly what he really want from it. If he says he wants to drink less, because his wife or boss has complained, he will be asked in a challenging way, "Why?" and "What do *you* want to feel, have or be?" He will be asked to describe how he wants to feel and how it will look? What is the 'picture 'or 'vision 'of his, not others', desire? Then he will be challenged on how much he wants it. What price is he prepared to pay to get it? If a man is not serious about wanting something, there is no energy for the work involved to achieve it. Thus experiencing suffering is seen as energising and an opportunity for change. A crisis, be it in identity or the potential of loss, of a partner or work etc is used in the counselling process.

If the man or client is serious, the practitioner will demonstrate her belief and commitment, through what is said and in practice. For example with Ben, he said he seriously wanted to stop drinking, he had stopped before. To the 'why' questions he replied that he was getting older and wanted to start saving, he could do extra electrical private jobs and wanted to have money, he also wanted to get a house in the town. He had been sober before and was definitely happier and more in control of his life when he was not drinking heavily. His expressed desire was to stop drinking completely. He was serious enough to go on a two day water and fruit fast with the practitioner. He was advised to take a water bottle with him and drink as much water as he could. This is a discipline technique (**Annexure 8**), to help the client to prove to himself that he seriously wants change, to gain proof that he can control himself, and what he puts into his mouth. Fasting is also a healthy discipline (Bragg, 1975) and it is

familiar to the culture and religious beliefs of the farm workers. A discipline like this also gives the client something tangible to *do* about his problem. The practitioner, saw Ben after fasting herself for two days. The practitioner had asked him to be aware of his dreams, this is utilized extensively in transpersonal treatment (France, 2008 and Hollis , 1994). Dreams are seen as the inner Self speaking to the ego/personality (Mallon, 2000:3). Ben immediately related a dream he had on the second night of the fast. He explained that he dreamt that he was outside on the grass and it was raining and he was being soaked by the rain. Then he was lifted up by two angels. He said he woke up soaking wet with perspiration. Ben's face shone as he spoke. He excitedly told the practitioner how he had gone to the church elder, that morning and told him of the dream. Ben had asked him to interpret it for him. The practitioner asked Ben to give her his own interpretation, by re-feeling how he felt in the dream. He said he felt wonderful, he felt clean and new, like a baby, and he felt he was not alone. The practitioner agreed and emphasized the possibility that his soul Self was showing him that his choice and the effort he had made to prove that he was serious about change, was honoured and he was helped, by unseen forces, i.e. the angels in the dream. He asked the practitioner how she had experienced the fast. The sacrifice, discipline and common experiences, made them partners, he felt he was not alone and he made such remarkable progress, that his colleague, Clive, saw the change and came for counselling because of Ben's example.

Ben had experienced that inner, perhaps new, dimension of power and he remained fully committed, but asked that the practitioner see him regularly to monitor and help him maintain the change. Ben got the extra jobs he wanted, fasted once a week, bought himself new false teeth and in a few months time, after practicing the belief that he could create his reality, he received a notification from the municipality that he had received a house in town.

6.4.3 Perceptions and experience of respondents

This section contains data collected from counselling and the research interviews, in the form of translations of their responses;

- firstly regarding the respondents' experience of life as farm workers,
- then their perceptions of *causes* of their problems,
- their perceptions of themselves regarding their sense of *identity* and
- their views on *power* and empowerment.

Sections 6.4.4 and 6.4.5 will take a closer look at the changes they made and their reasons for the change.

See **Annexure 17** for selected original, i.e. in Afrikaans, excerpts from the interviews. The interviews all took place in June 2009, after the men had been in counselling for at least a year. The exact dates are reflected in the bibliography. Reference to the year will not be made in the direct quotes below.

6.4.3.1 Experience of farm life

Their answers to the question, **what do you like the most about life on the farm?** were:

“I enjoy my life on the farm and enjoy my job of digging ditches” (Abram).

“I enjoy working alone. I spend less [money] living on a farm, in the town one has more costs, like paying for refuse removal. Doing electrical jobs. When it rains we can go home” (Ben).

“There is nothing that I like. I enjoy spraying and working with machinery” (Clive).

“I enjoy working on a farm, as now my girlfriend and I can live together. I have a house now. Its great when we are all working together on the land, joking and teasing each other” (Desmond).

“The people have a hard time in the town. Things are better on a farm; we get fruit and can have vegetable gardens. I wouldn’t cope in the town. I enjoy my work” (Eddie).

These responses, may be surprising, in the light of the literature review findings concerning the plight of farm workers. As their responses are mostly positive about their experience of farm life. Clive was more negative, but admitted that he enjoyed his work. In terms of looking for strengths in their lives, their expertise and knowledge of farm work and wine farming is a big strength. The men enjoyed talking about their work and informing the practitioner about the details of their jobs. This built their self esteem. The other strength, brought up in counselling, was the fact that they had jobs and a home, especially regarding the current recession and their awareness of many people losing their work. Thus perhaps the positive response was due to their own growth in self esteem and the perceptions of the benefits they do have.

Their answers to the question, **what do you not like about farm life?** included:

“People that put me down and interfere in my life. There is no privacy, people want to be better than each other. Working on a Sunday” (Abram).

“I don't have my own house, I am dependent on people that can be nasty at times, it doesn't feel good. My family can't just come and live or stay with me, we have to book them in” (Ben).

“It is not nice to stay on a farm, because it is not your house, it's the farmer's property I don't like the long hours and overtime work especially in winter” (Clive).

“People watch you and get jealous of each other. The long working hours” (Desmond).

“The negative relationships between members of the community. They put each other down. It was like that in Ceres and Villiersdorp as well. There is always jealousy among the people. When the boss moans at me for not working on one place and says that I am loafing” (Eddie).

These responses are similar to those found by Falletisch (2008) regarding problems with the management and the back-biting between farm dwellers. The feeling of dependency experienced because the house they live in is owned by the farmer was expressed by two respondents. This often came up as a source of frustration as the farm placed restrictions on their living conditions. They were not allowed to have pets, could not have extended family or adult children living with them and felt frustrated by the lack of privacy. Their private lives were not really private, as the farm manager would be informed and would call them in for complaints that other farm workers have made.

The other problem raised was the long working hours. This is especially so for the drivers, who sometimes do crop spraying into the early hours of the morning.

The back-biting and 'jealousy' by other farm workers was also a problem expressed by three of the men. The dynamic, is that when a worker made the effort to better him or herself, the response from others is generally often a negative attitude. They would try to undermine the progress made and say things like, 'you think you are better than us.' Perhaps it is due to low self esteem. In counselling we often worked on being prepared for the criticism and negativity of others, using the 'water off a duck's back' example and developing the self assurance that one has the right to grow and change.

When asked about their **rating of their general level of happiness on the farm**, from 1 very happy to 5 very unhappy. One respondent had a 5 rating (Clive), one (Eddie) a 4 and the other three all a 2.

This questionnaire was however completed a week before all their benefits were suddenly removed. Abram had this to say about the matter;

“All our rights are being taken away and warnings are being given, things got even worse today and those of us who have been on this farm for years are being told we are poor (swak) and not as good as the contract workers. Many of us have asked for the reasons why he (i.e. the farm manager) is unhappy with us but we are not really getting a reason. We've become scared to speak and ask questions.”

This situation was unfortunate, as the counselling had to come to a, rather sudden, end as well. The practitioner had made it clear that her role was not to speak for the workers. The advocacy role was not perceived as empowering to the workers. They were motivated and encouraged to deal with their problems in the best way that they felt. They would be guided to think about the best action to take. Going inward and thinking about the thought from their highest Self. Often the action required would be a difficult one, like speaking the truth, confronting someone they were afraid of, speaking up at a committee meeting, or expressing their perspective or opinion at a disciplinary hearing. The practitioner would help them to prepare for doing that action. Through role play, confidence building affirmations and the most empowering of all, to remind them of who they really are. That they are more than the person, the body and mind and are equal to others.

The men were angry, about the sudden withdrawal of their benefits, as they now had extra worries like how they would get their children to a doctor if they became ill and concerns about how to get into town to do their shopping, among other things. The practitioner was amazed by the honourable and mature stance the men took. The accusations hurt, but they felt they would not let it affect them as people or detrimentally affect their work. Something the practitioner observed was that these farm workers were really dedicated to their work. They took a keen interest and were devoted. They expressed that they would not become what they were being accused of. They put their energy into being even more hard working. The research interviews also helped them to feel that they were turning a negative situation into something positive. They hoped that this research may go forward and somehow help more men on farms to grow and change the way they had.

6.4.3.2 Causes of problems

Table 6.4 below depicts the history of family relationships and alcohol and domestic violence, the past functioning of the men and the present situation, i.e. after the intervention. It is followed by Figure 6.2 that depicts these results in a graph.

Table 6.4 Relationship with parents, alcohol and domestic violence in family

Name	Brought up by parents	Positive or negative relationship with mother/father	Alcohol abuse by parents	Severe regular alcohol abuse		Domestic violence in childhood family	Physically abusive towards partner	
				Past:	Now:		Past:	Now:
Abram	No	Both deceased	Yes	Yes	No	Yes	Yes	No
Ben	Yes	pos/pos	No	Yes	No	No	No	No
Clive	No	neg/neg	Yes	Yes	No Controlled	Yes	Yes	No Verbal abuse
Des	Mother only	pos/neg	No	Yes	No controlled	No	Yes	No
Eddie	Yes	pos/neg	Yes	Yes	Yes	Yes	Yes	Yes Less often

Figure 6.2 Violence in family and childhood exposure to abuse

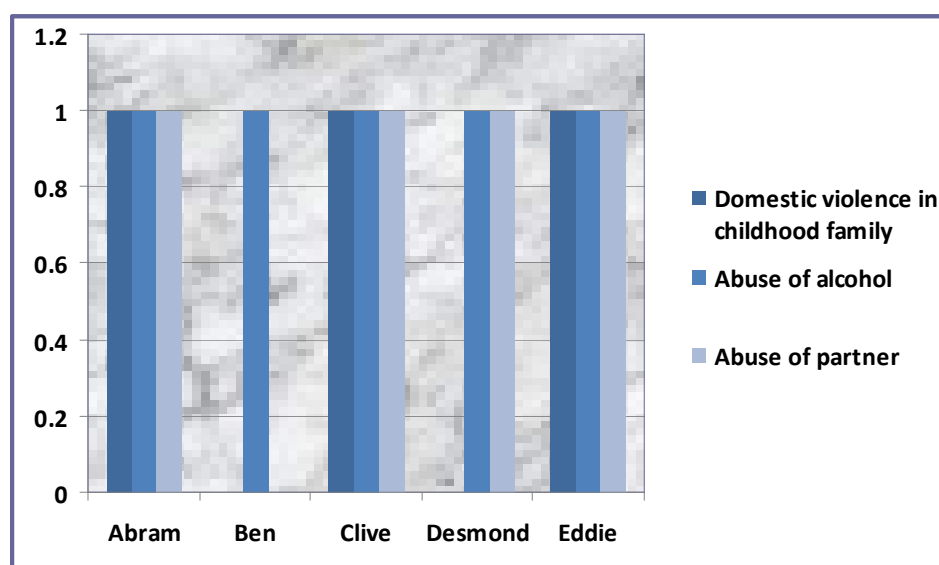


Table 6.4 and Figure 6.2 above show that only two of the men were brought up by their own parents. Abram's parents were both brutally murdered when he was very young. He saw both his parents bleeding bodies and it must have been traumatic, yet he was never really helped psychosocially. Two of the men (Clive and Eddie), had negative relationships with their fathers. Desmond's father was absent from his life and only one man, Ben had a positive relationship with both of his parents. Three of the men's parents abused alcohol. All the men admitted to severe alcohol abuse and four of them managed to reduce their alcohol intake significantly. The practitioner

believes they were honest about how much they drank and their partners confirmed their responses as well.

Clive and Desmond, admitted to over indulging at times, but the important change was that they did not become abusive when under the influence of alcohol. Three of the men had witnessed domestic violence in their own family, these three, Abram, Clive and Eddie had also been abused themselves. Four of the men admitted to being physically abusive towards their partners when the treatment started and, as confirmed by their partners, three of them, Abram, Clive and Desmond had stopped being physically abusive.¹ Eddie, who had not volunteered for counselling, was making great progress, but was struggling to sustain change. When his wife drinks, she becomes very aggressive and he thinks he has to control her by beating her.

Two of the men, Clive and Desmond, who live nearby, are however very supportive in helping Eddie to control his anger and walk away. One of the strategies, is for him to walk away and speak to his friends. An interesting dynamic; Desmond once observed, Eddie abusing his partner and it was discussed in counselling. He was disturbed and disgusted by it and even more so thinking that he had done that as well. In a way, it helped him to make an inner shift to not want to be a man that did that to a woman. He also found that he didn't get that angry any more.

Figure 6.2 shows how all five of the men abused alcohol, and how three of the four men who had physically abused their partners, also experienced domestic violence in their childhood family. Desmond, who had not experienced abuse at home, had an absent father and an over-involved mother.

These findings are consistent with the findings of Abrahams *et al.*(1999:16) who found that men who admitted to being abusive towards their partners were likely to drink alcohol and be witnesses to abuse of their mother's during childhood. Their study found that there was on average a 50% greater risk of abuse among respondents who had witnessed abuse during childhood (Abrahams *et al.*, 1999:12).

¹ Physical abuse is easier to report on in a research study and therefore it was used as a indicator in this empirical data feedback. However, other forms of abuse, as defined in section 1 (viii) of the Domestic Violence Act 116/98 were not neglected in the intervention as well as the research interviews with the male and female respondents.

The Abrahams *et al.* (1999: 1, 16) study found two other indicators of abuse, that could relate to Desmond's situation. They found that younger men and men who were not married to their partners were more likely to be abusive. Over and above this, and it relates to all the four men who had been abusive, Abrahams *et al.* (1999: 16) found that lower education levels was also a risk factor. In the case study sample, Ben, the oldest of the five, the man with the highest education, the most stable family and also the only one who had not been brought up on a farm, was the only one who had not been physically abusive towards his partner.

Causes of abusive behaviour, such as alcohol abuse, aggressive and disruptive behaviour with peers and colleagues and domestic violence were considered through the use of the Tree of Life technique as well as the Ecological model (Heise, 1998 in Boonzaier, 2008) presented in chapter five, in the counselling intervention. See **Annexure 10** from the Counselling Programme (Brophy, 2009). The possible, determinants specific to each man were then identified and brought into awareness and the emotions associated with them brought to the fore. Time and again it was a feeling of disempowerment and failure stemming from a past cause, like a cruel and unfair father that impact on present perceptions and feelings and therefore interactions with family, partner, friends, colleagues and employer. A lot of the time, cause was related to conditioning and beliefs and patterns of thinking that had not been questioned. For example, three of the men never liked the harsh treatment received from their fathers but admitted that they too were hard on their children.

The process of re-looking at beliefs that were taught, from the perspective of their new-found higher self takes time but is all about un-learning and re-learning new ways of thinking and acting. Causes are multiple and individual, and are then viewed from the adult man perspective and the empowered Self as now conscious and identified and therefore able to be addressed and dealt with. They are approached through healing by being the adult man and father/mother, in practical action, with their own son as well as caring for and understanding his own inner boy child who had been hurt. Healing exercises are given as homework, whereby the men would choose new thoughts about themselves and self-talk kindness, care and love of the boy and teenager within. All the men had never had the opportunity to consider their past trauma with a psychosocial practitioner. They were given permission to express emotion. The men seem afraid to express their hurt, except in anger. Gous for example, said that he sometimes wakes up sobbing and does not tell his wife. Thus

much of the work would focus on what emotions are and the need to accept them, learn from them, allow them and let them move.

Then operating from the Self they learn to be aware and discern that they are no longer a disempowered child and can see the farmer, for example as he is, a man equal to themselves and not 'give their power away.' They also then develop the inner capacity to give to others and became more involved in their families and especially with their children. By practically giving their children, especially their sons, the kind of care and love they would have wanted, they realised that they were healing themselves as well. The other route to healing was to work on improving their relationship with their partners. Eddie and his partner spoke about their need for more affection and in counselling they revealed that the only time they touched each other was during sex. They were taught basic massage skills and their 'homework', which they did quite willingly, was to give each other massages and regular hugs.

Annexure 18 is an example showing Desmond's tree. He recognised that his potential and masculine identity was being held back because of past feelings of having to be there for his mother all the years, as his father had abandoned them. Now his relationship with his partner was deteriorating as he was so overly attached to his mother that he would call her throughout the day and insist that his partner sleep on the spare bed and let his mother sleep in their bed with her boyfriend over the weekends. First he needed to heal his over developed sense of responsibility and then he had to be empowered enough to choose and then confront his mother and ask her to not sleep over in their home.

Causes are used to facilitate a process of self-discovery and awareness that aids with changing cognitive and behavioural patterns. Often the men were so emotionally dependent, even child-like, on the farmer's approval that they were allowing themselves to be unnecessarily hurt. When they started perceiving him as a man, like them, who needed them in order to make the farming business work, they were demonstrating their self empowerment and were not emotionally affected to such an extent that it controlled their behaviour, i.e. having a 'don't care' attitude and drinking.

All, but one of the men had a negative relationship with their father or no father;
"I was bullied a lot by children from the town that is why I left school in Standard 6. I had a very hard time, every afternoon after school closed, I had to try to protect myself from the town children that followed me and beat me up. My father was very serious and strict, I was not allowed to play with other children, but had to stay at home. I did

not have a good relationship with my father, if he heard in the evening that I did something wrong then he would beat me, even with a fan-belt. There was a lot of anxiety, I would sit alone outside and be too scared to go back home. I think today that my dad was sometimes very wrong as he often beat me for nothing. In the beginning I also used to hit my children but I saw myself that it doesn't work. I had the insight to remember how I felt when I was hit like that. Today I am very soft on my children, I don't do what my father did" (Eddie).

"I felt different to the children who stayed in town. There was no electricity on the farm, we also couldn't watch television or listen to music, we felt we were a lot poorer than the town children. I always played alone, never with other children. My mother worked on the farm and had no support as I was brought up without a father. I used to drink every night, but now I have reduced considerably. I feel I am an adult man and I have responsibilities, my own house and son" (Desmond).

"I felt so alone in the world and I could not handle my father's death, I had no father or mother figures and missed my parents" (Abram).

The research also indicated, as found by Falletisch (2008:148 -150) that drinking and abuse is often seen as normal. Four of the five men grew up on farms where the tot system was an accepted part of their lives. They were even given alcohol as youths working on the farm.

"The men on the farm, in those days, fought and were bent over (krom) and the bosses gave them wine" (Eddie).

"When I was a child my father used to give me warmed up red wine if I had a temperature or a cold" (Abram).

"I started working on a farm when I was 15 years old, earning R25 per week. We never got overtime pay but were paid with wine" (Clive).

The men often said that they drank because it helped them to forget and to feel better. They would do and say things that they were too scared to when sober. "We drink a lot on the farm, in my case especially when I don't have money and have problems concerning my children" (Eddie).

The empowering of the inner Self also resulted in the men developing care and love for themselves and then seeing heavy drinking as self destructive. By valuing themselves more, when they were treated badly, they learnt to make choices that did not hurt themselves or others. Soon after the shock of having their benefits removed, Abram said that he was not going to let it affect his work or the progress he had made through the counselling. This is what Clive said;

“I go and talk to the manager, especially now that I am more empowered, but he is short with me and he insults me and swears at me. We feel we are not really heard. I have spoken to a lot of other men working on farms and they feel their only way out is to drink. Their way of coping is to drink” (Clive).

Violence against their partners is a behaviour seen as common and normal, even expected of the men, as Falletisch (2008:74-80) also found in her study in Stellenbosch. The only man (Ben) who was not abusive towards his partner was the only one whose parents had not abused alcohol and had not been abusive towards each other. Three of the men, (Abram, Clive and Eddie), who had witnessed their parents abusing alcohol and being physically abusive were all abusive towards their partners.

In the intervention, initially some of the men, like Clive and Eddie, whose partners drank heavily, would blame them as the 'cause' of their being abusive. Desmond also blamed his partner for making him jealous and provoking him. All three however did not want to be abusive or want the feeling they had after being abusive. They said that they did not like themselves for doing it and did not like to feel out of control. They admitted that they were aware and could control their behaviour if they wanted to. The feeling and vision of themselves as men who could control themselves and walk away was created in the counselling, i.e. the desire and therefore incentive for something for themselves was there. The situation considered in terms of the empowered Self was then one where the partner's behaviour is seen to trigger thoughts and feelings that can bring about behaviour but now the empowered Self has the *choice* of what to think and how to act. Consciously chosen and sometimes rehearsed new thoughts and actions are then applied. They admitted that making this choice and thinking and acting differently was a lot harder when under the influence of alcohol. The image of the character strength needed to do things one feared, even face life without the support of an intoxicating liquid in a bottle, was often used to challenge them to rise above their circumstances and use their inner power instead to deal with problems.

Desmond, who had been very abusive, said this in his interview;

“On many farms women have a very hard time and the man does what he wants to do. I remembered when Fiona said I should leave the home when I abused my wife, I did it because I wondered where my wife would have gone to stay. I love Diane very much and even if we had to separate one day, there will always be a place for her in my heart. I used to hit her because I became so angry, but I decided not to hit her anymore because I learnt it is not worth hitting your wife because she is the one helping you in your home.”

Clive said this about his changed perception, "I learnt that it isn't worth it to abuse your wife. I get very angry with my wife, especially if she has been drinking, but I just walk away now."

6.4.3.3 Perceptions of self and identity

The practitioner's experience of the men's perception of themselves was congruent with the literature review findings of Atkinson (2007) and Falletisch (2008). They were extremely subservient, lacked confidence, had low self-esteem and their morale was low. They could not express strengths about themselves. They often said they were bad and felt fearful and worthless. Adam said, "all the men on the farm have weak points and I am trying myself to work on them."

Eddie, for example, took a few weeks before he could look the practitioner in the eyes and not shake with nerves. “In the beginning I really struggled with myself but you helped me a lot. There was a change in how I saw myself and life, before I was very negative and would just walk away from the farm. Through the one-to-one counselling I came to feel more at ease and have a lot more confidence” (Eddie).

Desmond, in an exercise where he and his partner, in a co-joint session, drew themselves and their family as animals as a means of expressing their feelings and perception of themselves and each other, drew himself as a hen and said he feels small like a female chicken or hen and wants to feel like a cock. See **Annexure 19** for Desmond's drawings.

After the counselling Eddie said, "I tell other people that have problems that they should come for counselling as you, [i.e. the practitioner], sees other things in a person, that one wouldn't easily see in themselves."

Clive drew himself, before the counselling, as being defensive and aggressive, with a false smile and big ears that never listened. Later in the treatment he drew himself as neat, a smile on his face, his children happy and said he felt he was a leader and was a proud bird ('n spogvoël) like a budgie. Refer to **Annexure 20** for Clive's before and after drawings.

Abram said, "I changed after this counselling, I see myself in another light."

6.4.3.4 Experience of power and empowerment

When the men came for counselling, they had low self esteem and confidence, as described in the previous section. They came to the counselling with a heavy burden almost, as if they were going to get into trouble. The risks were high as they would be ridiculed by their colleagues. However the empowerment and transpersonal approach is all about, discovering a usually untapped reservoir of inner power and as such is very empowering. The sense of empowerment however only really is experienced, if the men, take responsibility and accept that they have the power of choice.

Here are some quotes regarding what the men said about the empowerment of farm workers;

"We are very powerless here on the farm, we don't feel that we can go to the farm manager with our problems" (Abram).

However there is also a perception that things have changed and that they have more rights than farm workers had in the past.

"Yes, we are very much more empowered today, in the old days, in the eighties; we could not have the benefits that we now have" (Eddie).

"We now have more rights, that the government got right, during the apartheid years we had few rights" (Abram).

Mostly these 'rights' are in theory and not an experienced sense of empowerment. The men where enabled to feel more empowered and build self worth through allowing plenty of time and space for them to tell the practitioner all about the things they know about. The practitioner listened and learnt all about their experience and lives as a tractor diver or crop sprayer, their felt experience of dagga and mandrax taking, their passion for fishing and pruning the vines. She built them up through her interest and ability to draw out and acknowledge their strengths and abilities. Weekly

reviewing of progress also built self-esteem through acknowledgement of progress made and the strength needed to make such significant changes.

After the intervention and in the interviews these views were expressed;

“I feel more empowered (bemagtig) because we now have been able to buy things for our home; we could not do this before because money was spent on alcohol abuse. I am not embarrassed any more. Through the time that I received counselling, I have definitely become more self empowered. There is a great sense of relief in my life. I now understand the two selves, my spiritual self and the self I am as a person. I am more than just Abram. I am now a more solid tree, with a big strong chest” (Abram).

“I was always too scared to tell the other workers what to do, but now I can have my say and am not afraid. I definitely feel more empowered” (Clive).

“When I talk now, my children listen to me, and then I feel so much more empowered. Even amongst the men on the farm, when they listen and give their co-operation now, then I feel more empowered. The time with you and the counselling helped me a lot and made me feel more powerful” (Eddie).

It is interesting to note what made the men feel more empowered was having more money to buy things and having their children and other men listen to them. These factors were all achievable through the life changes they made. They gained control over their drinking habits and could save, they practised new ways of being involved in family life and their children respected them and, even though they were initially ridiculed, eventually their male colleagues respected them as well.

6.4.4 Change : Development and growth made by case study respondents

In this section, the men’s perception of change is compared to their wife or partner’s report and perception of the changes they observed in their husband or partner. Thereafter (section 6.4.4) the changes are evaluated or assessed through the Stages and Processes of Change Model.

Table 6.5 Change: Perceived by self and partner

Name	Self	Partner
Abram	<p>At one stage I was not concerned about myself and started getting involved with the wrong things, drugs, dagga, drinking etc. Later I decided that it would be a problem in my work and so I asked for counselling to improve myself, so I came to you who helped me to improve my self image. I am proud of myself and the support of my wife, who is so honest. I feel better and miss my wife when I am away. We now have family prayer times, my children respect me and I feel that I am part of life, I want to make even more change in my life. My children love me more and my relationship with me wife is also a lot better, we don't argue so much any more. I stay at home more and don't go to other people. The farm management has also seen that I have made progress.</p>	<p>Eddie's wife said that before the counselling he had been abusive towards her, away from the house indulging in alcohol and drugs and the wrong friends. Their house was empty and the children were neglected. She confirmed in her interview that " he has changed a lot. He helps with the children, prepares the food on a Sunday, cleans the floors over the weekend, he loves me and he shows it. He doesn't shout and swear (skel) anymore and is at home a lot more and will tell me where he is going and when he will return. He is also more involved with the children and has more time for them. At work before he was so stressed and would take it out at home. He was introverted and anti-social. He never had the courage to speak out, but now he does and they respect him (Anna). See Annexure 17 for more.</p>
Ben	<p>Ben's interview wasn't recorded, but he confirmed that he was still maintaining his control over alcohol use. He occasionally drank a beer over the weekend. He said he felt happier and was the person he used to be. He was motivated to do extra work as he was having driving lessons and saving for a trip for him and his wife to his family in Namibia.</p>	<p>Ben's wife, a real leader in the community, who was very supportive of Desmond, Clive and Abram, in their change, confirmed that Ben was a better person and had stopped drinking. She said that she and their children were much happier. She confirmed that they had a house now and that Ben was doing extra work and bringing in more money.</p>
Clive	<p>I became a lot wiser and learnt a lot from the counselling. I also learnt a lot from the book you lent me.. I used to be too scared to tell the other workers what they should do, now I have my say and am not afraid. I definitely feel more empowered.</p> <p>I get very angry with my wife, especially when she is under the influence, but I just walk away. I learnt a lot and achieved a lot that I could not achieve before, I won't lose it, I do not want to go backwards, I just want to go forward.</p> <p>When you are drunk, the best is to go to bed.</p> <p>My children have a lot more respect for me compared to the time when I used to drink. I am very proud of myself.</p>	<p>Clive's wife was reluctant to attend counselling initially. She and Eddie's wife would drink together and become quite disruptive. She was reluctant to address her drinking habit. She however later attended when their son had a problem. She said once that Clive, is a good man now and she should appreciate him. She confirmed that he had stopped being physically abusive and drank less and at home. He was involved with the children and the home. When he was angry and under the influence he would come home and go to sleep. He however still shouted and swore at her. She admitted that she also had a problem with alcohol, but was not prepared to work on it.</p> <p>"Hitting is a thing of the past, but don't call me a "slut" she said once after calling the practitioner to talk to Clive about his swearing.</p>

Des	I learnt that its not worth it to hit your wife as she is the one who helps you to work in the home. I still get very angry but I walk out. I will tell other men that they mustn't hit their wives, just walk away and go and lie down inside your room and tomorrow when you are both sober, then you talk through the thing. It takes time to leave the drinking. I came so far that I realised that I can trust my [partner]. I don't get so angry and we talk more. My child says, "please don't argue anymore". I have become more involved as a father.	Desmond's partner came to see the practitioner towards the end of the counselling sessions, after having attended a women's meeting about domestic violence. She had stood up and explained how her partner had made such change and how he treated her with respect, gave her the freedom and space she needed, helped her in the house and was a good role model for his son. She confirmed that she did not feel afraid any more and that he was calm and gentle. She respected Desmond for doing all the hard things involved in changing, e.g. asking his mother to sleep in spare room, not flirting with other women, drinking less and being at home more.
Eddie	The counselling I received helped me a lot and I made progress, I have been a lot more involved with my children, we went fishing and did other things. Things are also better with [my partner], very good and we talk a lot more with each other. It was always a fight but I learn to understand and communicate better with my wife and other people. I also spoke up at a farm community meeting.	Eddie's partner, was encouraged to attend counselling by him and it took time to engage with her as she was very withdrawn and subservient. She however grew in confidence and became more honest and reported with big smiles how Eddie was treating her with more love and being involved in a caring way with the children. Before he had been very strict with them. She confirmed that they listened to him now and did more things together. Although, at times, he would control his drinking, they still both struggled.

