Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape

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Acknowledgements

Declaration of the Researcher

I, Nicolette Rass, hereby declare that the manuscript with the tittle *"Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape"* is my own work. All references used or quoted were acknowledge by citing in text and referencing in the bibliography. I further declare that I have not previously in this entirety, or in part, submitted the said manuscript at any other university.

N. Rass

May 2020

Declaration of Text Editor

Brenda Burgess, Editor.

Searching for just the right words – writing what is upright and true.

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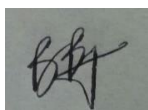www.brendaburgesseditor.com

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I confirm that I, Brenda Burgess, am a professional editor with twelve years' experience in the field of editing.

During the period 11 April to 2 May 2020, I edited Nicolette Rass thesis entitled Counter-Narratives of Women Living in Domestic Violence Shelters in the Western Cape which was presented for the degree of Master in the Department of Social Work at North-West University in May 2020.

Although this thesis has been edited to improve formatting, grammar, and typographical errors, it remains the work of Nicolette Rass and she has approved of the changes.

Kind regards

Brenda Burgess, BA (UNISA); post-graduate editing course (Stellenbosch University)
Editor

Preface

The dissertation is presented in article format as indicted in Rule A.5.4.2.7 of the North-West University of Potchefstroom Campus Yearbook.

- The dissertation consists of Section A, Part 1: The introduction, Part 2: Literature Review

- The articles are presented in Section B. The articles are to be submitted to the Stellenbosch Social Work/Maatskaplike Journal (US) (Article 1) and Southern Journal of Social Work and Social Development (Article 2). The researcher followed the Harvard system for references in Article 1 and Chicago Manual Referencing style and guidelines for authors of the journal in Article 2.

- Section C consists of the summary of research study, methodology, recommendation and implication of the findings. Section D consists of a list of 10 Annexures.

- In Section A and C, the researcher used the Harvard reference guide according to the North-West University's referencing manual.

Dr S Hoosain

Abstract

Domestic violence is a public health problem in the Western Cape, South Africa. Domestic violence cuts across and affects all races, cultures and class. Women are mostly affected by the domestic violence as they are marginalised and seen as weak. The Domestic Violence Act 116 of 1998 was adopted to identify domestic violence as a crime and to eradicate the phenomenon; however domestic violence has since increased. The domestic violence shelters were established to accommodate women experiencing or subjected to violence. These services were made available to take care of the women's immediate needs. The domestic violence shelter is thus an ideal place to explore the implementation and usage of the counter-narrative concept.

The aim of the study was to explore and describe counter-narratives of women in domestic violence shelters. The objective of the study was to explore and describe how domestic violence shelters can support counter-narratives of women living in domestic violence shelters. A qualitative approach was applied by utilising a descriptive design. Data was collected via semi-structured interviews with 26 women in domestic violence shelters in the Western Cape. Section A consists of Part 1 and Part 2 and Section B consists of Article 1 and Article 2, which reflect the experiences of the women in the domestic violence shelters.

The results of the study revealed that the women produced counter-narratives which resisted the dominant cultural narratives of domestic violence. Furthermore, the women identified their goals and took responsibility for their own lives. The findings showed that the women had learned new skills and rediscovered forgotten skills, both of which would assist them in becoming financially independent. The social workers in the domestic violence shelters should be trained in the concept of counter-narratives and explore the usage thereof. The Department of Social Development should make funding available for women to receive holistic and comprehensive therapeutic services in the domestic violence shelter.

Key words: domestic violence, domestic violence shelter, counter-narratives, dominant narrative, trauma narrative.

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SECTION A

PART 1: ORIENTATION TO THE RESEARCH

1. Introduction and discussion of the problem statement

South Africa has been identified as one of the countries with the highest rates of domestic violence in the world (Bhana, Lopes & Massawe, 2013:5; Van der Merwe & Swarts, 2014:196; Vetten, 2018:2). There is now much evidence to support the hypothesis that domestic violence is widespread and a common human rights violation in South Africa (Bhana, Lopes & Massawe, 2013:5; Pratt-Eriksson, Bergbom & Lyckhage, 2014:4; Vetten, 2018:3). Research revealed that in South Africa one in four women are exposed to domestic violence, and every eight hours a woman is killed by her partner (Rasool, 2012:115; The Victim's Crime Survey, 2016–17; Vetten, 2018:3).

The Western Cape Province has the highest number of cases of domestic violence related crime in South Africa (Western Cape Analysis 2017/18; Crime Situation in RSA 1 April 2017 to 31 March 2018). Additionally, 55% of women in the Western Cape are victims of domestic violence (Davis Rotheram-Borus, Weichle, Rezai, & Tomlinson, 2017:3). According to the Western Cape Analysis 2017/18, domestic violence is on the increase in rural areas of Western Cape.

As a response to the high volume of reported domestic-related crimes. In 1999, the South African Constitutional Court recognised the need for domestic violence shelters for abused women. The Department of Social Development (DSD) made provision for shelter services which include safe and secure accommodation, health facilities and social work services for women who are admitted due to domestic violence (National Policy Guidelines for Victim Empowerment, s.a.:18). It is known that in the Western Cape, the Department of Social Development (DSD) has a Victim Empowerment programme which partially funds 20 domestic violence shelters, where women can be accommodated for a period of three to six months (Sithole, 2018:21). It is accepted that the services are there to create a safe and protective environment, to assist the women in seeking employment and to secure post-shelter accommodation. The domestic violence shelters are situated in the following regions: three in Eden Karoo, one on the West Coast, four in Cape Winelands/Overberg, three in Metro North, one in Metro East, and eight in Metro South region. Together, these shelters can accommodate

up to 485 women (The Department of Social Development Annual Performance Plan, 2018-19:68).

The women in the domestic violence shelters have experienced abuse as defined by the Domestic Violence Act 1998. This Act defines domestic violence as "physical, emotional, verbal, psychological, and economic abuse." The definition includes "'intimidation, harassment, stalking, damage to property, entry into the complainant's residence without consent where the parties do not share the same premises, and any other controlling or abusive behaviour towards the complainant, where such conduct harms, or may cause imminent harm to the safety, health or wellbeing of the complainant" (The Domestic Violence Act of 116 of 1998:3).

Several authors, such as van Schalkwyk et al., (2014:316-317); Kunkel and Guthrie (2015:107); and McKenzie-Mohr and Lafrance (2017:191-193), are of the opinion that the definition of domestic violence may be based on cultural narratives which portray women as powerless, dependent and weak. According to Taylor (2011:796) and Aziz (2013:1), cultural narratives can be defined as a story of how a group of people or a society choose to portray their cultural practices through their past, and how they are expected to live in society. Cultural narratives might prescribe gender roles that may be practiced in families, communities and societies groups. Furthermore, Grayman-Simpson (2017:2) defines a cultural narrative as a mental story that develops through the influence of a group or society. It is commonly seen that when people are forced to live according to rules, resistance occurs which may lead to conflict.

According to Hanson and Patel (2014:2240), in South Africa domestic violence is viewed as a private matter and resolved within the family; this is reflected in deeply entrenched gender stereotypes. Furthermore, according to Aziz (2014:1) and Hanson and Patel (2014:2240-2241), the man is commonly perceived as the head of the household and the woman must submit to him. There is a significant amount of literature indicating that cultural narratives may silence women and deny them the opportunity of being equal contributors to society (Fivush, 2010:88; Godrej, 2011:116; Aziz, 2014:2; Kunkel & Guthrie, 2015:5; McKenzie-Mohr & Lafrance, 2017:192). In addition, cultural narratives may influence women's perceptions of themselves as being helpless, powerless and victims of domestic violence (Godrej, 2011:114; Kunkel & Guthrie, 2015:7; McKenzie-Mohr & Lafrance, 2017:191-192). When such women seek help and alternative accommodation, they are choosing to resist the cultural narrative.

It has been established by Bell (2003:10), Kunkel and Guthrie (2015:4) and Tan (2017:4) that women leave abusive relationships to seek refuge at a domestic violence shelter, where they are required to share their trauma narrative in order to be admitted. Fernández and Crespo (2016:150) indicate that a trauma is an experience that threatens one's safety and security and may involve physical and emotional harm. A trauma narrative is defined as the story a person shares about a traumatic experience: a sudden event that was not foreseen or planned (Vasile 2014:782).

Women who share their trauma narratives to gain entry to the domestic violence shelter might experience feelings of anxiousness, shame desperation, embarrassment and anger (Benjamin and Carolissen 2015: 419,420). It is generally accepted these women, by sharing their trauma narratives, may relive their past traumatic experiences as revealed in a South African study conducted by Arnzen (2014:84). In addition, Arnzen's study found that the women felt they were not in control of their lives while they were in the domestic violence shelter, as decisions and proposed interventions were made on their behalf.

During an expert interview prior to the study, a shelter manager in the Western Cape confirmed that it is standard procedure during routine shelter interventions for women to share their traumatic experiences of domestic violence with the social worker during interventions (Roberts, personal communication 2018, 16 November 2018). The shelter manager indicated that when the women require additional intervention, a referral is made by the social worker to a psychologist or psychiatrist (Roberts, personal communication 2018, 16 November 2018). According to Arnzen (2014:85) and McTighe (2018:45), women who are obligated to repeatedly retell their trauma narrative may experience further harm and not healing. In Arnzen's (2014) study the women participated in programmes which were facilitated by different staff members at the domestic violence shelters, where the women were requested to share their trauma narratives.

It is a common finding that women who have experienced trauma may not share their whole traumatic story with the staff and therefore the staff may perceive these women as being deceitful (Mickley-Steinmetz, Scott, Smith & Kensinger, 2012:2; Benjamin & Carolissen, 2015:419, 423; Smith, 2017:27). Fernandez-Lansac and Crespo (2017:80) confirmed that heightened emotions of trauma might lead to loss in memory. Brown (2013:6) is of the opinion that women are embarrassed, ashamed and blamed for the domestic violence and therefore only share required information. In contrast, Delker, Salton and McLean (2020:3-4) indicate that

sharing a trauma narrative creates an opportunity for dialogue and provides the women with space in which to reconstruct their lives. While the value of trauma narratives for women who experience violence remains debatable, facilitating counter-narratives is promising.

Literature reveals that counter-narratives have been utilised successfully in the United Kingdom and United States of America with women experiencing domestic violence and those living in domestic violence shelters (Godrej, 2011:114; Kunkel & Guthrie, 2016:111; McKenzie & Lafrance, 2017:190). The term counter-narrative creates or finds meaning through its relation to another narrative (Lundholt, Maagaard & Piekut, 2018:1). Furthermore, the concept of counter-narratives creates an opportunity to oppose or resist the dominant discourse and counter the stories that are spread about the oppressed. A counter-narrative perspective views a woman as the expert of her own life with the ability to rebuild her life (Kunkel & Guthrie, 2015:112; Wessels & Ward, 2016:23; McKenzie and Lafrance, 2017:190; Sullivan & Virden, 2017:436; Vetten, 2018:3. In this study, the term counter-narratives refers to a part of women's lives not taken up by the trauma of domestic violence. Narrative theory provided a theoretical framework for the study.

1.1 Narrative Theory

Narrative theory was utilised to guide this study. Narrative theory assists in keeping the story of the women's lives intact and understanding their counter-narrative, in the context and the situation that is being described such as a woman living in a domestic violence shelter in the Western Cape (Lee, Fawcett, & DeMarco, 2016:59). Narrative theory obligates the researcher to listen to the women sharing their stories as constructed within the context of their culture and society. Narrative therapy theory is constructed on the assumption that problems are separate from people and that people have skills, values and the ability to reduce the effect that the problem have on their lives (Morgan, 2000:5). Morgan further refers to narrative theory as giving an opportunity and meaning to life experiences.

1.2 Rationale and problem statement

It is suggested by Mickley-Steinmetz, Scott, Smith and Kensinger (2012:2); Benjamin and Carolissen (2015:419) and Smith (2017:27) that women sharing their trauma narrative to obtain shelter services may develop feelings of anxiousness, sadness, shame and anger. The research study aimed to address the trauma that women may potentially experience when sharing their trauma narrative repeatedly, when entering the domestic violence shelter. Internationally, counter-narratives have successfully been utilised with women living in abusive situations and women living in domestic violence shelters (Van der Merwe & Swartz, 2014:195; Lundholt, Maagaard, Piekut, 2018:3). Whilst research has been conducted in domestic violence shelters in Egypt, America and Sweden (Pratt-Eriksson et al., 2014:4; Nnawulezi & Sullivan, 2017:2), limited research has been conducted in domestic violence shelters in South Africa (Bhana et al., 2013:5; Sithole, 2018:97). It is important to hear the voices of women in domestic violence shelters as they may experience feelings such as powerlessness, hopelessness and victimisation (Godrej, 2011:114; Kunkel & Guthrie, 2015:7; McKenzie-Mohr & Lafrance, 2017:191-192). In order to help the women living in domestic violence shelters to rebuild their lives and recover from the trauma of domestic violence, social workers and shelter staff need to understand domestic violence within the context of the women's lives. It appears that no research has been conducted on counter-narratives in domestic violence shelters in South Africa and therefore this research attempted to address this gap.

The research study may contribute to social workers' knowledge of the counter-narratives of women living in domestic violence shelters. The researcher is a social work policy developer at the Department of Social Development and is currently serving in the Crime Prevention Directorate, focussing on policy development. The study's focus may contribute to Victim Empowerment policies and training opportunities for social and social auxiliary workers. It may also contribute to the improvement of services for women in domestic violence shelters. The research questions the study attempted to answer was "What are the counter-narratives of women living in domestic violence shelters in the Western Cape?" and the sub-question was "How can counter-narratives be supported in domestic violence shelters in the Western Cape." A qualitative descriptive methodology was utilised to answer the research question.

2. Research aim and sub-question

Aim:

To explore and describe the counter-narratives of women living in domestic violence shelters by utilising semi-structured interviews.

Objective:

To explore and describe how domestic violence shelters can support counter-narratives of women living in domestic violence shelters.

3. Research Methodology

3.1 Research Approach

A qualitative research approach was applied in this research. The purpose of the approach was to gather information about a specific phenomenon and to explore a deeper meaning of the women's counter-narratives while they were living in the domestic violence shelters (Colorafi & Evans, 2016:17). The researcher explored and described the phenomenon of the counter-narratives of women living in domestic violence shelters.

Qualitative research enabled the researcher to gain in-depth understanding of the women's counter-narratives whilst living in the domestic violence shelter. Furthermore, a qualitative research approach allowed the researcher to gain an understanding of the participant's world and life experiences (Colorafi & Evans, 2016:17).

3.2 Research Design

A qualitative descriptive design was utilised in the research study. The research design ensured that the evidence obtained from the participants answered the research questions as understood by the participants. The research design is the most cost-effective manner to collect data in order to investigate the research (Shrimali, Konda & Farooquee, 2016:658). Descriptions can be in the form of summaries of interviews or descriptions of data that was observed. The design is sometimes referred to as an "explorative-descriptive design and is often implemented when researchers want to study a specific population to understand the needs of a specific population or views regarding appropriate interventions" (Grove, Burns & Gray, 2013:64). One of the

aims of qualitative descriptive research is to discover who, what, where and how (Sandelowski, 2009:339). This design gave the researcher factual, in-depth knowledge about who and what the women's support systems were, along with knowledge of their strengths and coping mechanisms when experiencing difficulties (Riessman, Walsh & Proske, 2005:3; Wright, Kiguwa & Potter, 2007:620; Earthy & Cronin, 2008:2; Alshenqeeti, 2014:41; Colorafi & Evans, 2016:19). In describing the counter-narratives of the women, the interview schedule focused on who supported the women, what skills or special abilities they had, and where or to whom they could go for guidance (Colorafi & Evans, 2016:16). According to Colorafi and Evans (2016), this design is flexible to work in a health environment in which research is conducted.

3.3 Population

The population group for the study was adult women 18 years and older who were living in domestic violence shelters in the Western Cape. These shelters accommodate women who have experienced various forms of domestic violence as outlined in the Domestic Violence Act (116 of 1998:3) such as sexual, physical, emotional, verbal, psychological, and economic abuse. Six domestic violence shelters in the Western Cape were chosen as the Western Cape has the highest number of domestic-related crimes reported in South Africa (Crime Situation in RSA, 1 April 2017 to 31 March 2018, Western Cape Provincial Crime Analysis 2017/18). The Department of Social Development has demarcated the Western Cape into six regions, Metro South, Metro North, Metro East, West Coast, Cape Winelands/Overberg and Eden Karoo. The Department of Social Development refer to the West Coast, Cape Winelands/Overberg and Eden Karoo regions as rural areas (Annual Performance Plan, 2018/19:46,69,68,70). To obtain a representation of all the regions as demarcated by the Department of Social Development, one domestic violence shelter, per region was chosen to represent each region in both rural and urban areas.. In regions where more than one shelter was funded, the largest shelter was chosen to partake in the study.

3.4 Sampling Method

Purposive sampling was applied in this research study. According to Rubin and Babbie (2011:352) and Malterud, Siersma and Guassora, (2016:1755), the purposive sampling method is applied to obtain specific information; hence in this research study the participants were from a segment of the population found in domestic violence shelters. The goal of purposive

sampling is to take a sample of suitable participants who have the ability to answer the research question (Siersma & Guassora, 2016:1755). According to Mason (2010:2), a minimum of 15 participants should be included for qualitative description design in a research study. In this research study 26 participants were interviewed using semi-structured interviews.

The following inclusion criteria were used:

- Women over the age of 18 years' old who had experienced domestic violence and lived in a domestic violence shelter in the Western Cape.

- Women who had been in the shelter for a minimum of three weeks, as by then they would be less traumatised and more adjusted to living in the shelter. The women would have had individual and group psychosocial intervention and might be more comfortable in speaking to the researcher.

- Women who were able to speak English, or Xhosa or Afrikaans. The participants used their home language to express themselves. These three languages are the main mediums of communication in the Western Cape.

The exclusion criteria for the women were the following:

- Women who would find it very difficult to express themselves due to depression and anxiety. The social worker in the shelter determined this, as women are assessed for mental health issues at when they enter the shelter.

- Women who were acutely traumatised and experiencing symptoms of PTSD, such as loss of interest in themselves and choosing to isolate themselves from the rest of the women in the domestic violence shelter.

In this research study, the researcher reached data saturation when similar themes emerged during data collection. Data saturation was reached after 26 participants were interviewed. **Demographic details of the women interviewed:**

Participant Code	Age	Marital Status	Education	Rural/ Urban	Employment status	Language	Race
001	49	Divorced	Grade 12	Urban	Employed	English	Coloured
002	35	Married	Grade 11	Urban	Unemployed	Afrikaans	Coloured
003	51	Married	Grade 10	Urban	Unemployed	English	Coloured

004	57	Married	Grade 10	Rural	Unemployed	Afrikaans	Coloured
005	58	Divorced	Grade 12	Urban	Unemployed	English	Coloured
006	30	Single	Grade 12	Rural	Unemployed	Afrikaans	Coloured
007	29	Single	Grade 10	Rural	Unemployed	Afrikaans	Coloured
008	30	Single	Grade 8	Rural	Unemployed	Afrikaans	Coloured
009	35	Married	Grade 11	Urban	Unemployed	English	Coloured
010	23	Single	Grade 8	Rural	Unemployed	Afrikaans	Coloured
011	47	Married	Grade 12	Semi-rural	Unemployed	Afrikaans	Coloured
012	37	Single	Grade 11	Semi-rural	Employed	English/ Xhosa	Black
013	26	Single	Grade 11	Semi-rural	Unemployed	Afrikaans	White
014	35	Married	Grade 11	Urban	Unemployed	Afrikaans	Coloured
015	36	Married	Grade 12	Urban	Unemployed	Afrikaans	Coloured
016	30	Single	Grade 10	Rural	Unemployed	English/ Xhosa	Black
017	39	Single	Grade 12	Rural	Unemployed	English/ Xhosa	Black
018	55	Single	Grade 12	Rural	Employed	English/ Xhosa	Black
019	23	Single	Grade 11	Rural	Unemployed	English/ Xhosa	Black
020	23	Single	Grade 10	Urban	Unemployed	Afrikaans	Coloured
021	26	Single	Grade 11	Rural	Unemployed	English/ Xhosa	Black
022	27	Single	Grade 10	Rural	Unemployed	English/ Xhosa	Black
023	29	Single	Grade 9	Rural	Unemployed	English/ Xhosa	Black
024	37	Single	Grade 10	Rural	Unemployed	Afrikaans	Coloured
025	30	Single	Grade 11	Rural	Unemployed	Afrikaans	Coloured
026	35	Single	Grade 9	Rural	Unemployed	Afrikaans	Coloured

4. Data Collection

Semi-structured interviews were used as a tool to collect data; these gave the researcher a comprehensive understanding of the views of the counter-narratives of women in domestic violence shelters. While developing the interview schedule, the researcher kept in mind that the semi-structured interview should flow in a story-telling manner. Literature by Greef (2009) guided the researcher in developing the interview schedule. The questions were aimed at gaining specific information through focussing on the counter-narratives of the women.

4.1 Method of data collection

According to De Vos et al., (2005: 296); Kallio, Pietila, Johnson, and Kangasniemi, (2016:5) the utilisation of semi-structured interviews would allow the researcher to gain detailed representations of a participant's beliefs, perceptions or accounts of the phenomenon (Kallio et al., 2016). Open-ended questions were utilised as they allowed the researcher the opportunity to be flexible, to probe and clarify the women's narratives.

Interviews in the shelter were arranged according to the availability of the women. The researcher was fluent in Afrikaans and English. At the shelters where Xhosa and English were spoken, the researcher had a Xhosa translator but the Xhosa speaking participants indicated that they preferred to be interviewed in English and did not need the Xhosa translator to be present. These interviews were therefore conducted in English. The answers given by the women and the probing questions posed by the researcher reflected that the participants understood the research questions. Open-ended questions were utilised as they gave the participants an opportunity to guide the flow of the semi-structured interview and the content of their narratives (Jovchelovitch & Bauer, 2000:2; Moe, 2007:6).

The process was facilitated by the researcher as follows:

1. The interviews were conducted at the six selected domestic violence shelters in the Western Cape and the interviews lasted 60-90 minutes.
2. On arrival at the social worker's office, the researcher introduced herself and explained the purpose of the research study.
3. Refreshments such as tea, coffee and snacks were provided before, during and after the interviews.

4. The researcher provided clarity on how confidentiality and anonymity would be applied during the study and also once data had been published.

5. The interviews were audio recorded and consent for this was first obtained from the participants. The participants were informed that they could withdraw from the research study at any given time without being disadvantaged in any way.

6. The participants were informed of the availability of a debriefing session or counselling with the shelter's social worker.

7. The participants were informed that they could ask clarification questions during the interview process. The participants were reminded that even though the researcher was a social worker, she was there in the capacity of a researcher and not as a social worker.

8. The researcher explained the process of the interview and that four main questions would be used by the researcher to obtain detailed information.

9. When the interview was concluded, the participants were given an opportunity to ask the researcher questions. Once all the interviews had been concluded, information gathered from the semi-structured interviews was transcribed and analysed.

5.1   Process of sample recruitment and informed consent

The following process was followed to obtain informed consent and recruitment of women at the six domestic violence shelters in the Western Cape.

Screening Process:

•   The researcher asked the director or manager to be the gatekeepers at the six domestic violence shelters. The gatekeepers were informed about the aim of the research study, and the inclusion and exclusion criteria for the selection of the participants.

•   The gatekeepers identified and appointed a mediator at each shelter and provided the researcher with the details of the mediator. The mediators were the social workers at each domestic violence shelter. The mediators and gatekeepers both signed confidentiality forms. The researcher trained the mediators (social workers) and gatekeepers in sharing the aim of the study, the inclusion and exclusion criteria, the ethical implications of the study and the expectations when approaching the potential participants. The mediator screened the files of the women, based on the inclusion and exclusion criteria, to identify potential participants. Potential participants were informed of the research study by the mediator in the privacy of their rooms. To partake in the study, the potential participants made appointments with the mediator and these meetings were held in the social worker's office. On the day of the

appointment, the mediator informed the potential participant briefly about the research project and said that an independent person would make contact to provide more details. The mediator gave the potential participants the contact details to the independent person who contacted them for individual interviews.

Informed consent process

- The researcher selected and trained an independent person to obtain voluntary informed consent. The independent person was a female community worker who was not employed by the domestic violence shelter or the Department of Social Development and had no relationship with the researcher. The independent person signed a confidentiality form and liaised with the mediator who gave her the list of potential participants with their names and contact details. The independent person made telephonic contact with the potential participants to schedule individual appointments. To maintain anonymity, these appointments were individually scheduled and held in the social worker's office. When the participants arrived at the social worker's office, the door was closed and "a do not disturb" sign was placed on the social worker's door.

- The independent person explained voluntary informed consent, confidentiality, and anonymity. Participants were informed that they could withdraw from the research study at any time without being disadvantaged. The inclusion and exclusion criteria were explained to the potential participant. The researcher obtained consent for the interview to be audio recorded. Potential participants were given an opportunity to ask questions and to clarify any uncertainties about the research. The potential participants were given one week to think about their participation.

- After a week, the independent person made telephonic contact with the potential participants about their involvement in the research study. Individual appointments with those interested were made at their convenience. The potential participant signed the informed consent form in the presence of the independent person and a witness. The independent person gave the signed informed consent to the researcher.

- The researcher contacted the potential participants one week in advance to schedule interviews at their convenience. The researcher reminded them that participation was voluntary and that they could withdraw from the study at any time.

- To ensure the safety of the participants, the interviews were held at the domestic violence shelter at the convenience of the participant.

- Before the interviews commenced, the participants were given an opportunity to ask the researcher questions about the research study.

- Participant codes were utilised in the research study to ensure that the data and identities remained anonymous.

4.2 Data analysis

The researcher started the process of data analysis once the data was collected and scrutinised using qualitative content analysis (Bless, 2006:99; Elo et al., 2014:5). The main aim of content analysis was to describe the phenomenon in a concrete form and common issues mentioned in the data (Vaismoradi, Turumen & Bondas, 2013:402; Elo et al., 2014:5). Utilising qualitative content analysis in the research study enabled the researcher to examine the counter-narratives of the women at the domestic violence shelter (Vaismoradi et al., 2013:400). Open-ended questions were utilised in the research study as common issues were identified suitable for content analysis (Vaismoradi et al., 2013:400; Hsieh & Shannon, 2005:1279).

Content analysis attempts to examine "who says what, to whom and with what effect" (Vaismoradi et al., 2013:401). It further defines that it is suited to analyse sensitive and significant phenomena as cited in Vaismoradi et al. (2013:400). Content analysis was used to identify patterns in the data collection process (Vaismoradi et al., 2013:402). The researcher utilised the following steps described by Elo et al. (2014:401) and Vaismoradi et al. (2013:401).