As recommended in the Literature review, the female partners were encouraged to be involved, especially where there was abuse. In the two cases of severe physical abuse (Desmond and Eddie) a very close relationship developed between the practitioner and the partners. In both cases crisis intervention was done and the practitioner was called out in the evenings and over weekends by either partner, when they feared that abuse may occur.

The co-joint sessions were often spent on developing new patterns of relating, planning practical things like hugging each other more often, giving one another a massage, organising time alone, negotiating and agreeing on an alcohol buying and consumption plan, making dream boxes together, speaking the truth about their needs and feelings and listening without becoming defensive.

The responses from the women about the progress made by their male partner's was mostly positive. Abram, Ben and Desmond's partners were the most satisfied with the developments and changes made. They reported the positive effects on their children and in their own lives. Diane, Desmond's partner, was never 'allowed' to do things by

herself before as Desmond became so jealous. During the counselling, he began to be less jealous and even supportive of her involvement in the committee of the farm and at a school parent's committee member. At one stage, she was his supervisor on the farm and he handled it far more gracefully than he would have before the counselling. Four months after termination of counselling, he phoned the practitioner to ask if she could help him to find a computer, as Diane was involved as a board member of some women's group and he wanted to help her in her new position.

Clive became more involved in leadership in his church and, with the inheritance from his father, he and his wife were working on starting their own small business.

Both Eddie and Clive's sons, who were best friends, were displaying dysfunctional behaviour like stealing and touching girls inappropriately. They were seen by the practitioner and their parents were guided to assist them. Eddie took his son fishing and Clive, spent time talking to his son about love, relationships and sexuality. These boys made significant progress, as reported by their mothers and the after-school teacher.




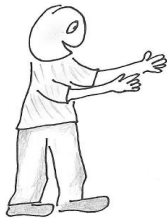

Abram also used his change to begin speaking to other men, especially about drug abuse. He was really devoted to his own growth and would prepare 'lessons' on drug abuse to share with the practitioner in the session. He called the counselling time, "lesse" or "lesson time" as he saw it as a learning experience. He taught the practitioner an immense amount and his 'Sea of change' (**Annexure 21**) will be a tool she will utilise in further intervention. During a counselling session, after Abram admitted that he had not resisted and had smoked mandrax with his friends, the practitioner asked him how he felt and drew his description. He was very low and said he felt like he was trapped, he had made so much effort but was back down, behind a fence on a small island. The island of his drug problem, shared only with his drug taking friends. He was prompted to talk about how he could get away and what it would take to escape from the island. He explained that he'd have to climb the fence (be disciplined, resist the craving and leave his friends) and swim through the sea. The sea was discussed and seen to be hazardous at times, with dangers and emotional turmoil. The practitioner suggested that he wasn't alone in the sea, but he had to swim himself. She placed herself, his wife, his deceased mother, his children and the farm and his work in the sea to encourage and motivate him to keep swimming. He needed to swim away from the island to the land, where he would be himself, not affected and influenced by drugs. He was asked to imagine how he would feel and was asked to look at his life in 10 years time. This was because he had given

up drugs ten years ago. If he could do it once, he could do it again. Abram shared this symbolic illustration of the process of change at the farm community meeting. He also expressed a desire to speak with youth groups and other men about change and personal growth.

6.4.5 Stages of Change assessment

In this section the changes made by all the eight men seen in counselling are located within the Stages and processes of change Model of Daniels and Murphy (1997) as discussed in chapter four. (**Annexure 1**) A narrative description of their change according to the five stages is presented and in Figure 6.3 their progress, in the first round of counselling, is illustrated in a graph.

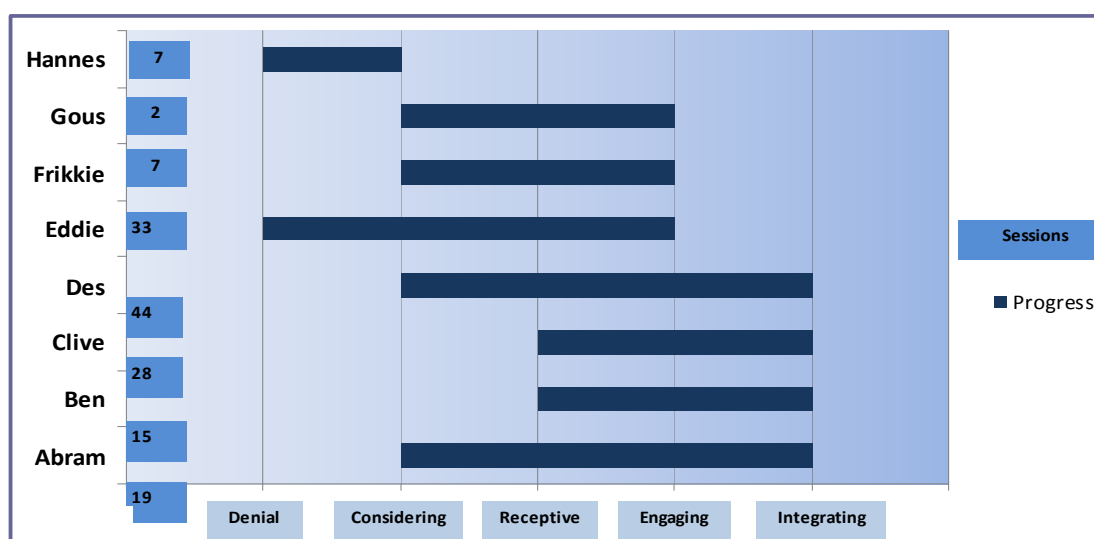
Table 6.6 Stages of change: Case study participants

	Stage 1: Denial (Precontem plation Stage) 	Stage 2: Considering (Contemplation) 	Stage 3: Receptive (Preparation) 	Stage 4: Engaging (Action) 	Stage 5: Integrating (Maintenance) 
Abram	In the first round of counselling Abram was a bit sceptical and needed encouragement. He was therefore at Stage 2 and moved to Stage 4 . However the next time he came ready and energetic to work on his drug problem and went from Stage 3 through to Stage 5 as he dedicated himself to the actions needed, read as much as he could on the subject and started sharing with others. He expressed a desire to speak with youth and even do lay counselling. Positive changes seen in home, relationship with wife and children. Children better from report from the Pre-school. He and his wife achieved the things they wanted in their dream box and stated a tuck shop from home from the money they had saved.				
Ben	From Stage 3 to Stage 5 . Changes evident to wife, colleagues and self. Achieved desired goals, Sustained change over time. Very content and at peace with himself. Feels in control.				
Clive	Stage 3 to Stage 5 . Came for counselling with a strong desire to change. Control over self achieved, changes seen by colleagues and family. A desire to teach and lead others.				
Des	Stage 2 to Stage 5 . Initially he was quite resistant and in denial re abuse of his partner. He blamed her. However he moved on to have more insight and take responsibility and actually do the things needed to bring about change. He also started speaking to other men about their behaviour and encouraging them to not abuse their partners.				

Eddie	Stage 1 initially, as he was pressurised to attend, later, after 3 sessions, he moved to Stage 2 and then through Stage 3 to Stage 4 . Especially regarding his own personal growth and relationships with his partner and family. Eddie is however not in the Integrating stage yet and relapses at times, drinks and becomes abusive.
Frikkie	Initially in Denial, Stage 1 and although he did reduce his abusive behaviour, he was resistant and only moved to Stage 3 , however often regressed to Stage 1 .
Gous	With the first round of counselling, he came voluntarily at Stage 3 and moved to Stage 4 . When his wife asked him to attend, he however did not keep the appointments and remained in Stage 1 . His wife reported that he did become more attentive to her needs. Threemonths later, the farm asked the practitioner to return and he came with his wife. He was at Stage 2 as he admitted that he did not know what he wanted. He was challenged to be honest and eventually revealed a root problem associated with rejection. The practioner had doubts that he would return, but he did and he had moved to Stage 3 . The work progressed and sessions were up to 90 minutes. He was also prepared to pay for the counselling himself. He has had three more individual sessions and has progressed to Stage 4 . He does his home work, feeds back on things he has tried, new thoughts he uses to feel better and says he is speaking about his feelings to his wife.
Hannes	Hannes was very resistant and denied any problems or need for intervention, i.e. Stage 1. He however came for counselling and moved back and forth from Stage 1 to 2 but was never prepared to make any effort at the work needed. There was no desire, on his part to change. He was not abusive, but was neglectful of his wife and possibly having an affair. He felt his wife should be satisfied.

Figure 6.3 below demonstrates the changes made by the men in counselling according to the Stages of Change model. Note: the graph only looks at the first round or set of counselling sessions of the three men, Frikkie, Gous and Hannes that were not part of the case study research sample. The numbers on the left reflect the total number of counselling sessions attended, i.e. the sum total of the and couple sessions for each male client.

Figure 6.3 Stages of change made by men in counselling



The Stages and processes of change Model of Daniels and Murphy (1997) provide a means of conceptualising the change and more so the progress made by the men in counselling. It is important to note that movement between the stages is not only a forward process. The men did regress and on another level, they could be at different stages related to different issues or problems in their lives. For example they may be “Receptive” to talking about their own childhood experience of abuse, but in “Denial” when addressing the abuse of their wife.

According to the graph (Figure 6.3) above one can see that all the men made some progress. Hannes made the least progress and Eddie, Desmond and Abram the most. Along with this, Hannes attended only seven sessions, was referred for counselling by his wife and started off in the Denial or Precontemplative stage (Daniels & Murphy, 1997:129), whereas Desmond attended the most number of sessions compared to all the men and entered the process voluntarily and was therefore at the Considering or Contemplation stage (Daniels & Murphy, 1997:132). Desmond also attended the most number of co-joint sessions (26 couple counselling sessions). Eddie, though starting in denial and was referred by the farm management, had the second highest attendance rate (including 18 couple counselling sessions). Of the eight men, four reached the Integrating or Maintenance stage (Daniels & Murphy, 1997:139). Perhaps this could be translated into a 50% success rate, if the goal was to enable all the men to reach the Integrating stage. However if considering success as the reduction of violence, to the point of satisfaction as expressed by the female partner, then the success rate may be 62.5%.

6.4.5.1 Progress regarding alcohol abuse

The focus of this study was to consider the effects of the intervention on reducing intimate partner violence. Therefore the progress reported and illustrated in terms of The Stages and processes of Change Model of Daniels and Murphy (1997) in Figure 6.3 above related to the men’s progress in reducing intimate partner violence. Some of the men, Desmond, Clive and Eddie still struggle with alcohol dependency.

As Desmond said, “I still get very angry, but I walk away. I will tell other men that they must not hit their wives. Walk away and go and lie down in your bedroom. Tomorrow, when you are both sober, then you can talk about the matter. It takes time to leave the alcohol.”

Eddie, has not reached the level of control and still regresses and becomes abusive when under the influence of alcohol. It does however show, as found in the literature review that alcohol abuse is a compounding factor and men who have been abusive and heavy drinkers can stop the abuse and control their behaviour even when drinking heavily.

6.4.6 Perceptions of Social Work and counselling

Below are some excerpts from the interviews regarding the men's perceptions and experience of the practitioner and the counselling:

- The counselling helped me to feel more empowered. If a man wants to go for counselling then he must be honest with the social worker and respect the counselling. Over time the counselling helped me more and more as I could begin talking about a lot of things from the past (Abram).
- In my opinion, I would be hesitant to speak openly to a man. I spoke very easily with you (the practitioner) and the fact that you are white only made me respect you more because you treated me so well. I felt that I could trust you (Clive).
- [The counselling] helped me a lot, everything you did for me was always good and I felt that I could always call on you and you would be there (Desmond).
- I feel dissatisfied that we can't continue to be able to regularly see a social worker here on the farm. It was very valuable receiving counselling, as a man it helped me a lot. In the beginning I was very shy as I had never spoken like that to a white woman before. Later I developed self-confidence. I couldn't speak like that with a man. I could speak very easily with you. I would be a lot more open with a female social worker. I understood your English and Afrikaans very well, it wasn't a problem I would like perhaps one day to do what you do (Eddie).

The men's responses reflect that three of the respondents felt they were 'helped' through the counselling. Three of the men also expressed the fact that they could speak or talk about themselves.

There were also expressions of feeling that they could trust the practitioner, that she was there for them and that they felt they were treated well and respected. Their answers also seem to indicate their respect of the counselling and the practitioner.

Two of the men said that they could not speak openly to a male counsellor and expressed preference for a female counsellor.

There was also the sense from Eddie, that he needed time to develop trust and become more fully involved in the process and the dissatisfaction he felt in terms of termination of the intervention.

The limitations regarding language and ethnic group did not appear, from the respondent's feedback, to be problematic.

6.4.7 Advice for further work with male farm workers

The respondents had the following to say about further psychosocial work with men on farms:

- The counselling can definitely help other men and make a difference and I can be an example for them. I think it really is a good way to improve your self image. I would not want just anybody to come to me and say I need counselling. People should not be forced to go for counselling, the choice must come from yourself. I think there are many more men that have my problems and rage (woede), but they don't get the chance, like I did, to talk about their lives and get the right counselling. My wish is that other men also can speak out in counselling, they will benefit, if they are just prepared to come. The young men especially really need it. My counselling helped because I spoke the truth. It is important, you must feel that you can speak the truth, you must play open cards (Abram).
- Another option to keep our men away from the bottle is to offer sport on the farms. Get pool tables, snooker and dart boards, or go to other farms and do tug-of-war (tou-trek) and other sport that our men would enjoy (Clive).
- One-to-one counselling for [other] men would definitely help a lot. I wouldn't easily be able to work in a group, I would feel uncomfortable (Eddie).

The men's feedback reflects, what was found in the case study, that voluntary attendance is important and more conducive to change.

Abram expressed the opinion that the counselling only helps if you are honest and speak the truth. This point was often discussed in counselling with all the men. Being

truthful however necessitates that the client feels that he can trust the practitioner and that she does not judge him. This takes time to build, probably more so with men who have been marginalised and brought up in abusive and violent environments.

Abram's words "I think it (i.e. counselling) is a good way to improve your self image" is encouraging to see.

Clive's suggestions, are similar to the suggestions found by Sonke (2007b:12) in terms of offering male farm workers more recreational facilities and opportunities.

Eddie, expresses the reticence he feels about speaking in front of other men and therefore would not be in favour of a group intervention. In the interviews some of the other men also shared these sentiments. It is important for psychosocial practitioners to be aware of factors like this. The men shared the 'two faces' they display in their lives. The counselling was a safe non-judgemental area, with a caring person outside of their own culture, gender and ethnic group. They could let down their guard in that time, but on leaving they would often encounter, jibes and slants from the other men.

Although the time was cut short, there was the development of an informal support system between the men who attended. They would also sometimes inform the practitioner of the positive progress made by their colleagues. At times the practitioner would ask them to encourage and help one of the other men, when he was dealing with a problem that they perhaps could help with.

6.4.8 Respondent's experience of the research interviews

"I enjoyed the interviews with you as social worker, I enjoy speaking from my heart" (Abram).

"It was very good to be heard, I feel a lot better now. My chest feels a lot lighter" (Eddie).

As expressed earlier, the research was an empowering part of the process and a response to the men's felt and expressed needs at the time. These responses confirm that it was an enjoyable experience and that it made them unburden and feel 'lighter'.

6.4.9 Developments after four months

After completing the research and a few follow up sessions, the practitioner had no contact with the farm or workers for four months. Then a call was received from Frikkie's wife, sadly she informed the practitioner that Frikkie had passed away. She said that they had however had a happy few years together and he had been good to her.

Soon thereafter she received a call from Diane, Desmond's partner, excitedly telling her that she and Desmond had set the date for their wedding and they want her to attend. She also said that the workers benefits had all been restored and things were going very well. She reported that Desmond was still as loving and kind and no abuse had occurred. Desmond phoned a few weeks later to ask for the computer, as mentioned earlier.

Soon thereafter, the farm management phoned to ask if the practitioner could provide counselling for Gous and his wife as they were both willing to attend. Gous has had one couple and three individual counselling sessions and is in the Engaging stage. The point of interest is that Gous agreed to attend, under the understanding negotiated with the management that he would pay for the counselling

6.5 SUMMARY

The results found through the case study coincide, to a great extent, with much of the literature reviews' findings on the situation of farm workers and their disempowered state. The changing circumstances, on the farm, demonstrated the worsening of conditions for farm workers. The case study finds that these men are however not powerless. Even at a critical time, when they were, without a reason that they could understand, deprived of all their benefits, they accessed their inner power and rose above the situation. The study shows that male farm workers have had, and continue to endure, a raw deal and receive very little by way of encouragement and support. They expressed the desire to be better people, who don't approve of abuse of others or the excessive use of alcohol and responded positively, with commitment, when offered and guided to another way of being.

Disempowerment through childhood abuse, poverty and hardship and ongoing oppression, marginalization and abusive and exploitative treatment led to low self esteem and self worth and then to dysfunctional behaviour in these men who had often not learnt, or been shown, a more functional way of coping and lacked

encouragement and support to choose and pursue that other way. By accessing and opening to an inner resource, i.e. their own inner Self they were able to gain the ability to view themselves without fear and defensiveness and use the inner power needed to make positive changes, often against all odds. They worked towards and achieved their own, self-defined goals for treatment. This had the effect of bringing about an inner transformation that led to more effective social relationships. Their partners reported on their experiencing better relationships with the men and witnessing the improvement of the children's relationship with their fathers.

In comparing the survey and case study, it might be of interest to consider how the male case study respondents might have responded if they were part of a survey group before they received any counselling. Was their positive attitude, strong self esteem, resilience and behaviour of care for women and resistance to abuse perhaps a result of being empowered through the counselling process?

In terms of a success or counselling effectiveness rating, according to Daniels and Murphy's Stages and processes of change Model (1997), it could be concluded that there was either a 50% success rate, at the time of measurement. If considering efficacy of the intervention in terms of the female partner's rating of satisfaction with their partner's change then a 62.5 % success could be concluded. If considering the men's estimation of success by considering their ability to achieve their self-determined goals for the intervention then the success rate would be 50%.

These farm workers also do not necessarily always view themselves as disempowered and even economically do not always perceive themselves to be poor. As Eddie said, "farm labourers are not completely poor." They even expressed a willingness, to pay for the counselling themselves. In many ways their perception of the way they are treated is of those with an 'oppressed consciousness', as described by Freire (1973), not having developed the consciousness to see the injustice, oppression and exploitation that they are the recipients of.

The process of transformation, which filters down from the man to his wife and children, seems to work very well when the man takes a lead in self-development. The women respond positively and are keen to support her partner's efforts. The man's change seems to have a dynamic and positive effect on the whole family. Although they are teased by colleagues, who are not attending counselling, these same

colleagues are often just envious of their ability to change and the benefits they experience.

The men, in many ways, found a new identity, through exploration and acceptance of themselves and by supporting each other began to develop a culture that showed the other families that a partnership of equals in marriage has positive benefits for all concerned.

The empowerment of the inner 'soul' Self as the men called it, was not a difficult concept for them, or their partners, to grasp. It was something they knew, but had allowed religion and their upbringing to forget and think that their soul was something that was separated from them because of 'bad' and 'sinful' behaviour. The soul Self as a natural and essential part of their human nature was accepted, often, with a sense of joyous relief. We all know we are more, when we've been downtrodden, hearing it from someone else, is all we need to embrace it. Religion has little to do with it and was not addressed that much. The transpersonal Self was introduced as a natural element of our human nature. Clive went back to church, because it was his goal, when he knew that he has genuinely changed internally. He had spoken about the hypocrisy of the church and refused to go back until he felt he was being sincere. Abram's wife encouraged him to go as well, but he was so empowered and aware that he saw through the patronising control of the people at his church and refused to attend. Yet, he had grown spiritually and had tremendous faith in a God, whom he saw as kind, forgiving and loving. Hollis (1998:116) clarifies this in saying that "religious practices... may be judged either progressive or regressive by virtue of how they play out in a person's life."

By conscious awareness of the inner Self in counselling the practitioner could look at the men's behaviour with them, in all its, sometimes, horrible detail, without them becoming defensive. It allowed the space for scrutinising without judgement and without evoking emotional responses. They also became less rigid and felt freer to experiment with being different, and trying behaviours that were out of the culturally prescribed male roles. Their identity became more flexible as they became more secure in their newfound Self-empowered state.

Awareness by the men of the female, white practitioner, their wives and the farmer as having a Self without gender, race, age, class, education etc levelled the playing

fields, as it were, and made equality a real lived experience. Being, in essence, the same was realised in the intervention and promoted self and mutual respect.

The transpersonal understanding of the interconnectedness of the inner Self with others was not pursued to any great extent. At times it was sensed; when Abram was talking about his deceased mother, a transcendent moment was mutually experienced, when the practitioner sensed the words his mother wished to say to him and he then said them. Her presence was sensed by both Abram and the practitioner and he felt that she was there for him and it resulted in significant healing in his life. The dream experience related by Ben after the fast was also a moment of transcendence and at time when Eddie and Clive were grappling with their childhood pain, a sense of a larger, all encompassing compassion was sensed. Though it is beyond the scope of this study, such transcendent shared experience can potentially be a dynamic and life transforming element of transpersonal intervention.

The present lives and potentially the futures of the children, of those five courageous men, on the farm in Paarl were significantly changed for the better and is testimony to the transpersonal belief that the world can be changed one man and one woman at a time.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

The previous chapter was able to look into the lives of five men, and their partners and receive from all parties a candid evaluation of the intervention, the benefits and the changes they made as a result. Whether the attitude and behaviour changes will be sustained, is yet to be determined and if occasional abuse and regression is seen as a failure, then it may have been unsuccessful. However, in developing a close relationship with all the parties concerned the change for them was significant. Having a husband call to say he will be late, pick his wife a flower, give her a massage, help with the cooking and cleaning, speak about his feelings, share his dreams and spend time with the children, for women, who have experienced years of abuse, is wonderful and life changing.

Determining the value and impact of the approach developed and applied in a social work counselling intervention, in the light of the broader interest of this study, namely how to reduce domestic violence through interventions with men in South Africa is, however, a lot more challenging.

From the survey and related studies study, there appears to be a heartfelt sense expressed by many men in our country that they feel disempowered and are in need of support and perhaps guidance and help to find a more egalitarian way of being men. This present exploration indicates that the response to men who are abusive of their partners should be to first listen and sincerely seek to understand, from their perspective, and then to consider an approach that might addresses them in a way that will be most likely to bring about mutually beneficial change.

The significant changes made by the case study respondents demonstrate that transpersonal work though kind and gentle, is also very powerful, as it has the ability to enable, a transformation process that starts from within and therefore has the real potential to grow over time and possibly sustain itself.

The **research questions** that were being explored through this study were asking; What is the link between dysfunctional behaviour, such as intimate partner violence and disempowerment or a sense of powerlessness in male coloured farm workers and can behaviour change and a significant reduction of domestic violence be brought about through individual transpersonal social work intervention?

By way of an answer; yes, it does appear that disempowerment and increasing loss of and confusion regarding identity, in certain men, often with a history of loss, abuse and culturally sanctioned and informed male dominant behaviour, seems to be related to abusive behaviour towards women. Empowerment of the Self, in the case study, demonstrated that such men can find, within themselves, a power and an identity that enables them to change and reduce abusive behaviour.

In the words of Freire (1973), oppressed people become 'dehumanised' and through awareness of and empowerment of their own inner Self, these men were able to 'recover their lost humanity' and stop perceiving themselves as having less value than those who oppress them or any one else for that matter. Their anger and fear became less and they became more caring and involved as husbands and parents and even as more responsible members of their community.

In reconciling with their own inner humanity, the men on a farm in Paarl became more humane towards others.

7.2 GOAL AND OBJECTIVES OF THE STUDY

The overall goal of the research study was to explore and describe the effects and experience of male farm workers, on a wine farm in the Western Cape, of a transpersonal social work counselling intervention in addressing intimate partner violence.

The **first** objective was to describe domestic violence within the context of commercial farms in South Africa and relate this to the position of farm workers in the Western Cape.

The **second** objective was to review the present situation as regards domestic violence in South Africa and discuss potential psychosocial methods of intervention with male perpetrators.

The **third** objective was to consider the role of social work and describe the transpersonal approach applied in counselling male farm workers involved in intimate partner violence.

The **fourth** objective was to explore the perspectives and subjective experience of local men regarding intimate partner violence and interventions with men to reduce domestic violence.

The **fifth** objective was to analyse the effects of a transpersonal counselling intervention in addressing intimate partner violence with male farm workers with a view to present guidelines for interventions to address domestic violence on farms.

The first three objectives were covered in chapters two, three and four respectively. These chapters described the effects of widespread changes, like globalization and new local legislation on the current conditions for farm workers resident on commercial Western Cape farms. The problem of domestic violence and possible compounding factors relevant to wine farms in particular in the Western Cape were considered. It was found that farm workers were generally felt to be disempowered, poor and negatively impacted by new legislation, so much so that the perception is that they are being further oppressed and marginalised and are extremely vulnerable due to the preference for cheaper seasonal workers. Socioeconomic conditions are also poor, services are inadequate and lack of access remains an obstacle to improved service delivery. Levels of domestic violence were found to be extremely high and the Criminal Justice System was found by the recent South Africa Human Rights Commission Inquiry (2007) to not be effective or even appropriate in adequately addressing this problem.

A broader overview of violence and specifically violence against women in South Africa was presented and possible interventions to reduce violence through working directly with men were discussed. The impact of the empowerment of women and legislation to support human rights and equality for all appears to be a threat to some men who seem not ready to give up the privilege they enjoyed in the former, more patriarchal regime. There is a sense that the human rights and empowerment of women is countering more traditional beliefs and practices.

Four themes that arose through the review, were considered more closely and included;

- Possible *causes* of violence against women,
- men's perception of their *identity* and the current challenges faced by men.

- The concept of *power* and men's perception of power and the meaning of empowerment and
- possible ways that *change* could be brought about.

A range of possible interventions with men were presented.

Thereafter the role of social work in interventions with male farm workers was discussed and the intervention approach, incorporating the Empowerment approach, the Strengths perspective, Transpersonal theory and the Stages and processes of change Model, for application with male farm workers was described. The Stages and processes of change Model that was used both as a tool to guide the intervention and as a means of assessing the progress made by men through an intervention was presented.