- The data was transcribed by the researcher and an independent transcriber. The independent transcriber signed a confidentiality form once the research study had been approved by the ethics committee. The languages used in the domestic shelter were English, Afrikaans and Xhosa; however, the women interviewed preferred to speak in English and Afrikaans no translations were required for Xhosa speakers. The researcher is bilingual and it was not necessary to use a translator for the Afrikaans interviews.

- The interviews and transcripts have been organised into files and text units that were justifiable. Organising the data gave the researcher an indication of the nature of the information gathered from the semi-structured interviews.

- Codes were identified to describe the meaning of the unit. This is normally one or two words. Categories derive from codes which have common aspects, similarities and differences in the text. A category answers the question who, what, where and when (Erlingsson & Brysiewics 2017:95).

Throughout the data analysis process, the researcher made detailed notes of emerging themes and any important beliefs or values mentioned by the participants during the semi-structured interviews.

This step required the researcher to be open-minded and identify themes that would be meaningful to the research study. The theme must answer the questions why, how, in what way and what it means. The researcher used transcripts to identify more specific themes and data was filed according to the date of collection. The researcher listened to the audio tapes at least once, as prescribed, to check the accuracy of the transcripts. The audio recordings were then transferred to a password protected laptop. Once the recordings were on the laptop, they were deleted from the recording device.

- Transcripts and audio tapes are held in a lockable cupboard for which only the researcher has access to. The researcher identified seven themes and these are explored in Article 1 and Article 2.

  ➢ Article 1: Leaving the violent relationship, personal agency, women re-authoring themselves, and rebuilding identity

  ➢ Article 2: Promoting new skills and knowledge, supportive audience, and increasing women's power

- The researcher made sure that these themes were a true reflection of the data that had been collected from the participants. Each theme identified, reflected on, and told a story, making sure that the themes fitted the research study. Once the process was concluded, the researcher compiled a report of the data and the themes identified in the transcripts.

The themes of the study are presented below in table 1.

Table 1

Theme	Subtheme	Categories
1. Leaving the violent relationship	1.1 Stories of coping	Relationship with children
2. Personal agency		Courage of client
3. Women re-authoring themselves	3.1 Learning new skills	Wanting to regain independence
	3.2 Remembering good times	Important people in life (friends and family)
4. Rebuilding identity		Significant people
5. Promoting new skills and knowledge		Employment, knowledge
6. Supportive audience		Women and staff in the shelter
7. Increasing women's power		Shelter staff

5. Ethical Aspects

5.1 Legal authorization

The research study obtained ethical clearance by North West University (Ethics number: NWU 00038-19-S1). The study commenced once the researcher had received ethical approval from National Health Research Ethics Committee (HREC) and signed goodwill letters from the domestic violence shelters.

5.2 Goodwill permission

Goodwill permission was obtained from the board members and directors/managers of the shelters before the researcher entered the shelters. To gain access to the domestic violence shelters, the researcher consulted with the directors or managers. The domestic violence shelters in the Western Cape are registered as non-profit organisations and are partially funded by the Government, therefore no legal authorization was needed from the Department of Social Development.

5.3 Confidentiality and Anonymity

The researcher made use of a unique number that replaced the name of the participant. This enabled the participants' identity and data to remain anonymous during and after the research study. Only the researcher, independent person, and mediators could identify the women by

name. During the interviews, the social worker's office door was closed with a "do not disturb" sign on it, to ensure that the interview process was not disrupted. The semi-structured interviews were audio recorded and the researcher made notes during the interview process. The women were not aware of each other because their interviews were held at different times and dates. The researcher explained to the participants that only she had access to their biographical information and when the results are being reported. Once the interview was completed, the researcher listened to the audio tapes at least once to check the accuracy of the transcripts. The recordings were transferred to a password-protected laptop and then deleted from the audio device. The interviews were digitally recorded to prevent loss of valuable information and this ensured that the researcher focused on the interview. This recorder was stored in a lockable steel cabinet in the researcher's room, for which only the researcher had keys and access. The researcher appointed a co-coder who signed a confidentiality agreement to ensure trustworthiness and confidentiality of the data. The co-coder is a registered social worker and has experience in coding data within the data analysis process.

5.4 Publishing and storing results

The findings and recommendations will be given to the domestic violent shelters in written format. The researcher has ensured that all relevant information is clear and understandable without violating the principle of confidentiality. The researcher will submit the articles to the Southern African Journal of Social Work and Development (SAJSWSD) and Stellenbosch Social Work/Maatskaplike Journal at Stellenbosch University (US) for possible publication. The guidelines to the journals can be viewed at Annexure 9. Hard copies will be stored in the lock-up cabinets at the offices of CCYF and COMPRESS. See CCYF SOP guidelines on data storage attached (Annexure 7). The CCYF SOP complies with NWU guidelines and regulations of data storage. Data will be stored for five years and will then be destroyed as stipulated in the CCYF guideline for record keeping.

5.5 Research expertise

The researcher has been a qualified social worker for 17 years and is registered with South African Council for Social Service Professions. The researcher completed a Post Graduate degree in Probation and Correctional Practice Social Work at the University of Cape Town in 2009 and was exposed to research methods; this included conducting semi-structured interviews. The researcher has experience in working with women who live in domestic

violence shelters and has been in the Victim Empowerment field for ten years. The researcher successfully completed a two-day training course in Basics of Health Research Ethics on 3-4 May 2018.

The researcher was supervised by a qualified study leader, Dr Shanaaz Hoosain, who has a PhD in Social Work and has 20 years' experience as a social worker inclusive of training and lecturing at NWU in Potchefstroom. She also has experience in working with domestic violence and domestic violence shelters. Dr Hoosain has successfully provided supervision to several students who used semi-structured interviews. As a study leader, Dr Hoosain has successfully completed ethics training in Introduction to Research. Ethics in Health Research: Principles, Process and Structures, (2015) published by the National Health Research Ethics Council (NHREC) and Department of Health (DoH), and a one-day training course on post-research obligations of public health ethics on 16 September 2015. Dr Hoosain has also completed the TRREE online training and the Basics of Health Research Ethics in May 2018. She has supervised ten masters' students who have successfully completed their degrees.

5.6 Trustworthiness

The researcher practised ethical principles to maintain trustworthiness during the qualitative research study. According to Lincoln and Guba cited in Shenton (2004:63), there are four criteria for establishing trustworthiness in qualitative research: credibility, dependability, confirmability and transferability. Following these criteria increases data accuracy.

5.7.1. Credibility

In terms of truth and validity, the researcher engaged with data shared by each participant to achieve the aim of the study (Shenton, 2003:64,65; Lietz & Zayas, 2010). It ensured that irregularities were addressed and changes on data were documented (Colorafi & Evans, 2016:24). To ensure the quality control of the data, it was transcribed by the researcher and an independent transcriber who had signed a confidentiality form. The transcripts were handed to the researcher for coding. The researcher familiarised herself with the transcripts by reading and rereading the transcriptions.

To ensure the quality control of the data, it was transcribed by the researcher and an independent transcriber, who had signed a confidentiality form. The co-coder identified the highlighted themes and codes within the transcripts as well as indicated any inconsistencies. The results of the study were discussed with the participants for comment and acceptance to enhance credibility. The Xhosa participants indicated they preferred to be interviewed in English as it was their medium of communication at school and in the shelter, they speak both English and Xhosa. To ensure credibility, the researcher posed clarifying questions and the participants' answers reflected that they understood the questions. The researcher attended supervisory sessions with her supervisor to ensure that the researcher remained objective throughout the study (Elo, Kaariainin, Kantse, Polkki, Utriainen & Kyngas, 2014:401).

5.7.2. Dependability

Dependability refers to data collection that is consistent and reporting that is detailed and documented. The study will be conducted step-by-step according to the research processes and written approval of the Research Ethics Committee (REC). This is assured by describing the researcher's plan by means of the design with an explanation of how it will be implemented, and a detailed description of the data gathering process. The researcher followed the procedure for data collection and data analysis, as stated in the proposal, to ensure quality control. Raw data collected during the study was kept as well as notes made during the interviews (Shenton, 2004:65; Connely, 2016:435). The descriptive field notes assisted the researcher when reviewing the audio recordings in verifying and validating what was said during the interview.

5.7.3. Confirmability

This refers to the objectivity of the researcher towards the study. Credible results are exhibited as the narratives were those of the participants and not those of the researcher (Shenton, 2004:64-65). The researcher conducted a literature review after conducting the semi-structured interviews; this was done to avoid any bias from the researcher and to guide the research study.

5.7.4. Transferability

Transferability refers to data that was collected in a specific manner in order for the data to be beneficial in other settings as well (Shenton 2004:62). A detailed description is provided by the researcher with regards to the researcher process and the methodology that was followed as this will allow further research to be conducted in a similar focus of interest.

6. Choice and structure of research report

The research report is in the format of an article and makes use of the following structure:

Section A

Part 1: Introduction, orientation to the research and problem statement. It introduces the study by discussing the research problem as well as the research methodology.

Part 2: Literature review (Harvard referencing style according to NWU).

Section B: Articles

This section contains the following two articles:

Article 1: "Women living in domestic violence shelters in the Western Cape," where the research findings of the empirical study are written according to the guidelines of the Social Work/Maatskaplike Journal (US).

Article 2: "Supporting counter-narratives in domestic violence shelters" where the research findings of the empirical study are written according to the guidelines of The Southern African Journal of Social Work and Development.

Section C

This section includes the summary, reflection, conclusion, and recommendations of the study.

Section D

This section contains the appendixes and references.

7. Conclusion

This section provides an overview of the research problem, the aim as well as the methodology that was followed while conducting the study with women in the domestic violence shelters. The participants produced counter-narratives which indicated how they resisted the dominant cultural narratives of domestic violence.

Section A: Part 2 consists of a review of the available literature on counter-narratives of women in domestic violence shelters.

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PART 2:

LITERATURE REVIEW

1. INTRODUCTION

The purpose of this literature review was to gain a well-structured overview of the literature in the specific area of study and to add value to the research gaps. This will be helpful for future researchers searching for available literature on a similar topic (Van Wee & Bannister, 2015:279). Furthermore, Glammer and Gueldenberg (2019:860) stated that the literature review identifies the relevant theory and evaluates the viability of the research study. In the literature review provided an overview of the key concepts such as counter-narratives, dominant narratives and trauma narratives. The literature review includes an overview of international research on counter-narratives on domestic violence shelters and the current South African discourse on domestic violence shelters. The Domestic Violence Act of 1998 is relevant to the study as it highlighted the need to protect women experiencing domestic violence.

1.1 Domestic Violence Act

Legislation intended to eradicate domestic violence in South Africa include the Domestic Violence Act of 1998. However, the Western Cape Analysis 2017/18 indicates that this Act has not been effective as the number of cases has increased. Unfortunately, the Domestic Violence Act of 1998 does not stipulate the roles and responsibilities of vital stakeholders and only mentions the South African Police Services (SAPS) and the National Prosecuting Authority (NPA). Further, with regards to the definition of domestic violence in the Act, SAPS do not have a category for domestic violence reports (Vetten, 2014:1). According to Brown (2013:6), the Domestic Violence Act 1998 makes minimal provision for women to be protected against domestic violence and therefore women have lost faith in the justice system. The acts of domestic violence are not categorised by SAPS to link with the definition in the Domestic Violence Act of 1998. Furthermore, the role of SAPS has been criticised as officials do not view domestic violence as a crime (Furasa & Limberg, 2015:5; Sibisi, (2017:63,77). Although the aim of the Act was to eradicate the problem of domestic violence, this has however increased.

1.2 Defining Domestic Violence

The definition of domestic violence varies, depending on the context in which it is used. Pingley (2017:5) defines domestic violence as a systematic pattern of abusive behaviour to gain or maintain power and control over another person. Pingley (2017) states that these acts can be in the form of physical, sexual, emotional, financial and psychological abuse. Further, Nkiru and Sullivan (2017:2) and Akyazi, Tabo, Guveli, Ilnem and Oflaz (2018:361) define domestic violence as physical, emotional, verbal, sexual, psychological and economic abuse; this includes threats, isolation, deprivation of freedom in public or in private, humiliation, punishment and demonstration of power and control. In addition to the above definition, Guthrie and Kunkel (2015:44) included spiritual abuse as part of the definition of domestic violence. The definition is described in the Domestic Violence Act 116 of 1998. Domestic violence shelters provide accommodation for women based on the definition in the Domestic Violence Act 116 of 1998. According to the Western Cape Provincial Crime Report 2016/17, the Western Cape reported the highest number of common assault cases for this period. The impact of this violence on families and communities is significant.

1.3 Causes of Domestic Violence

It was important to understand the causes of domestic violence in the present study, as counter-narratives of women in domestic violence shelters have resisted the dominant discourse in the communities. Mhlauli (2020:102) indicated that domestic violence is a health problem and that it is often challenging to identify the root causes of domestic violence. Mhlauli (2020) further indicated that domestic violence revolves around the problems of gender, where the objective of the dominant person is to exert power and control over the marginalised. Sibisi (2017:9) indicated domestic violence is caused by multiplicity of factors. He added that there is no specific trigger for domestic violence but mentioned that alcohol abuse is one of the biggest contributors of domestic violence. In addition, unemployment may not initiate domestic violence but it makes the victim dependent and vulnerable on the abuser (Sibisi 2017:10 & Slabbert 2017:2; Ferraz & Schivon 2019:1,2,14; Thebaud 2020:15). Furthermore, Slabbert (2017:2) is of the opinion that poverty is the fuelling factor of domestic violence as women often have low levels of education. This might reduce the opportunity to find alternative employment and reinforcing poverty.

Van Niekerk (2018:2) and Mazibuko and Umejesi (2019:51) have indicated that domestic violence does not have a straightforward cause and they refer to domestic violence as a complex matter with various theories. Moffet (2006:4) and Gopal and Nunhall (2017:63) believe that men fear the loss of their status and power and use violence to re-establish their position. Furthermore, they believe men hope to disempower the women and reaffirm the women's submissive position in society.

Sithole (2018:1) agreed with Mesatywa (2014) that domestic violence was manifested in the apartheid era; and that apartheid is one of the root causes of domestic violence. Graaff and Heinecken (2017:70) and Caritus and Umejesi (2019:52) agree with Sithole (2018) that there is a clear connection between domestic violence and the apartheid history of South Africa. Women were placed under the rule of men, which Moore (2019:5) referred to as the colonial rule, and women were financially dependent on men. These systems were used by the state to gain support from African males to legitimise the domestic violence of women (Moore 2019:5). In addition, Moore (2019) mentioned that a woman passes through the control of different men throughout her lifetime and refer to this as control that stretches from the 'cradle to the grave' (Moore 2019:5). The power men have over women may be directly linked to patriarchy.

1.3.1 Patriarchy

Caritus and Umejesi (2015:6585) define patriarchy as a male system which dominates women and views the man as the head of household. They add that males condone violence on women and they are exploited and oppressed. Mathebula and Motsoeneng (2015:15) indicate that patriarchy has clearly defined gender rules and roles that are based on the physical characteristics of men and women. In South Africa patriarchy is not unique to any race or culture as patriarchy stems from both Eurocentric and Afrocentric cultures (Mathebula and Motsoeneng, 2015:14). Furthermore, Mathebula and Motsoeneng (2015:15) add that women are viewed and treated as second-class citizens which clearly displays the gender inequality.

Before 1994, the focus of the South African Constitution was on male dominance, but after 1994 the country developed a constitution that aimed to eliminate all forms of inequality (Mathebula & Motsoeneng, 2015:15). Iman, Rahim and Raza (2018:84) state that women are oppressed, exploited, viewed as weak and have to endure domestic violence due to their financial dependency. Moore (2019:2) states that when women involve police or service providers, they are viewed as disloyal and their behaviour is unacceptable to their family. Due to these influences of society and family members, women may choose to remain in the

domestic violence relationship. The women are stigmatised by family and society; they are blamed for the domestic violence and viewed as victims, while remaining dependent on their perpetrators.

1.3.2 Lack of support

Gopal and Nunhall (2017:65) identified that the lack of social support from family and friends means women remain in abusive relationships due to financial dependency. According to Yildiz (2017:131), social support can be described as the availability of trusted friends and family who are known, cared for and valued. Women that experience domestic violence that have friends and other people, including family, to turn to in times of need or crisis to provide us with a broader focus and positive self-image. Social support enhances the quality of life and provides a buffer against adverse life events for women that experience domestic violence. According to Boonzaier and De La Rey (2003:1011) and Jarnkvist and Brannstrom (2019:4701), women remain in abusive relationships for the sake of their children, in the hope that their abuser will change. Furthermore, Jarnkvist and Brannstrom (2019:4702) indicate that the women do not leave due to threats and the fear that they might be killed. According to Makofane and Du Preez (2000) cited in Moore (2019:2), women who experience domestic violence do not turn to the state for intervention but rather rely on their families for mediation. Nnawulezi and Sullivan (2017:3) disagree with Gopal and Nunhall (2017), indicating that women who experience domestic violence receives support from family members and friends may choose to leave the abusive relationship as doing so often enhances their physical, mental wellbeing. According to Sullivan (2013:3) women move into shelters as a last resort, which means that by the time a woman enters a shelter, she has experienced years of trauma. Domestic violence shelters should therefore be equipped to address the complex trauma experienced by women and address the psychological needs of women. The effects of domestic violence on women is pervasive as it results in physical and psychological consequences.

1.4 The Effects of domestic violence on women

Domestic violence has severe psychological effects on women. Akyazi, et al. (2018: 361,362) and Malan, Spedding, & Sorsdahl (2018:3) indicates that domestic violence affects women's mental health and they are at risk of developing a mental disorder. Arnzen (2014:12,17) indicates that domestic violence is often hidden and not spoken about as women are embarrassed and ashamed of it. Arnzen (2014) further adds that women are often isolated and

humiliated. Furthermore, Childress, Gioia and Campbell (2018:6) identify feelings such helplessness, insecurity and loss of identity by women who experience domestic violence. Even though government departments and non-profit organisations (NPO) in the community's advocate for the rights of women to speak out, women may choose to remain silent because of the subsequent violence this will engender.

The dominant cultural narrative perception is that women in domestic violent relationships may develop psychological disorders. Writers such as Baholo, Christofides, Wright, Sikweyiya and Shai (2015:639) and Affolter (2011:85) are of the opinion that the longer women remain in an abusive relationship, the greater their risk of mental health challenges. Childress, Gioia and Campbell (2018:6) and Vonkeman, Atkinson, Fraser, McCloskey, and Boyle (2019:2) indicate that women not only develop psychological disorders but that physical injuries are common in the abusive relationship. Sorsili (2010:137) is of the viewpoint that women adapt and learn coping strategies when subjected to domestic violence.

1.5 Coping mechanism of women

Arnzen (2014:5) and Childress, Gioia and Campbell (2018:3) note that coping mechanisms can be the result of internal and external responses to the trauma. Anderson (2019:69) is of the opinion that people deal differently with trauma events and learn what coping mechanisms work for them in a time of crisis. For example, Brown (2013:6) indicates that women remain silent to cope with the domestic violence, as they fear the resulting blame and shame. In addition, Hunter (2006:742) and Brown (2013:3) believe that women disassociate and minimise the seriousness of their abuse. Hunter (2006:742) and Tan et al. (2018:3) reveal that women made significant efforts to minimise the domestic violence by adjusting their own behaviour through observing the behaviour of the perpetrator and that they made attempts to satisfy him. Childress, Gioia and Campbell (2018:3) add that coping mechanisms included religion, culture, the children and a hope that the perpetrator would change. In addition, Williams and Jenkins (2019:23) mentioned 90% of women use religion, faith and prayer as a coping mechanism. Usher, Bhullar, Durkin, Gyamfi and Jackson (2020:550) indicated alcohol is used as a coping mechanism which triggers domestic violence. The women accepted and adapted to the dominant cultural narrative. Authors such as Arnzen (2014:5), Childress, Gioia and Campbell (2018:3) and Tan et al. (2018:3) believe that women have developed strategies to cope and adapt with the domestic violence.

2. DOMESTIC VIOLENCE SHELTERS

Domestic violence shelters can be defined as a residential facility for women who are experiencing domestic violence (Republic of South Africa Victims Empowerment Support Bill, 2014:47). Rasool (2012:106) and Nnawulezi and Sullivan (2012:3) and Sithole (2018:5) define a domestic violence shelter as an established place of safety that renders basic support services. According to Sullivan and Virden (2017:435), shelter staff provide support and make resources available for women to rebuild their lives.

Sithole (2018:6) indicated that limited research has been conducted on the efficacy support services for women in domestic violence shelters as women choose to move back to the perpetrator. Prat-Eriksson, Bergbom and Lyckhage (2014:2) believe that it not the limited research that is the problem but rather the lack of knowledge among shelter staff. Rasool (2012:105) is of the opinion that staff training is limited in the domestic violence shelters; however, Watson and Lopes (2017:3,6) note that the Department of Social Development (DSD) offers training but that it is inadequate. Watson and Lopes (2017:6) further add that, due to a lack of funding, the staff often have to fulfil multiple roles and this hinders the quality of services to the women. The domestic violence shelters have multiple policies in place to guide the execution of services and procedures.

The domestic violence shelters in the Western Cape have policies that must be adhered to. Part of the shelter criteria is that women admitted must be assessed to fit the criteria of the policies of the domestic violence shelter. The assessment that is conducted determines whether the women have experienced domestic violence and whether they are in need of safe accommodation and medical attention. Furthermore, staff enquire whether the women have family who can provide them with social and financial support. According to Arnzen (2014:84) and Macy, Martin, Ogbonnaya and Rizo (2018:30), women must share their trauma narrative during this assessment process in order to gain entry to the shelter services. Fernández-Crespo (2016:150) and Vasile (2014:782) define trauma narratives as the story of a person who shares a traumatic experience. It was revealed by a study conducted by Arnzen (2014:84,85) that women questioned why their trauma narrative must be repeatedly told too staff during individual and group work sessions.

In addition, women tell their trauma story to the legal counsellor who then makes a decision in the best interests of the children and whether any legal proceedings must be taken against the alleged perpetrator. Some researchers conducting studies in domestic violence shelters do so

with the expectation of hearing the women share their trauma narrative. Women repeating their trauma narrative is a common finding in the domestic violence shelters (McTighe, 2018:45). Furthermore, McTighe (2018) noted that women questioned the relevance of repeating their trauma narratives. Delker, Salton and McLean (2020:3,4) challenges believe that sharing the trauma narrative provide the women with an opportunity to speak and that it creates a space for 'narrative resistance'. Narrative resistance occurs when women resist the dominant discourse (McKenzie-Mohr & La France 2017:192).

Figure 1 provides an indication of services provided by domestic violence shelters. This will be followed by a discussion on these services

Figure 1
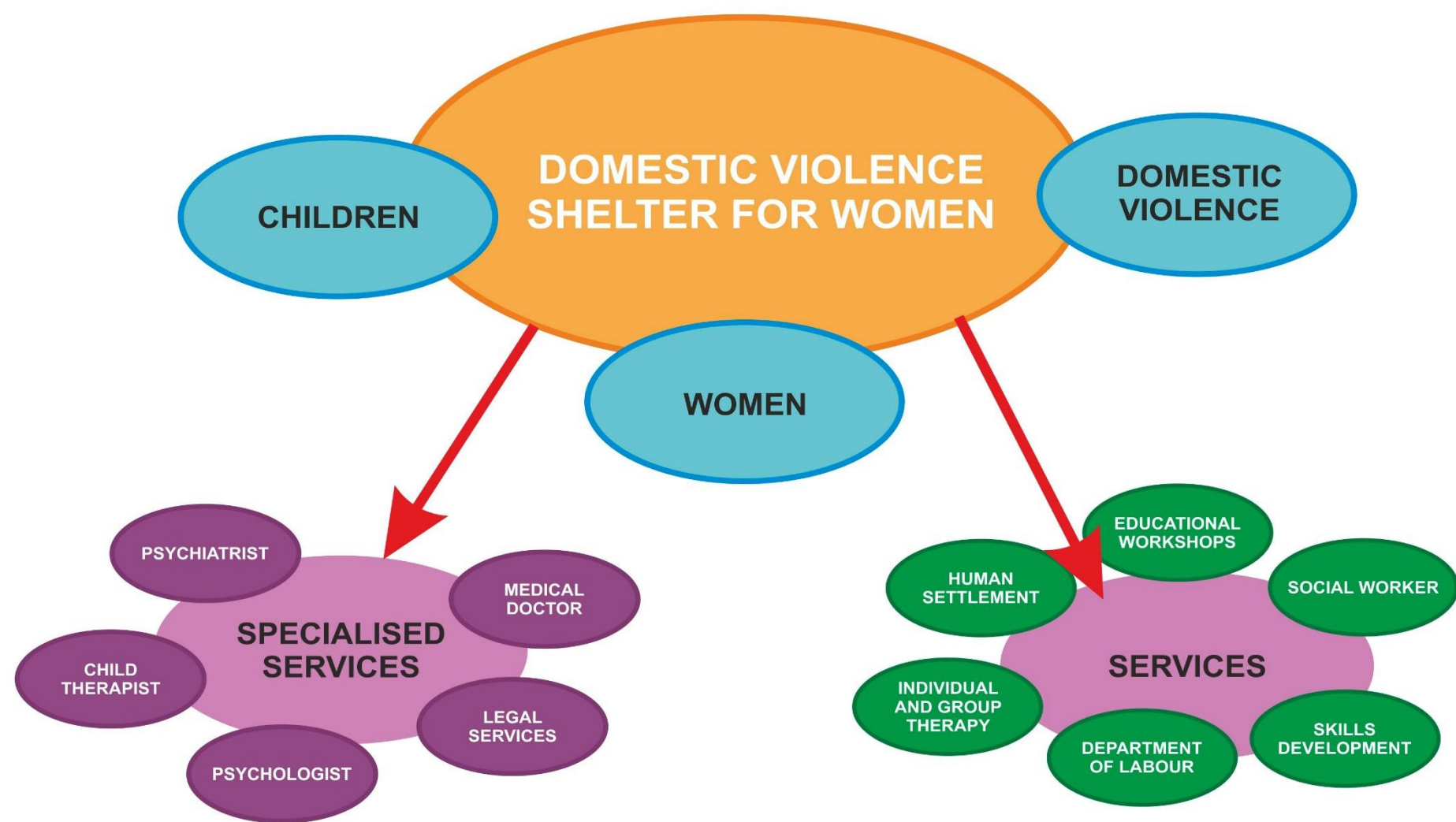
Figure 1 illustrates the domestic violence shelter which accommodates women and children who may have witness the domestic violence. The domestic violence shelter provides social work services and specialised services such as individual and group therapeutic sessions, legal, educational interventions related to women's rights and rehabilitation programs linking the women to employment and housing opportunities. The therapeutic psychosocial services are rendered by the social workers and provide the women with the psychosocial and physical assistance to deal with the domestic violence they've experienced. The educational sessions are rendered by the social auxiliary workers and volunteers (Childress, Gioia & Campbell, 2018:4). Women participating in the educational sessions are required to share the trauma they have experienced. A skills development program is rendered by a skills developer who is either employed by the shelter or who has volunteered to help in this capacity. The women who need housing is referred to the Department of Human Development.

For medical, psychologist and psychiatric assistance, the women are referred to the closest medical facility where they are also expected to share their trauma narrative (Watson & Lopes, 2017:2). Additional services are rendered to children based on their needs. Psychosocial services for children are rendered by the social worker while the social auxiliary worker renders educational sessions, and children are referred to medical services and child therapists. Sithole (2018:4) indicates that the shelters render services according to the Norms and Standards for women in domestic violence shelters, which includes all of the abovementioned services. According to Sullivan, (2017:124) women are referred to legal aid services and are expected to share their trauma narrative. Figure 1 may therefore indicate how often women who are already traumatised need to repeat their trauma story when they enter the shelter. Shelters should consider the potential harm this could do to women.

Diner & Toktas (2013:339) attest that women in domestic violence shelters believe that services are adequate and valuable and that women are happier and stronger by the time they exit the shelter. Research conducted by Cannon and Sparks in 1989 reflected that 95% of women were satisfied with services and found the shelter services helpful (Sullivan, 2012:5). However, Wessels and Ward (2017:31) are of the opinion that women in domestic violence shelters are kept busy with activities. Narrative theory was utilised in this study as it provides an opportunity for the women to share their life narrative.

3. THEORETICAL FRAMEWORK

3.1 Narrative Theory

Narrative theory was chosen to guide the research study as it assists the women in keeping their life stories intact (Lee, Fawcett and DeMarco 2016:59). Narrative theory is based on post-structuralism, as the focus of study was on participants counter-narratives and the meaning of individual stories rather than on the dominant discourse (Combs & Freedman, 2012:1037). Narrative theory obligates the researcher to listen to the women who are sharing their stories; these stories are constructed within the context of their culture and society (Boonzaier, 2014:196). Furthermore, Combs and Freedman (2012:1037) indicate that post-structuralism make sense of people's culture and language and how these principles contribute towards the experiences of people and their identities. Lives are seen as valued and unique rather than being something that has to fit into the general discourse. Narrative theory provides an opportunity for the women to share a part of their life story within a particular context (Lee, Fawcett, & DeMarco, 2016:59). According to McTighe (2018:2), narrative theory is utilised as it provides a model of how people construct their world. Hoosain (2018:7) contends that narrative theory is based on the interpretation of people's reality and their many layered stories. In the case of the participants in the current study, their reality consisted of domestic violence and life within the shelter.

Morgan (2000:2) added that narrative theory seeks to be respectful and promotes a non-blaming approach towards the women in the domestic violence shelter. Morgan (2000) elaborates that people are the expert in their own lives and is of the view that problems are separate from people. The researcher therefore viewed the participants as experts of their lives. Furthermore, Morgan (2000) states that people have skills and principles which reduce the impact of problems in their lives. Narrative theory provided an opportunity for the women in the current study to share their life narratives as experienced. However, when participants share their life stories they may become aware of their oppression.

3.2 Narratives

Frank (2012:36) indicates that humans need stories to represent their experiences as these will remain undeveloped until their narrative is given a story. According to Boonzaier and van Schalkwyk (2011:270), a narrative is a shared story with a start, middle and end about the event experienced. Narratives aim to link time, events and their meaning. In the present study the focus was on participants' time at the domestic violence shelter and the meaning they gave to the events in their lives. Morgan (2000:14) and McKenzie and La France (2017:190) define narratives as stories by which people want to live their lives, their accomplishments and what they do. Riessman, (2005:1) and Milner and Howard, (2013:541) describe narratives as a story which is meaningful to people, in their own way of knowing and communicating their stories.

People tell the stories as interpreted by them, their life experiences and how they give meaning to their lives (Fivush, 2010:88 & Arnzen, 2014:19). The participants in the present study described how they gave meaning to their lives in the domestic violence shelter. Van der Merwe and Swartz (2014:201) are of the opinion that narratives are stories told over a period of time as the events occur, and that it can be understood as the rules which are acceptable in any culture. Fivush (2010:89) indicates that narratives evaluate stories as to how they are understood and provide reasons why events occurred. Muylaert, Sarubbi, Gallo, Neto, Reis (2014:184) indicate that narrative is an opportunity to seek deeper into life stories.

3.3 Trauma Theory and Trauma Narratives

Trauma theory that emerges in the health care environment is mostly associated with persons who experience trauma, such as women in violent relationships (Tseris 2013:3). Trauma theory claims to create a language and method of understanding the effects of the trauma and aims to identify the causes of the psychological disorders (Gagnon, Lee and DePrince, 2017:374). Furthermore, Gagnon, Lee and DePrince (2017) indicated that trauma theory tends to describe the traumatic experiences and label the person as a victim. Fernández-Crespo (2016:150) and Vasile (2014:782) define a trauma narrative as a story or an event where trauma has been experienced. Jaeger, Lindblom, Parker-Gilbert and Zoelner (2014:2) describe a trauma narrative as a story that reflects the emotional processing of the trauma experienced. According to Sorsili (2010:131), people do not share their trauma due to shame on the family and the community. Sorsili (2010) added that individuals will remain silent as long as this norm is accepted in society. Arnzen (2014:5) is of the

opinion that people who experience trauma have internal and external effects such as depression, anger, isolation and self-harm. Brown (2013:22) further indicates that when women share their trauma narrative they might experience consequences such as self-blame and further domestic violence. Brown (2013) adds that sharing the trauma narrative might create a level of anxiety. Van der Merwe and Swartz (2014:202) note that individuals who share their trauma narratives may develop feelings shame, anxiety, fear and hopelessness, and even blame themselves for the abuse. Thus, women sharing their trauma narratives may relive the traumatic experienced and might question the purpose of sharing the trauma if it results in them re-experiencing their trauma. Manda (2019:2) agrees, sharing the trauma narrative can be painful as it can cause reliving of the event but sharing the trauma provides an opportunity for inner healing. An empirical study conducted by Armstrong, Butler and Shaw indicated sharing the trauma narrative provides an opportunity to deal with the trauma, develop new skills and identify strengths that was unaware (Armstrong, Butler and Shaw 2015:8).

In the following section the dominant cultural narratives of domestic violence in South Africa will be discussed. A dominant cultural narrative of domestic violence in South Africa is that violence is an acceptable method of resolving conflict (Moore 2019:4).

3.4 Dominant Cultural Narratives

Hasford, (2016:159) and Hwang (2018:735) indicates that the dominant cultural narrative is a story told by people about a person or event to influence history. Writers such as Taylor (2011:796), Aziz (2013:1) and Moyo and Funani (2019:120) define cultural narratives as a story that society chooses to portray their cultural practices through their past, and how they are expected to live in society. According to Brown (2013:3), women are often blamed for the domestic violence as the dominant discourse minimises the seriousness of the violence. Furthermore, the dominant narrative can be described as an 'injurious speech' creating uncertainty in women' trauma (Brown 2013:5). The dominant cultural narrative views women as victims of domestic violence who cannot make decisions for themselves. Furthermore, women are viewed as poor, dependent and without skills.

Moore (2019:4) is of the opinion that South Africa is characterised by the culture of domestic violence. Communities condone domestic violence by denying women an equal role in society (Moore 2019:4; Mazibuko and Umejesi, 2015:6586). According to Mesatywa (2014:236), an

African woman must be subordinate to the man due to the culture and society which reflects the inequality in gender. This is confirmed by Moore (2019:3) who notes that when a woman enters marriage, she is exposed to unequal power relations within the family. Aziz (2013:1) holds that societal cultures ought to create a non-violent society instead of justifying domestic violence.

By disrupting the dominant discourse of domestic violence, countering and questioning the dominant narrative may eliminate violence against women in the patriarchal societies (Caritus & Umejesi, 2015:6585). White, the seminal social worker and narrative therapist who developed Narrative Therapy theory, indicated that traumatic stories must be told and heard and should be utilised in deconstructing and reconstructing the experiences to produce counter-narratives (White, 1995, 2001). Furthermore, narrative theory creates an opportunity to deconstruct problems by identifying the practices, beliefs, and ideas of society (Morgan 2000:21,45). In addition, Morgan indicated that it enables people to make sense of the trauma they've experienced, and to break away from the dominant problem towards opening an alternative story.

3.5 Counter-Narratives

The purpose of counter-narratives is to resist the dominant narrative (Lundholt; Maagaard & Piekut, 2017:1). In other words, in this study the women are resisting or countering what is said or portrayed by the dominant narrative. According to Taylor (2011:796) and Danaher (2008:7), counter-narratives are utilised on platforms such as education, politics, culture and personal with the purpose of countering the dominant narratives. The counter-narrative refers to that which counters and resists the dominant narratives. According to Lundholt, Maagaard and Piekut (2018:2) and Mc Kenzie and Lafrance (2017:191) postulates that counter-narratives play a role in the critique of the dominant narrative. This was made evident by a Swedish study completed by Jarnkvist and Brannstrom (2019:4701) which indicated that women in abusive relationships prepare themselves to leave the abusive relationship.

McKenzie and La France (2017:194), Stanley (2018:23), and Lundholt, Maagaard and Piekut (2017:17) are of the opinion that counter-narratives may provide emotional power to women and a voice to resist the dominant narrative. Most research on counter-narratives are based on theories as counter-narratives are viewed as a construct or concept. Limited empirical research has been conducted on counter-narratives that involve participants. The current study therefore addressed this gap by exploring the counter-narratives of participants who experienced domestic violence

and live in women's shelters. According to Mc Kenzie and La France (2017:193), counter-narratives are not always positive and can be used for political gain and they do not always work towards freedom for the goals of the client. Furthermore, they mentioned that counter-narratives are not easily told, it requires lengthy informal conversation. An empirical study conducted by Gibson and Macleod (2014) indicated self-disclosure is not always safe and useful. In addition, the counter-narrative can become the master narrative (Mc Kenzie & La France 2017:194).

4. Conclusion

The literature review provided an overview of the available research on domestic violence shelters. The review highlighted that while there is rich literature on domestic violence, limited research has been conducted on the counter-narratives of women living in domestic violence shelters. Research on the value of trauma narratives is inconclusive and indicate potential harm when women have to repeatedly share their trauma narrative at domestic violence shelters. Dominant narratives are influenced by society and portray female victims of domestic violence as unstable, deprived, and unemployed. The review indicated that dominant discourses are powerful influences of the culture in South African communities. Domestic violence and trauma are entrenched in communities and they affect how domestic violence shelters and shelter staff perceive women who require their services.

In Section B, the findings of the study will be presented in the form of articles. Article 1 was drafted using the guidelines of the Stellenbosch Social Work/Maatskaplike Journal (US) and article 2 used the guidelines of the South African Journal of Social work and Development.

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SECTION B

Section B includes the following 2 articles:

Article 1: Counter-narratives of women living in domestic violence shelter in the Western Cape.

Article 2: Supporting Counter-narratives in Domestic Violence Shelters

ARTICLE 1

COUNTER -NARRATIVES OF WOMEN LIVING IN DOMESTIC VIOLENCE SHELTERS IN THE WESTERN CAPE.

This article will be submitted to the Social Work/Maatskaplike Journal (US) journal for review and publication.

The Author Guidelines for publication in the journal will first be presented below, followed by the article as it will be submitted to the journal.

Instructions to Authors: Social Work/Maatskaplike Journal (US)

Please adhere strictly to these instructions to facilitate the publication process of articles.

STYLE GUIDELINES (HARVARD REFERECING STYLE)

AUTHOR GUIDELINES:

Stellenbosch Social Work/Maatskaplike Journal (US)

Authors need to register with the journal prior to submitting or, if already registered, can simply send the Word document to hsu@sun.ac.za.

- PLEASE DO NOT SUBMIT ARTICLES DIRECTLY TO THE JOURNAL.

The Journal publishes articles, book reviews and commentary on articles already published from any field of social work.

1. Contributions may be written in English or Afrikaans.

2. All articles should include an abstract in English of not more than 100 words.

3. All contributions will be critically reviewed by at least two referees on whose advice contributions will be accepted or rejected by the editorial committee.

4. All refereeing is strictly confidential (double blind peer-review).

5. Manuscripts may be returned to the authors if extensive revision is required or if the style or presentation does not conform to the Journal practice.

6. Articles of fewer than 2,000 words or more than 10,000 words are normally not considered for publication.

7. Manuscripts should be typed in 12 pt Times Roman single-spaced on A4 paper size.

8. Use the Harvard system for references.

9. Short references in the text: When word-for-word quotations, facts or arguments from other sources are cited, the surname(s) of the author(s), year of publication and page number(s) must appear in parenthesis in the text, e.g. "..." (Berger, 1967:12).

10. More details about sources referred to in the text should appear at the end of the manuscript under the caption "References".

11. The sources must be arranged alphabetically according to the surnames of the authors.

12. Note the use of capitals and punctuation marks in the following examples.

TWO AUTHORS: SHEAFOR, B.W. & JENKINS, L.E. 1982. Quality field instruction in social work. Program Development and Maintenance. New York: Longman.

COLLECTION: MIDDLEMAN, R.R. & RHODES, G.B. (eds) 1985. Competent supervision, making imaginative judgements. New Jersey: Prentice-Hall.

ARTICLE IN COLLECTION: DURKHEIM, E. 1977. On education and society. In: KARARABEL, J. & HALSEY, A.H. (eds) Power and ideology in education. New York: Oxford University Press.

JOURNAL ARTICLE: BERNSTEIN, A. 1991. Social work and a new South Africa: Can social workers meet the challenge? Social Work/Maatskaplike Werk, 27(3/4):222-231.

THESIS: EHLERS, D.M.M. 1987. Die gebruik van statistiese tegnieke vir die ontleding van gegewens in maatskaplikewerk-navorsing. Pretoria: Universiteit van Pretoria. (M tesis)

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In terms of SANSO-014 our journal is classified as an approved research journal for the purpose of subsidy by the State. The Editorial Board has therefore decided that an amount of R200.00 (two hundred Rand) per page is to be paid for published articles by authors who are lecturing or doing research at Universities in the RSA.

SUBMISSION PREPARATION CHECKLIST

As part of the submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that do not adhere to these guidelines.

1. The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).

2. The submission file is in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format.

3. Where available, URLs for the references have been provided.

4. The text is single-spaced; uses a 12-point font; employs Times Roman, rather than underlining (except with URL addresses); and all illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.

5. The text adheres to the stylistic and bibliographic requirements outlined in the Author Guidelines, which is found in About the Journal.

6. If submitting to a peer-reviewed section of the journal, the instructions in Ensuring a Blind Review have been followed.

COUNTER-NARRATIVES OF WOMEN LIVING IN DOMESTIC VIOLENCE SHELTERS IN THE WESTERN CAPE

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Abstract

Domestic violence is prevalent in South Africa society. Literature on domestic violence shelters indicates that women are expected to repeatedly share their trauma narrative while residing at a shelter. The study was informed by Narrative theory as this model specifies how people construct their world. The study examined women's position within the context of domestic violence by exploring the counter-narratives of women living in domestic violence shelters in the Western Cape. A qualitative descriptive design was applied. Twenty-six women from six domestic violence shelters in the Western Cape were interviewed, utilising semi-structured interviews to collect data. The counter-narratives the women produced concerned: leaving the violent relationship, personal agency, re-authoring themselves and rebuilding identity. The results of the study also revealed that religion and drugs were used as ways of coping with domestic violence. In addition, the social workers in domestic violence shelters should receive training on how to facilitate counter-narratives in their work with women and the state ought to make funds available for women to receive holistic services in the domestic violence shelter.

Key words: domestic violence, domestic violence shelter, trauma narrative counter-narratives.

COUNTER-NARRATIVES OF WOMEN LIVING IN DOMESTIC VIOLENCE SHELTERS IN THE WESTERN CAPE

Nicolette Rass & Shanaaz Hoosain

INTRODUCTION AND BACKGROUND

Domestic violence has been identified as a global phenomenon (Ogundipe, Woollet, Ogunbanjo, Olashore & Tshitenge, 2018:2; Orpin, 2020:5; Kumar & Cassey, 2020:3). In South Africa domestic violence is a widespread human rights violation (Bendal, 2010:100; Bergbom & Lyckhage, 2014; Padmanabhunni, 2018:1; Vetten, 2018:3,4 & State of Shelters in South Africa 2019:7). The Domestic Violence Act (116 of 1998) defines domestic violence as "physical, emotional, verbal, psychological, and economic abuse". Furthermore, domestic violence is described as "intimidation, harassment, stalking, damage to property, entry into the complainant's residence without consent where the parties do not share the same premises and any other controlling or abusive behaviour towards the complainant, where such conduct harms, or may cause imminent harm to the safety, health or wellbeing of the complainant". Literature in South Africa revealed one in three women are exposed to domestic violence.

Context

The Western Cape Provincial Crime Report (2016/17:34) indicated that common assault which include the statistics of domestic violence related crimes has increased in the rural areas in the Western Cape. South African Police Services do not have a category for domestic violence, the cases are being reported as common assault (Vetten, 2014:1). Furthermore, the Western Cape Provincial Crime Report (2016/17:34) specified that common assault cases are double the provincial rate and four times higher than the national rate. The ratio of domestic violence-related crimes in the Western Province, such as sexual offences and grievous bodily harm, is reported to be higher than the national average (Western Cape Provincial Crime Report 2016/17:26,30). The Western Cape Department of Social Development partially funds 20 domestic violence shelters across the Western Cape. The research context for the study was therefore domestic violence shelters in the Western Cape.

A domestic violence shelter is defined as a residential facility that provides short-term intervention for women (Sithole, 2018:10; Investigative report, 2019:30). Furthermore, Sithole (2018:5) added that domestic violence shelters provide safe accommodation, health, legal services, skills development, and therapeutic intervention for women. In a study by Van der Merwe and Swartz (2014:202), women who experienced the trauma of domestic violence felt a sense of shame and blamed themselves. The authors also postulated that feelings such as anxiety, fear and helplessness might re-emerge in the women. Therapeutic services are rendered by a social worker, social auxiliary worker, health care professional, psychologist or psychiatrist (Burnet, Ford-Gilboe, Berman, Wathen & Ward-Griffen, 2016:516; Sullivan & Virden, 2017:434; Sithole, 2018:64). The services are aimed at helping women rebuild their lives by creating a protective and safe environment whilst assisting them in becoming financially sustainable (McTighe, 2018:47). Women who access shelter services undergo a screening or assessment process on arrival. During this process the women are required to share their trauma narrative (Arnzen, 2014:41).

McTighe (2018:45) and Vasile (2014:782) defines a trauma narrative as a story of the trauma experienced; in this study a trauma narrative refers to domestic violence the women experienced. Literature by Fernandez-Lansac and Crespo (2017:81) and McTighe (2018:4) reveal that sharing trauma narratives promotes personal growth and can also be used as a tool to enter the world of the women and aid the healing process. A trauma narrative can assist the women to renegotiate their sense of identity, determine the way forward and make meaning of the trauma experienced (McTighe, 2018:46). However, while there are benefits to sharing a trauma narrative, the trauma stories might also trigger feelings such as hopelessness, a sense of loss and control in the women. Arnzen (2014:) and McTighe (2018:44) are of the opinion that the women sharing their trauma narratives may relive their traumatic experience as if it was happening in the present. This may cause re-victimization and leave little opportunity for the women to prepare for the future. Literature confirms that women who share their trauma narratives may experience feelings such as anxiety, anger, worthlessness, rejection, guilt, anger and hopelessness. Furthermore, these feelings might emerge as women share their trauma narrative with a stranger (Wright & Bertrand, 2017:101; McTighe, 2018: 48,144; Memela & Maharaj, 2018:435).

Despite the evidence in literature that trauma narratives may cause women to relive their traumatic experiences of domestic violence, women who seek accommodation at the domestic violence shelter are obligated to share their trauma narrative to gain entry, and share it again as part of the assessment criteria (Macy, Martin, Ogbonnaya & Rizo, 2018:30). The authors believe those assessing the women should consider the consequences of sharing the trauma narrative (Macy, Martin, Ogbonnay & Rizo, 2018:30). Furthermore, according to Macy, Martin, Ogbonnay and Rizo (2018), the focus should rather be on the strengths than the trauma of the women. Research also indicates that, in addition to sharing their trauma narrative while being screened or assessed, women also are expected to share their trauma narrative with the social worker during individual and group work sessions, and often with researchers as well. Furthermore, a study by Arnzen (2014:43,44,50) revealed that shelters often had local and international volunteers wanting to contribute towards the life of the women. Although the intention is to help these women, sharing their trauma narratives causes them to relive the trauma experienced. In many instances, volunteers left the domestic violence shelter before concluding counselling and other interventions such as skills development and educational sessions with the women. Arnzen (2014) was of the opinion that more harm than healing takes place in these situations.

Macy et al. (2018:30) indicates that minimum attention has been given to the harm the assessment might cause the women in the domestic violence shelter. According to (Brown 2013:12; Benjamin & Carolissen, 2015:423; Smith, 2017:26) the assessment process must minimise the risk of women sharing their trauma narrative. In addition, these women might not reveal the whole truth due to traumatic events. According to Fernandez-Lansac and Crespo (2017:80), high arousal of trauma may lead to impairment of memory. Furthermore, Smith (2017:27) and Delker, Salton and McLean (2020:15) are of the opinion that after time, the context of the story might change as the women no longer remain silent. As a result, shelter staff may distrust the women's narratives, given the difficulties women may have in recalling their traumatic memories (Brown 2013:12; Benjamin & Carolissen, 2015:423; Smith, 2017:26). The research problem the study therefore attempted to address was the harm that women may experience when they are required to share their trauma narrative repeatedly at domestic violence shelters. However, counter-narratives may be utilised in research with the marginalised, particularly women in violent relationships (Milner & Howard, 2013:541; Van der Merwe & Swartz, 2014:195; Lundholt, Maagaard & Piekut, 2018:3). A counter-narrative perspective view women as the experts of their lives who have the ability to rebuild their lives (Kunkel & Guthrie, 2015:112; Wessels & Ward, 2016:2; McKenzie-Mohr &

Lafrance, 2017:190; Sullivan & Virden, 2017;436; Vetten, 2018:3). In the context of the present study, counter-narratives were reconstructing and creating resistance or countering the cultural narrative which views women as being powerless, dependent and weak (Stanley, 2007:14; McKenzie-Mohr & Lafrance, 2017:191; Lundholt et al., 2018:2).

Counter-narratives therefore do not focus on the trauma narrative but give the researcher an opportunity to explore the strengths, support system and future aspirations of the women. While there is a wealth of literature on domestic violence, there is a paucity of research on counter-narratives of women in domestic violence shelters (Bhana, Vetten & Massawe, 2012; Ntjana, 2014; Sithole, 2018:39). Counter-narratives gave the women in the present study an opportunity to contest how they were portrayed by society (Earthy & Cronin, 2008:2; van Schalkwyk et al., 2014:315-316; McKenzie-Mohr & Lafrance, 2017:190). The research questions the study sought to answer was "What are the counter-narratives of women living in domestic violence shelters?" In the present study the counter-narratives of women living in domestic violence shelters referred to that part of women's lives not taken up by the trauma of domestic violence. Narrative theory was therefore utilised to guide the research as it obliged the researcher to listen to the life narratives of the women in domestic violence shelters within the context of culture and society.

Theoretical Framework

The study was informed by narrative theory as this provided a model of how people construct their world. Narrative theory is based on the reality of people and the events that occur in their lives. In addition, Emmerson (2018:874) states that narrative theory provides an opportunity for a woman to reconstruct her life and re-connect with others. Narrative theory enabled the researcher to reconsider the social and political influences of the dominant discourse in a domestic violence shelter (Lee, Fawcett & DeMarco, 2016:59).

In the existing dominant narratives of women who experience domestic violence, women are viewed as instigators of the violence; they are weak and blamed for the violence (Kennedy & Prock, 2018:1; Rajan, 2018:10; Johnson, Holyoak & Cravens Pickens, 2019:2). According to Kennedy and Prock (2018:6), when women disclose the violence to others, they often encounter disbelief and experience self-blame. Furthermore, Johnson, Holyoak and Cravens Pickens (2019) and McKenzie-Mohr and Lafrance (2017:191) indicated that women who experience violence are viewed as being psychologically ill. Furthermore, Salter (2017:9) asserts that in the workplace

women are labelled as having high anxiety levels due to the violence they have experienced. McKenzie-Mohr-Mohr and La France (2017:191) refer to this as 'labelling theory'; the label can influence the women's perception of themselves and they may internalise what is said about them.

According to Vanidestine (2019:4), the dominant narrative is defined as "a system of dominance, power, and privilege" within societies where the dominant group reifies its own privileged status by strengthening beliefs, values and behaviour, and accumulates power whilst minimising access to power for the non-dominant group. Post-structuralism focuses on power relations inherent in society and not power that individuals have over each other as perceived by the world (Combs & Freedman, 2012:1037). A domestic violence shelter has rules and the women must adhere to these rules. While staff at these shelters must ensure the implementation of these rules and participation in programmes, this results in the women feeling controlled, just as they experienced control in the violent relationship. Vanidestine (2019) concurs with Boonzaier (2014:190) that the dominant narrative depends on existing stories circulating about womanhood and describe women's position in violent relationship. In the latest study, the women resisted the dominant narrative.

A counter-narrative can be defined as the reconstruction and resistance of the dominant narrative of the marginalised (Brown, 2013:7; McKenzie-Mohr & Lafrance, 2017:191; Lundholt, Maagaard & Piekut, 2018:2). They further indicate that the concept of counter-narratives provides women with an opportunity to identify their skills, values and goals. Counter-narratives give them an opportunity to resist the dominant discourse. The study therefore aimed to describe the counter-narratives of women living in domestic violence shelters. A qualitative descriptive methodology was utilised to implement the study.

Research Methodology

In this study, a qualitative research approach was applied with the aim of accumulating a detailed account of human behaviour. Qualitative research allowed the researcher to get close to the data, and this enabled the researcher to gain an in-depth understanding along with information of the women's counter-narratives of living in the domestic violence shelter (Mason 2010:4; Colorafi & Evans, 2016:17). A qualitative research approach provided an opportunity to gain access to the participant's world from the moment they were admitted to the domestic violence shelter. It further enabled the researcher to describe the counter-narratives of the women in the domestic violence shelter (Colorafi & Evans, 2016:17).

A qualitative descriptive design was utilised as described by Kim, Sefcik and Bradway (2017:23-24). This design provided factual, in-depth knowledge about who or what the women's support system was, together with their strengths and coping mechanisms since they had been admitted to the domestic violence shelter (Walsh & Proske, 2005:3; Riessman, Wright, Kiguwa & Potter, 2007:620; Alshenqeeti, 2014: Colorafi & Evans, 2016:18). Descriptive research aims to describe the characteristics of the population or phenomenon being studied.