The last two objectives covered in chapters five and six respectively concerned firstly an exploration of the perspectives and subjective experiences of local men, through a survey augmented with four other similar studies and then an analysis of the effects of the transpersonal intervention described in chapter four on reducing domestic violence with a case study group of five families on a farm in Paarl.

The understanding and insights made regarding these last two objectives will hereby be presented.

7.3 CONCLUSIONS OF THE STUDY

The following conclusions and recommendations are based on the findings from the survey and case study and will be presented according to the themes discussed in previous chapters and the Stages and Processes of Change Model of Daniels and Murphy (1997).

7.3.1 The perceptions of local men on violence against women

7.3.1.1 Identifying details

The survey was conducted with 157 men through eight community based forum meetings in the Cape Town, Wynberg and Paarl areas. Ages of the men in the survey varied from between 18 to 60 years. The majority of the men, 46% were between 30 and 40 years old, 25 % of the men were between 18 and 30 years and 28% were over 40 years old.

Three ethnic groups were represented and included 66.8% African and mostly Xhosa speaking men, 31% coloured men and almost 2 % white men. The men were all South Africans and though the groups different from each other, the men within each group

were fairly homogenous and represented older traditional rural men, employees at a local court, younger and older urbanised black men in Mitchell's plain, a group of Muslim men and a group of professional, more affluent men.

7.3.1.2 Perceptions of the causes of abuse of women

The men generated ten possible causes they perceived to result in violence against women in this country. These were ordered according to the number of groups that suggested them. The three causes felt to contribute the most to intimate partner violence were:

- Tradition and culture: Belief systems and practices that men and women have been taught that are perceived to justify male control of women.
- Disempowerment of the man: The sense that men feel inferior, have low-self esteem and an inferiority complex and therefore have a 'need to show their strength physically', through violence.
- The female partner: Six groups felt abuse was caused by the behaviour of women. Saying that women cause jealousy and make men feel 'emasculated' and this results in abuse of women.

The eight most suggested causes were then analysed according to Heise's (1998) Ecological model, whereby causes are classified according to three levels. This model is used to analyse causes as a means of deciding on the intervention approach (Boonzaier, 2008). As interventions are generally based on the understanding and conclusions made regarding whether causes are mostly due to Individual level factors, Interpersonal factors or Community and socio-cultural causative factors.

All the groups suggested therefore that community and socio-cultural factors like cultural beliefs, political change, poverty, unemployment and a violent society are the strongest influences or reasons why men in South Africa are abusive towards women. 50% of the reasons for abuse of women cited by 100% of the groups were said to be caused by community or socio-cultural factors, 40% of the causes cited by 75% of the groups were interpersonal or relationship factors and 10% of the causes cited by 40% of the groups were felt to be individual factors.

7.3.1.3 Perceptions of identity and masculinity

The responses received from the survey participants were organised according to Morrell's (2002: 309-321) distinction between South African men according to their responses to gender transition and it was found that;

- 75% of the groups positioned themselves as being in a *crisis of masculinity* and experience ambivalence,
- 50 % seemed, from their responses, to be *embracing the opportunity for change* and redefining their masculinity and
- 25 % were wanting to go back to the 'old ways' and were protective of male privilege.

Some groups were in more than one category and overall the impression was a strong sense of men feeling disempowered, alone, left out of the change process, caught between cultural expectations and older more defined gender roles and the new, which as yet is unclear and undefined. The sense that they are in a difficult position of uncertain transition whereby the older masculine identity is being perceived to be lost and overpowered by women's empowerment was expressed by a large proportion of the respondents.

7.3.1.4 Sense of power and empowerment

The responses regarding the men's perceptions of power reflected mostly that they felt they had been disempowered, as they perceive that women in South Africa have now been empowered through increased human rights and legislative changes.

The sub-theme of feeling disempowered as men was mentioned the most number of times in the area of causes of violence against women (i.e. 15 times). The responses reflect a power struggle whereby women's empowerment is perceived as men's disempowerment.

The study in Alexandra Township by Walker (2005: 168) agrees saying that men "feel threatened by women's improved status" and experience women's empowerment as having 'unseated and undermined their privileged and dominant position. Their responses include feeling 'weaker', 'redundant', 'confused' and 'alarmed'.

Women who are empowered are perceived to disempower the man and his known male role and identity. He feels inferior and emasculated because he is not in control of her

anymore. The men also seem to think that women will use their new-found empowered position against men. As Group 2 said, "Men don't think they will be treated fairly." Power was mostly viewed by the men as 'power over' and the 'right', though outside rules, like legislation, to be in control. On the whole there was very little sense that the men felt they had power or were powerful.

7.3.1.5 Ideas regarding how abusive men can change their behaviour

The groups gave 13 different ideas about how to help men to become less violent. The three most supported or popular suggestions for helping men to change and become less abusive of women were;

- Education and awareness raising, especially amongst men
- Counselling and therapeutic service for men and couples
- Negotiate new better relationships between men and women

The statement made by Group 2, "We need to get [a] perception of the possibility of change" seems to describe the sense from the men that change is often perceived as only negative and holds no benefits for them as they don't have an idea of what they might be or feel through the change.

There was however willingness indicated in each group to be involved in a process of change. A total of 37 men, i.e. 23.5% of the survey respondents submitted their names at the forum meetings as a confirmation that they were willing and committed to assist the Women's organisation in developing a service to address male perpetrators of intimate partner violence.

7.3.2 The effects of transpersonal social work intervention with male farm workers

The five men involved in the study received counselling over a 12 month period and attended on average 17 individual counselling sessions each. Only one, did not involve his partner in the intervention. The other four all attended co-joint sessions and their partners also came for individual counselling.

Men who volunteered for the intervention attended far more regularly than those who were referred, and were, more or less, pressurised to attend by their partner or the farm manager. Those men who attended more sessions, also made greater progress, thus demonstrating that the intervention received was instrumental in enabling the change and the reduction of physical abuse of their partners.

7.3.2.1 Identifying details

All five case-study participants are the head of their household, the main bread winner and live with their partners, who are also employed as farm workers, in housing provided on the farm. They had all been living together in committed relationships with their female partners for at least seven years. Three of the men were married and two were not. The men all have children with their current partners and the children live with them, on the farm. The youngest man, had only one child, a son. As the table above reflects the youngest was 24 and the oldest 57 years old. Four of the men grew up on farms. In terms of schooling, the average grade achieved was Grade 8 or Standard 6. The respondent with the highest grade achieved at school was also the only man of the group who did not grow up on a farm. All the other four respondents explained that it was because of the hardship, poverty; inaccessibility and stigma associated with farm living that caused their schooling to be cut short. They all also expressed regret at being forced to leave school.

7.3.2.2 Causes of problems

Only two of the men were brought up by their own parents. Two of the men had negative relationships with their fathers and another had an absent father. Only one man had a positive relationship with both of his parents. Three of the men's parents abused alcohol. All the men admitted to severe alcohol abuse themselves.

Three of the men had witnessed domestic violence in their own family, these three, had also been abused themselves. Four of the men admitted to being physically abusive towards their partners when the treatment started.

Three of the four men who had physically abused their partners, had also experienced domestic violence in their childhood family.

The research also indicated, as found by Falletisch (2008:148-150) that drinking and abuse is often seen as normal. Four of the five men grew up on farms where the tot system was an accepted part of their lives. They were even given alcohol as youths working on the farm.

Violence against their partners is a behaviour seen as common and normal, sometimes even expected of the men, as Falletisch (2008:74-80) also found in her study in Stellenbosch. The only man who was not abusive towards his partner was the only one whose parents had not abused alcohol and had not been abusive towards

each other. Three of the men, who had witnessed their parents abusing alcohol and being physically abusive were all abusive towards their partners.

7.3.2.3 Perceptions of self and identity

The men's perception of themselves was congruent with the literature review findings of Atkinson (2007) and Falletisch (2008). They were extremely subservient, lacked confidence, had low self-esteem and their morale was low. They could not express strengths about themselves. They often said they were bad and felt fearful and worthless.

After the counselling Eddie said, "I tell other people that have problems that they should come for counselling as you, [i.e. the practitioner], sees other things in a person, that one wouldn't easily see in themselves."

Clive drew himself, before the counselling, as being defensive and aggressive, with a false smile and big ears that never listened. Later in the treatment he drew himself as neat, a smile on his face, his children happy and said he felt he was a leader and was a proud bird ('n spogvoël) like a budgie.

Abram said, "I changed after this counselling, I see myself in another light."

7.3.2.4 Experience of power and empowerment

When the men came for counselling, they had low self esteem and confidence, they seemed burdened and initially nervous and apprehensive. The expressed feeling as said by Abram "We are very powerless here on the farm, we don't feel that we can go to the farm manager with our problems."

After the intervention and in the interviews these views were expressed:

"I feel more empowered (bemagtig) because we now have been able to buy things for our home" (Abram).

"I have definitely become more self empowered. There is a great sense of relief in my life. I now understand the two selves, my spiritual self and the self I am as a person. I am more than just Abram. I am now a more solid tree, with a big strong chest " (Abram).

“I was always too scared to tell the other workers what to do, but now I can have my say and am not afraid. I definitely feel more empowered” (Clive).

“When I talk now, my children listen to me, and then I feel so much more empowered. Even amongst the men on the farm, when they listen and give their co-operation now, then I feel more empowered. The time with you and the counselling helped me a lot and made me feel more powerful” (Eddie).

It is interesting to note what made the men feel more empowered was having more money to buy things and having their children and other men listen to them. These factors were all achievable through the life changes they made. They gained control over their drinking habits and could save, they practised new ways of being involved in family life and their children respected them and, even though they were initially ridiculed, eventually their male colleagues respected them as well.

These findings demonstrate that in terms of empowerment, the men in this case study moved from a sense of being disempowered to feeling empowered. The changes they made, through gaining control over their thoughts, feelings and behaviour brought about changes in the way their wives, children and colleagues treated them and this was perceived to be positive and empowering.

When these men were tested through the particular experience on the farm, whereby their benefits were removed and they were, as it were, rejected by the farm management. They did not become reactive or destructive, but a new-found inner power seemed to show itself and they showed integrity, courage and commitment to maintain the change that had happened within themselves.

7.3.2.5 Changes made according to the Stages of Change Model

The case study respondent's perception of change was compared to their wife or partner's report and perception of the changes they observed in their husband or partner. Thereafter the changes of all the eight men who had been in counselling were assessed according to the Stages and Processes of Change Model of Daniels and Murphy (1997).

According to the Model all the men made some progress. The man who made the least progress attended only seven sessions, was referred for counselling by his wife and started off in the Denial or Precontemplative stage whereas Desmond attended

the most number of sessions compared to all the men and entered the process voluntarily and therefore entered at the Considering or Contemplation stage. Desmond also attended the most number of co-joint sessions (26 couple counselling sessions). Eddie, though starting in denial and was referred by the farm management, had the second highest attendance rate (including 18 couple counselling sessions). Of the eight men, four reached the Integrating or Maintenance stage. Perhaps this could be translated into a 50% success rate, if the goal was to enable all the men to reach the Integrating stage. However if considering success as the reduction of violence, to the point of satisfaction as expressed by the female partner, then the success rate may be 62.5%.

7.4 RECOMMENDATIONS

7.4.1 For the Government, NGOs, funding organizations and training institutions:

- As expressed by the majority of the men, in the survey, educate and raise awareness amongst men. But not necessarily directly about domestic violence and women's rights, as it may cause more resistance. Rather find a new approach that celebrates our common humanity, promoted reconciliation between men and women and gives men a vision of a more egalitarian masculinity that they would want to aspire to.
- More support, funding and recognition needs to be given, by the Government, the NGO sector and sponsors to those organisations that already exist to assist men through psychosocial and therapeutic means as well as organizations involved in development work with farm workers.
- Transpersonal intervention needs to be given more attention in training institutions and service organisations in this country as it is dynamically reconciliatory, promotes equality, accommodates varying cultures and religions, is mutually beneficial to all parties and is emancipatory. It should not however be overly theoretical as it is more about a way of being than a defined theory or model. Transpersonal work does not need professionally trained people to be successful in enabling transformation in people. It can however only be effective when practised by practitioners who truly care and are familiar with their own inner true Self. If someone is egotistical, he or she will be largely ineffective in this work.

This means that it can offer a real way forward for social development work in our country.

7.4.2 For organisations offering or planning to offer such services to men:

- The focus, of behaviour change programmes, as expressed by the respondents should be on negotiating a new relationship with their partners and interventions that are sensitive to what men may feel comfortable with. They should be given the option to speak to a man or women, to speak to someone of their own or a different culture and should be able to choose whether they are ready for individual or group intervention.
- Informing and educating men (particularly abusive men) of women's rights, the Domestic Violence Act and legislation can only take place after they have been through a process of development, inner empowerment and ego strengthening otherwise they will be defensive and feel victimised and lose trust.
- Encourage men to volunteer to attend programmes that are offered. Tell them all about it, but then give them the space to choose to attend, as successful outcomes may be more likely if the men volunteered to be involved.
- Apply the appropriate intervention according to the assessed readiness of the client, like the Stages of Change approach. It took years for men to become the way they are, so allow them time to contemplate and absorb especially if lasting change is desired.
- Men, who are in a relationship and have the support and involvement of a committed partner should be encouraged to involve their partner in the treatment process.
- Think of innovative ways of providing personal growth type programmes that men may find less threatening and possibly be more inclined to attend. Those who have been referred or mandated to attend need to be encouraged and helped to develop trust and faith in the service.
- Practitioner's should not focus directly on the problem of violence in the early stages of intervention. Rather draw attention to the wholeness of their humanity and potential. The human being beneath the conditioned exterior. Be aware of the fear and pain behind the aggressive protection. En-courage men to find the

energy that will enable them to make that first self-determined step forward to being a better person. Then praise them for the effort.

- Use other means as a route to healing such as sport, clubs, task groups, well-being, parenting and personal growth programmes etc.
- Involve men in fathering. Inform them of how badly needed they are by their babies, children and teenagers. Create the opportunity and safe space for them to remember their childhood and the abuse or absence of a father that they may have experienced. Then help them to see that they have another chance to heal their own pain by choosing to go home to their family, switching off the television and spending time with their children.
- Address the need men have for individual healing. Many abusive men were abused as children or witnesses of the abuse of their mothers. These experiences are wounds that often have been repressed and denied in order to put on the bravado face expected of men. Let men cry the tears they may have held back due patriarchal imposed restrictions on their expression of the fullness of their humanity.
- Help the men to create a vision of what change could look and feel like for them. They are lost and need to know where they may be going.
- Focus on reconciliation between men and women. Men and women need each other for their own wholeness. Bring men and women together in a non-threatening environment and through reconciliatory activities. Find the means for them to begin to hear each other, understand one another, see the similarities and celebrate the differences.
- Utilise the resources we do have in this country. Many of the men in the survey, though they were experiencing a crisis and were ambivalent, also expressed a willingness to be involved and help. There are so many unemployed people, who care for others, train them, to channel their compassion as it is a healing and transformative power.

7.4.3 For service providers on farms:

- Address the needs of the male farm workers.
- Maximise of the strengths and resources that are available. The potential lay practitioners that could be trained in the churches and NGO's who care for farm

workers. There are development and social auxiliary works and willing community based volunteers in the municipalities Department of Social Development and Non Governmental organisations. Not to forget the resource at hand in the men and women working on the farms, they are not illiterate or powerless and are keen to learn. Run personal growth and development training with them, teach them about the potential we have as human beings and how to go beyond self control to Self discovery and the power to create a new and good reality. Their transformation, as was evident in, Ben's example, will infect other workers with perhaps a new view of themselves and a belief that they truly can overcome dire circumstances by stating very simply, just looking inward and loving themselves.

- Create a forum whereby men and women on farms, colleagues and employers and employees can come together and develop an understanding of their common humanity and the empowerment they will all benefit from through mutual respect and power-sharing.
- Consider developing an intervention for farmers and farm managers. Their power-over attitude towards their workers, may well be due to their own inner insecurity and disempowerment. If this is so then they may be threatened by the empowerment of their workers.

7.4.4 For Social Workers:

- Learn from your clients and allow them to tell you honestly how your intervention affects them.
- Be magnanimous enough to believe that even the most disempowered person have a source of inner power that could transform their lives.
- Do less and allow more
- Care more.
- Be fully present with people.
- Regain and never lose the passion you had when you decided to become a social worker.
- Teach and empower others with what you know.

7.4.5 For men and women:

- Go within and love the man, woman and child within your Self and seek to discover and create your own unique way of being in the world. We all have immense potential, to overcome our circumstances and to become fully what we were meant to be.

- It takes courage to change and follow the direction of your inner guidance. Others may ridicule and try to bring you down, but access the strength within and continue to walk your own chosen path to freedom. There is a wondrous freedom found when you are true to yourself.

7.4.6 For future research

The following research is recommended:

- Participatory research particularly in terms of ongoing assessment and monitoring of a psychosocial service, though a more objective feedback process from the service recipients.
- Research into what would bring about power-sharing, reconciliation and unity between men and women in interpersonal relationships in our country.
- Research into men and women's perceptions regarding their sense of identity and expression as human beings with both masculine and feminine elements.
- Research into the potential of transpersonal psychosocial interventions, in terms of whether they can be 'taught' to lay practitioners, whether behaviour and attitude change is sustained and how to improve its effectiveness in practice.

In conclusion, the words of a psychologist, priest and poet;

**There are men too gentle to live among wolves
Who devour them with eager appetite and search
for other men to prey upon and suck their childhood dry.
There are men too gentle for an accountant's world
Who dream instead of Easter eggs and fragrant grass
And search for beauty in the mystery of the sky.**

(Kavanaugh, 1970).

It is the researcher's conviction that there is a gentle being within every man.

***“There is only one striving,
namely the striving after your own being.”***

C.G. Jung

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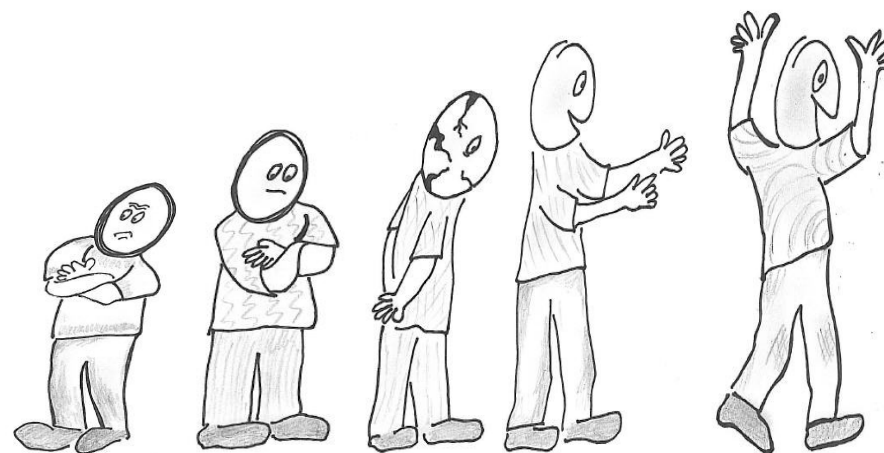
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ANNEXURE 1: Male Counselling Programme Overview








INTERVENTION MODEL

Based on Stages of Change Model
(Daniels and Murphy, 1997)



	Stage 1: Denial (Precontemplation Stage)	Stage 2: Considering (Contemplation)	Stage 3: Receptive (Preparation)	Stage 4: Engaging (Action)	Stage 5: Integrating (Maintenance)
Motivation for intervention	Wife or partner threatening to leave. Convinced by partner to come for counselling. Mild threat of protection order/arrest incarceration. Forced to come. External motivation.	Partner serious about leaving. Increased outward pressure: protection order, arrest, court case pending, dependent financially on partner. External motivation increases.	Problems increase. Pressure builds. A crisis. Begins to develop insight and understanding. External and internal motivation.	Seen others change and improve their relationship. Internal motivation. Trusts counsellor. Sees benefits of change. Overcomes fear.	Felt the benefits of change and growth for himself. Internal motivation and moral, spiritual support. Desire to share and help others.
Characteristics of man	Ego Identified/dominant. Denial of responsibility. Lacks insight and understanding. Sees problem as external. Blames others. No Desire to change or take responsibility.	Same as Level but beginning to consider possible change and a degree of openness to information and ideas. Ego Identified/dominant. Denial of responsibility. Lacks insight and understanding. Sees problem as external.	Tentative desire to change. A decision is made to open to change, but still unsure and may slip back to Level 1 & 2. In the balance. Takes some responsibility.	Motivated. Positive attitude to change and growth. Takes responsibility. Sees the personal growth benefits for himself. Not defensive.	Ready to join Support Group or other personal growth course or community care/service programme. Motivated. Positive attitude. Change and growth evident. Responsible. Open peaceful, content with self.

Characteristics of man continued:	Masculine energy dominant. Victim perception of self. Thinks: Fixed traditional/religious ideas about roles, Macho views Feels: Fearful, insecure, low confidence, self esteem and self control, needy, dependent, inferior Acts: Reaction emotion driven, defensive, aggressive, controlling, manipulative, control by fear, minimises, makes excuses for behaviour.	Blames others. No Desire to change or take responsibility. Masculine energy dominant. Victim perception of self. Thinks: Fixed traditional/religious ideas about roles, Macho views Feels: Fearful, insecure, low confidence, self esteem and self control, needy, dependent, inferior Acts: Reaction emotion driven, defensive, aggressive, controlling, manipulative, control by fear, minimises, makes excuses for behaviour.	Vague insight and understanding as to the reason for problem and his contribution. Feminine energy increases. Becomes receptive and open to help. Humility. Insight. Less blame, less victim perception. Vulnerable. Less fearful. Easily dissuaded, e.g. by ridicule and peer pressure.	More in touch with feminine qualities and not threatened by them. Starts considering from other's perspective. Open to new information and growth experiences. Humility. Readiness to work at restoring relationships.	Inner Self centred. New sense of identity. In control of thoughts, emotions and behaviour. Addictions under control. Balance of masculine and feminine qualities. Desire to help other men is stronger than fear or their rejection and ridicule. Integrates his own knowledge and skills through sharing and helping others. More giving. Relationships healthy and functional.
Assessment Criteria	Does he admit that he has some responsibility in causing the problem?	Does he want to hear more about how he could work at improving his relationship?	Is there desire to change? Is client prepared to adopt a change discipline or action?	What positive changes has he made in his life, personal, re addictions, relationship with partner, children and friends, community? Does he wish to join a support group?	How does he describe himself and the problem now? How has he helped others? What does partner and children say about changes?
Objectives of intervention	Gain trust. Reduce his inner fear. Client to see benefits of change. for himself.	Develop desire to change. Develop personal incentive to change and grow. Develops some responsibility for problem.	Starts to experience the reward and benefits (inner and outer) of gaining a measure of self control.	Becomes self disciplined. Gives up old bad habits, influences. Addictions reduce. Insight and understanding and responsibility develops. Low fear and insecurity.	Finds an inner peace and power. Develops an identity based on inner power. Becomes more other centred. Desire to give is strong.

<p>Counsellor Role, Skills and Techniques</p>	<p>Avoid confrontation Build up clients self perception and confidence, believe in his ability to change and his inner desire for positive development. Benefits of change for himself. Reassure. Encourage, Motivate.</p> <p>Ground rules: (clarify/explain approach of organisation and Male Counselling Programme)</p>	<p>Raise awareness of negative impact of problem on himself and negative prospects for relationship. Consequences of continued abuse for him. Costs and benefits of change.</p> <p>Ground rules: (clarify/explain approach of organisation and Male Counselling Programme)</p>	<p>Motivate by encouraging and boosting their untapped inner power. Lots of support. Low level challenge. Contract possible. Early stage: Introduce a discipline and action unrelated to the abuse of partner (personal incentive). Later stage: Continue the discipline and Action(related to abused partner)</p>	<p>Motivate, support , encourage and direct growth. Introduce new disciplines. Introduce actions that benefit others i.e. partner and children, community. Assist in finding a support system. Recommend client join a support group.</p> <p>High level challenge.</p>	<p>Supportive role. The witness. Reduce counselling sessions. Monitor long term change. Consult and co-ordinate with group facilitator if client is in group.</p>
<p>Life skills</p>	<p>Animal drawings New view of self</p>	<p>Tree of life</p>	<p>Tree of life Process of change The Island of change</p>	<p>Relationships Partner Children</p>	
<p>Illustration</p>	 <p>Denial</p>	 <p>Considering</p>	 <p>Receptive</p>	 <p>Engaging</p>	 <p>Integrating</p>

ENABLING Behaviour CHANGE:

PROCESS OF BEHAVIOUR CHANGE:

Experience, Perceptions and Emotional functioning of Male Client:

Level 1:

Level 2:

Level 3:

Level 4:

Level 5:



SELF CONTROL, RESPONSIBILITY, DESIRE TO CHANGE,
HAPPINESS, SELF RESPECT, ENERGY , EMOTIONAL
CONTROL, UNDERSTANDING , CONSCIOUS, SELF ESTEEM,
BALANCE, ABILITY TO BENEFIT FROM INTERVENTION

LOW

HIGH

FEAR, CONTROL OF OTHERS, INSECURITY, SENSITIVITY,
DEFENSIVENESS, ABUSE, EGO CENTERED, DENIAL,
NEED FOR APPROVAL, BLAMES OTHERS, AGGRESSION,
FIXED VIEWS. DEPENDENCY. ATTACHMENT.



HIGH

LOW

ANNEXURE 2

Attitude and Roles of Counsellor

Attitude and Role of Counsellor

Attitude comes first and is the very basis of what will make this intervention most likely to be successful.

Care for client:

The counselor needs to truly care for the client.

Caring as defined by Buchanan (2000) below needs to be practiced so that it is felt by the client. Care and love for the client provides an invisible yet real energy that enables positive development, belief in self and the courage to attempt change.

Caring embodies in social practice. It is not psychological attitude. It is based on moral commitments, on a practical commitment to the common good through a profound acceptance of responsibility. Genuine caring does not see those in need as victims. It strengthens people's dignity and autonomy. Caring in solidarity is about shared aims, about cohesion and communality, a spirit of togetherness.

Counselor roles will differ at different times during the intervention; you may 'play' 5 different roles in one counseling session. These roles as illustrated include the role of **Encourager, Teacher, Life Coach, Enlightener, Witness, Envisionary, Challenger, Motivator, Mediator, Clarifier, Co-explorer and Guide.**

In the **incentive-inspiring approach**, you explore with the client the potential benefits of change. What is in it for them? You encourage them, you praise their efforts and you challenge them to go for more.

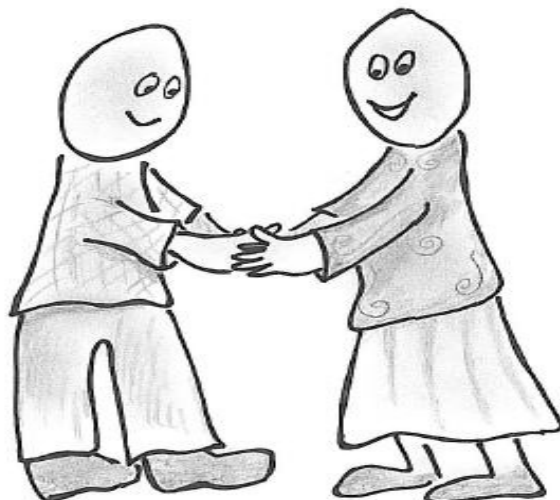
For example as, 'Envisionary' your role is to lift his vision of himself by your belief in the potential you have of him.

It is possible only if you believe in yourself. It is a very personal matter in this regard. We can only really 'teach' what we know. As counsellor you have to know that because you were able to transform your lives, our clients can too, no matter what they have done.

As 'Clarifier' and 'Encourager', you will reflect the potential you see to him, thereby raising him to look up and see that he can be and can achieve so much more. But, you then need to believe in the power accessible and within every single human being, believe we are all equal and not be judgmental.

Thus the counsellor will need to develop the ability and skill to be highly aware as to what your client needs you to be at different times.

Your focus is NOT on changing him, you cannot change him. In fact the more you do this work the more you will feel utterly convinced that you have done nothing, but change will be happening.




ANNEXURE 3:

The Process of Behaviour Change and Self empowerment

The two illustrations below explain the Process leading to the CHOICE.

They can and should be used in counselling to help your client understand his behaviour, its consequences and the way of CHANGE.

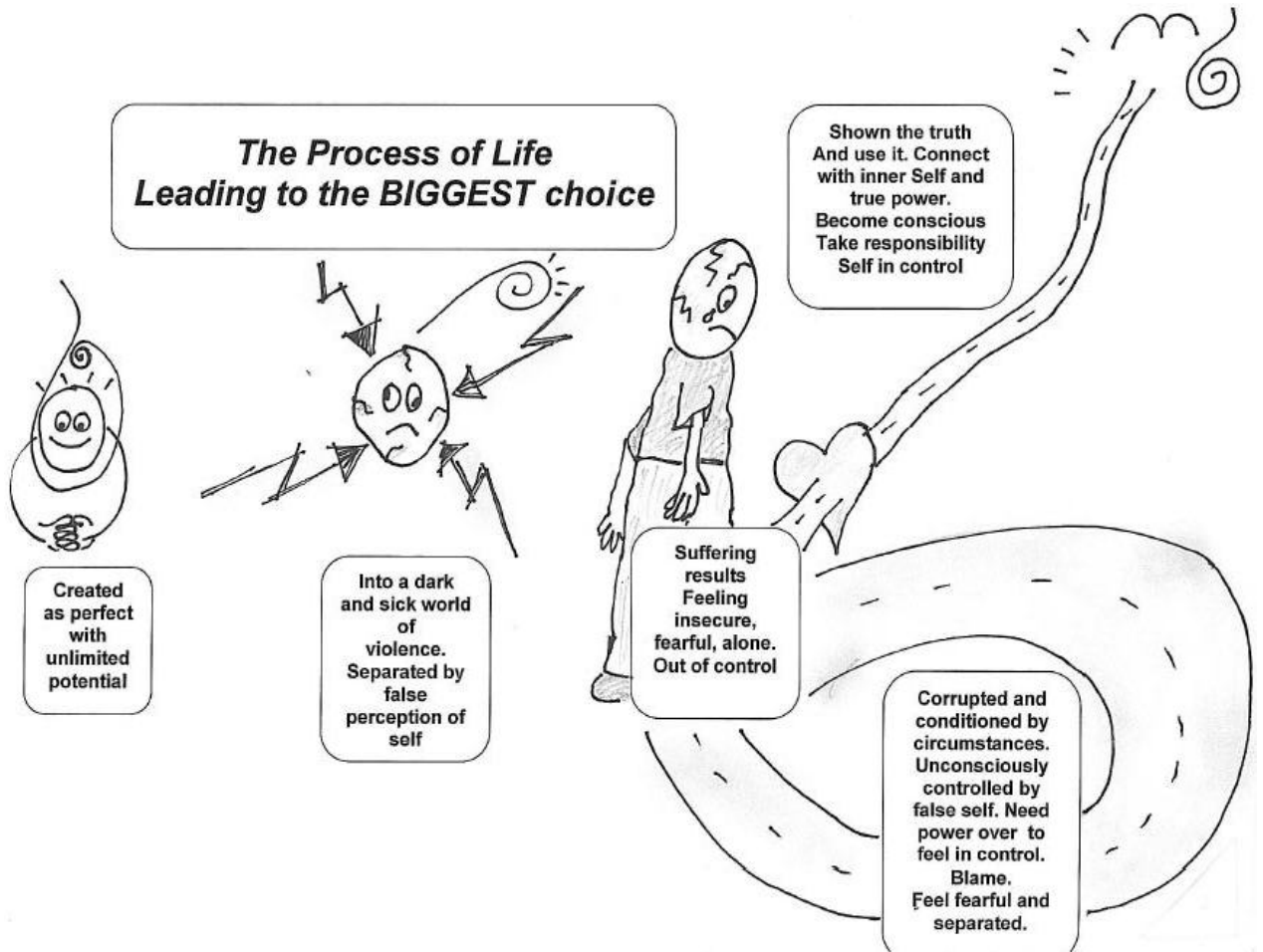
The Path towards Self empowerment

Gain Understanding	Changing your Mind	Gaining true Self	Operating from the Self
<p>Looking back and learning about what influenced your development and the way you think and feel about yourself. Understanding why you function the way you do. Getting perspective. Realizing that your self-esteem and self-concept is based on conditioning in a particular context that may well have been negative, sexist, and false and with the intention to control and disempower you. Consider painful as well as positive experiences in your childhood. Where does it still hurt? Which memories are too painful to recall?</p>	<p>Learning that only you can free yourself by changing your mind. Opening up to a truer understanding of who you are. Allowing love, insight, guidance to help you. Strengthening yourself by allowing and receiving true power, i.e. love, from your Self, from others and from Spirit or God or your Creator. Healing the past by thinking differently about it: Turning the bad experiences and conditioning into having a positive impact on your life.</p> 	<p>Going inward and discovering your true nature. The everlasting part of who you are. Discovering the Self. The Self as watcher, wisdom, your spirit, invisible and CONNECTED to the greater Spirit of your Creator. Realizing that you are not alone and that the source of power and love is accessible and within you. Discerning the difference between: Little me, (ego), separated self, rebellious self, false self. (empowered by temporary false power) and The I, true Self, connected to the Creator, a co-creator. (empowered by connection to the source of true power)</p>	<p>Mastering your life by operating from the true Self. Being truly Self- or Soul-centered, i.e. having Self at centre. Choosing from many perspectives what you will think and therefore how you will feel. Acting not reacting. Demoting the little me (ego self) by operating from the true Self. Allowing the highest to guide from the point within of love without fear.</p> <p>Believing differently ↓ Thinking differently ↓ Feeling differently ↓ Acting differently</p> <p>Each new positive action on love will increase confidence and empower the Self to continue to govern your life.</p>

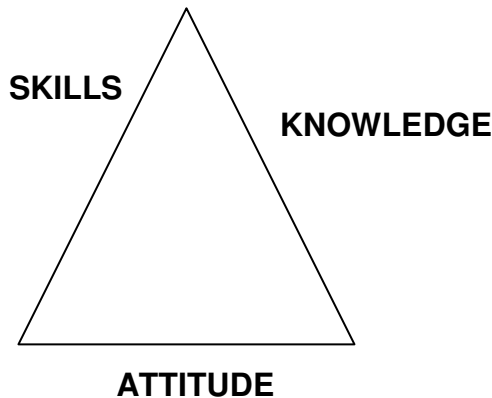
ANNEXURE 3 continued:

The Biggest Choice

Note: The high road and narrow path is via the heart. Through the heart. Meaning that it is an inner change process, not an outer change. It concerns deep inner feelings and the client has to want it with all his heart. If his heart is not in the change process, he will not make any real progress. It has to be a heart-felt choice and commitment in order to bring about real transformation.



COMPONENTS INFLUENCING BEHAVIOUR: TRIANGLE OF CHANGE



Behaviour Change is about a balance of **attitude**, learning **skills** and applying insight and understanding gained from **knowledge**.

ANNEXURE 3 continued:

The BIGGEST choice in your life

Victim

OR

Victor

Controlled by:

**Self controlled:
Responsibility for:**

Past conditioning

Past and Present Hurts

Present hurts

Circumstances

Circumstances

Experiences

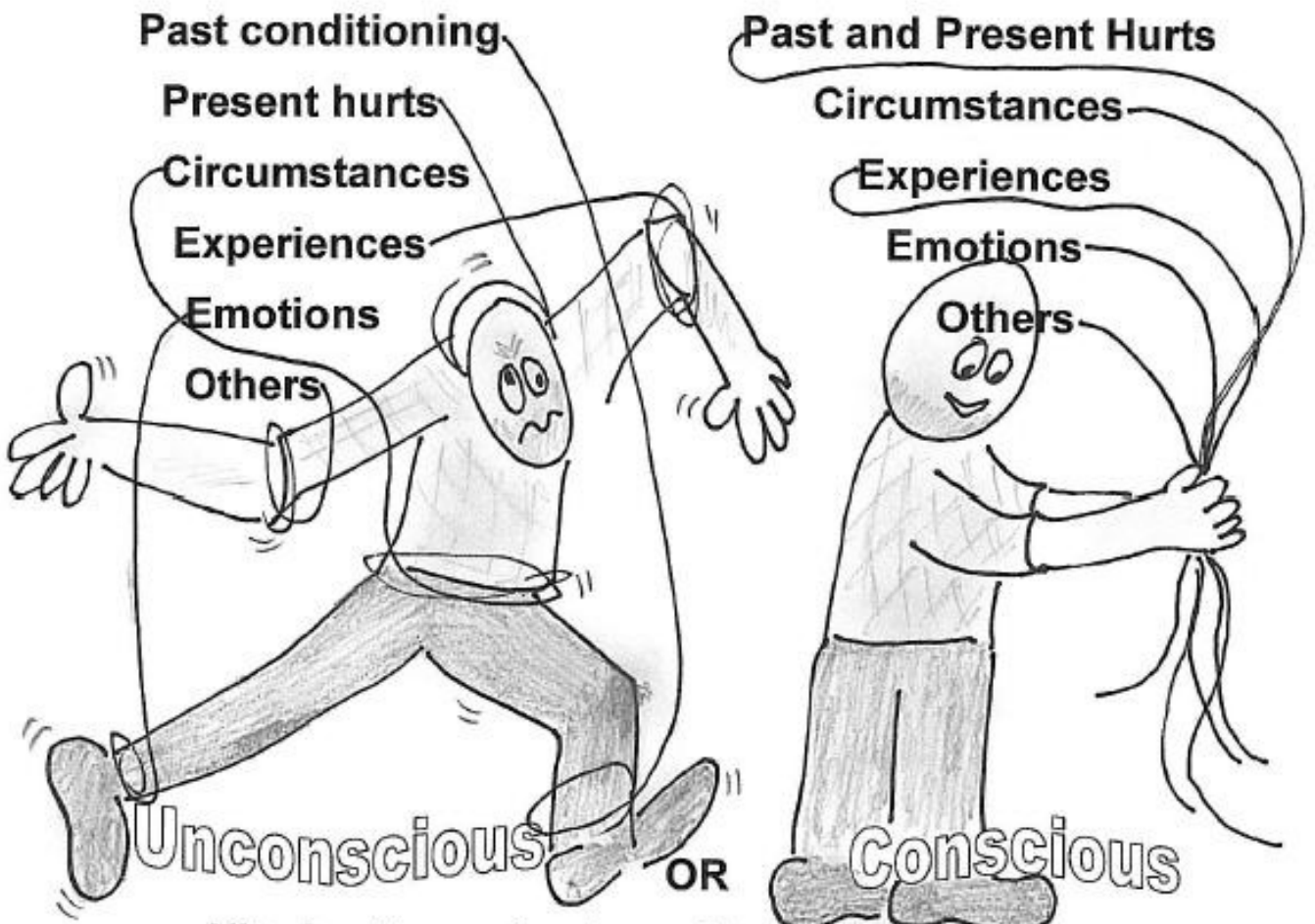
Experiences

Emotions

Emotions

Others

Others



Unconscious

OR

Conscious

Allowing the past and life experience to **CORRUPT** you.

Harnessing the past and life experiences to **COMPLETE** You.

No control

Creating you life

IT IS YOUR CHOICE

ANNEXURE 3 continued:

Who am 'I' ?

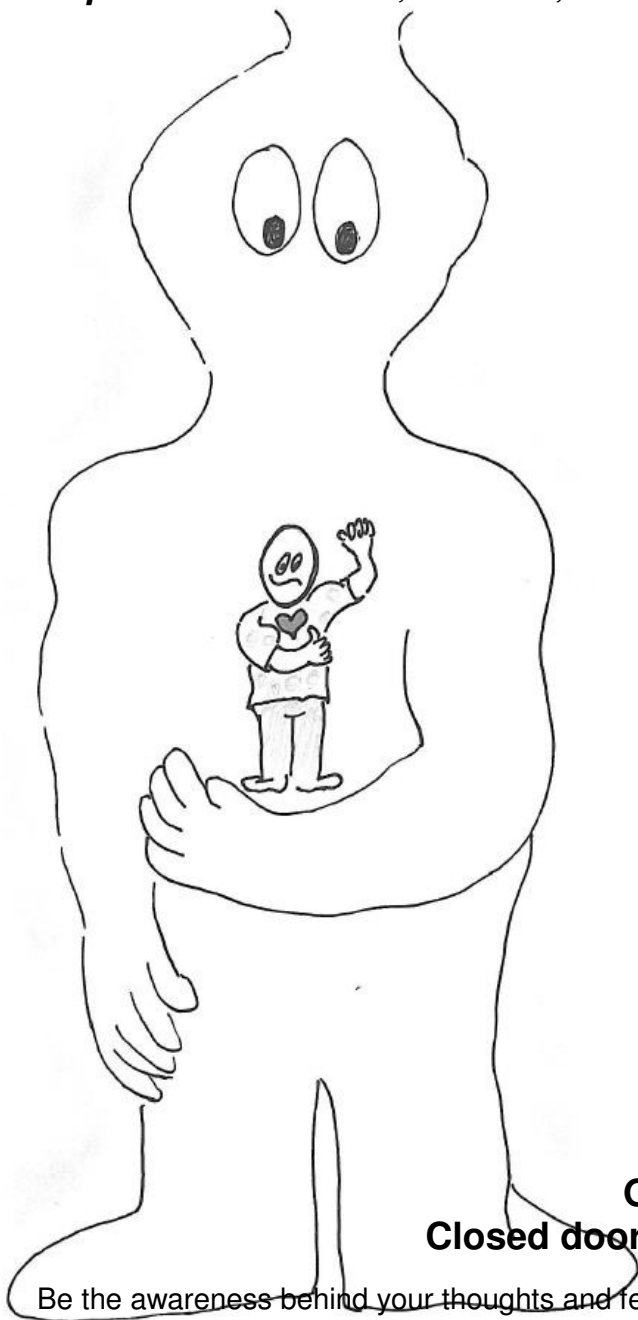
"If you want to be someone, be yourself."

Finding the true Self

*I will never allow someone to treat **me** like that!*

*I wasn't **myself** today.*

*I am a **person** who thinks, believes, acts ...*



FORM IDENTITY

Physical
Body
Thoughts
Feelings
Personality
Emotional
Psychological
Mind

Ego = false self

Many personalities and identities,
all the above change and
are not the true self.

We are separated from
Our essence when we
believe this is the 'I'.

The essence of true Self = SPIRIT

The 'I' is the one that observes,
the space inside, the watcher.

Go within to find your true Self.

Open the door to your Self
and your connection
to Spirit of our Creator.

Open door = Conscious, connected Being

Closed door = unconscious, ego centered, separated

Be the awareness behind your thoughts and feelings. Feel your inner body at all times. Stay rooted, centered within. The life within is real because it endures at death.

Empowerment and freedom comes when we are **being** our true Self.

The true Self is eternal, pure potential, connected and neither male nor female,
but maybe both and more.

ANNEXURE 3 continued:

Dealing with EMOTIONS

Recognize the emotion/feeling

Accept it

Breathe into it (*three deep belly breathes*)

Feel and locate it in your body

Label it *"This is fear."*

Find out what caused it:

1. What happened ? and

2. What you thought ? *"I saw and thought...."*

"I was told and I thought"

"I experienced and I thought..."



Wait, breathe, take a walk, listen to music ... letting the e-motion *move* through you.

Question your thoughts and conclusions and look at the matter from different perspectives. Choose some new possible thoughts

Think differently.

Decide how best to act.

Act when you are in control of the emotion.

Learn from the emotion.

What is it telling me?

Is it a habit or pattern? Do I feel it often?

Do I like it and want to keep it?

Does it come from something that is wrong in your life?

Is it asking for change?

Laugh ... it really helps to discharge emotions.

ANNEXURE 4

THEMES of Behaviour Change

After the Wake Up Call
Then INSIGHT, HEALING, DESIRE and RESPONSIBILITY are needed for lasting behaviour change

The man has to understand that his behaviour is counterproductive to him, firstly. He will not be motivated to change because of empathy or concern for others.

The best **insight** is for him to gain the vision that he is and therefore can be so much more. The understanding that he is not what he was conditioned to believe and that he can access a power within himself. This insight comes when he is safe enough to stop and observe himself and his patterns without threat, judgement or criticism and see how he is hurting himself.

Healing is a longer process of digging into the past and finding the pain that has an impact now. Opening the wound, so to speak, and rethinking about it, being angry with those who harmed, forgiving self and others, asking forgiveness of others and thereby taking away the sting enough to recognise projections and wrong perceptions.

Desire for change or for being a new and better person is essential and has to be strong. He has to want whatever is in it for him. He needs to know the benefits of change for himself. The best goals are those that he defines himself. Tangible and measurable goals work best.

Taking **Responsibility** is a big one for abusive men, they continually blame the women for everything and partly they need to do this as a weak ego survival behaviour tactic. Responsibility in small things first, one step at a time, opens up the possibility of taking more and more responsibility.

**ANGER: Loss → of power/energy/love → FEAR (insecurity) → need to gain what is lost
 → controlling behaviour → anger → more loss**

Behind the anger of an abusive man is loss and fear. Usually fear of more loss.

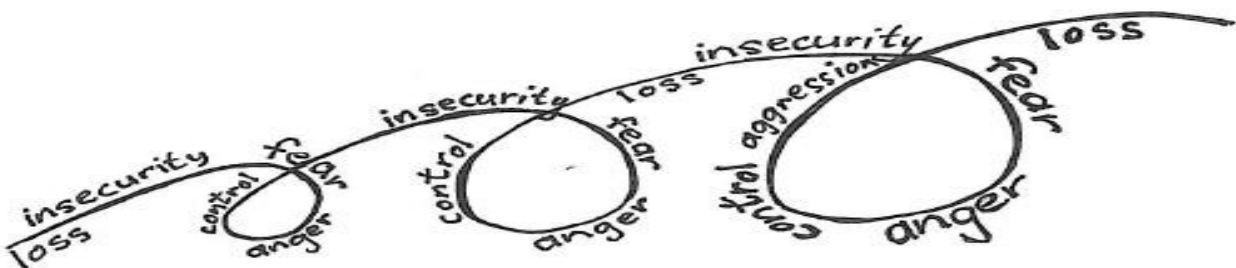
Anger is an abusive man's response to loss of power. In many ways he is powerless because of a weak ego sense of who he is, he may be unemployed, his wife may have a job and he feel loss and responds through anger and with that comes the abuse in various forms.

Behaviour change is almost impossible while he is so dominated by anger. It controls him in many ways and he therefore feels more vulnerable and out of control. It is a vicious cycle.

The point is that he cannot gain what he feels a loss for from outward things and people.

The inner lack, emptiness and neediness that fuels his fear and therefore his anger will not be filled by his dysfunctional means such as alcohol, drugs, sex, violence, even extreme busyness, overworking and doing for others are a means, not that dysfunctional, but as useless in filling the emptiness and taking away the anger.

The anger takes up a lot of energy that could be used more productively.



ANNEXURE 4 continued:**POWER: Outer/External power/false power → Inner Power/true power**

Abusive men have a wrong perception of power. To them power is power over and control over. That's fine if they do not want to change but if they are wanting to keep a relationship together then they need to learn about true and false power and the power of love.

Mostly they want love more than anything, like most human beings.

An abusive man needs to realise that he has been chasing after false power and that the path of true change will take him to a place of real power. He needs to be guided to experience that power for himself by doing some discipline or action that puts him in control of his ego and rewards him intrinsically by the feeling of accomplishment i.e. true power he receives.

He has never really accessed his own inner power. Although he may be selfish and self-centred, he does not truly love himself. He is a most unhappy person so probably resents himself terribly. He needs to heal and access his power by learning to accept and love himself. He can never love his wife or children if he does not first love himself.

Acts of showing love to self, forgiving himself, re-looking at all the ways others have hurt him, labelled him and put him down is vital to the healing and therefore vital to empowering him and from that often transformation and behaviour change flows naturally.

An abused partner needs to learn to generate his own power through loving himself and others and not *steal* power from others.

True love in a relationship of equals is only possible if the adults take responsibility for loving themselves and the other as a separate human being.

AWARENESS: Unconscious → CONSCIOUSNESS i.e. Self aware

The man making progress towards change should be progressing from being unconscious to an awareness, a consciousness of the workings of the unconscious material. It is a seeking, self examination process that he can learn to, without fear, observe himself and observe from the Self perspective how he was behaving and analysing what unconscious forces were pulling his strings.

This Self awareness will help him to distance himself enough from circumstances to consciously acknowledge that his anger is rising and he may become abusive and then *choosing* a new behaviour, like waiting, thinking about what action to take and then doing that action, e.g. walking away.

Self awareness enables self control and the reward is true power.

He then does not feel at the mercy of his emotions. His anger doesn't have such power and control over him.

Self awareness leads to Acting NOT Reacting

He learns to ACT out of his own conscious thought and choice rather than the usual unconscious REACTION.

BALANCE: Male + Female energies:

Imbalance (male dominant) → Balance (active inner feminine)

Healing and personal growth is about becoming a balanced person. Balanced emotionally, physically, intellectually and spiritually.

Patriarchy and the repression of women has really been about expelling the feminine nature. Feminine aspects of love, intuition, receptivity, vulnerability, gentleness, creativity, earthiness have been seen as less than masculine qualities of assertive leadership, achievement, forcefulness, will, action etc. But both men and women have both masculine and feminine energies within them. The more whole, complete and self empowered one is the more one has balanced the male and feminine within.

Abusive men are mostly out of balance with too much masculine and rejection, fear of and denial of their own anima, i.e. the name for 'the female element in the male subconscious'. When they are made aware of this element and in a way given permission to allow it to live and express its female qualities, the man can let go of his over-developed defences and become more receptive to growth, more loving of self and others and even more intuitive and creative.

The sadness is that with the harshness of patriarchy and the rejection of the feminine, many women have toughened up and favoured their masculine energies and shunned their feminine aspects. There is a universal recognition that the feminine is sorely needed if humanity is to transform and deal with its brokenness. Counsellors on this programme will be encouraged to see and use their powerful feminine energies as they are crucial in the process of enabling change in male clients.

Balance needed for WHOLENESS

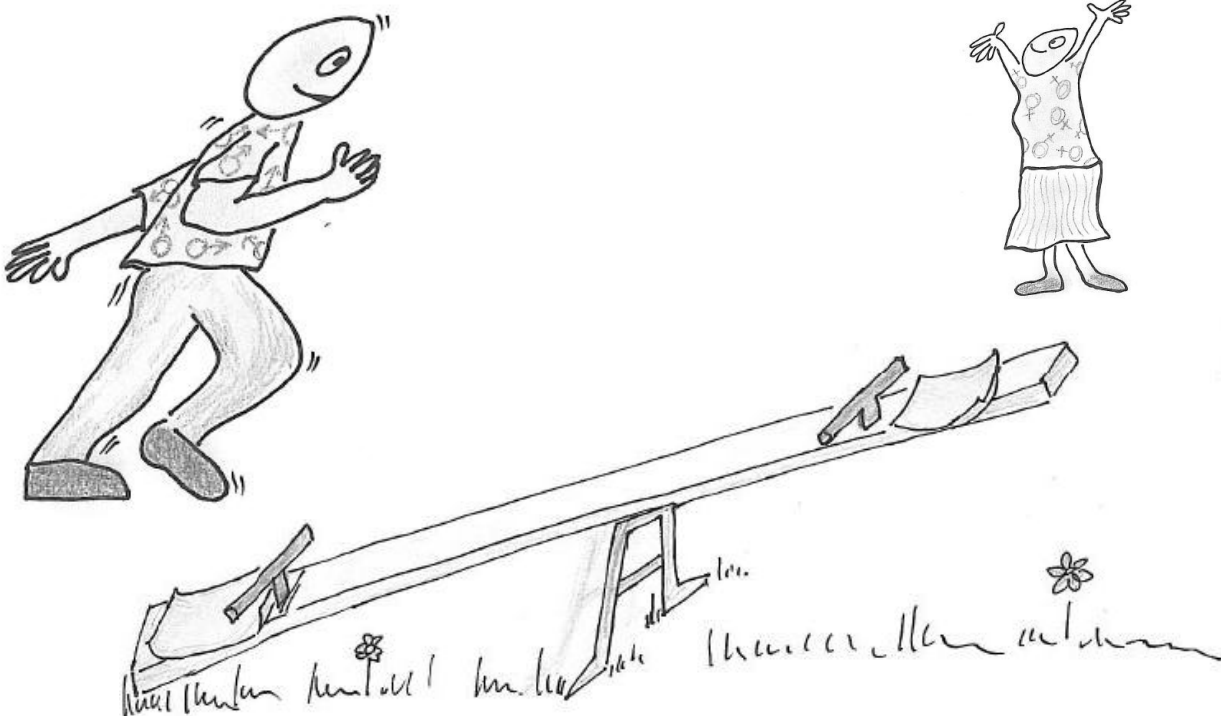
Women in man called the
'Anima'

Man in Woman called the
'Animus'

Masculine

Too **heavy**

Goal is **BALANCE** so that there can be 'play' i.e. movement and flow



Why so much fear of the feminine?

Even women reject feminine.

Feminine and masculine energies and qualities are in both men and women in order to be fully ourselves we need to express and use all our qualities.

Male energy:	Feminine energy:
Active, initiating, divides, delineates, mental activity, forceful, goes ahead with things, does, gives, constructs, implements, strength, knowledge, discoverer, self developing, the lover, will, the day.	Receptive, responsive, nurtures, reunites, imaginative, poetic, contains things, is, receives, preserves, enhances, redistributes, instructs, complements, endurance, mystery, lures towards discovery, inspiring, the beloved, wisdom, the night.

A healthy adult is one who has developed a good balance of their masculine and feminine energies.



**CHANGE : Desire → Action → Reward → Desire → Action → Reward
→ Desire → Action → Reward**

The **Behaviour Change Process** that will be applied is based on the cycle and linking of **Desire → Action → Reward**.

Meaning that for behaviour to change there must be an inner felt DESIRE for something, then an Action (what we will sometimes call a DISCIPLINE) will be negotiated between the counsellor and the client and by implementing the Action/DISCIPLINE the REWARD will be experienced and felt by the client. Added to the intrinsic reward will be the praise and encouragement of the counsellor and the client's support system. This will naturally make him feel that he can achieve more and then DESIRE to change, grow and achieve more will grow, actions will grow and rewards will grow. Initially rewards may be limited to the client only, but eventually the benefits of the changes will be rewarding for his partner and family as well.

A very simple introduction, but a basic concept that we will build on and find excitingly effective in this challenging intervention with men.

How Intervention enables Behaviour Change

ENABLING CHANGE:

Understanding
Energy input
Knowledge
Insight

A discipline
Self / Ego control through
accomplishing
A behaviour change
Action

Benefits to self, from
others
Increased sense of inner
control
Self empowerment

As explained in the final Theme above the intervention aimed at enabling behaviour change follows the **Behaviour Change Process** of **DESIRE → ACTION → REWARD**.

As the Counsellor you will:

1. Need to be in an **ATTITUDE** or **APPROACH** of being in your Self Identity, empowered, highly conscious and other-focussed state,
2. Need to carefully **ASSESS** where your client is at in terms of the **Stages of Change Model**,
3. and then choose your **roles and intervention techniques** accordingly.

ANNEXURE 5: Change Strategy

Counselling Intervention STRATEGY

In counselling abusive men we are clearly not going to be putting them into one box and by applying the Stages of Change Model, we will learn to assess and discern where our client is at and therefore what intervention he needs to take him towards the next stage of growth, change or development. Thus we have to learn to apply different techniques and intervention methods depending on where the client is, how much ego strength or self esteem, how much insight, how much energy or soul strength and how much desire or inner motivation will all affect our response and intervention as counsellors.

The general approach is a balance of enabling the client to

- Access his own inner energy source,
- Heal unconscious wounds (that trigger reflexive behaviours now) and
- become Self empowered and less ego controlled through engaging in self chosen disciplines and planned actions.

ACTION → DESIRE → REWARD

The Counsellor is aware that inner **DESIRE** is needed to take **ACTION**:

Therefore the intervention looks for desire and motivation in the client, even if it is seen as selfish or self-centred and will assist to encourage and build desire by showing the client incentives i.e. benefits and what he will gain for himself by involving himself in personal growth and change.