The population in the study were women who were living at domestic violence shelters. Purposive sampling was utilised to gain specific information; this ensured that the participants were selected based on the relevant phenomenon of the study (Malterud, Siersma & Guassora, 2016:1755). Twenty- six participants were interviewed. The inclusion criteria were that the women must be over the age of 18, have experienced domestic violence and have resided in a domestic violence shelter in the Western Cape for a minimum of three weeks. The women must have had individual and group psychosocial intervention with the social worker and be able to speak English, Xhosa or Afrikaans. The sample size was determined by data saturation; this occurred after 26 interviews with the participants in domestic violence shelters. The semi-structured interviews had four prepared main questions and probing questions. Each interview lasted between 60-90 minutes.

The participants in the study was between the age of 23 and 58 years old, 17 (65%) were single, 2 (8%) divorced and 7 (27%) married. Seven (27 %) of the participants obtained grade 12 and 19 (73%) had a lower level, 3 (12%) participants were employed and 23 (88%) were unemployed. 18 (70%) participants were original from the Western Cape and 8 (30%) women from other provinces in South Africa. Despite the end of apartheid, Erasmus (2007:3), Seekings (2008:3) and Fortuin (2019:11) believe that race still shapes identities in South Africa. Racial categories are still used in the assessment criteria of shelters for statistical purposes and for funders. Sixteen (62%) of the participants were coloured, 1 (3%) white and 9 (35%) black.
Decker, Holliday, Hameeduddin, Shah, Miller, Dantzler and Goodmark (2019:2) and Ferraz and Schivon (2019:15) indicated that domestic violence is highest amongst women of colour. This reflect in the research study as 62% of participants were women of colour.

The table below contextualised the biographical details of the women.

Biographical Details

Code	Age	Marital Status	Highest Education level	Rural/ Urban	Employment status	Language	Race
001	49	Divorced	Grade 12	Urban	Employed	English	Coloured
002	35	Married	Grade 11	Urban	Unemployed	Afrikaans	Coloured
003	51	Married	Grade 10	Urban	Unemployed	English	Coloured
004	57	Married	Grade 10	Rural	Unemployed	Afrikaans	Coloured
005	58	Divorced	Grade 12	Urban	Unemployed	English	Coloured
006	30	Single	Grade 12	Rural	Unemployed	Afrikaans	Coloured
007	29	Single	Grade 10	Rural	Unemployed	Afrikaans	Coloured
008	30	Single	Grade 8	Rural	Unemployed	Afrikaans	Coloured
009	35	Married	Grade 11	Urban	Unemployed	English	Coloured
010	23	Single	Grade 8	Rural	Unemployed	Afrikaans	Coloured
011	47	Married	Grade 12	Semi-rural	Unemployed	Afrikaans	Coloured
012	37	Single	Grade 11	Semi-rural	Employed	English/ Xhosa	Black
013	26	Single	Grade 11	Semi-rural	Unemployed	Afrikaans	White
014	35	Married	Grade 11	Urban	Unemployed	Afrikaans	Coloured
015	36	Married	Grade 12	Urban	Unemployed	Afrikaans	Coloured
016	30	Single	Grade 10	Rural	Unemployed	English/ Xhosa	Black
017	39	Single	Grade 12	Rural	Unemployed	English/ Xhosa	Black
018	55	Single	Grade 12	Rural	Employed	English/ Xhosa	Black
019	23	Single	Grade 11	Rural	Unemployed	English/ Xhosa	Black
020	23	Single	Grade 10	Urban	Unemployed	Afrikaans	Coloured
021	26	Single	Grade 11	Rural	Unemployed	English/	Black

						Xhosa	
022	27	Single	Grade 10	Rural	Unemployed	English/ Xhosa	Black
023	29	Single	Grade 9	Rural	Unemployed	English/ Xhosa	Black
024	37	Single	Grade 10	Rural	Unemployed	Afrikaans	Coloured
025	30	Single	Grade 11	Rural	Unemployed	Afrikaans	Coloured
026	35	Single	Grade 9	Rural	Unemployed	Afrikaans	Coloured

Qualitative content analysis was utilised in this study to analyse the data. The purpose was to describe the phenomenon in a concrete form and used for the reporting of common issues mentioned in the data (Vaismoradi, Turumen & Bondas, 2013:402; Eli et al., 2014:3). This process requires the researcher to stay close to the data to identify patterns and themes (Vaismoradi et al., 2013:402). The researcher familiarised herself with the data by reading and rereading the transcripts. A co-coder, appointed by the researcher, signed a confidentiality form. The content of the data guided the researcher in her attempts to examine "who says what, to whom and with what effect" (Vaismoradi et al., 2013:401). It further defines that qualitative content analysis is suited to analyse sensitive and significant phenomena as cited in Vaismoradi et al. (2013:400). The women's stories were the centre of the data collection.

Ethical considerations

Ethical approval was received from the North-West Ethic Committee with ethics number NWU 00038-19-S1. Goodwill permission was attained from Siyabonga Huis Van Danksegging, Athlone House of Strength, Phambili Refuge, Sisters Incorporated, Nonceba Counselling Centre and St Anne's Homes. Consent forms were obtained from the women participating in the study. To ensure confidentiality and privacy, the researcher made use of codes, for example 001, in order to identify the participants. Before the semi-structured interviews commenced, the researcher emphasised to the participants that they were under no obligation to participate in the study. The research adhered to the South African Council for Social Service Professions and North-West Ethics Committee.

Limitations of the study

The Department of Social Development has demarcated the Western Cape into six regions. One domestic violence shelter, per region was chosen to represent each region as demarcated by the Department of Social Development. The Department of Social Development partly funds 20 shelters in the Western Cape and six of these shelters participated in the research. Only six of the 20 shelters were selected. The shelters were selected because they were the largest shelter in each region and covered both rural and urban context.

Trustworthiness

The data was transcribed by the researcher and an independent transcriber. The transcriber is a Monitoring Officer and employee at the Department of Social Development and signed a confidentiality form, this ensured the trustworthiness of the study. A co-coder is a social worker and master's student at the University of the Western Cape signed a confidentiality agreement. The co-coder prearranged and highlighted themes in a concise manner. Dependability was ensured by conducting the research step-by-step, according to the research design. Confirmability was ensured as a literature review was conducted after the completion of the interviews with the women. Transferability was accomplished as the study can have similar results in a different setting for beneficial purposes (Colorafi & Evans, 2016:24).

DISCUSSION OF FINDINGS

The aim of the research study was to explore and describe the counter-narratives of women living in domestic violence shelters. The findings in the study indicate that the participants no longer use substances. The discussion of the findings includes verbatim quotes of the participants. The four themes identified in the data represent the counter-narratives of women in the domestic violence shelters and are presented in the table below and then discussed.

Themes	Sub-Themes
1. Leaving the violent relationship	1.1. Stories of coping
2. Personal agency	
3. Women re-authoring themselves	3.1. Learning new skills
	3.2. Remembering good times
4. Rebuilding Identity	

Theme 1: Leaving the violent relationship

The discourse on domestic violence often highlights the high rate of domestic violence without focussing on the statistics of the number of women who choose to leave the violent relationship (Western Cape Provincial Crime Report, 2016/17; Western Cape Crime Analysis, 2017/18). For example, Metz, Calmet and Thevenot (2019:40) believe that women remain in abusive relationships due to financial dependency, cultural practices, guilt, obedience and faith. They further added that the women remain in abusive relationships to satisfy family expectations and demands. This has resulted in the dominant narrative that women do not leave violent relationships (Gopal & Nunlall, 2017:65 & Rajan, 2018:11). In addition, Iman, Rahim and Raza (2018:84) stated that women are oppressed, exploited, viewed as weak and have to endure domestic violence due to their financial dependency. Thus, the first counter-narrative produced by the participants at the domestic violence shelter was about leaving the violent relationship. The participants in the present study described how they had left their violent relationships:

"*I am proud of what I did by taking my children and leaving that man, actually running away from him. 14 years is no joke and its very long. It took me so long to get the courage to take my children and leave him.*" (Participant: 008)

"*One morning he opened the door and I left and jumped over the wall because I just had enough. If I did not leave he would have killed me*" (Participant: 013)

"*The father of my child attacked me, and once he stabbed me with a knife and he just started having ugly ways towards me. I could not take it anymore, I had to leave otherwise he could kill me.*" (Participant: 024)

The counter-narratives produced reflect the participants' choice to leave the abusive relationship. Participant 008 verbalised that she could no longer endure the violence and found the 'courage' to leave, reflecting the bravery of the participants who are able to leave violent relationships. Fivush (2010) mentioned that women might choose to remain silent as a sign of respect and thereby adhere to the dominant narrative which requires women to be silent; however, the participants in this study had resisted the dominant narrative by leaving their violent relationships. The counter-narratives of the participants also contained stories of coping with the domestic violence.

Sub-theme 1.1: Stories of coping

The dominant narratives which exist of women in violent relationships are that women may experience severe mental health problems such as anxiety, schizophrenia, depression and post-traumatic stress disorder (Lloyd, Ramon, Vakalopoulou, Videmšek, Meffan, Roszczynska-Michta & Rollè, 2017:3; Fernández-González, Calvete, Orue & Mauri, 2018:1). However, none of the participants in the study suffered from any serious mental health problems and they were thus able to take part in the research after being carefully screened. All 26 participants described how they had coped with the domestic violence. Coping is defined as an adaptive response to a stressful situation (Ghadimi, Latif, Ninggal, & Amin, 2018:4204). Coping involves a multi-level process which includes emotional, biological, social and cognitive level mechanisms for example religion, support from family and friends, counselling and substance abuse (Karlsson, 2018:6). The participants in the study indicated that religion was an important part of coping with domestic violence:

"*He [God] must help me because I went through many things and I saw how He helped me. He gives me strength. Last time I was very weak and I kept crying and was rude to others and I saw it's not helping me and I asked the Father to help me. I started to read the Bible and I attended Bible study. It helps me a lot, the Word of God*". (Participant: *002)*

"*I prayed and believed that God is going to open up a door for me*". (Participant: 019)

"*I believe you should always pray as well or even join a church. I believe that is hope*". (Participant: 013)

"I ask God to make me stronger". (Participant: 010)

The participants who had religious faith believed that their circumstances would change. According to Davies and Dreyer (2014:2), when problems have escalated and are complex, people turn to prayer and faith. They also state that religious counselling is a positive tool as it provides an element of hope and faith. However, Krob & Steffen (2015:2374) concluded that religion and culture may legitimize violence against women. The participants in the study revealed the importance of prayer to them as a form of coping. Schoeman and Dreyer (2019:6) state the religious leaders who deal with women who experienced domestic violence tend to apply the concepts of 'forgiveness' and 'loving one's neighbour'. In addition, they mentioned that churches cannot remain inert in relation to domestic violence. Religion teaches women to be obedient, passive and submissive (Schoeman & Dreyer 2019:3). Regrettable, religion may unconsciously promote silence and submissiveness and thus encourage passivity in women who are subjected to domestic violence. Despite religion promoting these elements, the participants bravely and defied the patriarchy portrayed by the dominant discourse. However, while some participants turned to religion to help them cope, other participants acknowledged abusing substances. Participant 007 acknowledged that the usage of drugs helped her cope.

"I can't say anything. For ten years I was on drugs as it helped me cope". (Participant: 007).

"*I'm being honest drugs were involved he comes home what time. The children don't eat nothing and I didn't know anybody. He leaves us alone He used to come home accusing me that I'm sleeping around".* (Participant 009)

According to Childress, Gioia and Campbell (2018:3) and Tan et al. (2018:3) indicated that women have developed strategies to cope and adapt with the domestic violence. Furthermore, Arnzen (2014:5) and Childress, Gioia and Campbell (2018:3) mentioned that coping mechanisms can be the result of internal and external responses to the trauma. It is clearly visible, as participant 007 indicated she used drugs for ten years which helped her to cope with the domestic violence experienced. Participant 006 indicated that she was not helpless and was aware of her need to seek employment to become financially independent.

"One weekend I went home and I got angry at my boyfriend and I decided to use drugs again. After that I could not go home for weeks." "And for me to get work was difficult because I went back to using drugs". (Participant: 006)

"I'm being honest. Drugs was involved and I'm someone that can take myself off". (Participant: 009)

McKenzie-Mohr and La France (2017:193) indicate that counter-narratives do not always work towards liberating the goals of women in violent relationships as described by the participants above. This is revealed by the women's direct quotes of participant 006 and 009, which indicate that they used drugs to cope with the domestic violence. Bell (2003:108) mentioned that storytellers seek meaning in their circumstances that will help them to cope. According to Watson and Lopes (2017:4) domestic violence shelters do make provision for prevention and rehabilitation for women dependent on substances. Furthermore, they added due to the cost for drug rehabilitation and expertise, the women are referred to external service providers. Dominant narratives, where women in violent relationships are blamed for the violence, were engrained in the women as some used drugs to cope with feelings of guilt and self-blame. The second theme focuses on counter-narratives of personal agency.

Theme 2: Personal agency

Personal agency refers to the ability to intervene in one's own life and make decisions that shape one's life narrative (White 2005:14). From a narrative perspective personal agency refers to people's ability to understand the effects of the problems in their lives and they are able to draw strength from their insight (Morgan 2000:5). The participants' narratives highlighted the sense of personal agency they had gained since being at the shelter. Participant 001 displayed resistance towards the dominant cultural discourse by taking responsibility of her emotional wellbeing and reclaiming her personal agency.

"The pastor's wife is also a psychologist so I was thinking that when I leave here, as part of going forward and just letting the entire trauma out - I will see her". (Participant: 001)

Participant 001 realised that she had to address her trauma as that will would help her to reconstruct her life. According to White (1995:2001), traumatic stories must be told and heard and should be utilised in deconstructing and reconstructing the experiences to produce counter-narratives. Narrative theory is an interactive process and allows for a conversation between the person and the therapist. This is reflected in the resolve of participant 001 who planned to seek counselling when she left the shelter. Furthermore, participants identified their goals and future plans. Two participants indicated that they are taking responsibility of their lives.

"I would like to have my own business from home, making my own platters to sell".
(Participant: 004)

"Hungry lion is currently looking for people and I handed in my CV there. I found out on my own that Mug and Bean and Sea Harvest are looking for people and on Monday I'm going".
(Participant: 006)

Participant 004's desire to start her own business reveals her awareness of the need to become financially independent. For this participant, owning her own business could help in creating meaning in her life and provide empowerment. Of the 26 participants interviewed, it was discovered that 20 of the participants had limited education. However, being in the shelter had changed their aspirations and participant 004 indicated that she wanted to start her own business. Furthermore, Emmerson (2018:874) stated that narrative theory provides an opportunity for women to reconstruct her whole life as trauma shattered a person's basic assumptions of self.

The participants intervening in their own life revealed a sense of pride in gaining a sense of control and power. According Combs & Freedman, (2012:1037) illustrates the power that one should position oneself and decide what stories to be told and which will not, this will contribute in building communities. These participants were taking responsibility in restoring and changing their life narrative. Part of narrative reconstruction is to re-claim a sense of personal agency and control (Delker, Salton & McLean, 2020:9). Personal agency assists the women to empower and shape their existence to achieve their goals. Foucault refer to it as 'modern power' (Combs & Freedman, 2012:1038). Three of the participants indicated the importance of rebuilding their relationships with their children, family and friends.

"I want to find a job that is suitable for me and provide money for my children and I want a house where my children can be free, play, laugh. my house must be big enough for all my children to stay with me including my eldest daughter and my father- I want her with me. I want to beautiful again". (Participant: 008)

"I'm going to fix things with my father and want to be his daughter again. I want us to be a family".
(Participant: 007)

"We are a close family. Now after that everything changed. I want like to go back and be part our family again". (Participant: 015)

Two of the participants indicated that they want to regain control of their lives; they identified changes and built on their own strengths.

"Being here has really helped me the wonderful things that they have facilitated in helping me with my healing process, I'm not 100% but the ladies themselves we are therapeutic to each other, we don't necessarily share experiences but we can relate to certain things and we help each other with little things that builds us up in different forms". (Participant: 005)

"I've grown so much to a point where I am praying with other women in the shelter and before I was very afraid to pray, like I didn't know how to before and now I am growing the area to a point where I am praying for others. It was a very scary step for me to take, I felt like it was me giving back and helping others as I did it in a group of three". (Participant: 001)

Participants 005 indicated being at the domestic violence shelter has helped her healing process. The women in the shelter share their trauma experiences, support and encourage each other. Prayer is important to the women and support each other with prayers. Davies and Dreyer (2014:2) indicated that people praying together can create a sense of belonging and comfort as portrayed by participant 001.

Theme 3: Women re-authoring themselves

Dominant discourses on women who experience domestic violence portray women as helpless, unworthy and dependent (Dekel, Shaked, Ben-Porat, & Itzhaky, 2019:329). The third counter-narrative produced by the participants focused on how they have re-authored their lives. Re-authoring refers to the new skills the participants learned, were pleased about and which had become significant to the participants in the domestic violence shelter. Furthermore, the participants described how they had adapted and changed while being in the domestic violence shelter.

These quotes reflect how the participants' perceptions of themselves had changed:

"When I came here I did not change clothes, I wore same clothes, the other women told me here we make ourselves pretty and encourage me to make myself beautiful". (Participant: 009)

"I started to look after myself, making myself beautiful and I started to do my nails…things I never done previously, in the evening here, I jump to go bath… The ladies they would tell me to fix my hair…or they would invite me to go out when we get the time to go for a walk". (Participant: 006)

"I can make myself neat and tidy. At home I couldn't do it because my boyfriend didn't allow it because he was extremely jealous. I feel at ease and comfortable at the shelter to make myself beautiful. I did not get to it when I'm outside with my boyfriend." (Participant: 010)

Three of the participants indicated that they are taking care of themselves. According to Grubb & Muftic (2017:3295) indicated women enter the shelter with low levels of self-esteem and confidence. They added services rendered at domestic violence shelters benefits the women as they developed a higher level of self-esteem, confidence and want to increase their quality in life. As indicated by the participants that they were encouraged to improve their appearances and became confident. Sullivan & Virden (2018:) added that women in the domestic violence develop a sense of increase hope. The participants resisted the dominant narrative by physically improving themselves and not remaining as described by the dominant narrative. Furthermore, they resisted the stories of the dominant narrative by choosing to change their life narrative.

Sub-theme 3.1: Learning new skills

The study revealed that 23 (88%) of the participants are unemployed and learning a new skill will be able to help them become financially independent. The majority of the participants, (77%) do not have matric and learning a new skill improved some participants confidence. The participants in the study indicated that they had gained skills, as reflected in the quotes below:

"In the *skills class we learn skills such as candle making and sewing and all those kinds of things. There are other people who will come in for counselling sessions or workshops or cooking classes. We also have music therapy once a week".* (Participant: 014)

"In the needlework class we learnt how to make cushions; we made cell phone bags and small bag that have Christmas decorations on. I enjoyed myself it was really fun and beautiful".

(Participant: 024)

"What makes me feel better is that there are skills here and I know the skills, I also have certificate and I am happy doing computer skills and I know how to sew and they have sewing classes and I know how to work with beads. This is what makes me and the children are being taken care of and everything is sorted and we can clear our mind". (Participant: 016)

Dominant narratives perceive women in violent relationships being lazy, dependent, helpless and unskilled (Dekel, Ben-Porat & Itzhaky, 2019:329). However, the counter-narratives the participants produced indicated their willingness to become skilled. Participant 016 indicated that she had acquired skills and the shelter helped her to hone these skills. Participant 016 further mentioned she was happy to learn about the computer. The dominant narrative portrays women as weak and helpless, the women learning new skills and becoming independent reveal that the women had counter what was said about. In the above quotes the participants indicated they feel better about themselves by learning a new skill, and feeling pleased about themselves. The participants could identify that they have learned a new skill and it could make them financially independent. The domestic violence shelters could make provision for women to improve their level of education by making education available. The women thus resisted the dominant discourse by learning new skills and countering the negative portrayal of women.

Subtheme 3.2: Remembering good times

In narrative practice, remembering good times refers to someone's ability to remember their history, their culture and their identity Morgan (2000:78). In addition, Morgan added that remembering also relates to the loss that the person had experienced. The particants in violent relationships are often isolated from family and friends and do not celebrate family activities. In this study, remembering allowed the participants to consider the significant role of family and friends. It also helped the particiapants to remember their values and principles in life. Remembering allowed the participants to connect to their identity and culture.

"*We don't go on our own; the family would come together and slaughter a goat. We would always get instruction from our older family members .*" (Participant: 006)

 "*My family that comes from Cape Town that gives us a nice lunch. When there was nothing for Christmas then they would come and make me happy. They would take care of every need such as clothes, food, buy electricity, pay our water bills etc*". (Participant: 010)

"*For me when you return from the graveyard the bucket with water, soap and a towel needs to be ready. If you the child of the house where the funeral is you must stand with the bucket of water until everyone are done washing their hands. All the guest gets the food first and the family last but here family eat before guest*". (Participant: 006)

The participants recalled their cultural practices and the the significant role played by the family. Part of remembering is the building of participants' identity and connecting to previous generations, friends and families, as indicted in the vebatim quotes of the participants. Morgan (2000:78) posits that the process of remembering identifies significant incidents and people that had been available to the participant during challenging times, as reflected by participant 010. In addition, Morgan indicated that remembering elevates individuals who have contributed positively towards another person's life. This was illustrated by participant 006 who indicated that she routinely received instruction from older family members. In addition, the process of remembering significant people in their lives connected the women to the history that they fondly remember.

Theme 4: Rebuilding Identity

The trauma of domestic violence erodes a woman's sense of identity (Gagnon, Lee, & DePrince 2017:375). The participants' counter-narratives narratives revealed that they were rebuilding their identity. By exploring the how the participants were rebuilding their identity they were able to have conversations which identified significant people who had contributed to and impacted their lives (Morgan 2015:77). The conversations participants had with the researcher during the interview contributed towards describing the history of the counter-narrative of the person. The following quotes reflect the conversations the participants had with the researcher about rebuilding their relationships with significant people in their lives.

"before the two years this thing happened. I was proud to raise my children and to see them growing up and so on and further on I also want to see my baby grow up, you see. Like in a good environment and stuff, also myself, be in a good place, you see." (Participant 002)

"I want to be old I self again, not the one that cries at every moment. Because most of the times I sit and think of old stuff, then I begin to cry again. I feel my tears must dry up now, but it doesn't want to dry. Maybe I will feel better when I am on my own again. Then I will be the old person, the same person I was then before two years ago." (Participant: 002)

"Birthdays I would always make a big thing, I would have them make a list three months before and I would put it on the fridge, things if what they would really want and I would work towards getting what they really wanted and Christmas time would be the same thing." (Participant: 007)

"I don't know my culture; I don't know my father's side. I was born in Durban and my father is a Zulu but they never did traditions for me to show me how the culture. Even my mother's side, they don't take note of me to show me what we must do. So, I don't know my culture." (Participant: 013)

The verbatim quotes reflect the women's loss of identity and their longing to be their old selves again. Participant 002 indicated she wanted to be her old self, to rebuild her identity and move on from the trauma she'd experienced. Participant 013 indicated that she does not know her culture; this participant might be expressing that she felt a loss of self and identity. Morgan (2000:77) indicates that re-building conversations are intended to restore what was significant for them. Furthermore, Morgan (2000) indicates that it assists women in identifying their values and principles. In the above quote participant 002 remembers her 'old' self and wants to be the person she was before the violence. Participant 002 indicated that she wants to be happy and laugh again as she did before the traumatic events occurred in her life. Chambers (2018:181) indicated that women victims remember what was important for them before they entered a domestic violence relationship. The participants wanted to focus on the alternative story rather than focussing on the trauma narrative. The participants reflected that they wanted to reclaim their lives and move on from the loss and trauma of domestic violence.

Recommendations
- The social workers in domestic violence shelters should receive training on how to facilitate counter-narratives in their work with women.
- The state should make funding available for women to receive holistic and comprehensive therapeutic services in the domestic violence shelter.

CONCLUSION

This article is based on the counter-narratives of women residing at the domestic violence shelters in the Western Cape. The research findings indicated that the women resisted the dominant narrative by leaving the domestic violence relationship and seeking an alternative safe and secure environment. The abundance of research on domestic violence shelters revealed that the domestic

violence shelter have rules and, when these are implemented, the women feel controlled, just as they had when they were in their domestic violence relationship. The results of the study further revealed that some women who experienced domestic violence developed coping mechanisms that were harmful to their health. Even though religion helped the participants cope with their trauma, shelters should be cautious in the way religious activities are presented as it may unintentionally entrench dominant discourses which view women as submissive. However, while the literature reveals that women who are subjected to domestic violence are portrayed as weak, powerless and dependent, this study showed that some of these women are prepared to leave the domestic violence relationship and seek alternative accomodation. The study highlighted that when researchers use narrative theory as a theoretical guide, the participants of the research are able to share their life narratives within the context of their own lives, and from their own perspectives.

Furthermore, the results revealed that the participants remembered and rediscovered their culture and significant people in their life. In addition, the results highlighted the significant roles of family and friends in the womens's lives. This means that the domestic violence shelters should promote women to reconnect with their culture and families that played a signifant roles in the women's life. The results of the study indicated that the women developed new skills and felt empowered by the skills development programmes. The participants in the study also wanted to rebuild their identity which they had lost as a result of the trauma of domestic violence. The findings reflected that counter-narratives can be used in a safe environment to disrupt existing dominant cultural narratives of women in violent relationships.

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ARTICLE 2

SUPPORTING COUNTER-NARRATIVES IN DOMESTIC VIOLENCE SHELTERS

This article will be submitted to the Southern African Journal of Social Work and Social Development academic journal for review and publication.

The Author Guidelines for the publication in the journal will be first be presented below, followed by the article as it will be submitted to the journal.

Instructions to Authors: Southern African Journal of Social Work and Social Development (SAJSWSD)

Journal Guidelines:

The Southern African Journal of Social Work and Social Development

The style guide focuses on two major aspects:

1) Guidelines for technical preparation; 2) Citation guidelines.

1. Guidelines for Technical Preparation of Manuscript

Layout

Submit manuscripts electronically – MSWord file.

- All graphic material has to be positioned at the correct place in the text and should be of good quality. Do not add supplementary files with graphic content.
- Manuscripts must be presented as: A4 pages; normal margins; 12pt Times Roman; 1.5-line spacing.
- Proofing language must be set as UK English (organise; organisation; organising – not -ize).
- Do not type double spaces anywhere – not between words, at the end of sentences or after colons.
- Type hard spaces (shift + control + space bar) when phrases are preferred to be presented as a unit, e.g.10_000; Vol. 1_ (2): _22−21.
- Articles should not exceed 6 000 words (excluding references). Make sure you follow the guidelines for ensuring a blind peer review. Author names in capital
- Present an indented abstract of not more than 250 words. Abstracts should not contain any footnotes or citations. Do not type the abstract in italics.