Purposefully chosen, 'stretching' **ACTIONS** are needed to gain self-esteem and confidence and ego control in the client and build the ability and desire to make more changes.

Intervention provides **insight, knowledge and coping skills** in helping the client to understand himself his inner drives and the power he has to achieve a lot more in his life.

Small actions and disciplines applied become the evidence of self-directed ability to control, grow and change and the counsellor uses these as present time focus points to build up, encourage and challenge the client further.

The **REWARD** for the client should be in an inner sense of accomplishment, the power that is released in overcoming a fear or controlling the ego provides the energy for more confidence and desire. Other rewards for new actions include positive responses from the client's family and associates as well as the positive response by the counsellor.

Men are more action orientated and visual and therefore this intervention used graphic methods of illustrating complex dynamics and applying practical real and measurable (self-chosen) tasks that not only challenge his 'old limited self' but show him that he can control himself (i.e. his ego) and give the counsellor something tangible to use to show him he can change. The counsellor uses small steps and progress made to **build up** the man's sense of self. To rebuild and strengthen a weak ego identity the intervention adds and draws on the Soul identity and inner power that every human being, including the abuser has even if he is in the stage of Denial.

***"Tell me, and I'll forget. Show me, and I may not remember.
Involve me, and I'll understand."***

Native American Saying

ANNEXURE 6: Insight Techniques



Type: **INSIGHT Techniques:**

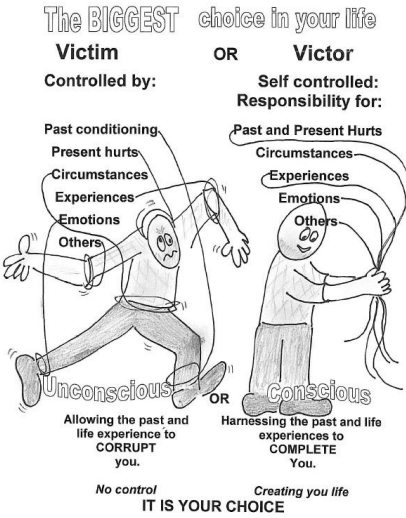


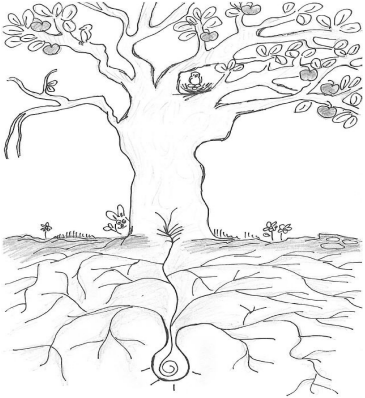

These are teaching techniques that help the client to gain an understanding of various issues, problems, behaviours, often an illustration can be used or the counsellor can draw an illustration to enhance understanding. The point is not just to give information by to enable the client to gain insight. This means that the goal would be for him to see where and how the information applies to himself and therefore how he can use it to help him.

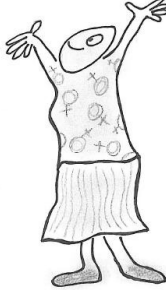
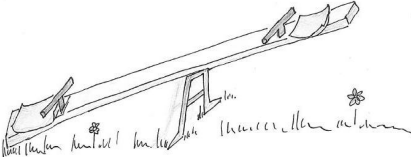

Meaning/Purpose driven: This intervention is a rare opportunity to engage with a man who is mostly very defensive and afraid of facing himself. If an abuser comes for counselling in a women's organisation it is a big step for him, humbling and he must be suffering or feel highly threatened of further loss. Thus many of the techniques go straight into the meaning of life and the purpose of existence, considering the fact that the client is at a very important crossroads in his life. Focus on life and death and his purpose for living h why he was created and the potential we all have as human beings, will lift him up and open the realisation that he could be so much more and this intervention is a real opportunity for him.

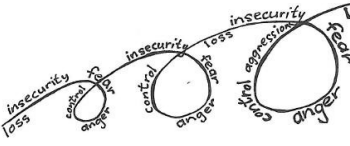
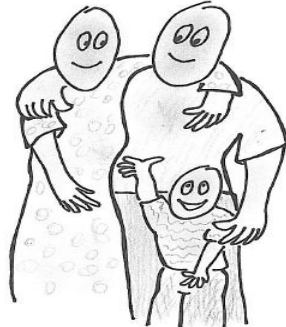
NAME:	DESCRIPTION:	WHEN and HOW to use:	PURPOSE:
<p>Facing death</p>	<p>A directive and dynamic approach to confirming the reality of the soul. You say to the client directly. <i>'You know we are all going to die, right? One day you too will die. So lets imagine your death. Your body is in a coffin in the grave, your family around etc.'</i> (Don't say too much) Then ask him directly, <i>"Where are you? He may not understand and may ask what you mean?"</i> Then repeat it almost insisting on a quick answer. <i>"Come on your body is dead, so where are you? Are you over and in the coffin?"</i> He may hesitate, ask him to tell you the truth of where he thinks he will really be? Most of the time he will say, <i>"My body is in the ground but not me."</i> Use a little humour and say, <i>'So you will be outside your body'</i> <i>And your body will be dead? What will you look like? So, who are you really? Are you your body or the 'spirit' standing watching your funeral?</i></p>	<p>If you have a good rapport in the first or second session, it is a dynamic and fairly rapid breakthrough to consciousness of the real presence of the Soul right there and thus can immediately enlarge the client's sense of self and identity. It also brings a large inflow of acceptance of him as he is now. Often religious beliefs of thinking that their essence is bad has been imprinted on these clients. The orientation that his Soul is accessible now and is pure, love and perfect is quite revolutionary to some. It is however a basic truth that most human being know. Your client is merely being reminded of something he already knows. He will feel relief and respect because the counsellor knows it too. REMEMBER: When Speaking of the human soul it has nothing do with religion but everything to do with the basic make up of the wholeness of our human nature. We are human beings made up of Body, mind, emotions and Soul or spirit. The Spirit is what makes us alive and it is the part that exists</p>	<p>To enlarge the clients sense of self. To add to the ego his soul dimension and make it a reality. It is good to establish this as a reality from early in the intervention. Often it starts as more of a reality for the counsellor, but as she continually affirms the Soul Self's existence , the client begins to feel its presence, use it as a crutch and feel larger and more contained, more confident. Affirming its incredible power, strength, knowledge and wisdom as belonging to the client and accessible to him gives the client a resource he never even knew he had.</p>

	<p>He will often have to concede that he is the spirit. The spirit doesn't die. Then you ask; <i>"Right so you're back here now, where is your spirit/soul now? It is here in me with me around me"</i> he will likely say. Great well lets welcome it and make it feel at home, you are not alone. It is most important that the counsellor have a sincere respect of the sacred presence of the client's soul It should be very real for you. The more real it is the more powerful and effective your intervention will be. The immensity of what you are doing needs to sink in, you are literally opening a very broken, hurting, energy dry man up to his own inner source of power, love, sustenance, wisdom and transformation.</p>	<p>after we die. It needs to be consciously accessible in order to live our full potential now.</p>	<p>The counsellor needs to utterly convince her client that this is the reality she knows, so he can either grow up and use it or he is going to be giving up and losing the life he wants.</p>
<p>Think →Feel → Act</p> 	<p>A teaching about how our thinking influences our emotions and therefore the power we have to control how we feel by choosing our thoughts. It is preferable early in the intervention as it shows the client a basic truth and shows him in a non-threatening way that he in fact is responsible for his actions. He is given the insight to understand that he can take control of himself. Come back to this often. Write up on the flip chart. Ask about thoughts, where do they come from. Why do we think one thought and not another. Show how we choose our thoughts and choose to build on them and then feel various emotions that we then say /force us' to behave in various ways. Talk about how we blame others for 'making us do' certain things when in fact our own thought made us feel and act. Thoughts are chosen and can be re looked at and changed. Often our thoughts about something are wrong. Re-thinking brings new emotions and new actions. Learning to stop at the thought level and choosing to ACT and not React gives us power and self- control. We are not really at the mercy of others or our feelings. Emotions come and go, learn to accept them, acknowledge them and just allow them to flow through without doing something regrettable.</p>		<p>To give the client insight and knowledge of how he can gain control of his actions and emotions. It is cognitive behaviour theory and should be a large part of the intervention. Link it with adding an Affirmation e.g. "I think before I act" "I decide what I will think and therefore what I will feel and do" "I am responsible for what I think, feel and do."</p>
<p>Who are you?</p> 	<p>A teaching on what makes up the human being using an illustration. Distinguishing between ego (created self) and the Soul Self and the source of energy available through acknowledgement and focussing of identity from within the Soul self.</p>	<p>Good to use as a follow up from the Facing Death technique. Humour is a powerful tool Joke with him and encourage him by saying; <i>"Do you see you and I all us human beings are actually giants, great big potential hero's but so few of us know it and claim it. This counselling can enable you to find and be your giant hero, that is really what I want to see. I believe in it, do you?"</i></p>	<p>To help the client to assimilate and understand who he is in essence and how great and available his own soul is to him.</p>

<p>The Process of Life</p>	<p>Another illustration aided Insight into what life is generally about. An overview of what life does to us and how we are moulded by our circumstances and forget who we really are. Technique to show how we are conditioned and programmed by our environment. Shaped by our particular family, culture, society to be a certain way. In being adults now we need to re look at that background and decide for ourselves what is true or not for us.</p>	<p>It should be discussed early in the intervention process. By either bringing a copy from your Manual or better still, standing up and drawing it on the flip chart. This can often naturally lead to a discussion on pain and suffering and on how suffering is useless if it is not used. If we use it , we can make it into a give and a turning point.. Use it as a technique to encourage the client to question the way he was conditioned to think, believe and act.</p>	<p>To show the client where he may be at in life and to give him insight into the reality of the human condition. Helps to grasp what conditioning is and that he can empower himself by questioning whether he as an individual actually agrees with all the things he was told about himself.</p>
<p>Tough Nut</p>	<p>This is another way of telling the process of life story. The nut or seed is perfect with the potential to become a large tree. Life, circumstances knocks it about, it loses its shape, but the perfect essence (life force/soul potential) remains within. The choice is to stay a 'tough nut' and just continue to 'allow' life to batter one, to abuse self through addictions and/or abuse others OR make the choice to allow the nut to soften, draw in water and sunlight and crack open (become vulnerable) (i.e. the heart path) and allow the green root to grow out and become a plant.</p>	<p>When the counsellor senses he hasn't made the choice. In the stage of encouraging and motivating him to take the high road and explaining what it means.</p>	<p>It is an unthreatening way of bringing home a truth about self and showing the client his own potential available but only through a choice to walk a new and difficult route. It takes a softening, becoming vulnerable and receptive and not being so defensive and resistant to change.</p>
<p>The Biggest Choice</p>	<p>Illustration: Good to draw it or show client the Illustration. Depicting who or what is in control of his life. His emotions, problems etc or is he, his true self taking control and choosing how he will think, feel and act.</p> 	<p>When the counsellor senses that she can challenge the client to take control and not be controlled by his own emotions and impulses. Show the illustration and then go into it in depth asking him to assign specific people, situations, experiences to the linking lines that are pulling his strings. Then explore specific ways in which he can take control help him to explore HOW he will take control, what new thoughts he will think, what actions he will take etc.</p>	<p>To help the client to understand how he allows things, people and emotions to control him and enabling him to explore and find specific ways of taking back control. Always take an insight exercise through into application in real life. Coach the client in developing the skills needed. Then set specific actions that the client chooses to take and write them down. The next session go back and ask him how it went, did he try, how did he feel, what was the response of others? Does he feel better and more empowered after trying the new skill?</p>

<p>The Tree of your Life (link with Healing Work in Build up techniques)</p>	<p>Using the Tree of Life as a means of gaining understanding of the link and influence of past experience and conditioning on present behaviour, perceptions and self esteem/identity. It is a technique that can be used at different stages and different depth levels. The counsellor may introduce it as a tool and return to it every so often. A tip: let the client draw himself as a tree, even before you explain. The drawing in itself will tell you a whole lot about how he sees himself. The training will cover the analysis method involved. Using his tree to trace good past to good fruit and bad past turned to good fruit and bad past experience that remains a wound causing dysfunction in various areas of the client's life.</p> 	<p>Use when the client is strong enough (Receptive stage) to look at wounding and possible causes for specific behaviour, dysfunction and perceptions about self and others. He will need to trust the counsellor to be able to admit to painful past experiences. Draw a tree with roots underground (unconscious /past), trunk of tree as the present and leaves and fruit as the future. Use an example starting in the roots, an experience, say abuse by a parent and how it warps perception of self and results in a weak branch with no fruit. Thus dysfunction continues as we are always connected to the past. We are at its mercy if these things remain unconscious. When we bring them into awareness, it is painful, but that is the process of healing. This is also a good technique to use to show the client how his treatment of his own children can damage them later. Also reminds him and makes him aware that often we, unconsciously, treat other the way we were treated, even if we hated the way we were treated.</p>	<p>To begin the process of specific causative factors in the client's life and later lead to deeper healing. Refer to the Healing Work technique. Clarify for client how the past relates to the present and future. Conscious awareness brings relief and healing in itself and helps the client to be more self controlled. By noticing that the trigger has been activated by someone and that his reaction is linked to a past hurt and not the present situation. Learns about projections and complexes.</p>
<p>Male and female see saw</p>  <p>Masculine energy</p>	<p>Illustration to aid: Insight into the male and female energies within men and women. Knowledge about a man having a woman, the anima, within. The danger of being lopsided. Too much masculine means you are stuck and can't go up and down and 'play on the see saw'. This is sometimes quite anew and surprising concept for clients to be exposed to. Don't lose the power of this by going over it too quickly. It is a central issue to the whole programme. The loss of the feminine in men and women due to the harshness of patriarchy. Women and men suffer because of this.</p>	<p>When the counsellor notices the client being afraid of feminine traits and pressured to be masculine and manly. When he perhaps becomes tearful and then gets angry with himself. When he says he likes doing housework, but his friends tease him. How? It is good to tell him by playing the wise teacher role. <i>"I read in Psychology this very well known psychologist, Carl Jung confirmed that men and women have male and female energy and that we are unbalanced and dysfunctional if we deny the opposite sex within ourselves. It is nothing to do with being gay or effeminate, but all about us being human beings"</i></p>	<p>The counsellor uses her power, knowledge and position to teach the client something that give him permission to allow all facets of his character and human nature to emerge. So many abusive men have been conditioned to hold in their emotions and not reveal so-called feminine characteristics and behaviour. This technique allows him to let himself off the hook. Its like letting him into a secret that those macho guys</p>

 <p>Feminine energy</p>		<p><i>who can be gentle, creative, nurturing and homely as well as active, brave, strong and out there."</i></p>	<p>have it all wrong, even they have a women (though a very repressed one) inside of them.</p>
<p>Paint a picture</p>	<p>A way of envisioning a possible negative outcome or future. The counsellor, with the client explores the possible consequences, step by step of a particular behaviour. Painting a not so nice picture of him perhaps losing his wife etc. The counsellor can access her knowledge of human nature and men and women to project the probable consequences of the action or behaviour he intends. MOST IMPORTANT: The picture, the projected outcome must reflect on the loss he will make. He may 'gain' obedience, but he will lose trust and love and in the long run obedience is not going to mean he has a mutually beneficial relationship.</p> 	<p>When the client is stuck and a bit stubborn about being right yet the counsellor is quite sure that his behaviour is going to be counter productive. Make it real for him by asking <i>"How would you feel/respond if someone treated you like that?"</i> Lets look at how events may unfold and then using your imaginations walk through the outcome that you as counsellor see unfolding. A way to do that is to make it objective, by saying <i>"generally if a man where to insist that his wife stop seeing her special friend she would feel resentful and hurt and feel that he doesn't want her to be happy. She will then agree on the outside because she is scared, but in her heart she will feel less loved and...."</i></p>	<p>It is a reality check not a scare tactic as such. But a way of being real. If you keep going down the same old path you will get the same results. The truism, You get what you give." Is applicable here. If you give out what you want you will start receiving what you want.</p>
<p>The anger and loss cycle</p>	<p>Use illustration to bring to light the pattern and process of loss, insecurity, fear, anger and control. The reason for using it is to put the fear card firmly face up on the table. Let the cat out of the bag and by that action at the very same time the counsellor is saying, it is okay. It becomes an unthreatening way of confirming something he is petrified to admit to. The counsellor therefore brings it out as an objective reality of all men with anger problems. Its no surprise and he is no different of alone in being scared. He is afraid of loss and because the fear scares him so much he copes with it by being angry. Why? Because anger is more acceptable in men than fear and</p>	<p>By showing this to your client when he is not angry, but open to consider himself. He must have some ego strength and the ability to reflect if you are going to be personal. Otherwise just use it to explain the reason why men have an 'anger problem' . Be directive and forthright, men who are angry and lose control are scared. They have lost something and they are fearful of losing more. Exercises in Module 4 will take you deeper into this technique.</p>	<p>To help the client to feel accepted and to admit to his fears. To let go of being defensive and grapple, with the support of the counsellor as to how to address his fear. Facing fear is the only way of overcoming it. It will make the client feel understood and accepted but very vulnerable. It is important to be supportive, reassuring and demonstrate that neither you nor his</p>

	<p>admitting to his fear will make him feel vulnerable. His wife or partner could therefore use it to hurt him. Reassure him that love does not do that and a relationship is all about allowing yourself to be vulnerable so that you can meet each other's needs.</p>		<p>partner will abuse his vulnerability. In fact admitting to his fear makes him more of a man.</p>
<p>Animal roles</p>	<p>An exercise where the client is asked to draw himself as the animal he feels like in a particular situation. The animal is then discussed from an objective position and is easier for the man to express the feelings, desires and intentions of the animal than his own. Animal drawing is also a tool we will train you to use to understand and assess where your client is at.</p>	<p>Use when the client is perhaps very emotional and getting heated. Suggest you look at it from a different angle by firstly thinking about and then drawing the situation but the people involved are different animals. If he is resistant to draw, he can just explain, but drawing in itself can be de-stressing and release some emotional energy . Then you discuss the 'dog or mouse of elephant and ask questions about how they feel and what they think etc"</p>	<p>To clarify and express emotions and behaviour that are difficult for the client.</p>
<p>Responsibility of fathers</p>	<p>Using excerpts on different responsibilities of fathers. Place folded in a box and client can take one and try to understand and apply.</p> 	<p>When discussing the children, or as a task to guide client to have better knowledge and interaction with his children. Sometimes having him just draw out from a box works quite well as there is no coincidence and often he will draw out the responsibility that really is appropriate for him and his child/ren. To too have him read it or read it for him and discuss what he thinks and if he will try to apply. If it is totally inappropriate e then have him draw another.</p>	<p>To empower the client with more insight, knowledge and understanding of his role and responsibility as a father. Give him fresh and easily applicable ideas to try out.</p>

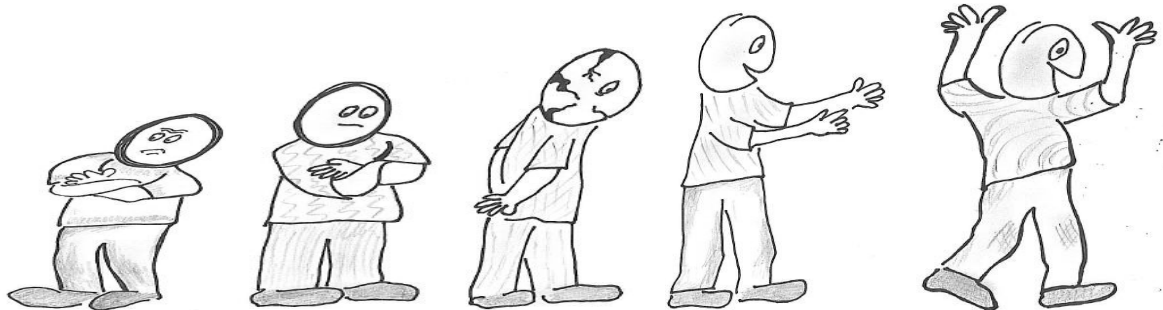
ANNEXURE 7:

Stages of change and counselling roles:

The Approach, Roles, Skills and Techniques for individual Intervention with abusive men

	Stage 1: Denial (Pre-contemplation Stage)	Stage 2: Considering (Contemplation)	Stage 3: Receptive (Preparation)	Stage 4: Engaging (Action)	Stage 5: Integrating (Maintenance)
Counsellor Role, Skills and Techniques	Avoid confrontation Build up clients self perception and confidence, believe in his ability to change and his inner desire for positive development. Benefits of change for himself. Reassure. Encourage, Motivate. Ground rules: (clarify/explain approach of Male Counselling Programme)	Raise awareness of negative impact of problem on himself and negative prospects for relationship. Consequences of continued abuse for him. Costs and benefits of change. Ground rules: (clarify/explain approach of Male Counselling Programme)	Motivate by encouraging and boosting their untapped inner power. Lots of support. Low level challenge. Contract possible. Early stage: Introduce a discipline and action unrelated to the abuse of partner (personal incentive). Later stage: Continue the discipline and Action(related to abused partner)	Motivate, support , encourage and direct growth. Introduce new disciplines. Introduce actions that benefit others i.e. partner and children, community. Assist in finding a support system. Recommend client join a support group. High level challenge.	Supportive role. The witness. Reduce counselling sessions. Monitor long term change. Consult and co-ordinate with group facilitator if client is in group. Encourage him to get involved in an area of service and community involvement, helping others.

What does he need? When?



Why is he here now?

Where is he at?



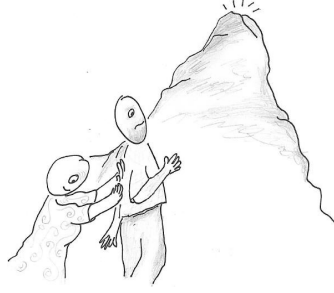


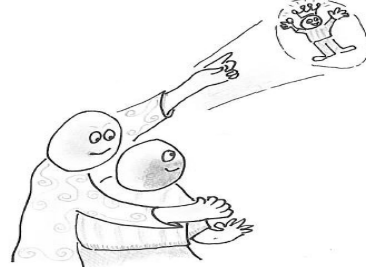





Where is his wounding?

What approach will be the most beneficial?

Which techniques would bring about the insight, healing and ego strengthening he needs?

How does he need me to be to best benefit his positive growth and development?

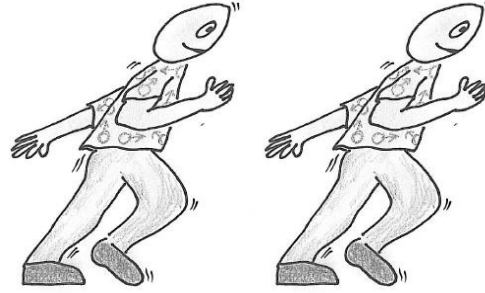
ANNEXURE 7 continued:

<i>12 Counsellor Roles</i>		
 <p><i>Encourager</i></p>	 <p><i>Teacher</i></p>	 <p><i>Life Coach</i></p>
 <p><i>Enlightener</i></p>	 <p><i>Witness</i></p>	 <p><i>Envisionary</i></p>
 <p><i>Challenger</i></p>	 <p><i>Motivator</i></p>	 <p><i>Mediator</i></p>
 <p><i>Clarifier</i></p>	 <p><i>Co-explorer</i></p>	 <p><i>Guide</i></p>

ANNEXURE 8: Discipline techniques:

Type: DISCIPLINE Techniques:

“One needs some kind of physical, emotional, mental, philosophical and spiritual discipline for your life in order to control the ego- to turn around its negative inner voice babbling in your ear.” S. Wilde



A discipline is a task the client agree on to do on a regular basis. It does not always involve others but functions to help him to control an area of his life and thus gain some control over himself and his ego. They can be difficult, e.g. fasting is an excellent discipline for men with alcohol problems.

New insight and knowledge needs to be practised in order for it to become real and integrated within the client's life. Words without action will be useless, therefore client's need to try some new action even if very small initially.

NAME:	DESCRIPTION:	WHEN and HOW to use:	PURPOSE:
--------------	---------------------	-----------------------------	-----------------

Affirmations



A sentence that affirms in the present tense what the client wants to feel or achieve or be.
 Examples: "I am Loved"
 "The Power within me makes me strong" "I am a kind and loving man" "My word is my law" (good for alcohol problem if he decides he won't drink)
 "I think before I act"
 "I am at peace and in control of what I say, feel and do."
 "I am becoming the best person I can be."

Use often, each session can have one or more affirmation cards. Formulate the statement with the client and write it with a thick marker on one of the business cards. He is instructed to say it as often as possible, to memorise it and affirm it as true.
 It is a very effective and rewarding technique. Write down in your notes what affirmations were formulated. You will feel wonderful when suddenly the affirmation will break through in the clients conversation.
 The client may well bring them with him, carry them in his pocket and show others.
 The client is learning through application in practice the Law of Attraction and therefore the power and ability to recreate his own reality.

Affirmations are symbolic and really practical crutches for clients. They give him something to hold on to and reinforce the positive. Even if he doesn't believe them initially he will learn the power available to human beings of programming themselves. It is a cognitive reinforcement technique. Thinking differently changes emotions changes actions. Use it to empower your client to eventually change his behaviour. Use them yourself, discipline yourself to say it 100s of times a day and then you will know what you are talking about.

Garden Project

A project chosen by the client to act as a visual representation of his own work and progress on himself. A substitute activity

	<p>to do in place of the time spent drinking, or whatever else .</p> <p>Putting his energy into a physical activity. Creating a vegetable or flower garden is an excellent thing. It eventually becomes outer proof of his transformation.</p> <p>Other projects could be: Joining a sports team, going jogging 3x per week, doing extra jobs and saving the money (instead of spending it on drinking with his friends), going on a training course, starting a project with his children like building a tree house or a go-cart or decorating their bedroom or cooking a meal together to surprise their mom.</p>		
<p>Kindness to others and stretching disciples</p>	<p>This also falls within the action section but becomes a <i>discipline</i> if the client chooses to do a new action ON A REGULAR basis. Thus it becomes a part of his life.</p> <p>Usually at the end of a session the counsellor goes over the week ahead and the tasks, i.e. disciplines and actions are considered. He may be encouraged to continue a discipline if it is working or adopt another one.</p> <p>Ideas for these kinds of disciplines are based on doing something for someone else and doing something that may be a little contrary to one's nature or macho perceived self. Such as: Do the dishes every second day. Washing a load of washing one a week. Visiting the mother-in-law. Doing something kind for someone who has been nasty. Greeting with a smile where before one was unfriendly. Saying 'thank you' sincerely with eye contact when his wife cooks the supper. Get creative and have fun!</p> <p>A good one , teaching your girlfriend to drive. This is extremely difficult for an abusive man because of his fear of her 'becoming independent and not needing him.'</p>		

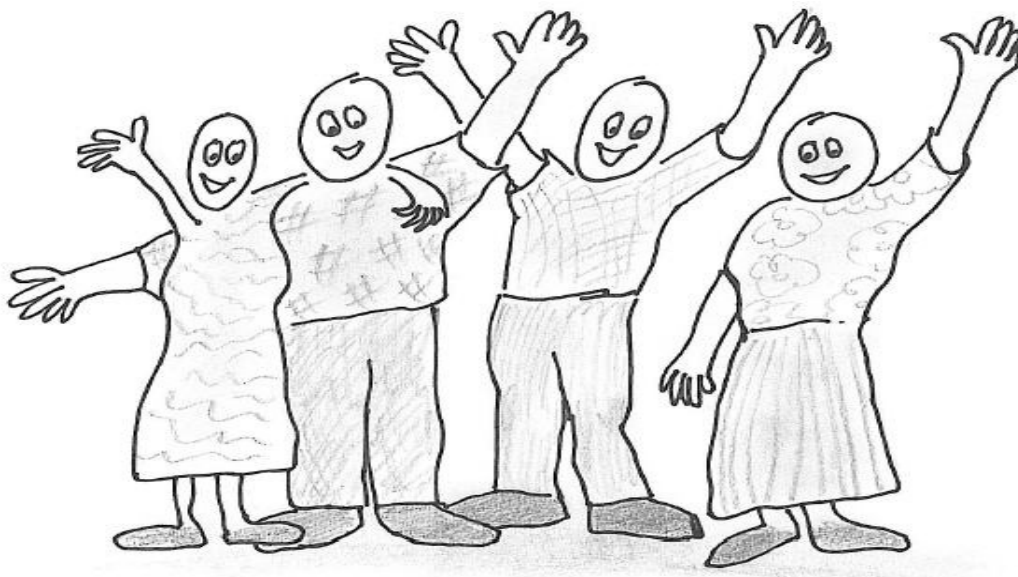
ANNEXURE 9: Soul centred men and women

Needed: Soul centred Men and Women

The world needs men and women

who cannot be bought;
 whose word is their bond;
 who put character above wealth;
 who possess opinions and a strong will;
 who are larger than their vocations;
 who do not hesitate to take risks;
 who will not lose their individuality in a crowd;
 who will be as honest in small affairs as in greater;
 who will make no compromise with wrong;
 whose ambitions are not confined to their own selfish desires;
 who will not say they do it "because everybody else does it";
 who are true to their friends through good and bad,
 in adversity as well as in prosperity;
 who do not believe that shrewdness, cunning,
 and hard-headedness are the best qualities for winning success;
 who are not ashamed or afraid to stand for the truth when it is unpopular;
 who can say "no" with emphasis, although all the rest of the world says "yes".