- Below the abstract, please provide four to six key words for indexing (only proper nouns in capitals). Distinguish between key words/phrases with a semicolon, e.g. Pentecostal; hymnal records; migration; southern regions of Africa.
- No numbers should be used to designate headings or lists.
- Acknowledgements should appear at the end of the article, be brief, recognise sources of financial and/or logistical support and permission to reproduce materials from other sources. Save a copy of documentation granting such permission. Adherence to copyright rules remains each author's sole responsibility.

Style

- Do not use the ampersand (&) anywhere in the text or citations; use "and" instead.
- In text, do not emphasise words by using italics. Only book titles and words from a language other than that used in the main text should be in italics.
- Italicised words/phrases in another language are glossed by an equivalent word/phrase in the language of the text, in double inverted commas placed in brackets, e.g. Imago Dei ("Image of God").
- Words/terms that need to be singled out as being "borrowed" from another author/source may be placed in double inverted commas.
- Titles of publications must be in headline style (significant words are capitalised) and in italics when typed in the text. Titles of articles are placed between "double inverted commas". Also see citation guidelines for examples.

Footnotes

- Footnotes with references in Arabic numbers (1, 2, 3 – do not use i, ii, iii) are allowed on condition that these are limited to essential notes that enhance the content without impeding the fluent reading of the article.
- Footnotes are typed in 10pt font, single spacing, hanging indent.
- Endnotes are not allowed.
- Footnotes do not replace the alphabetical list of references at the end of the text. References in notes are regarded as text references, not bibliographic information.

Quotations

- When quoting from a source, use "double inverted commas".

- To quote within a quote, use 'single inverted commas'.

- When quoting more than five lines, indent. Do not print indented text in italics and do not use quotation marks. A citation after the indented quote follows after a full stop,

e.g. According to the report the council will discuss the matter at the next council

meeting to be held on 5 January 2017. (Smit 2002, 1)

- When quoting within an indented quotation, use 'single inverted commas'.

- In UK English, punctuation is only placed inside the quotation mark if it is part of the quotation. e.g.

Do you know if she is 'accredited'?

He asked: 'Are you accredited?'

- When adding notes to a quote or changing a quotation use square brackets, e.g. [own translation/emphasis] / [t]oday.

Figures and Numbers

- In text, numbers one to nine are written as words; numbers 10 and above are written as digits.

- At the start of a sentence, all numbers are in words.

- In brackets, all numbers are written as digits; as is the case for numbers of tables, figures and chapters.

- In text, percentages (below 10) are written in words, e.g. seven per cent; above 10 are written as digits, e.g. 22 per cent/13.5 per cent. Decimals, e.g. 7.5 per cent, are always written as digits (also in text).

- Use the % sign in brackets and tables, and per cent in the text.

Equations

Use Mathtype for display and inline equations, not for single variables. Single variables should be inserted into the text as Unicode characters.

Abbreviations
- Abbreviations that begin and end with the same letter as the word do not get a full stop, e.g. (Mr/Dr/Eds) but Prof./Ed.
- Degrees are preferably written without any punctuation: BA; DPhil; MSc

Ellipsis
- Use the ellipsis when indicating that text has been left out in the middle of a quoted sentence – preferably not at the start or end of the sentence. It is a given that text has been left out preceding and following your quote.
- Do not insert spaces before and after the ellipse.
- Use only three full stops for an ellipse (at the end of a sentence, the full stop of the sentence has been left out and is indicated by the use of the ellipsis), e.g. In May 1862, two new missionaries, Endeman and Albert Nachtigal, joined Grützner and Merensky…It was decided that Endeman and Grützner continue working…The latter two eventually established the mission station Botshabelo…which later would play an important role in the Ba-Kopa history.

Dashes
- In keeping with British usage, the spaced en-dash (–) is used (Alt0150) in the text.
- An unspaced en-dash is used to indicate ranges of numbers or page numbers, e.g. 15–21.

Initials

- One initial: Steyn, P. 2009.
- Multiple initials: Steyn, P. R. G. 2009. Note that there are spaces between the initials.

Acronyms

2   Give the full name when first mentioned (with acronym in brackets), thereafter use

    the acronym uniformly and consistently: Unisa; CSIR; HSRC; Sabinet/SABINET

- And others: et al. (not italics). Never use et al. in the reference list.
- The first time it is used in the text, give all the surnames, thereafter use et al.
  - o   1st citation: Based on a report by Peters, Johnson and Scala (2010, 34).
  - o   2nd citation: Based on a report by Peters et al. (2010, 34).

Tables and Figures

- Include cited authors in the reference list.
- Supply the source below the table or figure, if material is copyrighted.

2. Citation Guidelines: Chicago Author-Date

In Text:

- Within the body of your text, citations are indicated in parentheses, with the author's surname, the publication date and page number (if needed, e.g. for a direct quote):

  (Smith 2012, 45).

- Citations are placed within the text where they offer the least resistance to the flow of thought, frequently just before a punctuation mark.
- Single-author citations: If the author's name appears in the text it is not necessary to repeat it, but the date should follow immediately: Malan (2014, 4) refers to this…
- Single author with two or more works in the same year: (Gray 2009a; 2009b).
- One publication with two+ authors: …contested by Smith and Jones (2013, 16). Also (Smith and Jones 2013, 16)
- Multiple publications: …venture failed (Bergin 2009; Chance 2008, 14–17). Note that authors are cited alphabetically.
- For multiple authors with the same initial, surname and year of publication, shorten

titles: (Coe et al., "Media diversity," 2001) and (Coe et al., "Social media," 2001).

- No page numbers are needed if citing a text on the Internet, e.g. academic freedom (Smith 2014), unless page numbers are available.

- Avoid citing a secondary source: …greater good (Mullins as quoted in Khan 2014, 6), Mullins (as quoted in Khan 2014, 6) argues…

- Blogs are only referenced in-text.

References: (See examples below)

- Use the heading: References.

- Only list sources actually referred to in the text.

Authors

- List authors alphabetically. Use surnames, first names (if known) and initials throughout, or only initials.

- List entries by the same author according to date of publication (oldest to newest).

- Do not use a dash to replace author names.

- If there is no author or editor, order entries alphabetically by title (corresponding with text citation).

- A single-author entry precedes a multi-author entry beginning with the same surname.

- Successive entries by two+ authors, where the first author is the same, are alphabetised by co-authors' surnames.

Titles

- Use headline-style capitalisation in titles and subtitles of works and parts of works such as articles or chapters (i.e., Biology in the Modern World: Science for Life in South Africa). Capitalise significant words and proper nouns.

- Use headline-style capitalisation for titles of journals and periodicals (i.e., Journal of Social Activism).

- Titles of publications are typed in italics when used in text: Evangelism and the Growth of Pentecostalism in Africa.

Compound Sources

- Source within another source: Smit, R. 2012. "Where to Now?" In *Climate Change in*

the Next Decade, edited by S.Y. Tovey and T. Rosti, 200–234. Pretoria: Van Schaik.

- Treat pamphlets, reports, brochures and freestanding publications (e.g. exhibition catalogues) as books. Give sufficient information to identify the document.

- For electronic references, the text reference must correspond with the alphabetical reference list.

- For a URL, give the author's surname, name and/or initials; title of article/publication in double quotes, followed by website address and the date of access, e.g. http://www.beeld.com (no full stop after URL) (accessed 2 November 2013). NASA. 2010. "The End of the Space Race." http://nasa.com (accessed 1 August 2011). Petrovic, Karl J.S. n.d. "A New Age for Libya." www.timesonline.com (accessed 23 August 2011).

- Personal communications, letters, conversations, emails, interviews, recordings may be listed separately in the reference list.

- Omit: Inc., Co. Publishing Co. etc. from the name of the publisher.

EXAMPLES (For full list of examples see
http://www.chicagomanualofstyle.org/tools_citationguide.html)

R: Reference list

T: Text citation

Books

One Author

R: Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of Four Meals*. New York: Penguin.

T: (Pollan 2006, 99–100).

Two or More Authors

R: Ward, G. C., and K. Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf.
T: (Ward and Burns 2007, 52).

Four or More Authors, list all authors in the reference list; in the text, list only the first author, followed by et al. ("and others"):
T: (Barnes et al. 2010). Editor, translator, or compiler instead of author
R: Lattimore, Richmond, trans. 1951. *The Iliad of Homer*. Chicago: University of Chicago

Press.
T: (Lattimore 1951, 91–92).

Editor, Translator, or Compiler in Addition to Author
R: García Márquez, Gabriel. 1988. *Love in the Time of Cholera*. Translated by Edith Grossman. London: Cape.
T: (García Márquez 1988, 242–55).

Chapter or Other Part of a Book
R: Kelly, John D. 2010. "Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War." In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.
T: (Kelly 2010, 77).

Chapter of an Edited Volume Originally Published Elsewhere (as in primary sources)
R: Cicero, Quintus Tullius. 1986. "Handbook on Canvassing for the Consulship." In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of University of Chicago Readings in Western Civilization, edited by John Boyer and Julius

Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).
T: (Cicero 1986, 35).

Preface, Foreword, Introduction, or Similar Part of a Book
R: Rieger, J. 1982. Introduction to *Frankenstein*; or, *The Modern Prometheus*, by Mary Wollstonecraft Shelley, xi–xxxvii. Chicago: University of Chicago Press.
T: (Rieger 1982, xx–xxi).

Book Published Electronically
If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your publisher or discipline. If no fixed page numbers are available, you can include a section title, chapter or other number.
R: Austen, Jane. 2007. *Pride and Prejudice*. New York: Penguin Classics. Kindle edition.
T: (Austen 2007).
R: Kurland, P. B., and R. Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. http://press-pubs.uchicago.edu/founders/ (accessed 1 January 2012).
T: (Kurland and Lerner, chap. 10, doc. 19).

ANOTHER EXAMPLE WITH EDITION
Brink, H., C. van der Walt, and C. van Rensburg. 2012. *Fundamentals of Research Methodology for Healthcare Professionals*. 3rd ed. Cape Town: JUTA.

Journal Articles
Article in a Print Journal
- In the text, list the specific page numbers consulted, if any.
- In the reference list entry, list the page range for the whole article.
R: Weinstein, J. I. 2009. "The Market in Plato's Republic." *Classical Philology* 104 (1): 439–

58.
T: (Weinstein 2009, 440).

Article in an Online Journal
- Include a DOI (digital object identifier) if the journal lists one. A DOI is a permanent ID that, when appended to http://dx.doi.org/ in the address bar of an Intern browser, will lead to the source.
- If no DOI is available, list a URL. Include an access date only if one is required by your publisher or discipline.

R: Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115: 405–50 (accessed 28 February 2010). DOI:10.1086/599247.
T: (Kossinets and Watts 2009, 411).

Other Sources
Book Review
R: Kamp, D. 2006. "Deconstructing Dinner." Review of *The Omnivore's Dilemma: A Natural History of Four Meals*, by Michael Pollan. *New York Times*, April 23, Sunday Book Review. http://www.nytimes.com/2006/04/23/books/review/23kamp.html (accessed 1 January 2012).
T: (Kamp 2006).
Thesis or Dissertation (Master's dissertation)

R: Choi, Mihwa. 2008. "Contesting Imaginaries in Death Rituals during the Northern Song Dynasty." PhD thesis, University of Chicago.
T: (Choi 2008).

Paper Presented at a Meeting or Conference
R: Adelman, Rachel. 2009. "'Such Stuff as Dreams are Made On': God's Footstool in the Aramaic Targumim and Midrashic Tradition." Paper presented at the annual meeting of the Society of Biblical Literature, New Orleans, Louisiana, November 21–24. T: (Adelman 2009).

TYPES OF ARTICLES PUBLISHED

- As [SAJSWSD] is an accredited academic journal, it needs to adhere to the minimum requirements of the Department of Higher Education and Training of South Africa. This means that mostly empirical peer-reviewed research articles should be published, but a limited number of pages can contain book reviews or reports of conferences. In exceptional cases, one article per issue might address research issues per se. The decisions of the reviewers and the editors are final.

- Manuscripts should contribute to knowledge development in social work, social welfare or related professions, and the practice implications of the research should be spelled out. Sufficient and appropriate recent literature should be cited. Where the

study is based on empirical research, the research design and methodology, results, discussion and conclusion should be addressed. All manuscripts should locate the issue within its social context, and the conceptual and theoretical framework informing the study should be clearly outlined.

- The journal will consider articles based on research studies, but will not publish articles which are merely a summary of a research report. The article should have a clear focus that contributes to knowledge building or informs policy and/or practice.

SUBMISSION PREPARATION CHECKLIST

As part of the submission process, authors are required to check off their submission's compliance with all of the following items. Submissions may be returned if authors do not adhere to these guidelines.

1. The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).

2. The submission file is in Microsoft Word document file format.

3. Where available, URLs and DOIs for the references have been provided.

4. The text is 1.5 spaced, using Times New Roman 12-pt font.

5. All illustrations, figures and tables are placed within the text at the appropriate points, rather than at the end. Figures and graphs must be interpretable in both colour and greyscale, as articles will be published online in colour, but printed in black on white paper.

6. The text adheres to the stylistic and bibliographic requirements outlined in the Author Guidelines, noted under About the Journal.

7. If submitting to a peer-reviewed section of the journal, the instructions in Ensuring a Blind Review have been followed.

8. Please confirm that you will add all of your co-authors. Failure to do so may result in co-authors not being listed on the paper at publication. All co-authors must meet the criteria for authorship. Participation in the acquisition of funding and/or data collection does not merit authorship credit.

GENERAL

- No more than two articles will be published about any specific research project in

SUPPORTING COUNTER-NARRATIVES IN DOMESTIC VIOLENCE SHELTERS

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ABSTRACT

This article examines how counter-narratives can be supported in domestic violence shelters. Literature on domestic violence shelters often portrays women as victims of trauma. A counter-narrative perspective provides women in the domestic violence shelters with an opportunity to resist harmful stories about their lives. Despite extensive literature on domestic violence, little has been documented about counter-narratives in domestic violence shelters in South Africa. This paper is based on empirical research with 26 women living in six domestic violence shelters in the Western Cape. The research objective was to explore and describe how counter-narratives of women living in domestic violence shelters could be supported. A qualitative research approach was employed using semi-structured interviews for data collection. The results indicated that counter-narratives of women living in domestic violence shelter can be supported by promoting new skills and knowledge, having a supportive audience and increasing women's power in decision-making within shelters.

Keywords: domestic violence shelters; trauma narrative counter-narrative; dominant narrative

Introduction

Domestic violence shelters are an important resource for women who have experienced violence in their relationships. According to Burnet, Ford-Gilboe, Berman, Wathen and Ward-Griffen (2016, 517), a domestic violence shelter is a 'centre of dissemination' where pertinent services are delivered. The shelters for abused women became a national priority in South Africa and were established to provide safe accommodation for women at risk or exposed to domestic violence (Bergstrom-Lynch 2018, 112 and Van der Merwe and Swartz 2014, 196). In South Africa, a domestic violence shelter is described as a residential facility that provides short-term intervention for women who have experienced violence (Investigative report 2019, 30; Sithole 2018, 10; Norms and Standards 2008, 22). However, Graham and Brickel (2019, 112) speak a word of caution: they indicate that living in the domestic violence shelter might have an impact on women's freedom of movement and independence. Graham and Brickel (2019, 112) and Cuomo (2019, 5) define a domestic violence shelter as a safe space that adheres to specific policies and service standards.

In 2008, the national shelter movement was established for purpose to strengthen and enhance the domestic shelter staff with knowledge about shelter standard services in South Africa (http://www.endvawnow.org/en/articles/1368-the-history-and-orgin-of). According to Sithole (2018, 5), domestic violence shelters provide more than just safe and secure accommodation. Macy, Martin, Ogbonnaya and Rizo (2018, 33) and Sithole (2018, 5) maintain that domestic violence shelters provide groupwork, therapeutic individual sessions, skills development, legal and health services. Mokoape (2019, 23) and Kennedy and Prock (2016, 2) believe that women's shelters are also influenced by the dominant cultural narratives in society. According to Aziz (2013, 1) and Taylor (2011, 796), cultural narratives can be defined as a story of how a group of people or a society choose to portray their cultural practices through their past, and how to conduct their lives in society. Asarta, Bento, Fornaciari, Lund Dean, Arbaugh and Hwang (2018, 735) indicate that the dominant cultural narrative is a story that people relate about a person or event that has influenced history. These cultural narratives may pathologise women who experience domestic violence and view women in domestic violence shelters as victims, weak, beggars and uneducated (Mokoape 2018, 70,71; Gregory, K., Nnawulezi, N. and Sullivan 2017, 3).

It is generally accepted that before a woman is admitted at the domestic violence shelter, she must be assessed by sharing her trauma narrative (Kunkel and Guthrie 2016, 103). The trauma narrative is defined as the story the person shares about their traumatic experience (Fernández-Crespo 2016, 150, 782; Vasile 2014, 782). During the assessment the women share the trauma they experienced while they were in the violent relationship. An empirical study conducted by Arnzen (2014, 85) mentioned that the women in the domestic violence shelter questioned why their trauma narrative should be told and retold. In addition, the shelters agree to assist researchers and volunteers in the domestic violence shelters, with the expectation that the women must share their trauma narratives. In addition, Jaeger, Lindblom, Parker-Guilbert, Zoellner, (2014 3, 9) mentioned when trauma narrative is being told in therapies such as, cognitive processing and narrative exposure therapies factors such as anxiety, anger, depression and guilt increases.

McTighe (2018, 45) is of the opinion that the process of sharing their trauma narrative as part of the assessment may cause the women to relive their past traumatic experiences. The problem the current study attempted to address was the re-traumatisation that women may experience when they have to repeat their narrative within the context of the domestic violence shelter. Furthermore, McTighe (2018, 45) indicated that the trauma narrative is a controversial issue in domestic violence literature, as it could cause the women to feel victimised. However, counter-narratives view women as the experts of their lives with the ability to rebuild their lives (Vetten 2018, 3; Sullivan and Virden 2017, 436; McKenzie and Lafrance 2017, 190; Wessels and Ward 2016, 23; Women Survivors of Violence: Where to Go, 2016, 5; Kunkel and Guthrie 2015, 112; Lindgren and Rneck 2009, 115). A counter-narrative approach gives women an opportunity to oppose normalised and socially-accepted narratives as the dominant discourse (McKenzie and Lafrance, 2017, 190).

It is commonly known that there is a wealth of literature on domestic violence, however there has been limited research on counter-narratives of women in domestic violence shelters (Sithole, 2018, 39; Bhana, Lopes and Massawe 2013:5). The main research question of the study was "What are the counter-narratives of women living in domestic violence shelters" This paper focuses on the sub-question "How can counter-narratives be supported in domestic violence shelters". The objective of this study was therefore to explore and describe how the counter-narratives of women can be supported in domestic violence shelters. In this study narrative theory was utilised as a

theoretical framework guide, which required the researcher to listen to the narratives of women within the context of their culture and society in the domestic violence shelters.

THEORETICAL FRAMEWORK

Narrative theory was considered appropriate for this study as it assisted the researcher in keeping the story of the women's lives intact (Lee, Fawcett, and DeMarco 2016, 59). Narrative theory allows an understanding of their counter-narrative in the context and situation being described; in this study it refers to the women in the domestic violence shelters (Lee, Fawcett, and DeMarco 2016, 59). According to Combs and Freedman (2012, 1037), narrative theory is based on post-structuralism, as the focus is on context and meaning making of a story by an individual rather than on what is said universally. They further indicate that post-structuralism makes meaning of a people's culture and language and that these principles contribute towards the experiences of people and their identities. A life is seen as valued and unique rather than looking at how it fits into the general discourses. Narrative theory is derived from post-structuralism, and narrative theory focusses on how people construct their world based on the understanding of their reality and the multiple, interconnected stories of their lives (Lee, Fawcett, and DeMarco 2016, 58). Narrative theory views problems as detached from people (Morgan 2015, 2,59). This research study provided an opportunity for the women in the shelters to focus on their own lives and to counter the dominant narrative.

It is alleged that individuals have power each other, whereas post-structuralism place emphasis on power relations in society. Human beings use power as they see fit and beneficial to them. Combs and Freedman (2012, 712) postulate that people have power over each other, and they choose what to make visible. Michel Foucault termed it "Biopower"; in other words, literally having power over one another (cited in Combs and Freedman 2012, 712). The term Biopower highlights the protection of life rather than the threat of death.

According to Fiaz, Rafiqeu and Tabassum (2019, 712), Foucault maintains that power should not be used to oppress: it should be used in a positive manner. He further mentioned that where there is power there will be resistance. Power is important in the context of domestic violence shelters because literature indicates that shelters while being an essential resource, shelter staff and policies may unintentionally limit women's power (Nnuwulezi and Sullivan 2017, 4).

Research Method

A qualitative research approach enabled the researcher to gain an in-depth understanding of the women's counter-narratives from the viewpoint of the participant living in the domestic violence shelter. A qualitative research approach helped the researcher to gain an understanding of the participant's world and life experiences within the context of a domestic violence shelter (Colorafi and Evans, 2016, 17). A qualitative research design was used to answer the research question. This approach permits the researcher to have an in-depth understanding and obtain factual knowledge which can be explored and described as the participant's support system, strengths and coping mechanisms during the traumatic events in the participant's life (Dodgson 2019, 220 and Colorafi and Evans 2016, 18). An advantage of a qualitative descriptive approach is that it provides an insight into the complexities and characteristics of the phenomena from the perspective of the participant.

Semi-structured interviews, lasting 60-90 minutes, were conducted with 26 participants which gave the researcher a complete understanding of the opinions of the counter-narratives of the women in the domestic violence shelters. Open-ended questions were utilised as they allowed the researcher the opportunity to be flexible, to probe and clarify the women's narratives. The sample of participants were drawn from six domestic violence shelters registered as non-profit organisations in the Western Cape. Purposive sampling was utilised to gain a thick description of the data from 26 participants (Malterud, Siersma and Guassora 2016, 1755; Bryman 2008, p. 418). The sample selected had to meet the following criteria for inclusion:

(i) They had to be over the age of 18 years; had previously experienced domestic violence and were living in a domestic violence shelter in the Western Cape,

(ii) Women who had been in the shelter for a minimum of three weeks as by then they would be less traumatised and more adjusted to living in the shelter (Slabbert 2017, 5).

(iii) The women would have had individual and group psychosocial intervention.

(iv) Only women able to speak English, isiXhosa or Afrikaans participated in the study. The participants used the language in which they were comfortable to express themselves. These three languages are the three main mediums of communication used in the Western Cape.

Of the 26 participants interviewed, their ages ranged from 23 years to 62 years; marital status: seven were married, two were divorced and 17 were single; highest level of education achieved: six had matric and 20 had no matric; employment status: three were employed and 23 were unemployed.

Ethical considerations

Ethical approval was received from the North-West Ethics Committee with ethics number NWU 00038-19-S1. Goodwill permission was attained from the six participating domestic violence shelters. To ensure confidentiality and privacy, the researcher made use of codes, e.g. 001, to identify participants. Voluntary informed consent was obtained from all the women who participated in the research study.

Data analysis

The study utilised content analysis which enabled the researcher to describe the phenomenon in a concrete form (Vaismoradi, Turumen and Bondas 2013, 402). Four open-ended questions were utilised in the research study (Vaismoradi, Turunen, and Bondas 2013, 400; Hsieh and Shannon 2005, 1279). This process requires the researcher to stay close to the data to identify patterns and themes (Vaismoradi et al., 2013, 402). Furthermore, Erlingsson & Brysiewics (2017:93) mentioned content analysis attempts to summarise key results reflecting the raw data of the participants. Codes were identified and categories stems from codes which have common aspects, differences and similarities in the data. Themes express the underlining meaning which answers the why, how, in what way and by what means. It further defines that data analysis is suited to sensitive and significant phenomena analysis as cited in Vaismoradi et al. (2013, 400). The women's stories were the centre of the data collection. Data analysis in this study moved beyond the providing of a synopsis of the women's narratives.

According to the findings of Elo, Kääriäinen, Kanste, Pölkki, Utriainen, and Kyngäs (2014, 3) and Colorafi and Evans (2016, 23), the researcher ensured that the four principles of trustworthiness were applied to evaluate content analysis in the qualitative research study. Applying credibility

ensures validation of the research findings through identifying and describing it as accurately captured, as per the response of the participants (Anney 2014, 276; Tracy 2010, 843). Transferability was achieved as sufficient detail of the context was clear to the reader and the environment was similar to other shelters. The findings were justifiable and can be applied to another setting (Shenton 2004, 63). Dependability was ensured by conducting the study step-by-step according to the research processes and the written approval of the research committee (Connely 2016, 435; Shenton 2004, 65). Confirmability was ensured by the literature review conducted by the researcher. The literature review reflected the understandings and thoughts of the participants and not those of the researcher. This is displayed by means of the direct quotes of the participants (Shenton 2004, 64-65).

Discussion of the findings

The results indicated that domestic violence shelters could support women's counter-narratives in three ways. The study revealed that counter-narratives can be beneficial for the women in the domestic violence shelters.

The themes were identified from the descriptions the participants provided of their lives since they had arrived at the shelter.

Theme 1: Promoting new skills and knowledge

McKenzie-Mohr and Lafrance (2017, 194) propose that safe spaces should be created for women who have experienced violence in relationships to share their counter-narratives. The findings in the study indicate that the domestic violence shelter environment has the potential to support the counter-narratives of women as it provides opportunities for women to see themselves in new ways. For example, the participants noted how new skills and knowledge had changed their perception of themselves.

The participants expressed the following:

I am at the skills class and it is very interesting. I am doing painting. I also said, I can't and the [skills facilitator] said, there is no word that you can't. Yesterday wow, I was surprised at what I had done. (004)

My beading was sold at the theatre, my painting was featured in the shelter book, I am also featured in this month's booklet and I write beautiful things and I crocheted bags. All the skills we learn are to determine where our progress lies in our healing; it is for feedback to the social worker who determines where we are on our path of healing and lifecycle. (003)

Since being here I have been getting lots of counselling, lots of therapy, different types. I have really come a long way; I was suicidal when I came here and wanted to just be alone and not sleeping and eating. (001)

The quotes reflect that in the safe spaces, such as times of painting, beading and counselling, participants may be able to share their counter-narratives (Sithole 2018, 51). Initially, participants may have perceived themselves as lacking in skills and suffering from mental health problems as a result of the domestic violence. After spending time at the shelter, participants indicated that they had learned new skills and were proud of what they had achieved. Even though twenty of the participants did not complete high school, they were eager to engage in the educational opportunities provided by the shelters. Shelters are therefore able to provide marginalised women with access to education to which they may not otherwise have had access. The participants engaged in the skills development programme which enhanced their knowledge, skills and self-confidence, and this enabled them to feel in control of their lives again (Sullivan & Virden 2018:2). Furthermore, it increases their self-confidence and esteem. The participants, as per the verbatim quotes, countered the dominant narratives that viewed them as victims, weak, beggars and uneducated (Kennedy & Prock, 2018). For example, participant 001 reflected how she had been when she arrived at the shelter and how she was during the interview. Counter-narratives may therefore be supported when women gain new skills and knowledge (Mc Kenzie-Mohr and Lafrance 2017, 189).

Theme 2: Supportive audience

Counter-narratives can be supported in domestic violence shelters as these shelters create a safe and trusted environment. According to Sithole (2018, 7), domestic violence shelters provide individual and group sessions for the women. These individual and group sessions are safe spaces for women to express themselves. The results indicated that participants were supported by the staff in the domestic violence shelters, and that the staff were ideally positioned to give this support. In addition, the staff were responsible for facilitating programmes which enabled the women to tell their stories, thereby creating a supportive audience (McKenzie and Lafrance 2017, 200). Participant 006 stated that the social worker was available:

The social worker came to talk to me and the next day she came back again. (006)

Other participants stated:

She [social worker] was the one that made me feel at ease to open up. (004)

She [social worker] supports me and tells me not to give up on my life and guide me and given me the support I need, I didn't get it from my mom, she [social worker] is like my mom. If something is bothering me I can speak to her and she would offer advice. (019)

I didn't feel like I could continue with my life the way it did and I took my social workers advice and came to the shelter. I am very grateful for everyone that's here at the shelter and they encouraged me to be the best version of me. (024)

The quotes reflect how the staff support women when they share their stories at the domestic violence shelters. According to White and Epston, as cited in McKenzie and Lafrance (2017, 199), a supportive audience is required if people are to tell the stories they want others to hear and know about themselves. However, the results garnered in this study indicate that some participants were reluctant to share their story with the staff. One participant indicated she shares her troubles with her daughter:

Even though she is small I talk like I am talking to somebody. I just talk to her she would just sit and look at me and when I cry she will always wipe my tears. (015).

Participant 015 indicated she talks to her daughter, she is comfortable sharing her difficulties with her daughter. Mc Kenzie and Lafrance (2017:200) indicate that a person uses various audiences that acts as support. White and Epston suggest that a supportive audience may also facilitate counter-narratives by strengthening a woman's preferred identity.

Theme 3: Increasing women's power

Fiaz et al., (2019, 712) maintain that power is active and is exercised by the staff in domestic violence shelters. The 26 participants described the shelters as a physically safe environment, however movement was restricted. Furthermore, the women said they had to adhere to the rules in the domestic violence shelter otherwise they could be asked to leave. The participants mentioned that they would rather leave the shelter if they could not freely visit their family, as described by participant 022 "Since I've been here I have not gone out with my family. I want to leave now." Graham and Brickel (2019, 118) refer to the freedom of movement of women as "border tensions". This means that a woman's movements outside the shelter are restricted because of the risk of being noticed by their abusive partners. However, this may generate tension between shelter staff and the women as it may remind them of the violent, controlling relationship they had experienced before entering the shelter.

The participants expressed the following:

They do not understand most of us are pregnant. In the case of needing something to eat or need to relax, they would say there's not time for relaxing. We eat three times a day, we are not even working, if you want to get something to eat you have to buy it for yourself. We question what happens if we are not working and hungry and have to stay hungry. (021)

My children are with my parents I can only see them when I am a month in the shelter. (007)

The comments of the participants reveal their dependency and powerlessness in relation to shelter staff. Unintentionally, domestic violence shelter's rules may continue the same controlling patterns as portrayed by perpetrators of domestic violence (Nnawulezi and Sullivan (2017, 5). They further added that it prevented the women from accessing resources. The participants had to obtain permission to leave the shelter to visit their family. Sithole (2018, 148) indicated that rules are essential in the domestic violence shelter as it serves to set boundaries, define expectation and establish ground rules. The manner in which staff implement policies and practices affects the organisational culture of domestic violence shelters. Nnawulezi and Sullivan (2017, 4) mentioned that the women must prove themselves worthy of the services and favour by adhering to the rules, this may lead women to develop feelings such as loss of independence and autonomy. In addition, they added that rules are coercive and restrictive. The rules are justified to provide safety and comfort yet it the rules are in contradiction with the empowerment philosophy that the domestic violence portray. According to Bergstrom-Lynch (2018, 116), the monitoring of women in shelters mirrors the abusive relationships these women had endured previously. McKenzie and Lafrance (2017, 190) state that power plays a significant role in the domestic violence shelter. Counter-narratives can only be facilitated when the women in the shelter have more power (Bergstrom-Lynch 2018, 114).

Conclusion

This article investigated how women's counter-narratives can be supported in domestic violence shelters. The research findings indicated that women's counter-narratives can be supported by giving them an opportunity to develop new skills and self-awareness. The skills development program assisted the women in rediscovering themselves. In addition, the results revealed that domestic violence shelters can create a safe audience to facilitate women's counter-narratives. The findings revealed that domestic violence shelter staff may exercise power and control while the women are in the domestic violence shelter, however women's counter-narratives can only be produced when they are included in decision-making about their wellbeing. In addition, the rules of a domestic violence shelter may unintentionally continue the same controlling patterns that were portrayed by perpetrators of the domestic violence.

While these rules and policies are necessary to protect women at the shelter, staff should be cautious when implementing these, as their behaviour might seem similar to that of the perpetrator and thus cause the women to feel oppressed. The domestic violence shelter is an ideal space to support counter-narratives as it offers women a safe and secure environment. The shared experience of domestic violence enables women in domestic violence shelters to become a supportive audience for one another as they feel safe, and counter-narratives can only be supported in a safe space.

Recommendations

- The social workers in the domestic violence shelters should receive training on how to support counter-narratives in their work with women including counselling.

- Skills development in the domestic violence shelter should be based on the needs of the women and not as prescribed by the domestic violence shelter; this may enhance the women's participation.

- The social workers' domestic violence shelters must include the women in their decision-making processes when related to the women's wellbeing, as this will reduce the number of occasions where the women oppose staff decisions.

- The shelters to facilitate or consider women's access to family and friends pending on the safety measures of the women

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SECTION C

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

Section A provided an orientation of the research, a discussion of the problem statement, and the literature review. Section B consisted of two articles; the first article focused on counter-narratives of women living in domestic violence shelters and highlighted the importance of the participants' counter stories. The second article focused on supporting counter-narratives in domestic violence shelters. Section C summarises the research problem and the methodology that was used throughout the study. In conclusion, the limitations as well as the implications of the study are discussed.

Summary of Research Problem and achievement of the aims and objectives

The counter-narrative concept is well known and is internationally utilised in research of the marginalised, particularly women in violent relationships (Milner & Howard, 2013:541; Van der Merwe & Swartz 2014:195; Lundholt, Maagaard, Piekut, 2018:3). Domestic violence is a global phenomenon and there is sufficient literature in this sector (Mesatywa, 2014:235; Um, Kim, Palinkas, 2018:2038; Thobejane & Luthada, 2019:11). The domestic violence shelters in the Western Cape have criteria, shelter rules and policies that the residents must adhere to (Minimum Standards for Service Delivery 2008:25; Belshaku, 2016:200). Furthermore, Sithole (2018:148) indicated that rules serve to set boundaries, define expectations and establish ground rules. Women who seek accommodation in these shelters must be prepared to give their trauma narrative to gain access to the shelter (Macy, Martin, Ogbonnaya, & Rizo, 2018:30). However, sharing their trauma narratives has a negative emotional consequence as the women relive the traumatic events and must deal with the associated emotions.

The research problem the study therefore attempted to address was the harm women might experience when they are required to share their trauma narrative repeatedly at domestic violence shelters. Therefore, the aim of this study was to explore and describe the counter-narratives of women living in domestic violence shelters in the Western Cape. An objective was to explore and

describe how counter-narratives could be supported in domestic violence shelters. The research question that the empirical study answered was:

What are the counter-narratives of women living in domestic violence shelters in the Western Cape?

The sub-question of the study was:

How can the counter-narratives of women living in domestic violence shelters in the Western Cape be supported?

There is a significant amount of international and national literature postulating that a domestic violence shelter is the ideal place for abused women to find safety, security and an opportunity to re-build their lives. On the completion of the study, it appears that the research question has been answered and the aim and objective has been achieved. The aims have been achieved because the findings reveal that participants produced counter-narratives which indicated that the objectives of the study were met. The aim was achieved because counter-narratives can be supported in domestic violence shelters in the following way: leaving the violent relationship, personal agency, women re-authoring themselves. The objective was achieved as the results indicate that the women's counter-narratives can be supported by promoting new skills, supportive audience, and increasing the power of women. In addition, the findings reveal that the women want the social workers to consider inclusion and exploration of counter-narratives as part of therapy in the shelter, as this will provide them with a sense of hope. The context of the study was counter-narratives in domestic violence shelters in the Western Cape.

Summary of Research Methodology

The researcher has undertaken a literature review (Section A, Part 2) and achieved the aim of the qualitative descriptive study. A qualitative approach followed by a descriptive design was utilised. The research study had one main question and one sub-question. The women in the shelters were able to describe their counter-narratives and their views on how counter-narratives would be beneficial to them. This assisted the researcher in achieving her objectives through exploring and describing the counter-narratives of women who live in domestic violence shelters in the Western Cape.

Purposive sampling enabled the researcher to access to the sample (Malterud, Siersma & Guassora, 2016:1755). The participants in the study were from six domestic violence shelters in the Western Cape. The participants agreed to partake in a semi-structured interview that was to be audio recorded and last for 60-90 minutes. The researcher appointed an assistant to assist with transcribing and this person signed a confidentiality form. The data were transcribed by the assistant and the researcher. The researcher made field notes of the participants during the semi-structured interviews. Content analysis was utilised to analyse the data (Elo et al., 2014; Vaismoradi, Turumen & Bondas, 2013:402). The data were analysed into 7 main themes: Article 1: leaving the violent relationship, personal agency, women re-authoring themselves; Article 2: promoting new skills, supportive audience, and increasing the power of women.

Narrative theory provided insights into the participants' life story; this approach assists and influences them to reject self-blame and separates the problem from the person (Morgan, 2015:2). It creates a space and allows people to draw on their strengths and abilities. The social workers in the domestic violence shelters should consider integrating narrative theory into their work with women as this provides an opportunity for women to look at their counter stories rather than focussing on the trauma.

Conclusions

The focus of the study was on the counter-narratives of women living in domestic violence shelters in the Western Cape. The results of the study revealed that the women resisted the dominant narrative by leaving a violent relationship. The women could share their counter-narratives without focussing on their trauma and instead focus on their strengths, support system and future goals. Furthermore, the results made visible that the women developed harmful coping mechanisms which means that women need additional services not available at the shelter. The results revealed that the staff in the domestic violence shelters made women feel that they have power over them. This sense of power and control that women experienced in the domestic violence is similar to what they experienced in their abusive relationships. The women were viewed as the experts of their lives with the ability to rebuild their lives. The results revealed that the women wanted to remember who they had been before they experienced the trauma of domestic violence, and that

they wanted to reclaim their identity. In addition, the study also identified the importance of the role of family and friends. The skills development program helped the women to remember their forgotten skills. The skills development sessions created a safe space and further provided an opportunity where they could relate and support one another. The study on women's counter-narratives have revealed that while women in domestic violence shelters have experienced significant trauma, their lives are far more nuanced and complex.

Recommendations

Recommendations for social workers in domestic violence shelters

- The shelters to consider engaging with the women in daily decision making.
- The shelters to find a balance between keeping women safe and allowing them to visit their families.

Social workers should consider supporting women's counter-narratives in intervention programmes.

Recommendations for further research

- Include more domestic violence shelters in South Africa to broaden the sample study.
- Include social workers in the research study.

Limitation of the study

The sample consisted of women who had been in the domestic violence shelter for a minimum of three weeks. It did not include social workers or any other staff who were rendering services to these women. The study was conducted in the Western Cape and excluded the rest of South Africa. The limitation was that more coloured women were interviewed than any other race, due to the demographics of Cape Town.

Implication of the findings

The counter-narratives that women produced provided evidence that counter-narratives may provide an opportunity for women in domestic violence shelters to re-author their lives. The information gained in this study can be utilised in training social workers who work in the field of domestic violence, including those who are employed in domestic violence shelters.

Reflections

The researcher comes from an area (the so-called Cape Flats) where violence is visible daily, especially for women. The researcher had to guard against personal feelings and bias regarding services rendering in the shelter. The study became challenging for the researcher when she discovered the impact violence has on women. During interviews it became at times difficult to maintain her role as researcher. A participant questioned the researcher's motives for the research and the researcher answered that she wanted to contribute as she came from a similar community where violence against women occurs regularly. The researcher maintained the rigour of the research by having regular supervision and obtaining support from colleagues.

In our societies men are labelled if violence is not part of an intimate relationship.

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SECTION D

ANNEXURES

ANNEXURE 1: ETHICAL APPROVAL
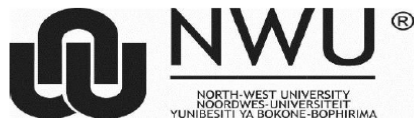
Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 086 016 9698
Web: http://www.nwu.ac.za/

**North-West University Health Research Ethics
Committee (NWU-HREC)**

Tel: 018 299-1206
Email: Ethics-HRECApply@nwu.ac.za (for human
studies)

12 September 2019

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the North-West University Health Research Ethics Committee (NWU-HREC) on 12/09/2019, the NWU-HREC hereby approves your study as indicated below. This implies that the NWU-HREC grants its permission that, provided the general conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Exploring the counter narratives of women living in domestic violence shelters in the Western Cape
Principal Investigator/Study Supervisor/Researcher: Dr S Hoosain
Student: N Rass-30814316

Ethics number:	N	W	U	-	0	0	0	3	8	-	1	9	-	A	1
		Institution				Study Number				Year			Status		

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Single
Commencement date: 12/09/2019
Expiry date: 30/09/2020

Risk: **Medium**

Approval of the study is provided for a year, after which continuation of the study is dependent on receipt and review of a six-monthly monitoring report and the concomitant issuing of a letter of continuation. Monitoring reports are due at the end of March and September annually until completion.

General conditions:
While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:
- *The principal investigator/study supervisor/researcher must report in the prescribed format to the NWU-HREC:*
  - *Six-monthly on the monitoring of the study, whereby a letter of continuation will be provided annually, and upon completion of the study; and*
  - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the principal investigator/study supervisor/researcher must apply for approval of these amendments at the NWU-HREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for active monitoring.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-HREC reserves the right to:*

- request access to any information or data at any time during the course or after completion of the study;
- to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;
- withdraw or postpone approval if:
  · any unethical principles or practices of the study are revealed or suspected;
  · it becomes apparent that any relevant information was withheld from the NWU-HREC or that information has been false or misrepresented;
  · submission of the six-monthly monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and/or
  · new institutional rules, national legislation or international conventions deem it necessary.
- NWU-HREC can be contacted for further information via Ethics-HRECApply@nwu.ac.za or 018 299 1206

The NWU-HREC would like to remain at your service and wishes you well with your study. Please do not hesitate to contact the NWU-HREC for any further enquiries or requests for assistance.

Yours sincerely,

Digitally signed by Wayne Towers
Date: 2019.10.09 12:20:26 +02'00'

_____

Prof Wayne Towers
Chairperson NWU-HREC

Digitally signed by Prof Minrie Greeff
DN: cn=Prof Minrie Greeff, o, ou, email=minrie.greeff@nwu.ac.za, c=US
Date: 2019.10.11 12:34:09 +02'00'

_____

Prof Minrie Greeff
Head of the Faculty of Health Sciences Ethics Office

ANNEXURE 2:
Signed approval from domestic violence shelter

NWU®
NORTH-WEST UNIVERSITY
NOORDWES-UNIVERSITEIT
YUNIBESITI YA BOKONE-BOPHIRIMA

Center for Child-, Youth- and Family Studies
3 East Street
Wellington
7655
Tel:(021)8643593
Fax:(021) 8642654

26 November 2018

Nicolette Rass

3 Windermere Road

Muizenberg

7945

Tel: 084 639 5951

Dear Manager/Director

Research on women living in the shelter: Siyabonga Huis van Danksegging

I am a Master's Student at North West University, and I will be conducting research on women living in Domestic Violence Shelters. The research topic is Exploring the counter narratives of women living in domestic violence shelters.

Through this study I would like to give women, living in the shelters, an opportunity to share their counter narratives. Part of the research will also be to interview Social workers at the shelter. This process will however be guided by North-West University's Heath Sciences Research Committee.

I am in the process of obtaining ethical approval from North-West University's Heath Sciences Research Committee to continue with the study. The interviews will be semi structured. The interviews will take place at the respective shelters. Hence I would like to request Goodwill permission to do research at your shelter, Siyabonga Huis van Danksegging.

I am planning to start with the interviews in February/March 2019 pending in the approval of the North West University Health Sciences Research Committee participation will be voluntary and participants will give written consent before the interviews take place.

What will be expected of you:

- Director/Manager to get permission from board members in order for the study to be conducted at the shelter.
- It will be the Director/Manager responsibility to appoint a social worker (mediator) that will identify 5 women to interview
- The independent person will be appointed by the researcher.
- The independent person will explain to the women the process of the research.

The researcher will be in contact with the Director/Manager to explain the research study and provide training to the mediator on the research project. This will include training on inclusion and exclusion criteria for women identified to participate in the research study.

Individual consent will also be obtained from the participants after the process have been explained to them. After they have agreed and given their consent they will be asked to sign a form related to this consent. The

researcher will hereafter setup an appointment with the Director/Manager of the shelter to discuss the process of the interviews further.

It will be appreciated if you could give permission to this regard. If you do agree or grant permission, please sign below.

For further information, please contact me on 0846395951

Yours sincerely

Mrs Nicolette Rass

Centre For Child Youth and Family Studies
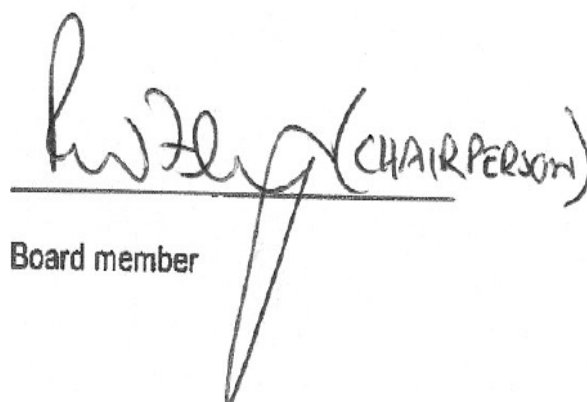
North-West University

Potchefstroom campus

C. du Plessis   3/12/2018

Manager   Date

(CHAIRPERSON)   3/12/2018

Board member   Date

ANNEXURE 3:
Consent form of women

NWU ®

NORTH-WEST UNIVERSITY
NOORDWES-UNIVERSITEIT
YUNIBESITI YA BOKONE-BOPHIRIMA

Private Bag X1290, Potchefstroom
South Africa 2520
Tel: +2718 299-1111/2222
Fax: +2718 299-4910
Web: http://www.nwu.ac.za
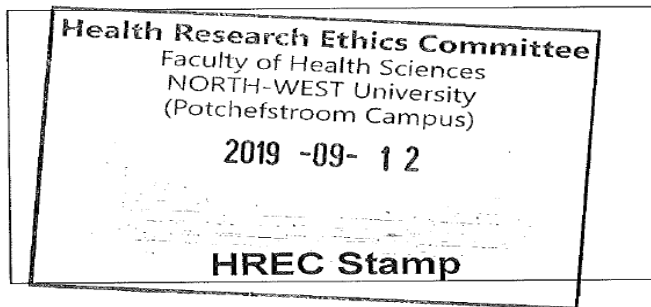
Health Research Ethics Committee
Faculty of Health Sciences
NORTH-WEST University
(Potchefstroom Campus)

2019 -09- 1 2

HREC Stamp

INFORMED CONSENT DOCUMENTATION FOR WOMEN LIVING IN DOMESTIC VIOELNCE SHELTERS BEING INTERVIEWED

TITLE OF THE RESEARCH

STUDY: Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape

ETHICS REFERENCE NUMBERS: NWU00038-19-S1

PRINCIPAL INVESTIGATOR: Dr Shanaaz Hoosain

POST GRADUATE STUDENT: Nicolette Rass

ADDRESS: 3 Winderemere Street, Muizenberg, 7945

CONTACT NUMBER: 084 639 5951

You are being invited to take part in a **research study** that forms part of a Masters study with the topic Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape.
Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and

you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU00038-19-S1)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

> The research aims to explore and describe the stories you tell about your strengths, support systems and future goals, as a woman living in a shelter for domestic violence. The research will also be focusing on the story of your life which does not involve the domestic violence you experienced, we will be asking you how you are rebuilding your life as you are the expert of your life.

> This study will be conducted in the social worker's office during the month of or August 2019 in Cape Town. It will be done by an experienced health researcher with a Social work degree and a post graduate degree in Bachelor of Social Science. A minimum of 20 participants will be included in this study. Participants will be residing in Athlone House of Strength, Sisters Incorporated, St Anne's Homes, Nonceba Counceling Centre, Siyabonga Huis van Danksegging and Phambili Refuge Centre.

Why have you been invited to participate?

> You are over 18 years old and experienced domestic violence and living for more than three weeks in domestic violence shelters in the Western Cape.

> You have been invited to be part of this research because you are part of the population group that can best respond to the research question.

> You can speak either, English, Xhosa or Afrikaans.

> You will not be able to partake in the research study if you have depression, anxiety, or experiencing post-traumatic stress symptoms or taking part in a court hearing or have a diagnosed mental health problem, you will not be able to take part in the research as you may find it difficult to express yourself and the interview may cause you some distress.

> Even though you indicate that you are interested to be part of this study, you might not be interviewed if we have collected enough information from previous interviews.

What will be expected of you?

- You will be expected to participate in an informal interview/conversation of approximately 60 – 90 minutes. The researcher will ask 4 main questions with several probing questions. The interviews/conversations are planned for July/August awaiting on approval from Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University.

Will you gain anything from taking part in this research?

- You will not gain any benefits from your participation in the study.

Are there risks involved in you taking part in this research and what will be done to prevent them?

- You will not be physically harmed by taking part in the research study. However, the interview you take part in may cause you to think about what you have experienced in your life and thus, you might become emotional, feel embarrassed, feel anxious, fearful, become sad, angry and discomfort from the discussion or questions in the interviews. If you experience any of these feelings the researcher will suggest a break or the interview can be stopped. The researcher is a qualified social worker and will be able to assist if you feel uncomfortable and your wellbeing is a priority in the research study
- The interviews will not be held on the same day; this will prevent the risk of you being identified for partaking in the research study. The social worker at the shelter is available for counselling.

- If you disclose information such as child sexual abuse in a minor or being suicidal, the researcher is obliged to report matter to the social worker at the shelter if it has not yet been reported.

The social worker in the domestic violence shelter is available after the interview for you to talk to if you have been distressed by the interview.

How will we protect your confidentiality and who will see your findings?

- Your details will be kept confidential. The findings will be protected by the researcher and the University of North West by keeping all information in a locked cabinet.

- Your privacy will be respected by using a code to replace your name for example 001, 002. The information you share and your identity will be kept confidential by storing all data and voice recording on a laptop that will be protected by a password.

- Only the researcher and Dr Hoosain (study leader) will be able to look at the information you share. Confidentiality forms will be signed by all the researchers in the study. Findings will be kept safe by locking hard copies in locked cupboards in the researcher's. Electronic data will be protected by a password which is only known to the researcher. Data will be stored for 5 years.

What will happen with the findings or samples?

➤ The findings of this study will only be used for this study.

How will you know about the results of this research?

➤ We will give you the results of this research when the research study has been completed. Results will be available by January 2020.

➤ You will be informed of any new relevant findings by written correspondence or email. Kindly inform the researcher your preferred correspondence method.

Will you be paid to take part in this study and are there any costs for you?

➤ You will not be paid to participate in the study. Once the interview start you will be given something to eat and drink. All participants will receive a gift bag as a token of appreciation.

Is there anything else that you should know or do?

➤ You can contact Nicolette Rass at 084 639 5951 if you have any further questions or have any problems.

➤ You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

➤ You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I ……………………………………..…….…….. (name of the participant) agree to take part in the research study titled: Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape.

I declare that:

• I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.

• The research was clearly explained to me.

- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) .... on (*date*) .... 20....

....
Signature of participant   **Signature of witness**

Declaration by person obtaining consent

I (*name*) .... declare that:

- I clearly and in detail explained the information in this document to

  ....

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) .... on (*date*) .... 20....

....
Signature of person obtaining consent

Declaration by researcher

I (*name*) .... declare that:

- I explained the information in this document to ....

- I did/did not use an interpreter

- I encouraged her to ask questions and took adequate time to answer them or I was available should she want to ask any further questions.

- The informed consent was obtained by an independent person.

- I am satisfied that he/she adequately understands all aspects of the research, as described above.

- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) .... on (*date*) .... 20....

....
Signature of researcher

ANNEXURE 4:
Interview schedule for women

1. Tell me the story of you coming to the shelter and what has happened since then?
2. Tell me about the people that played an important part in your life whilst being here?

3. Tell me about the things you have done in your life which you are proud of? What are the things you would still like to do or achieve in your life?

4. Can you tell me any stories about cultural traditions which are important to you and your family?

ANNEXURE 5: EXAMPLE OF INTERVIEW TRANSCRIPT
Women 001

R	Hi, good morning I am Nicky Rass and I am a social worker but today I am working in the capacity of a researcher.
001	Hi
R	Tell me how long have you been in the shelter?
001	Three months, on a bit of an extension.
R	Tell me do you have any children here?
001	No, not here.
R	Do you have children?
001	Yes, I do, I have three. 29 is my eldest my daughter and she's married for three and half years and I have a one-year-old grandson. My middle son is 24 he's a lawyer, just did his law degree and my youngest son is 20 and he's doing his American GED for Matric but he's studying online and he's my only dependent. My eldest son moved out in April and stays with his partner and my eldest daughter stays with her husband and my mom stays with them too now.
R	Thank you for availing yourself. The interview process will be, I have four questions and I may have probing questions for clarification. I will record on my cell phone and transfer to my laptop where the information will be stored. My laptop is password protected. We are recording as I want to capture accurate information. A lady by the name of Dawn came to discuss the consent forms to which you agree to partake in the study. I also need to go over it again with in case you have any questions before we start with the interview.
001	Sure, No problem.