Unknown

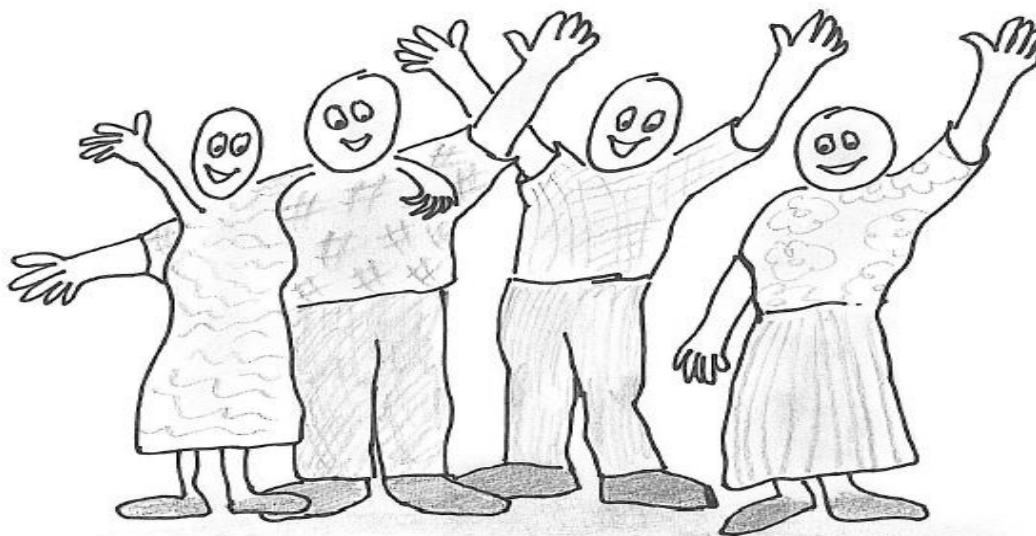


ANNEXURE 9: Soul centred men and women (Afrikaans version)

BENODIG: Sielvolle Mans en Vrouens

Die wêreld benodig mans en vrouens

wie nie gekoop kan word nie;
 wie se woord hul eer is;
 wie karakter bo rykdom plaas;
 wie in besit is van opinie en 'n sterk wilskrag;
 wie groter is as hul beroep;
 wie nie huiwer om risikos te neem nie;
 wie nie hul individualiteit in 'n skare sal verloor nie;
 wie opreg sal wees in klein, asook groter, eresake;
 wie geen kompromie sal maak oor onreg nie;
 wie se strewe nie beperk is tot hul eie selfsugtige begeertes nie;
 wie nie sal sê"ek doen it omdat almal dit doen!";
 wie getrou aan hul vriende is deur goeie en slegte tye,
 Asook tye van teenspoed en voorspoed;
 Wie nie van mening is dat skrandtheid, geslepenheid,
 en hardkopigheid die beste eienskappe is om sukses te behaal nie;
 wie nie beskaamd of bang sal wees om vir regverdigheid en eerlikheid
 te voorstaan nie al is dit onpopulêr;
 wie kan "nee" met klem sê, al sê die res van wêreld "ja".



ANNEXURE 10: The Tree of Life

The Tree of Life

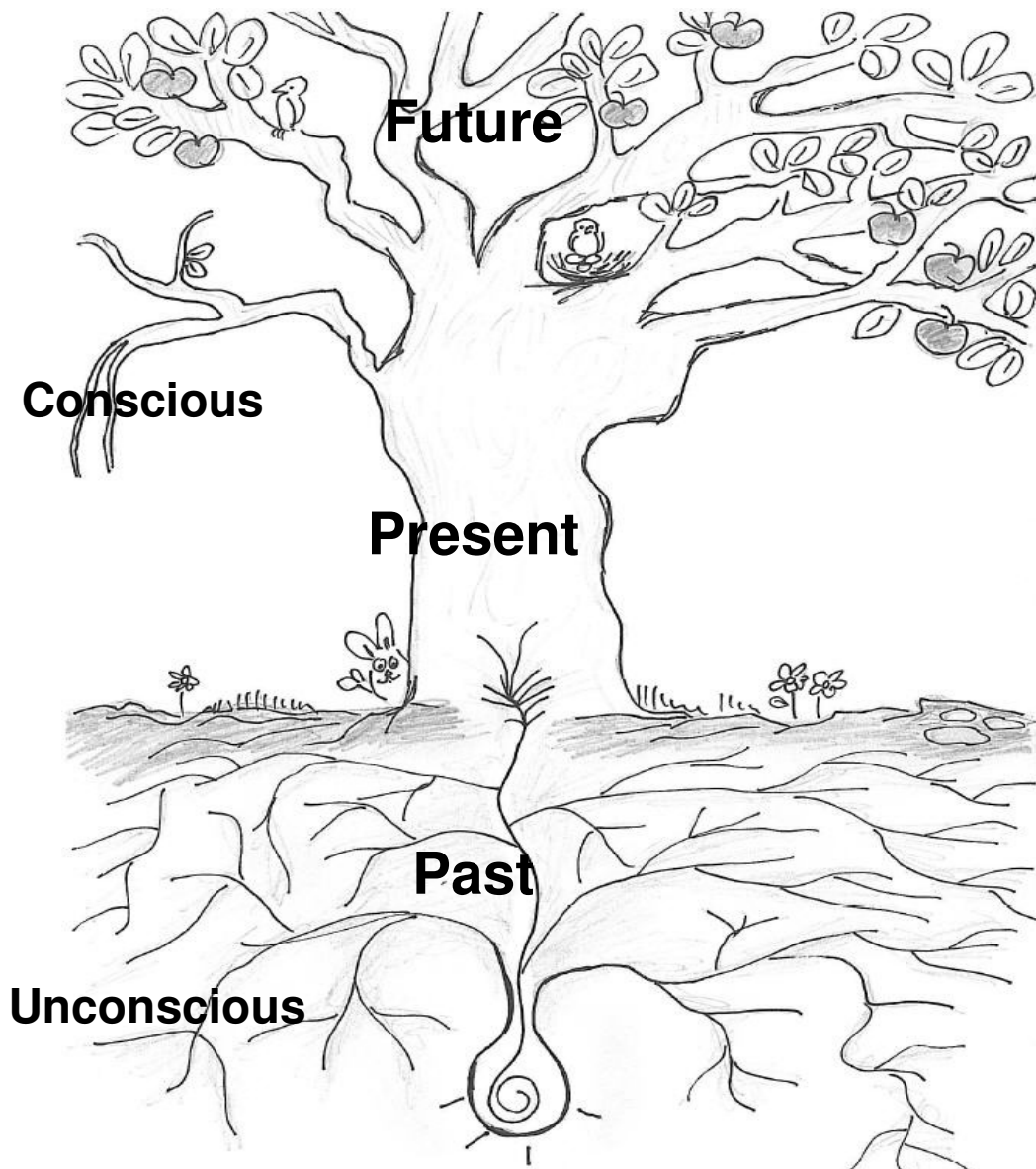
The Tree of Life Illustration below is a very useful medium, and tool, to use in understanding the balance in the past, present and future intervention strategy applied. The counsellor will always be linking past with future, past good and bad. But where past is healed then the focus moves to the future, but always seen from the present.

Tracing fruitless dry branches, i.e. dysfunctional, fruitless areas in your life back to 'root' causes. Looking at those roots in your life that were not nurtured, were ill fed, under-watered as past wounding of a specific relationship. A father who undermined, teased and abused being the weak and rotten root that resulted in dysfunction and fruitlessness in relationships. Then doing the work of healing by asking of that root what it may need now to heal. Parenting the inner child, crying unshed tears, being legitimately angry at those who wounded, forgiving self and others, loving the child self that was hurt.

***The future isn't some place we are going but one we are creating.
The paths to it are not found but made. The activity of creating it changes both the maker
and the destination.*** Baker Joel.

"Freedom is what you do with what has been done to you."
Jean-Paul Sartre

The Tree of your Life



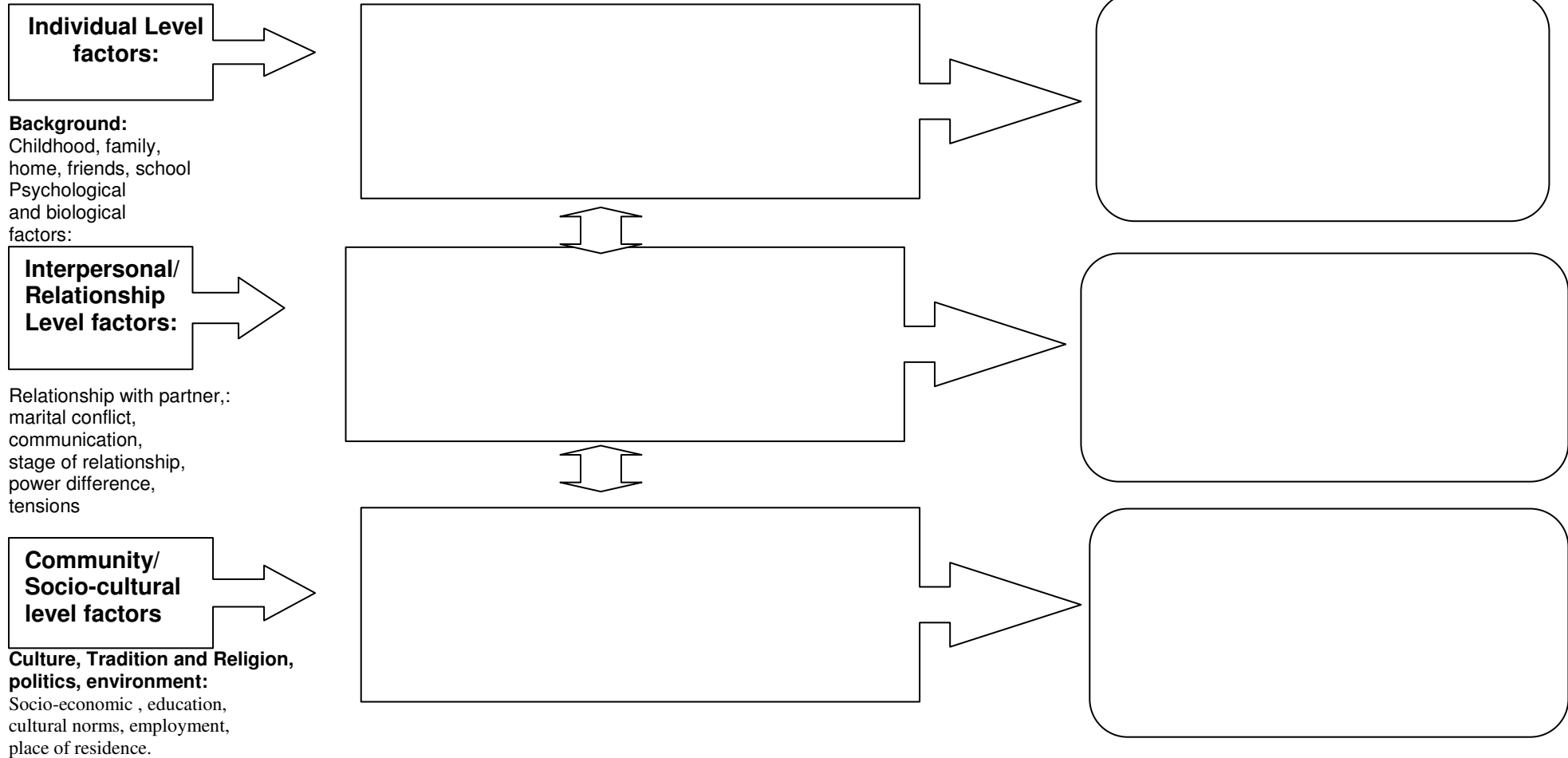
ANNEXURE 10 continued:

Understanding CAUSE: Case Study :

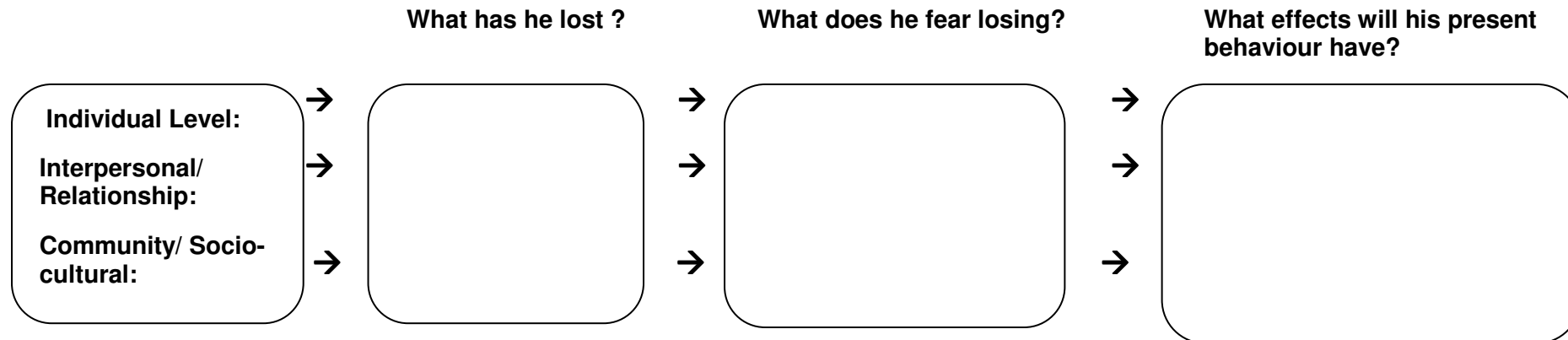
Example: _____
Systems Perspective and Social Learning Theory

Impact or influence of:

Attitude, thinking and behaviour of abuser:



ANNEXURE 10 continued:

Anger : caused by loss and fear of loss.

A process of personal loss, that leads to emptiness > neediness > insecurity > fear and therefore an anger response in some. The obsessive control is a taking or stealing of energy perceived to be only outside.

Loss of a sense of Self = disempowerment

Identity is in outward things: Image, maleness, material possessions, family traditions.

Enabling Change is really a process of showing him the door, the well spring or fountain to love, energy and true power within himself.

The emptiness can and will never ever be filled or satisfied by outward filling.

In fact his dependency and neediness result in an intensifying of the emptiness and a need to fill it with more and more.

Therefore addictions and aggression gets worse.

His neediness and dependency also build up a terrible resentment

towards the one who seems to have the 'power' and 'energy' that he needs.

He will only find peace and fulfillment when he becomes receptive to seeking and finding the inner doorway, via the heart to his connection to the universal life force, love, light and true power... his own Self

Becoming connected takes away the sense of disconnection and separation and disempowerment he feels.

ANNEXURE 11

SURVEY QUESTIONNAIRE

**Best Practice Development
Interventions for male perpetrators of Intimate Partner Violence
Needs Assessment and Problem Analysis**

The Mosaic Centre in Wynberg is presently doing research into the effectiveness and viability of offering intervention programmes for male perpetrators of domestic violence, i.e. the partners of their female clients and victims of intimate partner violence.

As part of this process we are appealing to men in our communities for their involvement, views, input, advice, and guidance.

We are appealing to leaders in various communities in the Western Cape to assist us in organizing community based forums and meetings of men in order to gain their input in this process.

Your assistance is most appreciated.

Date of research: **Where:**

Number of men: **Aged between:** ...18..... **and**

Researchers:

Religious affiliations:

Language:

Religion:

Number:

First language:

Number:

<u>Number:</u>	<u>Religion:</u>	<u>Number:</u>	<u>First language:</u>
.....
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Mosaic Training, Service and Healing Centre for Women

66 Ottery Road

Wynberg

7800

Enquiries: Fiona Brophy

Social Worker

083 5124 500

Guiding Questions:

- 1. Why do you think men abuse women? (In South Africa? In your community?)
.....
.....
.....
- 2. What do you think should be done about abuse and violence against women? What would stop the violence?
.....
.....
.....
- 3. Do you think men can play a role in stopping violence against women? How? What do you think are men’s responsibilities in dealing with abuse of women?
.....
.....
.....
- 4. What sort of intervention, service or programme do you think would be appropriate for working with men?
.....
.....
.....
- 5. Would you like to assist in this research process? By for example, organizing a group in your community?
.....
.....

Keep in mind:

- Awareness of causes or determinants**
i.e. factors that influence behavior or reasons why men are violent:
Level of KNOWLEDGE?
About the costs of DV to themselves?
- Threat or RISKS perceived?**
What have they got to lose through their violent behavior?
- Their ATTITUDES to DV?**
What SOCIAL INFLUENCE is there to continue or discontinue VAW?
Their perceived ideas. Social support or pressure.
Observation of others and what is seen as normal.
How confident do they feel about their ability to change the violent behavior?
- What is their SKILL level?**
Social, interpersonal, cognitive and emotional?
- External barriers that hinder behavior change?**
- Cultural and Societal context and its effect on abusive behavior?**

Thank you very much for your contribution.

ANNEXURE 12

SURVEY RESPONSES

Community Forum: GROUP 1

Dal Josafat Community Hall, Paarl East, Western Cape: 9 April 2008

Research participants: 70 men in this community - 58 African men Xhosa, 2 Sotho, 1 Zulu and 5 Afrikaans Coloured men.

Language: Questions were put to the men in Xhosa and interpreted by a community leader.

RESPONSES:

CAUSE:

- Husbands and wives do not agree on many things and create violence – physical violence.
- What leads to violence is often because of a child born outside of the marriage – the wife mostly does not include the husband's child as one of her own.
- Verbal abuse – by the woman – swearing, etc which incites physical abuse by the man.
- Use of alcohol, especially when both are drinking.
- Lack of employment causes violence – hunger, etc. (48 of the men agreed)
- Lack of employment causes the wife to look at other men. She is perhaps the bread-winner and comes home with another man and tells the husband to get out!
- *Women have too many rights – men have too few rights. Men feel degraded and hit their women. (more than 50 men agreed).
- Gender Equity Act is a cause of more abuse. When a women earns more than a man it leads to violence as men feel they must fight for their title.
- Abuse is not wrong, I think all wives should have a middle path where their husbands have chopped them. (A show of hands revealed that the majority in the room agreed with this statement).

MASCULINITY:

- Women must understand that they are traditional men. It will take time to understand what is treated as violence. (more than 50 in the group agreed)
- *Women have too many rights – more rights than men. (More than 50 men agreed).
- The programme “Zola 7” was referred to here. For a Black man to hit his wife is normal. The “township” mind will stay for a long time. It is a tradition.
- *Take all rights away. For generations the man was always right – he must get his power back.
- *If a woman screams everyone will run out to see what can be done – but not if a man screams.
- Sotho: Traditionally, women have boundaries and rules.
- In the Xhosa, especially Eastern Cape tradition, they really love their women to stay home, look after the children and in so doing will receive all the husband's money. But if she steps over the line she will get beaten.
- *A Coloured man in attendance says you cannot depend on a Coloured woman any more. She wears the pants and the jacket! She has all the say. “n Vrou moet getig word so dat hulle kan reg kom” (A wife must be beaten so that she can come right).
- The Government is right, but also wrong. We are discussing abused women but what about abused men?

POWER:

- The Government has given women too many rights – they now abuse men and bring another man into their home. (52 men agreed).
- *Women have too many rights – more rights than men. (Majority agreed).
- *Women have too many rights – men have too few rights. Men feel degraded and hit their women. (Vast majority agreed).
- Lack of trust from women who have unemployed partners.
- A man of 50 can be locked up if his wife says he raped a 4 year old but if two women beat up a man the police will take her part and say “how can 2 women beat up a man”?
- *Take all rights away. For generations the man was always right, he must get his power back.

- If a man and a woman sit around a table – both salaries must be put on the table. The woman tends to take her “support grant”, goes shopping and comes home with lots of “plastic bags”. The man has to declare all his money.
- The problem is the ratio of women’s rights and human rights – there is disparity. Men need “men’s rights”. Women have more rights than men.
- When a man hits a woman – she phones the police and he gets locked up. She tells the police a lot of lies and gets away with it.
- *If a woman screams everyone will run out to see what can be done – but not if a man screams.
- This man (in the audience) stays with a friend. His wife left him for another man – he was kicked out and she keeps the house.
- *A Coloured man in attendance says you cannot depend on a Coloured woman any more. She wears the pants and the jacket! She has all the say. “n Vrou moet getig word so dat hulle kan reg kom” (A wife must be beaten so that she can come right).
- How many women abuse men? (35 Men posed this question)
- Government is right but only approves the law in parliament and imposes it on the people without proper consultation.
- *People in cabinet are educated – they forget that the under-privileged are not.
- Women have too many rights and they are abusing those rights. In divorce, the man had to give up his house – he has paid Lobolo and loses it!
- If you mix these two laws (traditional and western) – the woman will always win.

CHANGE:

- Nothing is going to help. The woman must only wear dresses or long skirts – no trousers or shorts. 75% agree that women should go back to the old traditions.
- We are living in a democratic and new South Africa. Men and women should not undermine each other. Women have moved on but men have been left behind. Men should be “work-shopped” and uplifted.
- Men should be educated – informed about all these women’s rights and why they should have them. They were never educated about women’s rights beforehand. They are still using tradition as “a source of light”.
- Nothing can be done! The Government came in and said everything the woman says is right.
- There should be a peace committee, neighbourhood watch and community members. The community should know what is going on and attend to such matters. Community should say when abuse is okay or not – there are sometimes good reasons for abuse.
- Women should have 20% of their rights removed (out of 50%)
- Government is wrong – some of these men (in attendance) are too old to study now. There is no time to learn. He has learned from his father. Gov. needs to take some rights away from women and make it 50:50.
- If we could have a support centre where any problems can be addressed by diverse cultures.
- People must be able to go to someone of the same culture. Workshops on a cultural level mixed with Government rules.
- Community-based courts – restorative justice.
- A Xhosa wants to discuss his/her problems with a Xhosa.
- Must have men and women of the same culture and age group.
- A mixture of traditionally-minded and educated people.
- To hell with education – there are people who are traditionally wise and understand better. (From a very angry older man – who seemed to be saying very much more than this).
- Must have the same number of educated and traditional members.
- The centre must be for individuals to come and verbalise their feelings without their partners. You never get the correct answers if a man and a woman are together.
- Women will never open up in front of their husbands.
- There should be separate offices for men and women. Afterwards notes should be compared and there should be one answer.
- Support groups can only work if lead by men. Where men can complain about women to the correct person.
- Re a support group for men: Eleven said they would but there was much laughter and jeering from the crowd who seemed not very interested at all.

OTHER:

- Violence is wrong and the men would apologise but do not necessarily agree that it is wrong.
- There should be a peace committee, neighbourhood watch and community members. The community should know what is going on and attend to such matters. Community should say when abuse is okay or not – there are sometimes good reasons for abuse.
- In the “old” days the traditional elders were very respectful – no abuse was shown in front of the children.
- Violence is much more now than when they were children.
- Men did not hit their wives to death in the old days.
- *People in cabinet are educated – they forget that the under-privileged are not.

- Government is wrong in terms of religion. It is not right for men to marry men. Children of 16 years of age are given rights to abortion.

Community Forum: GROUP 2

Criminal Court in Wynberg, Western Cape: 10 April 2008

Research participants: 4 Men: X3 Xhosa /African and X1 English/white
Language: English was understood by all.

RESPONSES:

CAUSE:

- *Depends on environment – communication, quarrels, tradition - man as head of the house and everything handled by him. He is supposed to be in charge. Everything done by men. To other people, it looks like abuse.
- In South Africa, women are regarded as minors – in apartheid society the male dominates.
- Women are now earning more than men – her role in the house has changed.
- There has been a lot of change – they have to accept it – but not all. Roles have changed.
- It's normal, living in violent society where we were taught violence, not that it is wrong.
- Order taken away.
- *He feels inferior or equal level. There would be an increase in abuse.

MASCULINITY:

- *Depends on environment – communication, quarrels, tradition - man as head of the house and everything handled by him. He is supposed to be in charge. Everything done by men. To other people, it looks like abuse.
- Men are resisting the Domestic Violence Act (DVA).

POWER:

- *He feels inferior or equal level. There would be an increase in abuse. Mentality has to change.
- Government giving too many rights to women and women are misusing the rights.
- Men feel there is nothing they can do when women abuse them.
- *NGO's for women – lack of trust, reluctance. Men don't think they will be treated fairly.

CHANGE:

- *He feels inferior or equal level. There would be an increase in abuse. Mentality has to change.
- One man made personal change and has close communication with the wife. She still regards women as not equal to men but he has allowed her to have more power. They have a good, more equal relationship. But in front of others they 'play' the old role.
- Culturally men won't accept the changes it goes against their culture.
- If they change they will be seen as being ruled by wife. They would get resistance from other men.
- The relationship with partner is more important than what others think.
- Women and men need awareness of DVA.
- Education of women and men where problems can be sorted out – especially about not using violence.
- Knowledge about rights.
- Use of rights in a respectful way. Govt must set additional rules for women and men and investigate each case more deeply. Not just accept what the woman says. Govt must employ special inspectors.
- Counselling before going to court.
- SAPS are not understanding and need more education on family violence.
- Need NGOs for men as well.
- *NGO's for women – lack of trust, reluctance. Men don't think they will be treated fairly.
- Culture should be created where there is fairness.
- We need to get perception of the possibility of change. It is very personal and not everyone's business, not court, it's our business no one can interfere in their issues.
- Won't easily approach women's NGO.
- We were brought up to solve a problem and now there are new Acts.
- Start at schools.
- Broadcasting, TV, role-playing at schools.
- People keep info in the house.

- Men are reluctant to go to programmes.
- Change the perception of men.
- TV programmes.
- Find a different angle to approach men, not just abuse, rather look at relationship and how can we speak to one another.

OTHER:

- Born equal – not supposed to suppress women.
- There have been gains through the changes, especially for women, more respect for women, society as a whole.

Community Forum: GROUP 3

Criminal Court in Wynberg, Western Cape: 10 April 2008

Research participants: 10 Men: X2 Xhosa /African, X2 Muslim/coloured, X5 Christian/coloured and X1 English/white
 Language: English and Afrikaans was understood by all, some Xhosa translating was done.

RESPONSES:

CAUSE:

- Personal, not handling conflict.
- Growing up and ways they are brought up. Tradition.
- Men support each other in staying in control – pressure.
- Men encourage men, even in abusive ways.
- Socio-economic problems.
- Poverty, alcohol abuse, drugs.
- Mostly poor families.
- Men don't use the law and resort to violence.
- Provocation by men that leads to abuse

MASCULINITY:

- Men not mature enough to handle it.
- Men "macho", domineering, low self-esteem, want to be in control.
- *Men feel almost alone in their responsibilities. They must earn and support the family.

POWER:

- Domestic Violence Act is there for women.
- Men afraid to come to court, even if there is a law.
- Pro-female, just applies to them.
- Women are abusing their rights.
- Only 60% are legitimate applications for DV Protection order (PO).
- Women use PO as a weapon.
- Women have their rights, but men do not.
- Needs to be investigations before PO is granted.
- SAPS did not take women seriously before now the perception of men is that women have SAPS on their side.
- Men want to be heard. They are not being listened to.
- Men need support.
- *Men feel almost alone in their responsibilities.

CHANGE:

- Men to do anger management course.
- Dept. of Education – prevention
- Equality and respect needs to be encouraged.

- Men should realise women's importance in society, respect women more.
- Men and women should know their jobs and accept that they have different leadership roles in the home, uphold dignity of the family.
- Solutions should be holistic, look at courses and see how it could be made to look at all aspects.
- Workshops.
- Difficulties in adapting to change.
- People still have a choice.
- Motivation to want to change is to come home to a happy wife. I changed and it is worth it as my wife wants to make me happy.
- Men want an improved relationship and better communication skills.
- Imbiso's to speak about domestic violence. Men and women.
- Approach through providing information, knowledge about the law.
- Comes back to spirituality, respect. Children learn what they see. In our religion you can only hit your wife with a feather or a scarf.
- Sometimes better to speak to women. Not easy to open up to a man about personal things.
- Men need to be told it's wrong.

OTHER:

- Domestic violence means: Men who lift their hand to women (physically) – or any form; depriving someone.
 - The way / type of words you use, tone (verbal abuse) goes beyond a level to when you are intentionally hurtful, morally unacceptable word.
-

Community Forum: GROUP 4

The Lost City, Mitchells Plain: 10 April 2008

Research participants: 12 Men: All younger Xhosa/African, between 15 and 18 years
Language: Mostly Xhosa and some English.

RESPONSES:

CAUSE:

- Jealousy , women are cheeky , high minded and undermine men. They have no respect, are naughty and silly.
- Because they [women] have their rights.

MASCULINITY:

- A male is a male even if the girls are over age they must respect them, (i.e. Respect men younger than them)
- Ignore them, ie. women; we respect each other.

POWER:

- *We can assist you in terms of stopping it but we ourselves cannot because we will be killed.

CHANGE:

- It won't start at our age, because of the elders who sell drugs so the change must start with them.
 - *We can assist you in terms of stopping it but we ourselves cannot because we will be killed.
 - We already have a group that uses dance to teach about abuse.
 - We are willing to assist.
-

Community Forum: GROUP 5

The Lost City, Mitchells Plain: 10 April 2008

Research participants: 15 Men: All Xhosa/African, aged between 21 & 50 years
Language: Mostly Xhosa and some English.

RESPONSES:

CAUSE:

- *Power and control – also because of our culture reasons that a woman shouldn't say a bad word to a man as a man is the head of the house.
- Nature – it is natural to our culture.
- Low self-esteem

MASCULINITY:

- *Power and control – also because of our culture reasons that a woman shouldn't say a bad word to a man as a man is the head of the house.
- *Frustration – men get frustrated.
- *Power – men use their powers.
- In those days men would stand by their sons (that they won't be ruled by a woman) – so a woman cannot come near to a boy only to girls.

POWER:

- Assumption that a woman is always a victim.
- The community always listens to a woman.
- *Frustration – men get frustrated.
- *Power – men use their powers.

CHANGE:

- Both women and men should be present in one workshop – not separately.
- Men should be trained in order to do counselling.
- Education.
- Men can end it.
- Attitude to adjust, e.g. Men usually sit in the kraal waiting for tea – women tired or not wanting to make food – so we were taught that – so it's difficult to adjust.

OTHER:

- The strategy or the planning (intervention) that you brought – we are willing to help and also the fact that we are unemployed which is frustrating. As men we are staying under interdict most of us.
 - We are willing to help in order to end this domestic violence.
-

Community Forum: GROUP 6

The Leagues, Mitchells Plain, Western Cape: 10 April 2008

Research participants: 8 Men: All Xhosa/African, aged between 35 & 40 years
Language: Mostly Xhosa and some English.

RESPONSES:

CAUSE:

- The way women behave.
- Things have changed due to the 50% rights of women.
- Power and control a fatherly habit.

MASCULINITY:

POWER:

CHANGE:

- Education starts at home – awareness.
- Programmes for men
- Have debates – groups of women and men.
- Go to 'olden days' rules.
- Everyone is capable of being violent and everyone is capable of decreasing it if they can be trained.
- Yes they can stop the violence.
- Education.
- Volunteer work for men.
- Club for men to interact with one another.

OTHER:

- Yes. (5 Men were interested to help where they can).

Community Forum: GROUP 7

The Mosque in Wynberg Western Cape: 11 April 2008

Research participants: 29 Men: All Muslim/coloured.
Language: English and Afrikaans.

RESPONSES:

CAUSE:

- Men are no longer the head of the household – challenged by women who earn more.
- Socio-economic reasons – women getting all the jobs and men are at home. Women refuse to contribute to household finances.
- Status related – women want to live above their means and made demands on men.
- Loss of spirituality and moral degeneration.
- Alcohol, drug abuse.
- Children perceive violence as normal.

MASCULINITY:

- Men also have low self-esteem.
- Women are also violent against men, but won't report matters. Men who admit violence seen as being unable to "hou 'n vrou op haar plek".

POWER:

- Shift in power, women want to be in control, even deciding if she wants to have children.
- Don't believe that democracy really influenced power shifts.
- Men not listened to.

CHANGE:

- Men want to be happy and be good role models for their family.
- Very little knowledge about legislation that empowers men and women such as the Domestic Violence Act.
- Not acceptable. Men should respect women and treat them decently. If they treat women well, they will be treated well. If men live by the Laws of the Quran, there should be no problems. More time to be spent with families.
- Women should also only work half days so that they can spend the rest of the time in the community doing community upliftment work – spend time teaching children values and taking care of their families.
- If the violence stops, everyone will be happy. Happy home, happy families in the street, happy communities, stronger relationships among couples.
- Courts should mete out stronger sentencing.
- Men have a responsibility to be good role models, especially for children. Teaching should start here.
- Should have more family time, good communication with wife – behave like he did before the marriage.
- Good relationships with wives send out good messages for children to become good future partners.
- Organisations that work with men.
- Men will approach women's organisations.
- Workshops with men.
- Pre-marriage classes for couples.
- Adults attending religious classes that teach them the way of the Islam.
- Public campaigns by men, for men.
- Anger management classes.
- Education for men and women on relationship-building.
- Education on domestic violence and abuse.
- Teaching couples to devise their own personal "constitution" in their homes.
- Children at schools should be targeted, because educators know that they can teach as much as they want but children go home after school, where other things are happening.

Community Forum: GROUP 8**VODACOM in Wynberg, Western Cape: 11 April 2008**

Research participants: 9 Men: 6 Muslim/coloured and 3 Christian(2 coloured,1 white)
Language: English and Afrikaans.

RESPONSES:**CAUSE:**

- *Because men think they are superior to women.
- They could have been abused when they were children or because they are in a gang and don't want to be seen as sissies.
- Drugs / alcohol / poverty.
- Something wrong with them mentally.
- Jealousy – men become jealous when their partner achieves something better than them, e.g. career, money.
- Low self-esteem.
- Feelings of emasculation brought about by females.
- Lack of education.
- *Men have inferiority complex and need to show their strength physically.

- Inability to communicate properly with partner.
- No mutual respect between partners.

MASCULINITY:

- *Because men think they are superior to women.
- South African men have a macho thing about them.
- *Men have inferiority complex and need to show their strength physically.

POWER:

- *Men have inferiority complex and need to show their strength physically.
- Men can stand up for women, but their effectiveness will be limited.

CHANGE

- Depending on the level of abuse, corporal punishment should be handed down to the abuser.
- Men should get what they give out.
- For married women, report husband to religious authority.
- Make it publicly known who the male offenders are.
- Should be stopped.
- Government should intervene by approaching key contributors to the issue.
- Raise general state of the economy (education, workshops) thus leading to a better standard of living.
- Education
- Harsher sentences by the courts – counselling does not always help so therefore repeat offenders should have long sentences.
- Only the abused person has the power to speak out, but most of the time this is not the case. If they don't speak out, nobody will know and the cycle will just continue.
- Everyone longs for a healthy relationship and together anyone can build a better society.
- Yes, or course. Men should stand up for women, so the abuser will realise that the person he had abused is not alone.
- They should be ambassadors and educate their brethren to respect and treat women as their equals while bearing in mind their gentle nature.
- Responsibilities should include reporting any injustices seen, and that includes those incidents performed by their own families and friends.
- Treat everyone with respect.
- Being a role model in our community to other men and educating them.
- Other men must come to the party and stand up for women. It is not just women that must stand up for women.
- By counselling, men can be more compassionate towards women that have been abused.
- Men should learn to treat women equally and not just as dolls.
- Group discussions and meetings, reason being that if they see other men talking about the problem, they will also start talking about their problem and hopefully reach solutions.
- Open forums in which police will be present.
- Intervention should be and will be effective by a person whom they respect, thus teaching them what is wrong and how to become a better person.
- Workshops showing what abused women go through will instil empathy.
- Workshops can work, but must be focused in such a way that men would never want to abuse a woman.
- Teach them moral values.
- That women are equal to men.
- Every religion has some sort of code of conduct when it comes to having respect for women and how they should be treated. If we are a God-fearing people, then our religious leaders should refer to the Divine Scriptures and educate both male and female on how to live in harmony with one another.
- Non abusive men, in long, healthy relationships should give advice, counselling to men on what works for them or rather what they do to sustain their healthy relationships.
- Public awareness programmes run by men. Ignorance is bliss. If you don't know about it, there's no problem!
- Anger management classes.
- Education for men and women on relationship building.

OTHER:

- Yes we would like to help – 3 names submitted.
-

ANNEXURE 13: Informed consent form**Die self-bemagtiging van Manlike Plaaswerkers op
Kommersiële plase in Suid Afrika****VERKLARING VAN DIE RESPONDENT****A. Ek bevestig dat:**

1. Ek, die respondent versoek was om deel te neem in bogenoemde navorsings-projek onderneem deur Fiona Brophy, 'n Maatskaplike Werker, deur Stellenbosch Universiteit.
2. Dit was aan my verduidelik dat:
 - 2.1 die doel van die oefening is om 'n beter begrip te verkry oor hoe manlike plaaswerkers hul lewenswyse ervaar, en dat
 - 2.2 die prosedure sal deur 'n onderhoud gevoer word, tot my gerief plaasvind, met die gebruik van 'n opvangtoestel om kommunikasie te verbeter.
3. Ek is meegedeel dat die inligting wat versamel word ten tye van die onderhoud, vertroulike gehanteer sal word en gebruik sal word in die navorsingsprojek.

B. Ek bevestig hiermee dat ek vrywillig in bogenoemde oefening deelgeneem het.

Onderteken deur Respondentte op
 2009

.....
 Ondertekening: Getuie

ANNEXURE 14: Counseling Intervention provided

	July 08	Aug 08	Sept 08	Oct 08	Nov 08	Dec 08	Jan 09	Feb 09	Mar 09	Apr 09	May 09	Jun 09	Total
Abram	1 Indiv 1 part 1 couple	2 couple	1 couple	1 Indiv 1 part 1 couple			1 couple	2 Indiv	3 Indiv	1 Indiv	3 Indiv 1 part	2 Indiv 1 part 1 couple	13 Indiv 4 partner 6 couple
Ben	4 Indiv	2 Indiv	1 Indiv 1 part	1 Indiv	1 Indiv	1 Indiv	1 Indiv	1 Indiv	1 Indiv		1 Indiv	1 Indiv 1 part	15 Indiv 2 partner
Clive		4 Indiv	4 Indiv	4 Indiv		1 Indiv 1 part 1 couple 1 family	2 Indiv 1 child	3 Indiv 2 child	1 Indiv 1 child	2 Indiv 1 part 1 child	2 Indiv 1 couple	2 Indiv 1 part 1 couple 1 family	25 Indiv 3 partner 3 couple 2 family
Des	1 Indiv 1 part 1 couple	3 Indiv 2 couple	2 Indiv 1 part 2 couple 1 family	2 Indiv 1 part 1 couple	3 Indiv 5 part 2 couple	5 couple	1 Indiv 1 part 4 couple	2 Indiv 1 part 2 couple	1 Indiv 1 part 2 couple	2 couple	1 Indiv 1 part 1 couple	2 Indiv 2 part 2 couple 1 family	18 Indiv 14 partner 26 couple 2 family
Eddie	1 part		2 part	3 Indiv 1 part 1 couple	4 Indiv 2 part 2 couple	3 Indiv 1 part 1 family	1 Indiv 1 part 2 couple 1 child	1 Indiv 2 couple 2 child 1 family	1 part 4 couple 1 child	1 Indiv 3 couple 1 child 1 family	1 part 2 couple	2 Indiv 2 part 2 couple 1 family	15 Indiv 12 partner 18 couple 5 child 4 family

ANNEXURE 15 continued:

Jou kinders? Manlik/Vroulik en ouderdomme. Hierdie huwelik? Ander verhouding?	Jou opleiding? Std/Graad bereik.	Ander opleidings- kursusse?	Jou sterkpunte, positiewe eienskappe, gawes?	Jou doelstellings vir jouself?	Alkohol misbruik?			Familie-geweld?		
					In jou ouer- huis? Ja / Nee	Ma / Pa of al twee?	Nou (Ja/Nee) Ma/Pa Mate *	Jou ervaring van die verlede?	Nou? Tot watter mate*	Hoekom?

* Alkohol Gebruik:	* Familie-geweld / misbruik:
<ol style="list-style-type: none"> 1. Drink af en toe. 2. Drink gereeld (elke naweek) – gedrag onder beheer. 3. Drink gereeld (elke naweek) – gedrag nie onder beheer nie. 4. Drink uitermate wanneer ek kan. 	<ol style="list-style-type: none"> 1. Geen mishandeling nie. 2. Ek mishandel verbaal somtyds. 3. Ek mishandel fisies somtyds.. 4. Baie keer mishandel ek verbaal. 5. Dikwels mishandel ek fisies. <p>^ Ek word mishandel. Hoe?</p>

ANNEXURE 16: Couple contract

The names have been changed to maintain confidentiality.

Kontrak tussen Desmond en Diane**Diane se verwagtinge:**

1. Eerlikheid
2. Goed wat ons saam oor praat of besluit moet nie buite met ander mense gepraat word nie.
3. Respek mekaar se verskille ten opsigte van vriende and uitgaan. Wees veratwoedelik end besluit saam. Laat ook ver mekaar weet as ons laat gaan wees. Dink aan hoe die ander voël.
4. Drink net tot 2nm op 'n Sondag.

Desmond se verwagtinge:

1. Eerlikheid
2. Diane moet verduidelik hoekom sy vir my afskeep.
3. Respek mekaar se verskille ten opsigte van vriende and uitgaan. Wees veratwoedelik end besluit saam. Laat ook ver mekaar weet as ons laat gaan wees. Dink aan hoe die ander voël
4. Drink net tot 2nm op 'n Sondag.

Re: Conflict management:

Diane and Desmond hereby agree that they will do their best to prevent conflict through being more honest and communicating their needs, feeling and trying to understand themselves and the other's point of view.

They will also try to ensure that David is not there to witness such conflict.

If Desmond should become extremely angry, Diane will not go home and will contact Fiona to come and assist.

Desmond will call Fiona if he feels extreme fear or anger and/or he will walk away, remove himself from the situation until he is calm and able to think clearly and not react aggressively.

In the case of abuse occurring:

Should Desmond physically or sexually abuse Diane, it is hereby agreed that the matter will be reported to the police and charges will be laid against him.

Both Diane and Desmond hereby agree to try their best to grow as people and to work at creating a happy, loving and supportive relationship and home life together.

Signed:

Date:

..... Fiona Brophy (Social Worker)

ANNEXURE 17: Afrikaans excerpts from interviews

Abram: Personal Interview: 1 June 2009, Paarl.

Hoe was jou lewe op die plaas – as kind?

Ek is gebore op 'n plaas hier in die agter Paarl – daar skool gegaan – ek was nog klein toe my Ma geskiet is deur 'n buurman. Sy was in die hospitaal vir 'n tydjie en toe is sy oorlede. Tot vandag nog is dit pynlik vir my om daaraan te dink. Die inkomste was daai jare baie swak, toe my ma oorlede is het ek met my pa geblei (hulle was lankal voor haar dood uitmekaar uit). Ek was die jongste van ons drie kinders (ek het twee susters) en my pa was baie oor my gewees en ek was baie lief vir hom.

My pa kon nie by hou met kosmaak, klere was en vir ons ordentlik sorg nie so het vir 'n buurvrou gevra om vir ons in die week kos te maak ens. en vir haar 'n fooi gegee, 'n Jong klong het ook 'n paar jaar by ons in die huis gebly – hy het gesmokkel en gesteel. Op 'n dag het hy woorde gewissel met my pa. Ek was besig om TV te kyk toe iemand uitroep dat my pa gesteel is. Ek het af gehardloop om te sien dat my pa deur dié klong met 'n sekel doodgemaak is. Ek was te laat om iets te doen en kon dit nie hanteer nie. Ek het die klong met 'n vurk toe aangerand want ek kon nie glo dat hy my pa so wreed kon vermoor terwyl hy saam met ons in die huis gebly het en nog so jonk is. Ek het so alleen in die wereld gevoel en my pa se dood kon ek nie hanteer nie – dit was omtrent een jaar na my ma se dood.

Die mense saam met wie ek toe gebly het het verskriklik gedrink en het nie oor my “geworry” nie. As kind het ek geglo as dit nie vir hierdie omstandighede was nie so my eie ma goed na my gekyk het. Ek het nie 'n pa of ma figuur in my lewe toe gehad nie en het verlang na my eie ouers.

Jou houding is baie positief – hoe het dit gebeur?

Ek was op 'n stadium baie swak gewees op myself en het met verkeerde goed besig geraak – begin drugs rook, dagga rook, drink, ens. Ek het later gedink dit gaan in my werk 'n groot probleem wees en wou vir myself verbeter en toe het ek vir berading gevra en vir jou gekry wat my bystaan om my selfbeeld te verbeter en ek werk hard aan die berading wat ek kry om my self te verbeter. Ek is trots op myself en die bystaan van my vrou wat so eerlik is – ek voel al hoe beter en verlang nog meer na my vrou. Ons het huis gebede, my kinders gerespekteer my en ek voel ek is deel van die lewe – ek wil nog meer verandering maak in die lewe.

As jy praat van ander mans op plase en die toekoms van plaaswerkers – dink jy hulle sal ook na 'n maatskaplike werker wil gaan vir berading?

Ek dink regte waar dit is 'n goeie manier om jou selfbeeld – ek wil nie hê enige iemand moet na my toe kom en sê ek het help en berading nodig – mens moet nie forseer wees om vir berading te gaan nie, die besluit moet van jou self af kom.

As ons mans die selfde berading kan kry soos ek en hy voel hy het dit nodig moet hy eerlik wees met die maatskaplike werker en die berading respekteer. Jy moet jouself uitspoel en skoonmaak van die dinge wat jy gedoen het en dan sal jou swakpunte uitgewys word en daar moet aan gewerk word, ens.

Ja, die berading het vir my meer bemagtig laat voel en ek weet daar lê 'n toekoms voor vir my. Ek voel baie beter na amper 'n jaar van berading want ek probeer om 'n beter mens te wees as wat ek in die verlede was – my kinders het meer lief geraak vir my en die verhouding met

my vrou is ook baie beter en sry nie so dikwels met mekaar nie. Ek bly meer in die huis en gaan nie na ander mense toe nie.

Dit kan definitief vir ander mans help en 'n verandering maak – en ek kan 'n voorbeeld wees vir hulle.

Wat maak 'n mens bemagtig? Wat maak jou laat kragtig voel?

Ons is baie kragteloos hier op die plaas – ons voel nie ons kan na hom to gaan met probleme nie.

Ek het verander na hierdie berading en ek sien myself in 'n ander lig, ek sien verandering in my verhouding met my vrou en my werk. Ek voel meer bemagtig want ons het nou goed aangekoop wat ons voorheen nie kon nie as gevolg van geld wat aan drank misbruik gegaan het. Ek gooi nie my kop meer rond nie – ons het ook 'n nuwe huis gekry, 'n TV kas, 'n cell-phone – mens moet net glo in jouself en vertrou en die dinge sal kom.

Deur die tyd dat ek die berading gekry het van Fiona het ek definitief meer bemagtig of self-empowered geword. Daar is a baie groot verligting in my lewe.

Hoe verstaan jy jou “geestelike”-self en hoe het dit vir jou gehelp?

Ek het verstaan dat ek moenie altyd dink dat ek alleen is nie – ek voel ek is rereg op pad om myself te vind. Ek word nie meer afgetrek as iemand my sleg praat nie en wat dit nie kop toe nie – ek vermy dit en gaan aan met my lewe.

Ek verstaan nou die twee “selves” – my geestelike self en die self wat ek as mens is. Ek is meer as **net Abram**. Ek is nou 'n meer stewige boom met 'n groot sterk bors.

Ek dink daar is baie meer mansmense wat my probleme en woede het maar hulle kry nie die kans, soos ek het, om oor my lewe te praat en die regte berading te kry. Ek geniet die onderhoude met jou as maatskaplike werker – ek geniet dit om uit my hart uit te praat.

My verlange is dat ander manne ook sal uitpraat in berading – hulle sal baat uit dié wat ek uit berading gekry het – as julle net bereid is. Veral die jong mans het sulke berading baie nodig. My berading het gehelp omdat ek die waarheid gepraat het met Fiona, bv jy moet kan voel jy kan die waarheid praat. Jy moet “oop kaarte” wees en nie in raaisels gaan nie. Oor tyd het die berading meer en meer vir my gehelp en ek kon oor baie dinge van die verlede gesels.

Clive: Personal Interview: 9 June 2009, Paarl.

Het jy op 'n plaas grootgeword? Het al die kinders swaar gekry in daardie jare?

Vir my was die lewe baie swaar maar nie vir al die plaas kinders. Ander kinders was meer vry en kon maak wat hul wil maar. Soggens as ek skool toe gegaan het my ma altyd 'n briefie gelos om te sê wat ek moet doen na skool. Wasgoed was, water in dra, hout te kap, ens. Daar was skars tyd om my eie huiswerk te doen – ek het 15:30 uit die skool gekom en moet koffie na my pa to neem vir sy tee-tyd (16:00) – a lang ent op te stap. As ek laat gekom het, het my pa R5 to R25 vir die week afgetrek.

Ek was die oudste van 4 kinders en het die meester werk gehad om te doen – veral in oestyd. Toe ek 15 jaar oud was het ek R25 per week verdien. Daai tyd was alles goedkoper – ek kon

klere en sigarette koop. In daai tyd was dit nog die dop-stelsel – die plaaswerkers het 'n TV gehad waar hulle hul dop rustig gevat het. As die ouer mans klaar gedrink het kon die kinders dan eers televisie kyk.

Ons het nooit oortyd geld gekry nie maar was met dop (wyn) betaal. Ek moes vroeg uit die skool uit gaan toe my ouers uitmekaar uit is.

Het jy meer bemagtig geword na hierdie berading?

Ek het baie meer wys geraak en baie geleer daaruit. Daar is baie dinge wat ek ook teruggehou het wat ek gelees het in die boek wat Fiona vir my gegee het.

Ek was altyd te bang om vir die ander werkers te sê wat om te doen – maar nou kan ek my sê sê en is nie bang nie. Ek voel definitief meer bemagtig.

Ek gaan praat self met die bestuurder (veral nou dat ek meer bemagtig is), maar hy is kort-af met my, hy beledig en vloek vir my.

Ons voel ons mag nie met die eienaar van die plaas praat nie my deur kanale – soos met ons toesighouers praat. Ons voel ons is nie regtig gehoor nie.

Ek het baie met ander vriende wat op plase werk gepraat en hulle voel hulle enigste uitweg is om te drink. Hulle manier om te “cope” is om te drink.

'n Ander opsie om ons manne van die bottel af te hou is om sport aan te bied op plase. Kry poolborde, snooker en dartborde of gaan na ander plase vir tou-trek en ander sports wat ons mans sal van hou.

Vroumense moet ook hulle kant bring – daar is ook drank-probleme. As die man huistoe kom is daar nie kos op die tafel nie en die vrou is uit.

Ek het geleer dat dit nie die moeite werd is nie om jou vrou aan te rand. Ek word baie boos vir my vrou veral as sy 'n dop in het – maar loop nou 'n ander koers in.

Ek het baie geleer uit die berading en waardeer dit – ek gaan dit nie verloor nie – ek wil nie teruggaan ek wil vorentoe.

Is dit makliker om met 'n vrou of met 'n man te praat?

In my opinie sal ek huiwerig wees om oop en bloot met 'n man te praat. Ek het baie maklik met jou gepraat en die feit dat jy wit is het ek meer respek het want mevrou het my so goed behandel. Ek het dinge bereik wat ek voorheen nie kon bereik nie.

Ek het gevoel dat ek vir Fiona kan vertrou.

Wat sal jou advies wees vir 'n ander man?

As jy te dronk raak – die beste is gaan bed toe. As hy wakker word dan moet sy vrou daar wees – nie dronk by 'n ander plek!

My kinders het baie meer respek vir my nou as toe die tyd wat ek so gedrink het – ek is baie trots op.

Desmond: Personal Interview: 2 June 2009, Paarl.

How was jou kewe as kind?

Die lewe was all right – en ek het uit die skool uitgegaan op die plaas. Ek het gedruip standaard 7 en die skoolfoois het te duur geraak daardie tyd. My ma wat gewerk het op die plaas was al een wat vir my ondersteun het en het sonder 'n pa groot geword.

Ek het anders gevoel as kinders wat in die dorp gebly het – op die plaas was daar nie krag nie, ons kon nie televisie kyk of musiek speel nie soos dorpskinders nie. Ons het gevoel ons is baie meer arm as dorpsmense – toe ek klein was kon ek nog nie verstaan nie maar toe ek groot geraak het ek begin verstaan. Ek het baie alleen gespeel nooit met ander kinders nie – daar was 'n man op die plaas wat vir my baie rondgery het. Toe ek groter geraak het het ek meer vriende gemaak by die skool.

Vandag dink ek dat my kinders op die plaas het meer “benefits” – dit is beter op die plaas. Dit het baie voordele – in die dorp betaal jy water en krag en huur wat ons nie betaal nie. My seun het geen probleme met plaas of dorpskinders – hulle is almal dieselfde.

Hoe was die plaas lewe in daardie dae gewees – toe jy jonk was? Wat was jou ervaring as kind op 'n plaas – wat het vir jou bemagtig en sterk gemaak?

Ek het altyd as kind gesê dat ek nooit op 'n plaas sal werk nie – ek het dit so swaar gesien vir werkers wat daai dae op die plaas gewerk het. Dit is hoekom ek die skool verlaat het, maar as ek die geld het – even vandag – sal ek verder gaan leer en skool klaar maak want ek is maar 24 jaar oud.

Mense wat gemeenskapswerk op plase doen vertel van drankprobleme veral met mans en die impak van die “dop sisteem” in die verlede. Hoekom drink mans so baie op plase en dink jy dit is 'n probleem?

Die drank het 'n effek op jou werk. Mense is baie desperaat en maak 'n plan om elke aand drank te hê al kry hulle nie wyn op die plaas nie. Drank speel 'n belangrike rol in 'n mens se lewe. Ek het elke aand gedrink maar nou dat ek hier op die plaas is het ek tot 'n mate afgeleer. Ek voel ek is 'n groot man en het verantwoordelikheid, my eie huis en 'n kind. Ek het Sondag baie gedrink maar vandag het ek nie eers 'n plan gemaak op 'n drankie te koop.

Ek sal nie sê dat werkers drink vandag omdat hulle sleg behandel is nie. Mense drink net omdat hulle moetswillig is. Ons kry afslag op wyn hier op die plaas en kry nie meer gratis drank nie.

Wat is die verhouding tussen mans en vrouens hier op die plaas. Vroue kry nie die huise nie en word gereeld uitgesit en kry minder salarisse. Wat dink jy hieroor?