R	Everything that we discuss is confidential and you will stay anonymous. We won't be using any names; we will be using participant codes in the research eg 001. There is no right or wrong answer, it is just questions and we are just talking. If you feel uncomfortable at any time with any questions that I am asking or you feel that you want a break you may do so or you can stop the interview completely. You are not obliged to be part of the interview and I know that you do fit the inclusion and exclusion criteria that you have been in the shelter for more than three months and are older than 18 years of age, but our recruitment purposes are for 3 weeks or more. Do you have any questions for me? Can we start with the interview?
001	Absolutely let's go. No, I do not. We can go ahead
R	Tell me the story of you coming to the shelter and what has happened since then?
001	Briefly, I was high jacked at the end of January by a gangster syndicate, then I was held hostage for almost two weeks and my family didn't know where I was. At the time my two sons and my mom I was their sole provider, they were staying with me. My mom just turned 76 in August, so they didn't know where I was because they made me uncontactable, they took my phone, my bag and all my personal belongings. They basically wanted the car and committed criminal activities with me being in the car, they held me in an apartment in Woodstock and they abused me and raped by three guys there. I managed to escape, there was a guy who stayed in another apartment who picked up that I don't belong there and he kept on asking them but they spoke gangster language which I didn't understand but he did. They were actually going to kill me and two hours before they planned to kill me he, waited until they were totally drugged up and said to me that he will help me escape and brought me to the police station. I then returned home and got my car back. My son's CV was in the car and they threatened to rape my daughter because they looked on my phone and took the sim card out and the one knew my son-in law because he worked under my son eight years before in a call centre. He just asked me the following day after they too the phone and he asked me how I knew Marco and Morgan is my daughter, and then I asked him how he knew him and it came about that he worked for Marco and he knew Morgan as well. Marco was their team leader and they did have a braai at his mom's house and a night out with partners for their good performance at work. He then met my daughter at the partners evening and threatened to rape my daughter and he was one of the guys who raped me. Once I escaped they then harassed me at my house, so what I did was when I got home was, my children don't know that I was raped and abused but my daughter saw the blue marks on my body so she knows something bad happened to me, I think she knows that I was raped but she never actually said that. I didn't tell my boys at all. They got me a phone and got a new number and changed everything that they would have access too. I moved my two sons and mom out of the house immediately and then gave the notice because I was renting the place. I stayed there for two months but then my eldest son came and stayed with me again. We didn't eat or sleep during that time, I lost 24kg since that happened before I came here in the beginning of June. It was a very stressful time because they were still watching the house and when I went to the police they wouldn't help me because they get paid by the gang syndicate. One of the police detectives wasn't trying to protect me, because they came back to my house to steal the car and I was then

	walking. I saw the car two days ago in Kenilworth because they operating between Kenilworth and Wynberg apparently. So, I have been to Wynberg police and one night they took me to a block of flats because that's where they suspected they saw the car there. They took me into the parking lot and we couldn't find the car because they were obviously out on the road with the car. They were selling drugs and ammunition with the car. I went to a seminar and got a job just last month and when I was coming from the seminar I was in the taxi and I saw the car drive past, I recognised the number plate. I didn't have airtime at the time and when I called the police they told me that if I called at that time they would have been able to send vans out and track the car down. They are aware, and they will be caught in a road block, maybe a week or year from now. They did catch them the same people, I don't know their names I only know one or two of their names because of the period of being hostage. The others just went by nick names or participant codes. My sons don't know exactly what happened to me and I won't ever tell them. It was already traumatic enough of an experience. I don't sleep out so for me not to have come home was obviously a big thing. Since being here I have been getting lots of counselling, lots of therapy, different types. I have really come a long way, I was suicidal when I came back home and wanted to just be alone and not sleeping and eating. The two weeks they kept me I didn't eat or want to eat anything from them. They didn't have food. In speaking to the social worker there are little bits of information that are coming up that it is connected to the same syndicate as the Meghan Creamer case. I always wrecked so all my papers were always in the car and one of the guys actually invited me on Facebook two weeks ago and I accepted the friend request and then I wrote 'MF' on his wall and he replied by saying I was rude and he's one of the guys who raped me. As I wanted to respond he blocked me, because he then knew that I would put something else on his wall which will expose him to everyone. There's little things that happened along the way and I also have a girlfriend that knows that guy and she recognised him and they went to high school together and she said to me that If I ever run into him what do you want me to do. Later the evening she messaged me and caught me off guard that she was friends with this guy and he does this, so I offended her but we fixed that and she asked what she should do if she ever saw him. So, I told her that if she ever spots him or see him wherever that she should just inform me and I would tell the police. She was talking more in terms of beating him up or having harsh words with him, how could you do that to my friend or whatever, but my answer to her was that I'm leaving it in God's hands because in the time that I've been here I actually found a church, I'm Anglican background but for years I've been to different churches longing for a relationship with God and to find a church where isn't a routine because they now attend my childhood church and they are on the committee. My mom still attends there but I've always been searching and I've been doing my worshipping at home and reading my Bible over the years. I'm not a regular church goer but I have gone to different churches such as Hillsongs and many churches searching for the Holy spirit and this feeling that everyone else speaks about. When I came here, I went with one of the ladies and her kids to church and I absolutely loved it so I kept on going and I've reached the point where next Saturday I get baptised.
001	Thank you, I don't have to be a member to be baptised because I was baptised as baby and I am an adult and my understanding is better and it is my choice to get baptised. So, I have

	grown spiritually and that is more through that longing that I've had all these years and then finding a place where I can be open and go worship at and felt totally comfortable at. Every Sunday when I go I break down but I've been divorced for 20 years and I basically raised my kids on my own and my ex got remarried in May and he lives in America and my youngest son went over to be his best man and I never had an issue with it. I am very happy for him and he's moved on and it was the longing that led me to him and what has happened to me I've never held onto God's hand so much and when life was going good I still read my Bible and worshiped in my home but it was even more so since all this happened and God obviously brought me to this place for a reason he had to break me down to rebuild me so I stopped questioning God. Once I stopped questioning I grew spiritually and a lot of therapy that is done here is spiritually based. I've come a long way of wanting to commit suicide since what has happened in wanting to end my life to where I am now. Getting strong and getting to this point where I am looking forward to my life ahead. Not my children or my grandchild, the detective who was part of the case who was pretending to help me also raped me as he was part of the syndicate as well. When this is all done I would like to go to PIP in Parow for Police corruption and lay a complaint against him because I do know his name, I am going to go ahead with that not for revenge but because these people are still doing what they are doing. They were caught in May before I came here in a road block in Kirstenhof and Kirstenhof doesn't have holding cells and it was a girl and a guy part of the syndicate and they called me and asked me what the make of the vehicle was and they held them for a night at Wynberg and released them the next day. That guy got his car back because it wasn't my car. Being here has really helped me apart from the therapy and the social worker and the staff and the wonderful things that they have facilitated in helping me with my healing process, I'm not 100% but the ladies themselves we are therapeutic to each other, we don't necessarily share experiences but we can relate to certain things and we help each other with little things that builds us up and we pray together and different forms. In being here I've grown so much to a point where I am praying with other women in the shelter and before I was very afraid to pray, like I didn't know how to before and now I am growing the area to a point where I am praying for others. It was a very scary step for me to take, I felt like it was me giving back and helping others as I did it in a group of three. Whereas others have been doing it for me, I can uplift and help others. I try to motivate other woman whether it be via messages or at the washing line even. So yes, that is my journey.
R	Thanks for sharing, you've mentioned your therapy; tell me a little bit more about your therapy you are receiving
001	When I first got here the social worker was very ill, and she wasn't here to see any of us so I sought counselling outside of the shelter because I needed it immediately, it wasn't to offend anyone it was just because I needed it immediately. I went to a place called Hope House in Bergvliet where I got my counselling. My therapist there worked on building my self-esteem up again because of what happened. I was a very confident person because I worked with clients. She did tough love with me because she said I was a people pleaser and I would put myself aside so that people can be happy even if I am short. So, she was working on that and it really helped, she told me I can go back to her at any time if I feel like I am relapsing. I told

	her briefly what happened but we never actually, like I am telling you, no detail I haven't been able to speak about it in detail. I am not at that point yet, that is where the social worker in the shelter comes in because she said she will help me in that sense by doing play therapy, and she is trying to find the right method in having me speak about my trauma because I haven't. Then I have completed massage therapy on a Wednesday for four weeks. In the massage therapy they found that I don't have enough quiet time because I like to be busy all the time and all over the place. Which is in my nature, I am very energetic but I had to stop and slow down. I also did the horse therapy in Noordhoek at Equinox but I only did about four or five sessions and got the certificate. That's the therapy I've been receiving. The pastor's wife is also a psychologist so I was thinking that when I leave here in going forward and just letting the entire trauma out. I hope it will come out during the play therapy but I also want to continue maybe with the pastor's wife. In continuing therapy, it will help me with small bits of information coming out and me relapsing again. In the sense of maybe seeing the car, I have signed a voluntary contract with the bank stating that if they eventually find the car no matter what condition it is in and they get more money than what they want for the car they will give me the balance and if they sell it for sell I will be responsible for the short fall and arrange to pay that off. That is one of the pressures that have been bugging me. I am just hoping that they find the car so that I at least will be able to know if I should pay in anything and how much I would have to pay in.
R	You mentioned that you took initiative to seek counceling outside of the shelter. Tell me about the people who played an important role in your life while being in the shelter, whether it is family of whomever.
001	family and staff?
R	Yes.
001	It is the shelter manager and her team, always very helpful and accommodating. They have an open-door policy so if you ever need help you can just ask them or speak about anything. They are very open and I am very grateful to stay in a shelter like this where it is in a nice area where I feel safe, I have a nice warm bed and good food, we are treated very well. We have duties in cleaning the house and I am also a very helpful person so if anything, extra needs to be done I will offer to do it. I would say all of the staff as they are always there including the social worker and the student social worker that I would see on a Tuesday where she would listen to me and give me advice and I enjoy my sessions with her because she lets me speak and she asks me certain questions. On a whole it has been a great experience in being here, I am very grateful as I could've been in any other shelter. They really focus on having other people come here and we have church on a Wednesday and I love those sessions it is very warm, we can either speak or not speak about our experiences but they pray with us, both in a group and individually and they would share their experiences. We have a pretty good bond with the church ladies who come and I have been attending the church too. The housemothers are also approachable and you are able to speak to them whether you have a problem or not. They are always there for us as long as you do your duties and obey. The ladies, as well if we are having a difficult day we would hold each other and just be there for each other and motivate each other. I don't really want to leave here but I know that I have to leave soon and

	get back to my son and my mom. I have only been working for two months and I need to find a place for us to stay which is difficult because we need 3 months bank statement so I want to speak to the social worker about that too and ask for an extension based on that. Now that I am working again my confidence is greater, even though mostly what I need I get here it has been a great experience staying in the shelter, all the therapy and meeting new people and the staff is very empathetic as they know they are dealing with people who suffer from trauma. All our traumas are different and not everyone is the same so I do enjoy being here.
R	You've mentioned that the staff is a very supportive system for you as well as your church and the ladies from Grace who comes on a Wednesday evening, where you are able to have discussions with them.
001	Yes, they do a round table where you are able to speak and just have open discussions. On women's day there was also a group of ladies who set up a beautiful table for us and brought us gifts and did manicures and spent time with us.
R	You've also mentioned that you have to find a place for your son, your mother and you. Tell me about the things which you are proud of in your life? And what do you still want to achieve in your life?
001 001	I have been divorced for 20 years. My daughter is not from my marriage I had her when I was 19, shes 29 but we were like sisters mostly going through the years so I grew with her. I was pretty young when she became a teenager and when I got married I had my two sons. I was 28 when I had my youngest son and I practically looked after my three kids and my mom on my salary. I studied and worked permanently. I have studied strategic logistics management, advanced office administration management and then a personal goal that I always had in my mid 30's I studied personal fitness training management that was something I always wanted to do, I have a passions of that so my hobbies are like weight training, hiking and cardio and basically similar to bodybuilding. With having said that my best friend of 28 years passed on in this year April so that was also very traumatic for me because he was the person I would share all my stuff with. We've been through broken marriages together and divorces, his daughter and my son are the same age and they are super close too. My eldest son is gay and shes lesbain and many people do not understand that and I do have family support as well for the previous question this being my sons and daughter and mother. They are fetching me later today. For future plans at the moment I am very career oriented so my first job I worked at Nampak for 14 years, I did sales, logistics and management. I worked at another packaging company for seven years in sales these are all things I am proud of besides what I mentioned to you, I've bettered my computer skills which I did part time on a Saturday and I did my physical training course part time. I received help with my lecturer because he is a personal trainer and he helped me train and when this whole sitution happened I lost weight and just find it very difficult to get back to where I was. I always say the shelter staff is making us fat we walked in here and we are going to be rolling out. Its more of the fact that I know what to do to get myself healthy again. Future goals are I want to study further and do biokinetics and I want to go abroad, that is always something I wanted to do. My daughter always says that it's my time now because I've raised them to be independent and be able to look after themselves. I am proud of raising my children on my own, paid for their studies and my life

	was very busy and when my daughter got married I had hectic empty nest syndrome I couldn't let go it was horrible. My future plan is to travel and make sure my youngest son gets sorted with his studies and that I am able to pay it for him. My mom is with my daughter and she will stay there until I get things sorted. I am okay, I have a zest for life that I didn't have a few months ago especially in wanting to kill myself with my family and grandson being my life. I tried to mke all their dreams come true using one salary I would always put myself aside and that is why my daughter says that it is my time now and that I should live for myself. In terms of a partner they would like for me to get a partner but obviously someone who they like as well. I will get there but I am not looking, but I am looking for someone who is on the same spiritual journey as me. In putting God first, I would want someone who puts God first during the good times too. I will have to start over basically when I move into a new place because I sold and gave away a lot of my furniture but my eldest son and I are going to work in getting it back over time as these are all material things and I am not materialistic. I am very selfless and would rather give everyone around me than have myself. I always been about sacrificing myself for others but I wont change that I don't want to change that about me. I'd like to also get involved in the church, I did a psychometric test during my bible study classes which shows that I would work best in the hospitality sector of the church. Future goals are definitely to travel and live life to the fullest, I am not an alcohol drinker I do smoke cigarettes which I obviously want to change in the long run and lead a healthy lifestyle again. Im glad that I had my daughter at the age that I did because it allowed me to be an energetic mom and grow with my kids even though I had my daughter out of wedlock. My daughters father is not in her life, he moved on with his life he has another family and she gave up on that long ago. My ex husband moved to America 13 years ago made no contact with my boys and popped up a few months ago saying he was gettting married, my eldest son wants nothing to do with him. Where my youngest son wants to know why and understand why he left. My kids suffered a lot during my marriage as I was terribly abused during my marriage. Especially my eldest son, I took them all to child psychologist. He was always an angry child and I feel that because he is gay it was more difficult for him but when he came out and told me at 15 I could tell there was a difference in him especially because of the added stress and pressure there was. There are many family members who do accept him and many of my cousins would past comments such as his a bunny and other demeaning comments when he was still younger and I just cut them off completely. I am okay with not speaking to him and so is my son. Many of his friends are comfortable in coming to my house because I have an open door for anyone who wants to speak and I am still in contact with many of his friends. So future goals is just to focus on me with my kids.
R	You seem to be very proud of your sons and daughter and about who you are and where you are going to.
001	Yes, very proud, I havent led a bad life, I have always been very self motivated and driven. I thank God for that and for giving me healthy children as well. I couldve had sick kids and God knew that I would have to look after them on my own. It wasn't perfect but I'll never regret it as my mom helped me a lot throughout the years. Today when I look back, in February when I wanted to kill myself and I know its not from God but being in that space and so lonely, I

	have come a long way since then. I do have my down days but I am really grateful for being here. I don't think I wouldve been able to grow and heal in my normal space or in my own home, I wouldn't have gotten the support that I have received being here. I am really hoping to do the play therapy which will be able to help me in just speaking about the trauma itself. I have sspoken about everything else but not the trauma. I want to get it out becauase I feel that it will just take me another level higher. I am very motivated and very excited about my future. I am not very happy bout the job that I have but I needed a job and I am continulally doing interviews. I didn't receive my full salary last month and ive realised that the company does not have enough money to afford me or any of the other employees fully. They are in a bit of a financial crisis. I have had my third skype interview with an international company yesterday and it was the last leg of the interview and I will be told coming Monday if I will be getting the job or not. I have chosen the night shift in working with the company the 2.30 am- 9.30 am shift because I am very hyper at night. My mind is always working and I don't sleep very well, I've had insomnia for years its not just based on this trauma. I am more productive at night, they asked me why I wanted the night shift and I explained to them and have been shortlisted from like 200 people. They need two people so that would be another jounrney. I really love driving and this is the first time in my life that I don't have a car since being 18, I have always had a car my kids would never have to use public transport they would always be transported and taken everywhere. They were spoilt that way, so I am really looking forward to this new job because I will be getting basic and commisssion as well. You cant support a family on a basic salary so this is very nice benefits such as medical aid which I need at this age and I'll put my youngest son on there aswell as my other two kids are sorted. I would like to put my mom on there as well as she has diabetes and high blood issues. If does need to go to hospital I would want her to go to a good hospital. There is a lot I would still like to do for my family besides doing for myself. I am looking forward to that challenge of looking after my family and getting a place and car which is of utmost importance even if I start small. I can feel myself slowly moving back into the space of independence. That is my basic life story.
R	The last question tell me about your cultural traditions which are important to you and your family?
001	I have a very small family and many of them drink , not my mother really but my aunt would drink. I grew up Anglican so I never missed a day of church from baby to Matric. After matric I went on my own and stopped goingt to church and started partying and stuff like that. My mom was very strict. I was a dancer in my younger days and did ballet as a subject at Turfall Primary School and we moved around a lot in my childhood. In high school I did ballroom for my entire high school career, competitively my partner and I reached Western Province Champs. My mom loves her lang arm and went to a party not long ago and she actually messaged me about it saying how much she enjoyed it. My eldest son studied drama at high school, so I love theatre. I've love attending shows at the Artscape and Baxter and that has always been my type of thing. My son is the dancer in the family and he did hip hop during primary school and the first time he did it he was shy and I had to do the classes with him a

	few times, I always had to be in the class. His culture is very theatrical and even choreographs dance.
R	Your youngest son?
001	No my eldest son. On stage he shines, in person hes a very leave me alone type of person but when he is on stage he shines. He even worked with Emo and Louqmaan Adams at the Baxter. So basically anything theatre related my son shines in. My son partook in a show at Artscape Plekkie in die son where he was called to be a dancer in. It was basically a musical about how Mitchells Plain started through narration and DJ's and drama. He took a two year gap and worked and stopped theatre when he started studying. Our background culturally is we all really enjoy theatre. Nicky not so much, he is the youngest son. He is taking long to mature, he did his technical matric and did some casual jobs and cant decide what he wants to study, he would like to do welding but in Australia because his girlfriends brother is doing it in australia and he earns a lot of money doing that. One of his casual jobs would allow him to go away for a week doing welding and working away toughened him up and his responsible. He was always the naughty one who would disrupt the class and everyone was always worried about him and everyone would always say that he would be a skrew up and today his doing so well with his online stuff. He is doing very well, his head is skrewed on and he is so considerate today that you wont believe he was the same naughty child that gave me so much hassles back in the day. Not bad hassles like drugs even though he experiemented with drugs, they were all open with me when they would do things they would tell me. I believe we have good relationships, my eldest son not so much because he is a very private person just like me. We do not like social media, WhatsApp is like the furtherest I would go on, I will only go on facebook for my friend who passed away would always post on Facebook. He phoned me a day before my birthday when he went for his brain tumour operation and he didn't want anyone to see him during his recovery and he just didn't come out of recovery. His daughter called me and told me that dad just passed away because we called him dad and I didn't make it to the hospital because I missed the Uber and this was during the time when the gangsters was still watching the house. I am still in the denial stage of grief when it comes to him, I was best friends with his ex wife, his mom and I share a birthday. We have always been platonik, his wife and I drifted because she moved to Dubai and I told both of them that I am not choosing between the two of them. I would always be friends with both of them. I have always remained close with him and his daughter and the two of us would check in with each other from time to time. She turned her dads facebook page into a memorial page because he knew so much people. So through all our achievements and faliure and ups and downs we have been there for each other. It was also a very hard knock based on what happened to me this year, I didn't get to share it with him. Not that I wanted him to do anything about it but he wouldve been my person, I always taught my friends not to have a lot of friends and to only have a few good friends and the rest will always be aquaintences. I would tell them that it is difficult to find sincere friends. So culturally we all really theatrical, I would like to start taking my family back to theatrical events and with the new job I will have time to gym and sleep and do things in the evening and do things for my son again, be there for him. This is the first time ever I am separate from my family, I was very scared to come to sisters because it was away from

	home but I had to so my daugthter found this place and I am glad she did because I would never have been able to cope out in the real world and my only fear would be running into one of the guys again.
R	Can you tell me a little bit about how you celebrate special events in your life?
001	Birthdays and that type of thing I would always make a fuss of my children. Christmas and Birthdays I would always make a big fuss but I would never force my children to go to church because I was forced to go to church. They know church and I've taken them to churches I've been to and my eldest son feels that it is hypocritcal for him to serve the Lord and be gay because the bible says that man on man should not be together and he believes his going to hell anyway because of his lifestyle. In going to church I would always take them to underprivledged communities so they would be able to know how privledge they are and I would take clothing adm shoes and food with to give to the poor people. Just to teach them that they should appreciate what they have. Even in the schools I sent them to I made sure that they would be around multiracial people. Sorry what was the question again?
001	Okay so for birthdays I would always make a big thing, I would have them make a list three months before and I would out it on the fridge, things if what they would really want and I would work towards getting what they really wanted and Christmas time would be the same thing. What we would do is Christmas eve the kids would go sleep early and then we would wake them up at 12 and open presents together and have snacks and just sit up and talk and sing carols, but birthdays would be a big thing but for me I would always tell them not to spend money on my but they would always do things for us. For mothers day they would always make my mom and myself breakfast and my daughter would always organise it but when she moved out we would go to her house and have a big breakfast there as she studied events management so she knows how to organise and event. They would always make a fuss about my birthday and they would take me out even if I tell them not to. My mom is the baker so there will always be cake, so those are the days, their birthdays and Christmas. New year we would also make a fuss and I would always tell them to party at home and have a house party, so we would have have a house party and two of my cousins and we would invite our mutual friends and we would have a house party. I would take them clubbing if they wanted because they would drink and if I went clubbing with them I would have water and coca cola, but I love my cigarettes when I'm stressed or frustrated that is my vice. All the big days and big events so we would always celebrate it and I would always make them understand why we celebrate what we do.
R	We have come to the end of our interview, I would like to know if you have any questions for me? Thank you for availing yourself, do you have any qeustions
001	No, not that I can think of.

ANNEXURE 6: CO-CODING OF WOMEN

Question	Responses	Categories
1.Tell me about the things you have done in your life which you are proud of? What are the things you would still like to do or achieve in your life?	I am proud of what I did by taking my children and leaving that man actually running away from him. I made myself stronger by doing it. Fourteen years is no joke and its very long. It took me so long to get the courage to take my children and leave him. I didn't know where I'm going to but look at where I am today. I have direction, I know what I'm going in to and what road I'm on. What I want and what I want to achieve in life. I want to have my own house with my children. That is all I want as I don't want much and for them to have a better life then I had. I want to find a job that is suitable for me and that would provide money for my children – I do not mind if it's a cleaning. I want my children to attend school and study – they can decide what they want to do – I do not want them to have the life I had they must be able to stand on their own two feet – not be dependent on anybody. I want a	Positive responses towards educating of children/themselves/women are proud as they are caring for their children Strengths of the women Improved thinking patterns/goals of women/

	house where my children can be free, play, laugh and be happy – not be scared that they might be beaten for playing and making a noise. My house must be big enough for all my children to stay with me including my eldest daughter and my father- I want her with me. I want to beautiful • I'm standing on my own two feet and raising two children on my own that's still babies. I would like to finish my matric and I would like to study IT. I don't worry where I work but would I like to work in retail because I enjoy it. I like meeting new people, I'm just that kind of person. • I'm proud that I'm a mother and that I have children. I'm proud of the fact that I have matric and have done my first aid. I was a manager at a car wash. I know I can achieve it again. • Netball, the athletics I was a runner, I platted children's hair and they would pay me and I blow dried hair and all that kind of things. I dressed myself beautifully, I	Women identifying their strengths/Skills of women

	walked around, we went to dance for money to make our tracksuits. People sponsored us, we went from town to town to go dance, we were invited. We did different types of dancing such as gospel dancing, R&B, kwaito I want to go back to school even if it's just one of my achievements. • I was very good in my school work. I want to go back to the college and finish my studies and go work for my children. I want my children to be proud of me and that they can see where I came from and where I'm going to have a better life for my children and myself. That's all what I want. • <mark>I am proud of myself we never sleeping hungry, if I am a mother I have to hustle to make sure he doesn't go to bed</mark> hungry and that he has a shelter. I like business so that I want a successful business and get a job and maybe set up a container and sell food, I like selling food. • I did home based nursing. Then I would like to work at an old aged home; I want my	<mark>Taking responsibilities</mark>

	children to have a better future as well.	
	• I studied Montessori, I want to try and do my matric	
	• I raised many children brought by the social workers. I want to have my own business, I want to have my own scrap yard.	
	• I helped raise my siblings when my father died. I would really like to on Umra or Hajj and do that, I got the calling and I feel that this is the place I need to be to be stronger in my faith. I want to an activist against GBV that is very close to my heart and I want to travel and see the world.	Identifying her strengths
	• I worked at one company for 14 years and my computer skills had improved. I want to study further and do biokinetics and I want to go abroad, that is always something I wanted to do	
	• I am proud of the man my son had become. He is independent and staying on his own. I want to have my own craft market business	
	• I was proud to raise my children and to see them growing up and so on and further on I also want to see my	

	baby grow up. I want to be my old self again. I want to be with my children.	
	• I am proud of the fact that my system is clean of drugs and my health has improve. I want to return to church and return to youth and I believe it will make me a stronger person.	
	• I want to go back home to finish my Matric and want to go back to church and focus on my spirituality. I want to give my child a good future. I want to go work on the farms and study in the afternoon.	
	• I'm proud to say that I didn't kill my child and blessed someone with my child. It was my desire to be one of the councillors but I couldn't reach that goal because I didn't go to school and if I have that chance I would go to school, I will study and become a social worker or psychologist so that I can help others.	
	• I'm a hard worker I was 18 years old when I started to work for my family. I see myself driving my own car and owning a nice house. I don't care if I'm 70 years old by that time but I	

	need to see my achievement one day. • I'm good at singing because I was singing in a choir. I ended up singing with my choir. I love to dance and model. I want to achieve my grade 12. I want to go to university. • I am proud as I am a hard worker. I want to finish school and become a broadcaster on radio.	

ANNEXURE 7: STANDING OPERATING PROCEDURE (SOP) STORAGE GUIDELINES

PURPOSE OF SOP

The purpose of this SOP is to clearly describe how data of students and staff should be treated upon completion of their studies and research projects. It will be described how data will be stored at the office of the Centre for Child, Youth and Family studies (CCYF) in Wellington, who will accept responsibility therefor, and how and when the data will be destroyed.

The storage and destroying of files after completion of studies form part of the wider task of data management. Mrs. Melanie Hanekom (administrative officer) will distribute this SOP to all new students to enable them to adhere to the system of data submission after completion of studies.