Op baie plase kry vrouens baie swaar en die man lewe net soos hy wil lewe. Mense moet 'n papier teken soon Fiona vir my gegee het, dat die polisie kan inkom as ek weer 'n ander mens molesteer of aanval of baklei. Dit het vir my gewerk en het nie kwaad geword nie maar saamgestem.

Ek onthou toe Fiona vir my gesê het dat ek uit die huis moet gaan toe ek en my vrou so gestry het – ek het dit gedoen omdat ek gevoel het waar sou my vrou gegaan het – sy wil nie na haar ma gegaan het nie. Ek is baie lief vir Diane en even as ons eendag uitmekaar uit gaan sal daar altyd 'n plekkie in my hart vir haar wees. Ek het vir haar geslaan omdat ek so kwaad was maar het besluit om nie meer vir haar te slaan nie omdat ek geleer het dat die nie die moeite werd is om jou vrou te slaan nie want sy is die een wat jou help werk in die huis.

Ek raak nog baie kwaad maar ek loop uit. Ek sal vir ander mans sê jy moenie vir jou vrou slaan nie – loop weg en gaan lê in jou binne kamer – more as julle altwee nugter is dan praat julle die ding uit weer. Dit vat 'n tyd om die drank te los.

Hoe het jy jou jaloersie geleer hanteer – dit was 'n groot rede wat jou kwaad gemaak het?

Dit het so gekom dat ek begin besef het dat ek kan my vrou vertrou – dit is nog nie heeltemal uit my nie maar ek kan vir haar vertrou. Ek word nie so kwaad nie en ons praat meer. My kind sê vir my “asseblief moet nou nie meer stry nie”. Ek het meer betrokke geraak as 'n pa.

As plaaswerkers – wat is julle sterkpunte? Wat is die eienskappe van manlike plaaswerkers?

Die mans mense doen die meeste werk op die plaas. Ons mans is die ouens wat die plaas voorberei dat daar 'n oes kan wees. Ons maak groot besluite oor vingerde sny. Ek het van klein af geleer wat die boerdery op 'n wynplaas betref. Ek het baie geleer en goed vingerde gesny.

Mans op die plaas stel belang in wat hulle doen.

Wat sal jy sê van die berading wat jy vanaf my gekry het? In die tyd wat ons saam gespandeer het, hoe het die vir jou gehelp, dink jy dat jy verander het?

Dit het baie vir my gehelp – wat jy alles vir my gedoen het was altyd goed en ek voel dat ek altyd op Fiona se knoppie kan druk en Fiona is daar. Ek vertel vir ander mense wat probleme het dat hulle moet by Fiona berading kry – sy sien ander dinge in 'n mens wat jy nie sal vinnig sien nie.

Eddie: Personal Interview: 8 June 2009, Paarl

Hoe was jou lewe op die plaas – as kind?

So in 'n mate was dit 'n swaar tyd gewees. Daar was baie swakpunte in my gewees want plaaskinders baklei altyd onder mekaar. Ek was baie “gebullie” deur dorps kinders die tyd toe ek standaard ses gegaan het, daarom het ek uit die skool gegaan het. Ek het baie swaar gekry – elke middag as die skool uitgegaan het dan moet jy keur vir die dorps kinders wat jou agtervolg en baklei maar jy moet saam met hulle uit die skool uit stap. Dit was seker oor meisie-kindere en die dorps kinders het gedink die plaaskinders is minderwaardig as hulle.

Jy sê jy het nie 'n goeie verhouding met jou pa gehad nie?

Ek het nie 'n goeie verhouding met my pa gehad nie en ek altyd by my ma gekla. My pa was baie ernstig en streng gewees en ek mag nie saam met die kinders speel nie maar by die huis bly. As hy die aand hoor dat ek verkeerd gedoen het in die dag dan kry ek pak van my pa. Sommer pak met 'n “fan-belt”. Ek dink vandag dat my pa was somtyds baie verkeerd want baie keer het ek vir niet pak gekry.

Hoe sien jy jouself vandag as 'n Pa?

Ek is vandag baie sag op my kinders – ek kry dit nie reg om vir hulle te slaan nie. Ek doen nie wat my pa gedoen het. Miskien doen ek dit nie omdat my pa te hard op my gewees het- ek weet hoe voel 'n man as jy so 'n pak kry. Die angs was groot – as ek klaar 'n pak gekry het en sit daar buite, is ek te bang om weer huis toe te gaan. Ek het in die begin vir my kinders so 'n tik gegee maar ek het self gesien die werk nie. Ek het die insig gehad om te onthou hoe ek gevoel het toe ek so geslaan is.

Dink jy dat manlike plaaswerkers meer bemagtig is vandag?

Ja, ons is baie meer bemagtig vandag – in die ou tyd in die tagtige jare kon ons nie die voorregte hê wat ons nou het op die plaas.

Baie word gedoen om mishandelde vroue op plase te help - wat dink jy kan gedoen word om mans op plase te help?

Ek voel baie ontevrede dat ons nie gereeld 'n maatskaplike werker op die plaas kan sien nie – die was baie waardevol toe ek berading van Fiona gekry het. As man het die berading baie vir my gehelp. One-to-one berading deur 'n maatskaplike werker vir mans sal beslis baie help.

Sal jy in 'n groep saam met mans dieselfde berading kan ontvang of verkies jy berading op 'n "one-to-one" basis?

Ek sal nie maklik in 'n groep kan werk nie – maar sal miskien nie ongemaklik voel nie. Deur die huidige one-to-one berading van Fiona voel ek baie meer gemaklik en het baie meer "confidence".

Wat is daar op hierdie plaas om vir julle as plaaswerkers te help bevorder in die lewe – wat sal jy wil hê.

Ek sal graag wil hê dat ons kan bevordering kry maar in hierdie werk is kan 'n mens eintlik nie vorentoe gaan nie. Plaas arbeiders is nie heeltemal arm nie – ek het baie gesien wat ek in die verlede nie gesien of gehad het nie.

In die tyd wat ons saam gespandeer het, hoe dink jy het jy verander?

Ek het baie van Fiona geleer – en wat ek geleer het kon ek baie goed aanpas. In die begin het ek 'n bietjie gesukkel met myself maar jy het my baie aangehelp. Daar was 'n verandering in hoe ek myself gesien in die lewe – voorheen was ek baie negatief en het net weggeloop van die plaas af. Dinge het nou verander tussen myself en die ander werkers.

Hoekom drink die mans so baie op plase – dink jy dat hulle meer drink op plase?

Ek dink so – ons drink baie op die plaas. In my geval is dit veral wanneer ek nie geld het nie en probleme het rondom my kinders.

Dit wat ons gedoen het aangaande die verhouding met jou kinders – hoe het dit gehelp - jou rol as Pa?

Die berading wat ek gekry het het baie gehelp en ek het vordering gemaak – ek was baie meer betrokke met my kinders – ons het gaan visvang en ander dinge ook. Ek het gesien dit is belangrik vir my kinders.

Hoe is jou verhouding nou met jou vrou?

Dit is baie beter, baie goed en ons praat nou baie meer met mekaar.

Hoe was die onderhoud gewees?

Dit was baie goed om gehoor te wees - Ek voel nou baie beter. My bors voel nou baie meer gemaklik.

Wat maak 'n mens bemagtig? Wat maak jou laat kragtig voel?

As ek nou praat en my kinders luister dan voel ek somer meer kragtigvol. As my kinders nie na my luister nie dan voel ek kragteloos. Ek wil nie altyd met hulle raas nie voor hulle luister nie. Selfs tussen die manne op die plaas as hulle nou saamwerk en luister na my, voel ek baie meer bemagtig. Die tyd saam met jou en die berading, Fiona, het my baie gehelp en kragtig laat voel.

Eerstens het ek glad nie "geworry" nie maar na so drie sessies van berading het ek gedink ek wil dinge "op fix" en het gewerk daaraan. Ek het voor gepraat in 'n plaas komitee maar dit het

nou weer weg geval. Op die oomblik is dinge glad nie reg tussen ons plaaswerkers en die bestuur nie.

Bety van die mense se die berading is nie meer nodig nie. Ons wil graag nog vir Fiona op die plaas hê vir berading en ek wil self miskien eendag doen wat Fiona doen. Miskien moet ons self betaal vir die berading wat ons van jou af kry.

Daar was altyd 'n bakleiery maar ek het geleer om my vrou and ander mense beter te verstaan en te kommunikeer.

Anna, Abram's wife: Personal Interview: 29 June 2009, Paarl.

Hoe is Abram nou na die berading?

▪ Verhouding met my

- Vandag baie verander – help met kinders.
- Maak kos op 'n Sondag
- Hy maak vloere skoon oor naweke
- Hy vee voer die deur
- Hy is baie lief vir my en hy wys dit
- Hy soen my sommer in my nek
- Hy slaan glad nie meer vir my nie
- Hy skel nie meer nie.
- As ons nie saam stem nie – dink ons daaraan. Ek sal sy kant vat maar ek sal sê as ek nie saam stem nie.
- Hy is baie by die huis en sal vir my sê waar hy gaan en wanneer hy sal terugkom.

▪ Verhouding met kinders

- Baie verbeter – hy gee aandag aan die kinders
- Hy het tyd gegee vir gaan slaap en toilet toe gaan.
- Hy is baie meer betrokke
- Ons oudste dogter was die baie oor haar pa nie maar nou baie oor haar pa – die kinders wys hulle is lief vir hom.

▪ By die werk

- Nou weet hy hoe om met die werksmense te praat, hy sal verskoning vra as hy verkeerd is – hy sal sy stres uitpraat met hulle.
- Hy sal vir my kom vertel maar hy sal afgekoel wees.

▪ Self

- Hy drink maar nie meer so baie nie.
- Hy worrie glad nie meer oor mandrax nie
- Rook nou en dan dagga
- Hy worry nie meer met die vriende wat mandrax rook nie.

▪ Hoekom?

- Hy het besef dat dinge is verkeerd.
- Hy het sy verantwoordelikheid besef.
- Fiona het vir hom moed ingeprent en hy sal die nie maklik opgee nie.
- Hy word nou beter op sy eie.
- Ek is nie meer bang nie en sal vir hom aanpraat as hy fouteer.

ANNEXURE 18: DESMOND'S TREE

2 October
1984

Pekon
Futter

Why are you closed? Potential is held back.

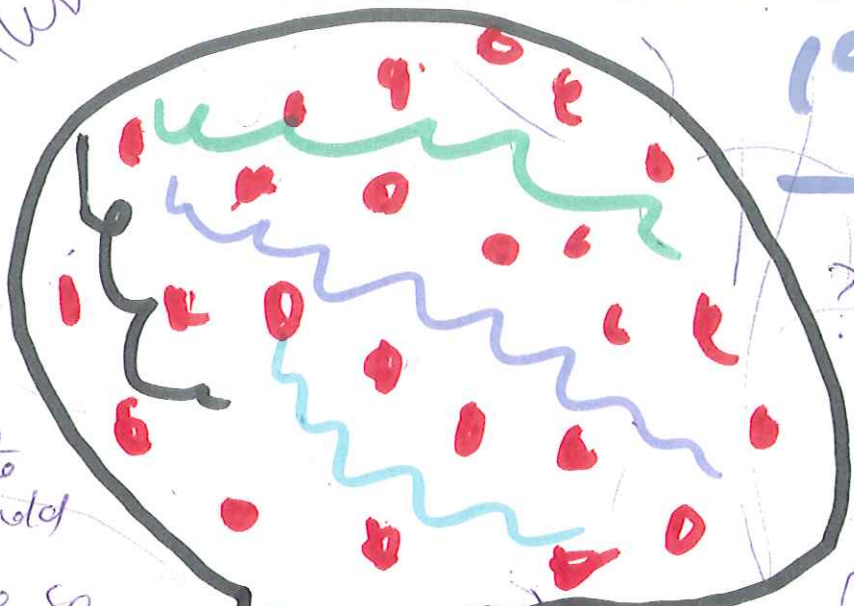
What happens to fruit if you hold it in?

like you have so much potential but something is holding it in, keeping it back.

Present

Present

clips



Why is the fruit inside closed in?

Bewus:

Bornier between the inside and outside.

What needs to happen to free your fruit/potential?

Ouma

4 significant others

na

"Elis being"

Why? Scared.

Unjaded fast

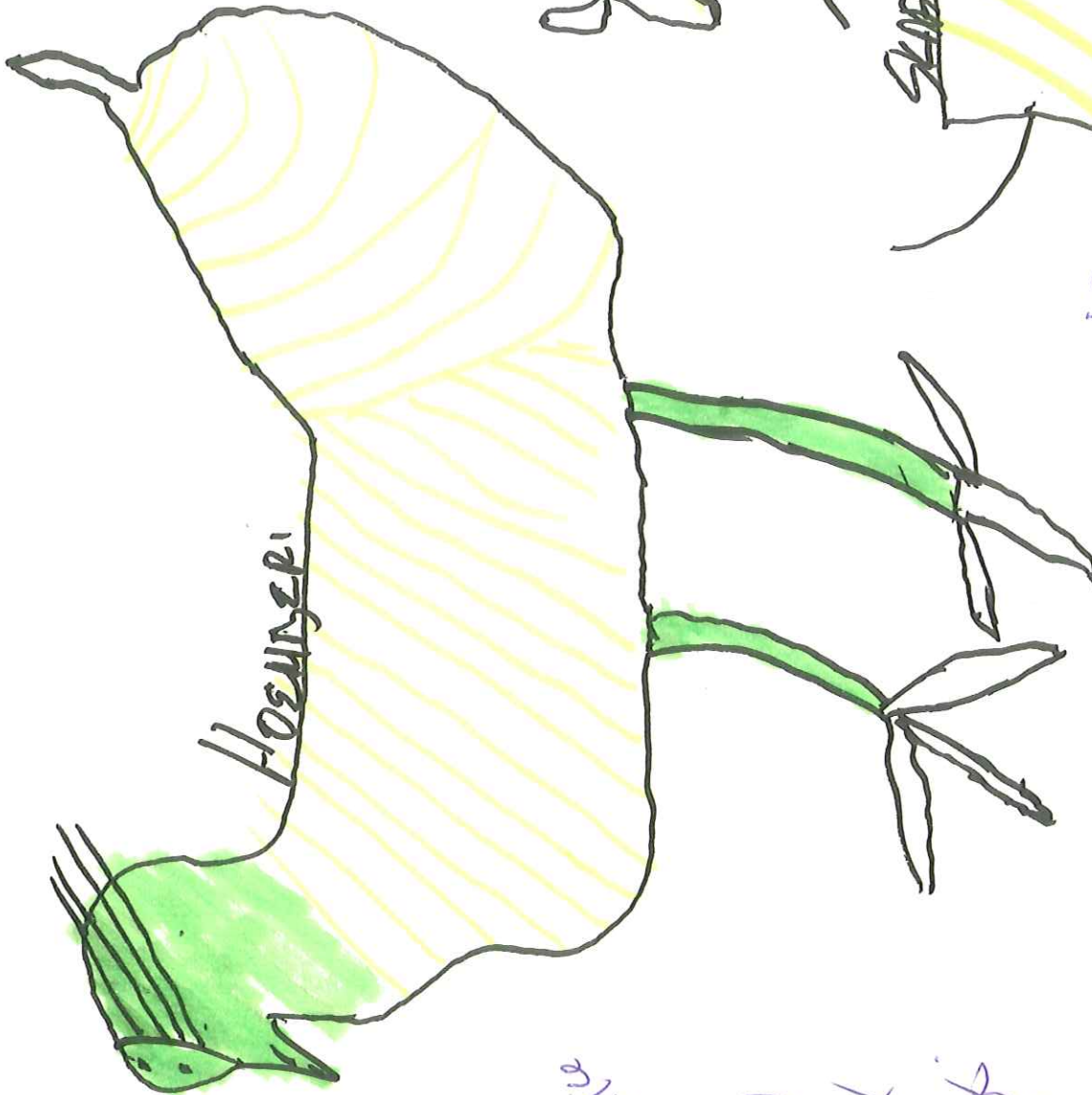
fimsy roots but they are there (8)

loss before
Dignitaries



ANNEXURE 19: DESMOND'S ANIMAL DRAWINGS

Klein Klein
 Etc ook klein.
 Han
 Hout
 Hout



Ver scan in
 van vermaak
 want & fer
 a cake
 (Trekende) wonder
 Gray hood +
 invent.

→ eien:

Janus



SNAP

keerw

4 children:

Before

ANNEXURE 20: CLIVE'S DRAWINGS: BEGINNING OF COUNSELLING

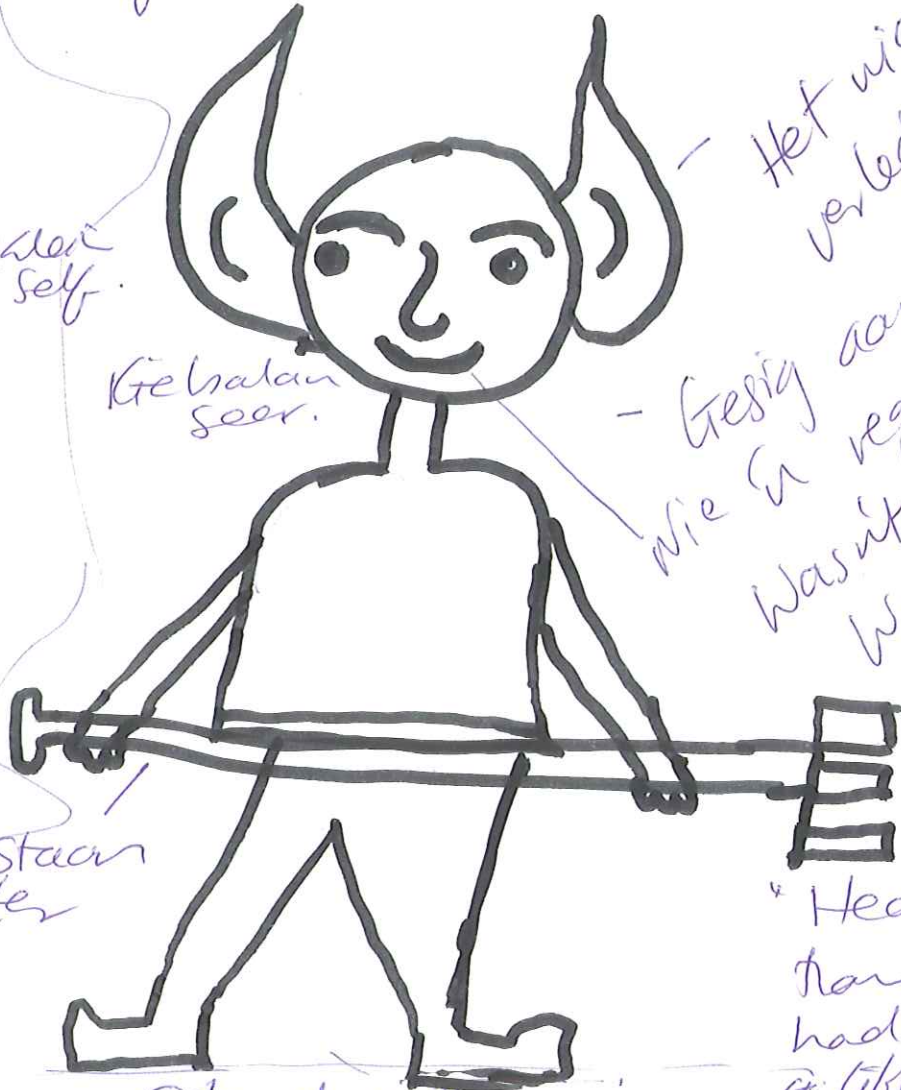
Voor

wave
self.



klein
self.

Kebalan
seer.



staar
agter

iets?
Bang
vir
wat?

standvastig.

Het wie in die
verlede gelees
wie.

- Gesig aangesit
wie in regte gim lag.
Wasit open to leer
Wasit oop om
te leer wie.

Defensive
in past.

"Hears" more
than others
had dream of
a lift accident
before it happened
this week.

Develop
this
gift.

My self in die
verlede.

Wreedadig

Kwai

 - defensive.

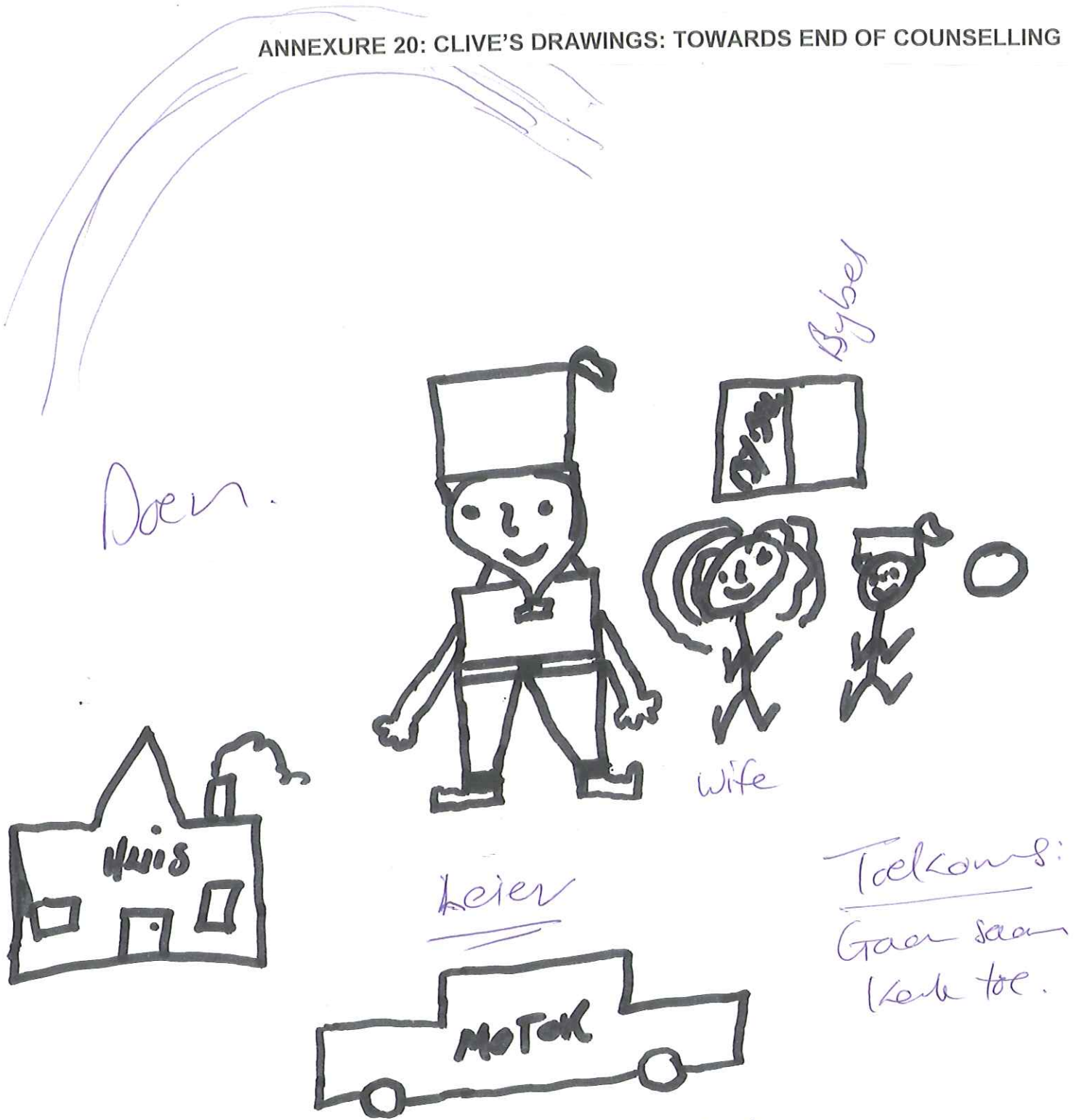
Toe - wil wie
hoor wie.

Droom:

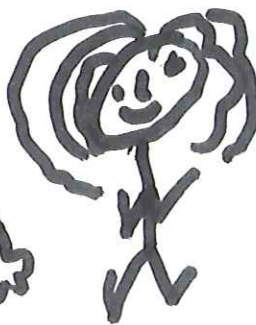
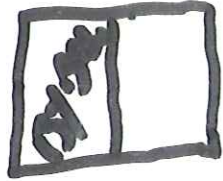
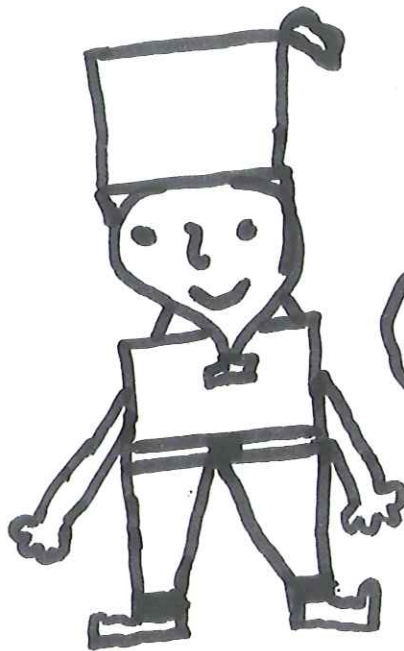
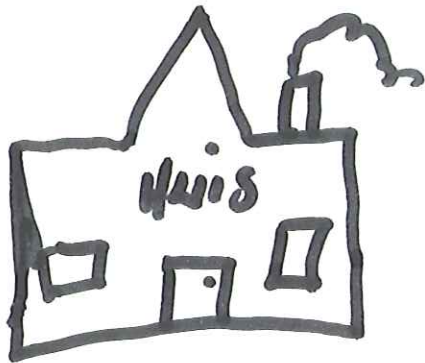
Gift -
Droom van
iets in die
toekome.

Mother's father.
Taught him to
drive tractor.

at age
13
Positive father
figure in life.



Doen.



Leier

Toekoms:
Gaar saam
Kerk toe.



Jon skoppig in die
Hekom: Toekoms.

Wat ek wil wees:

in Voël - ek
wil vry wees.
Spog ~~voël~~
Budge.

Nie maklik we : 23 (22)

Die proses van verandering

Give up to gain

No pain no gain

Jy is meer as daai

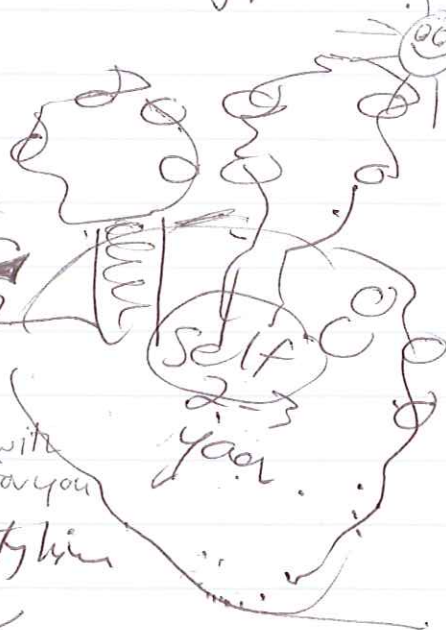
Waar wil jy wees?

Madness
Frieds
Identity

Diff parts of you

So difficult to escape so much hard work

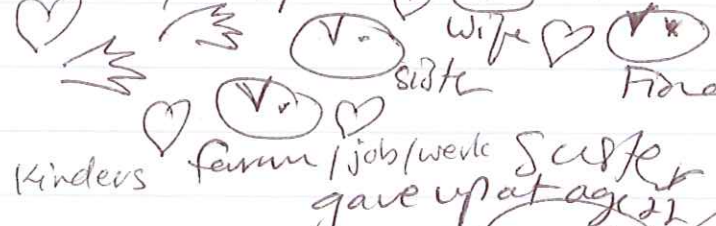
Transition time
The Sea of change



Island of abuse of drugs, self, others

Dangers

+ help - with not for you these support him



Wode at the

Cost of 5 years:
drugs in time
and money
and productivity

— geld
— tyd

22

10 yrs to stude

Now he is

32

is he going to go up

or down
it his up

Waar wil jy wees, hoe wil jy wees in 10 jaar?

Next to week - with Charmané