DEFINITION OF TERMINOLOGY

Data: Data is collected by students and staff during the research process and is captured in various manners:

- Audio tapes
- Videos on CD/DVD
- Field notes
- Transcriptions of interviews
- Drawings
- Photos
- Other visual data

Destruction of data: Hard copies of visual data, transcriptions, field notes, drawings and photos will be shredded. Electronic data on CD/DVD and audio tapes will be destroyed by scratching and breaking the CD/DVD and by breaking audio tapes.

REASON FOR PRESERVATION

- Legally compelled by legislation (NHREC, 2014), as well as professional Boards.
- Examiners may, during and after the examination, have questions about the data and request to peruse the data.

- There may be negative consequences for participants resulting from their involvement in the research which may necessitate re-evaluation of the data.
- It serves as proof that research findings have not been fabricated or manipulated.
- There may be legal and/or disciplinary procedures by statutory boards which may necessitate the re-evaluation of data.

PROCESS FOR HANDLING OF RESEARCH DATA.

Study supervisors are responsible to collect all data, described above, from students after completion of examinations and up until ten days before the graduation ceremony. Students can forward data via registered mail or personally deliver it to the supervisor.

- Study supervisors will hand over the data to the relevant administrative officer.
- Staff will hand over all data to the administrative officer upon completion of research projects.
- The administrative officer will document details of the data in a record-book and store the data in a safe.

PLACE AND MANNER OF PRESERVATION.

- Safe in Annex of CCYF in Malherbe Street, Wellington. The walk-in safe is spacious. The office is secured by safety gates and an alarm system.
- The data will be stored in large envelopes.
- The data will be filed alphabetically, according to year and the name of the student or staff member. A sticker on the envelope will indicate the student's name, graduation date, title of study and name of supervisor.
- The receptionist of CCYF will keep the key to the safe and only she and the administrative officer will have access to the safe. The receptionist will not hand over the key to any staff member.

DESTRUCTION

- Mrs. Melanie Hanekom (administrative officer) will keep a record book with the dates for destruction of data. This will be a date five year after a student's graduation ceremony.

- Possibilities will be explored for implementation of electronic reminders relating to destruction by e.g. Groupwise.

- Written data will be shredded by the technical officer under supervision of the line manager.

- CD's/DVD's and audio tapes will be destroyed by the technical officer under supervision of the line manager. These CD's/DVD's will be scratched and broken.

- A note will be added to the record book reflecting the exact date of destruction and the name of the person who destroyed it.

RESPONSIBILITY

Administrative

Line Manager	Mrs. Melanie Hanekom (Administrative officer)
Technical Officer	Mrs. Marie Janse van Vuuren
Receptionist	Mrs. Louise van Wyk

Academic

Academic staff responsible for supervision of studies	Dr. Shanaaz Hoosain
All post-graduate students of CCYF	

ANNEXURE 8:
Consent form for co-coder

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

ANNEXURE 6:

Consent form for co-coder

CONFIDENTIALITY UNDERTAKING

entered into between:

I, the undersigned

Prof / Dr / Mr / Ms _Maryuri E. Smith._

Identity Number: _8909035086085._

Address: _8 Malva St, Wellington, 7655_

hereby undertake in favor of the **NORTH-WEST UNIVERSITY**, a public higher education institution established in terms of the Higher Education Act No. 101 of 1997

Address: Office of the Institutional Registrar, Building C1, 53 Borcherd Street, Potchefstroom, 2520 (hereinafter the "NWU")

1 Interpretation and definitions

1.1 In this undertaking, unless inconsistent with, or otherwise indicated by the context:

1.1.1 "Confidential Information" shall include all information that is confidential in its nature or marked as confidential and shall include any existing and new information obtained by me after the Commencement Date, including but not be limited in its interpretation to, research data, information concerning research participants, all secret knowledge, technical information and specifications, manufacturing techniques, designs, diagrams, instruction manuals, blueprints, electronic artwork, samples, devices, demonstrations, formulae, know-how, intellectual property, information concerning materials, marketing and business information generally, financial information that may include remuneration detail, pay slips, information relating to human capital and employment contract, employment conditions, ledgers, income and expenditures and other materials of whatever description in which the NWU has an interest in being kept confidential; and

1.1.2 "Commencement Date" means the date of signature of this undertaking by myself.

1.2 The headings of clauses are intended for convenience only and shall not affect the interpretation of this undertaking.

2 Preamble

2.1 In performing certain duties requested by the NWU, I will have access to certain Confidential Information provided by the NWU in order to perform the said duties and I agree that it must be kept confidential.

1

2.2 The NWU has agreed to disclose certain of this Confidential Information and other information to me subject to me agreeing to the terms of confidentiality set out herein.

3 Title to the Confidential Information

I hereby acknowledge that all right, title and interest in and to the Confidential Information vests in the NWU and that I will have no claim of any nature in and to the Confidential Information.

4 Period of confidentiality

The provisions of this undertaking shall begin on the Commencement Date and remain in force indefinitely.

5 Non-disclosure and undertakings

I undertake:

5.1 to maintain the confidentiality of any Confidential Information to which I shall be allowed access by the NWU, whether before or after the Commencement Date of this undertaking. I will not divulge or permit to be divulged to any person any aspect of such Confidential Information otherwise than may be allowed in terms of this undertaking;

5.2 to take all such steps as may be necessary to prevent the Confidential Information falling into the hands of an unauthorised third party;

5.3 not to make use of any of the Confidential Information in the development, manufacture, marketing and/or sale of any goods;

5.4 not to use any research data for publication purposes;

5.5 not to use or disclose or attempt to use or disclose the Confidential Information for any purpose other than performing research purposes only and includes questionnaires, interviews with participants, data gathering, data analysis and personal information of participants/research subjects;

5.6 not to use or attempt to use the Confidential Information in any manner which will cause or be likely to cause injury or loss to a research participant or the NWU; and

5.7 that all documentation furnished to me by the NWU pursuant to this undertaking will remain the property of the NWU and upon the request of the NWU will be returned to the NWU. I shall not make copies of any such documentation without the prior written consent of the NWU.

6 Exception

The above undertakings by myself shall not apply to Confidential Information which I am compelled to disclose in terms of a court order.

7 Jurisdiction

This undertaking shall be governed by South African law be subject to the jurisdiction of South African courts in respect of any dispute flowing from this undertaking.
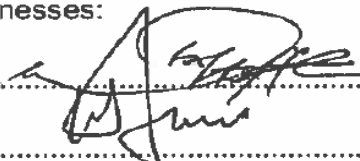
8 Whole agreement

8.1 This document constitutes the whole of this undertaking to the exclusion of all else.
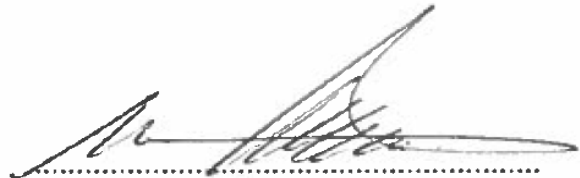
8.2 No amendment, alteration, addition, variation or consensual cancellation of this undertaking will be valid unless in writing and signed by me and the NWU.

Dated at Cape Town this _11th_ _March_ 20 _19_

Witnesses:

1 ....

2 ....

(*Signatures of witnesses*)

(*Signature*)

ANNEXURE 9:

Author Guidelines for article 1

Instructions to Authors: Stellenbosch Social Work/Maatskaplike Journal (US)

Authors need to <u>register</u> with the journal prior to submitting or, if already registered, can simply send the Word document to hsu@sun.ac.za.

- <u>PLEASE DO NOT SUBMIT ARTICLES DIRECTLY TO THE JOURNAL.</u>

The Journal publishes articles, book reviews and commentary on articles already published from any field of social work.

13. Contributions may be written in English or Afrikaans.

14. All articles should include an abstract in English of not more than 100 words.

15. All contributions will be critically reviewed by at least two referees on whose advice contributions will be accepted or rejected by the editorial committee.

16. All refereeing is strictly confidential (double blind peer-review).

17. Manuscripts may be returned to the authors if extensive revision is required or if the style or presentation does not conform to the Journal practice.

18. Articles of fewer than 2,000 words or more than 10,000 words are normally not considered for publication.

19. Manuscripts should be typed in 12 pt Times Roman single-spaced on A4 paper size.

20. Use the Harvard system for references.

21. Short references in the text: When word-for-word quotations, facts or arguments from other sources are cited, the surname(s) of the author(s), year of publication and page number(s) must appear in parenthesis in the text, e.g. "..." (Berger, 1967:12).

22. More details about sources referred to in the text should appear at the end of the manuscript under the caption "References".

23. The sources must be arranged alphabetically according to the surnames of the authors.

24. Note the use of capitals and punctuation marks in the following examples.

TWO AUTHORS: SHEAFOR, B.W. & JENKINS, L.E. 1982. Quality field instruction in social work. Program Development and Maintenance. New York: Longman.

COLLECTION: MIDDLEMAN, R.R. & RHODES, G.B. (eds) 1985. Competent supervision, making imaginative judgements. New Jersey: Prentice-Hall.

ARTICLE IN COLLECTION: DURKHEIM, E. 1977. On education and society. In: KARARABEL, J. & HALSEY, A.H. (eds) Power and ideology in education. New York: Oxford University Press.

JOURNAL ARTICLE: BERNSTEIN, A. 1991. Social work and a new South Africa: Can social workers meet the challenge? Social Work/Maatskaplike Werk, 27(3/4):222-231.

THESIS: EHLERS, D.M.M. 1987. Die gebruik van statistiese tegnieke vir die ontleding van gegewens in maatskaplikewerk-navorsing. Pretoria: Universiteit van Pretoria. (M tesis)

MINISTRY FOR WELFARE AND POPULATION DEVELOPMENT 1995. Draft White Paper for Social Welfare. Government Gazette, Vol. 368, No. 16943 (2 February). Pretoria: Government Printer.

NEWSPAPER REPORT: MBEKI, T. 1998. Fiddling while the AIDS crisis gets out of control. Sunday Times, 8 March, 18.

INTERNET REFERENCES: McKIERNAN, G. 1998. Beyond bookmarks: schemes for organising the Web [on line]. Rev. 18 June. Available: http://www.public.iastate.edu/CYBERSTACKS/CTW.htm

In terms of SANSO-014 our journal is classified as an approved research journal for the purpose of subsidy by the State. The Editorial Board has therefore decided that an amount of R200.00 (two hundred Rand) per page is to be paid for published articles by authors who are lecturing or doing research at Universities in the RSA.

SUBMISSION PREPARATION CHECKLIST

As part of the submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that do not adhere to these guidelines.

7. The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).

8. The submission file is in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format.

9. Where available, URLs for the references have been provided.

10. The text is single-spaced; uses a 12-point font; employs Times Roman, rather than underlining (except with URL addresses); and all illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.

11. The text adheres to the stylistic and bibliographic requirements outlined in the Author Guidelines, which is found in About the Journal.

12. If submitting to a peer-reviewed section of the journal, the instructions in Ensuring a Blind Review have been followed.

COPYRIGHT NOTICE

ANNEXURE 10

Journal Guidelines for article 2

The Southern African Journal of Social Work and Social Development

The style guide focuses on two major aspects:

1) Guidelines for technical preparation; 2) Citation guidelines.

1. Guidelines for Technical Preparation of Manuscript

Layout

Submit manuscripts electronically – MSWord file.

- All graphic material has to be positioned at the correct place in the text and should be of good quality. Do not add supplementary files with graphic content.

- Manuscripts must be presented as: A4 pages; normal margins; 12pt Times Roman; 1.5-line spacing.

- Proofing language must be set as UK English (organise; organisation; organising – not -ize).

- Do not type double spaces anywhere – not between words, at the end of sentences or after colons.

- Type hard spaces (shift + control + space bar) when phrases are preferred to be presented as a unit, e.g.10_000; Vol. 1_(2):_22−21.

- Articles should not exceed 6 000 words (excluding references). Make sure you follow the guidelines for ensuring a blind peer review. Author names in capital

- Present an indented abstract of not more than 250 words. Abstracts should not contain any footnotes or citations. Do not type the abstract in italics.

- Below the abstract, please provide four to six key words for indexing (only proper nouns in capitals). Distinguish between key words/phrases with a semicolon, e.g. Pentecostal; hymnal records; migration; southern regions of Africa.

- No numbers should be used to designate headings or lists.

- Acknowledgements should appear at the end of the article, be brief, recognise sources of financial and/or logistical support and permission to reproduce materials from other sources. Save a copy of documentation granting such permission.

Adherence to copyright rules remains each author's sole responsibility.

Style

- Do not use the ampersand (&) anywhere in the text or citations; use "and" instead.

- In text, do not emphasise words by using italics. Only book titles and words from a language other than that used in the main text should be in italics.

- Italicised words/phrases in another language are glossed by an equivalent word/phrase in the language of the text, in double inverted commas placed in brackets, e.g. Imago Dei ("Image of God").

- Words/terms that need to be singled out as being "borrowed" from another author/source may be placed in double inverted commas.

- Titles of publications must be in headline style (significant words are capitalised) and in italics when typed in the text. Titles of articles are placed between "double inverted commas". Also see citation guidelines for examples.

Footnotes

- Footnotes with references in Arabic numbers (1, 2, 3 – do not use i, ii, iii) are allowed on condition that these are limited to essential notes that enhance the content without impeding the fluent reading of the article.

- Footnotes are typed in 10pt font, single spacing, hanging indent.

- Endnotes are not allowed.

- Footnotes do not replace the alphabetical list of references at the end of the text. References in notes are regarded as text references, not bibliographic information.

Quotations

- When quoting from a source, use "double inverted commas".

- To quote within a quote, use 'single inverted commas'.

- When quoting more than five lines, indent. Do not print indented text in italics and do not use quotation marks. A citation after the indented quote follows after a full stop, e.g. According to the report the council will discuss the matter at the next council meeting to be held on 5 January 2017. (Smit 2002, 1)

- When quoting within an indented quotation, use 'single inverted commas'.

- In UK English, punctuation is only placed inside the quotation mark if it is part of the quotation. e.g.

Do you know if she is 'accredited'?

He asked: 'Are you accredited?'

- When adding notes to a quote or changing a quotation use square brackets, e.g. [own translation/emphasis] / [t]oday.

Figures and Numbers

- In text, numbers one to nine are written as words; numbers 10 and above are written as digits.
- At the start of a sentence, all numbers are in words.
- In brackets, all numbers are written as digits; as is the case for numbers of tables, figures and chapters.
- In text, percentages (below 10) are written in words, e.g. seven per cent; above 10 are written as digits, e.g. 22 per cent/13.5 per cent. Decimals, e.g. 7.5 per cent, are always written as digits (also in text).
- Use the % sign in brackets and tables, and per cent in the text.

Equations

Use Mathtype for display and inline equations, not for single variables. Single variables should be inserted into the text as Unicode characters.

Abbreviations

- Abbreviations that begin and end with the same letter as the word do not get a full stop, e.g. (Mr/Dr/Eds) but Prof./Ed.
- Degrees are preferably written without any punctuation: BA; DPhil; MSc

Ellipsis

- Use the ellipsis when indicating that text has been left out in the middle of a quoted

sentence – preferably not at the start or end of the sentence. It is a given that text has been left out preceding and following your quote.

- Do not insert spaces before and after the ellipse.
- Use only three full stops for an ellipse (at the end of a sentence, the full stop of the sentence has been left out and is indicated by the use of the ellipsis), e.g. In May 1862, two new missionaries, Endeman and Albert Nachtigal, joined Grützner and Merensky…It was decided that Endeman and Grützner continue working…The latter two eventually established the mission station Botshabelo…which later would play an important role in the Ba-Kopa history.

Dashes

- In keeping with British usage, the spaced en-dash (–) is used (Alt0150) in the text.
- An unspaced en-dash is used to indicate ranges of numbers or page numbers, e.g. 15–21.

Initials

- One initial: Steyn, P. 2009.
- Multiple initials: Steyn, P. R. G. 2009. Note that there are spaces between the initials.

Acronyms

- Give the full name when first mentioned (with acronym in brackets), thereafter use the acronym uniformly and consistently: Unisa; CSIR; HSRC; Sabinet/SABINET
- And others: et al. (not italics). Never use et al. in the reference list.
- The first time it is used in the text, give all the surnames, thereafter use et al.
  - 1st citation: Based on a report by Peters, Johnson and Scala (2010, 34).
  - 2nd citation: Based on a report by Peters et al. (2010, 34).

Tables and Figures

- Include cited authors in the reference list.
- Supply the source below the table or figure, if material is copyrighted.

2. Citation Guidelines: Chicago Author-Date

In Text:

- Within the body of your text, citations are indicated in parentheses, with the author's surname, the publication date and page number (if needed, e.g. for a direct quote):

  (Smith 2012, 45).

- Citations are placed within the text where they offer the least resistance to the flow of thought, frequently just before a punctuation mark.
- Single-author citations: If the author's name appears in the text it is not necessary to repeat it, but the date should follow immediately: Malan (2014, 4) refers to this…
- Single author with two or more works in the same year: (Gray 2009a; 2009b).
- One publication with two+ authors: …contested by Smith and Jones (2013, 16). Also (Smith and Jones 2013, 16)
- Multiple publications: …venture failed (Bergin 2009; Chance 2008, 14–17). Note that authors are cited alphabetically.
- For multiple authors with the same initial, surname and year of publication, shorten titles: (Coe et al., "Media diversity," 2001) and (Coe et al., "Social media," 2001).
- No page numbers are needed if citing a text on the Internet, e.g. academic freedom (Smith 2014), unless page numbers are available.
- Avoid citing a secondary source: …greater good (Mullins as quoted in Khan 2014, 6), Mullins (as quoted in Khan 2014, 6) argues…
- Blogs are only referenced in-text.

References: (See examples below)

- Use the heading: References.
- Only list sources actually referred to in the text.

Authors

- List authors alphabetically. Use surnames, first names (if known) and initials throughout, or only initials.

- List entries by the same author according to date of publication (oldest to newest).
- Do not use a dash to replace author names.
- If there is no author or editor, order entries alphabetically by title (corresponding with text citation).
- A single-author entry precedes a multi-author entry beginning with the same surname.
- Successive entries by two+ authors, where the first author is the same, are alphabetised by co-authors' surnames.

Titles

- Use headline-style capitalisation in titles and subtitles of works and parts of works such as articles or chapters (i.e., Biology in the Modern World: Science for Life in South Africa). Capitalise significant words and proper nouns.
- Use headline-style capitalisation for titles of journals and periodicals (i.e., Journal of Social Activism).
- Titles of publications are typed in italics when used in text: Evangelism and the Growth of Pentecostalism in Africa.

Compound Sources

- Source within another source: Smit, R. 2012. "Where to Now?" In *Climate Change in the Next Decade*, edited by S.Y. Tovey and T. Rosti, 200–234. Pretoria: Van Schaik.
- Treat pamphlets, reports, brochures and freestanding publications (e.g. exhibition catalogues) as books. Give sufficient information to identify the document.
- For electronic references, the text reference must correspond with the alphabetical reference list.
- For a URL, give the author's surname, name and/or initials; title of article/publication in double quotes, followed by website address and the date of access, e.g. http://www.beeld.com (no full stop after URL) (accessed 2 November 2013). NASA. 2010. "The End of the Space Race." http://nasa.com (accessed 1 August 2011). Petrovic, Karl J.S. n.d. "A New Age for Libya." www.timesonline.com (accessed 23 August 2011).
- Personal communications, letters, conversations, emails, interviews, recordings may be listed separately in the reference list.
- Omit: Inc., Co. Publishing Co. etc. from the name of the publisher.

EXAMPLES (For full list of examples see
http://www.chicagomanualofstyle.org/tools_citationguide.html)

R: Reference list

T: Text citation

Books

One Author

R: Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of Four Meals*. New York: Penguin.

T: (Pollan 2006, 99–100).

Two or More Authors

R: Ward, G. C., and K. Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf.

T: (Ward and Burns 2007, 52).

Four or More Authors, list all authors in the reference list; in the text, list only the first author, followed by et al. ("and others"):

T: (Barnes et al. 2010). Editor, translator, or compiler instead of author

R: Lattimore, Richmond, trans. 1951. *The Iliad of Homer*. Chicago: University of Chicago Press.

T: (Lattimore 1951, 91–92).

Editor, Translator, or Compiler in Addition to Author

R: García Márquez, Gabriel. 1988. *Love in the Time of Cholera*. Translated by Edith Grossman. London: Cape.

T: (García Márquez 1988, 242–55).

Chapter or Other Part of a Book

R: Kelly, John D. 2010. "Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War." In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

T: (Kelly 2010, 77).

Chapter of an Edited Volume Originally Published Elsewhere (as in primary sources)

R: Cicero, Quintus Tullius. 1986. "Handbook on Canvassing for the Consulship." In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of University of Chicago Readings in Western Civilization, edited by John Boyer and Julius

Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

T: (Cicero 1986, 35).

Preface, Foreword, Introduction, or Similar Part of a Book

R: Rieger, J. 1982. Introduction to *Frankenstein*; or, *The Modern Prometheus*, by Mary Wollstonecraft Shelley, xi–xxxvii. Chicago: University of Chicago Press.

T: (Rieger 1982, xx–xxi).

Book Published Electronically

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your publisher or discipline. If no fixed page numbers are available, you can include a section title, chapter or other number.

R: Austen, Jane. 2007. *Pride and Prejudice*. New York: Penguin Classics. Kindle edition.

T: (Austen 2007).

R: Kurland, P. B., and R. Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. http://press-pubs.uchicago.edu/founders/ (accessed 1 January 2012).

T: (Kurland and Lerner, chap. 10, doc. 19).

ANOTHER EXAMPLE WITH EDITION

Brink, H., C. van der Walt, and C. van Rensburg. 2012. *Fundamentals of Research Methodology for Healthcare Professionals*. 3rd ed. Cape Town: JUTA.

Journal Articles

Article in a Print Journal

- In the text, list the specific page numbers consulted, if any.

- In the reference list entry, list the page range for the whole article.

R: Weinstein, J. I. 2009. "The Market in Plato's Republic." *Classical Philology* 104 (1): 439–58.

T: (Weinstein 2009, 440).

Article in an Online Journal

- Include a DOI (digital object identifier) if the journal lists one. A DOI is a permanent ID that, when appended to http://dx.doi.org/ in the address bar of an Intern browser, will lead to the source.

- If no DOI is available, list a URL. Include an access date only if one is required by your publisher or discipline.

R: Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115: 405–50 (accessed 28 February 2010). DOI:10.1086/599247.

T: (Kossinets and Watts 2009, 411).

Other Sources

Book Review

R: Kamp, D. 2006. "Deconstructing Dinner." Review of *The Omnivore's Dilemma: A Natural History of Four Meals*, by Michael Pollan. *New York Times*, April 23, Sunday Book Review. http://www.nytimes.com/2006/04/23/books/review/23kamp.html (accessed 1 January 2012).

T: (Kamp 2006).

Thesis or Dissertation (Master's dissertation)

R: Choi, Mihwa. 2008. "Contesting Imaginaries in Death Rituals during the Northern Song Dynasty." PhD thesis, University of Chicago.

T: (Choi 2008).

Paper Presented at a Meeting or Conference

R: Adelman, Rachel. 2009. "'Such Stuff as Dreams are Made On': God's Footstool in the Aramaic Targumim and Midrashic Tradition." Paper presented at the annual meeting of the

Society of Biblical Literature, New Orleans, Louisiana, November 21–24. T: (Adelman 2009).

TYPES OF ARTICLES PUBLISHED

- As [SAJSWSD] is an accredited academic journal, it needs to adhere to the minimum requirements of the Department of Higher Education and Training of South Africa. This means that mostly empirical peer-reviewed research articles should be published, but a limited number of pages can contain book reviews or reports of conferences. In exceptional cases, one article per issue might address research issues per se. The decisions of the reviewers and the editors are final.

- Manuscripts should contribute to knowledge development in social work, social welfare or related professions, and the practice implications of the research should be spelled out. Sufficient and appropriate recent literature should be cited. Where the study is based on empirical research, the research design and methodology, results, discussion and conclusion should be addressed. All manuscripts should locate the issue within its social context, and the conceptual and theoretical framework informing the study should be clearly outlined.

- The journal will consider articles based on research studies, but will not publish articles which are merely a summary of a research report. The article should have a clear focus that contributes to knowledge building or informs policy and/or practice.

SUBMISSION PREPARATION CHECKLIST

As part of the submission process, authors are required to check off their submission's compliance with all of the following items. Submissions may be returned if authors do not adhere to these guidelines.

1. The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).

2. The submission file is in Microsoft Word document file format.

3. Where available, URLs and DOIs for the references have been provided.

4. The text is 1.5 spaced, using Times New Roman 12-pt font.

5. All illustrations, figures and tables are placed within the text at the appropriate points, rather than at the end. Figures and graphs must be interpretable in both colour and greyscale, as articles will be published online in colour, but printed in black on white paper.

6. The text adheres to the stylistic and bibliographic requirements outlined in the Author Guidelines, noted under About the Journal.

7. If submitting to a peer-reviewed section of the journal, the instructions in Ensuring a Blind Review have been followed.

8. Please confirm that you will add all of your co-authors. Failure to do so may result in co-authors not being listed on the paper at publication. All co-authors must meet the criteria for authorship. Participation in the acquisition of funding and/or data collection does not merit authorship credit.

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HREC Stamp

INFORMED CONSENT DOCUMENTATION FOR WOMEN LIVING IN DOMESTIC VIOLENCE SHELTERS BEING INTERVIEWED

TITLE OF THE RESEARCH

STUDY: Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape

ETHICS REFERENCE NUMBERS:

PRINCIPAL INVESTIGATOR: Dr Shanaaz Hoosain

POST GRADUATE STUDENT: Nicolette Rass

ADDRESS: 3 Winderemere Street, Muizenberg, 7945

CONTACT NUMBER: 084 639 5951

You are being invited to take part in a **research study** that forms part of a Masters study with the topic Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape**.**

Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now. The interviews will be audio recorded.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU00038-19-S1)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

➢ The research aims to explore and describe the stories you tell about your strengths, support systems and future goals, as a woman living in a shelter for domestic violence. The research will also be focusing on the story of your life which does not involve the domestic violence you experienced, we will be asking you how you are rebuilding your life as you are the expert of your life.

➢ This study will be conducted in the social worker's office during the month of or August 2019 in Cape Town. It will be done by an experienced health researcher with a Social work degree and a post graduate degree in Bachelor of Social Science. A minimum of 20 participants will be included in this study. Participants will be residing in Athlone House of Strength, Sisters Incorporated, St Anne's Homes, Nonceba Counceling Centre, Siyabonga Huis van Danksegging and Phambili Refuge Centre.

Why have you been invited to participate?

➢ You are over 18 years old and experienced domestic violence and living for more than three weeks in domestic violence shelters in the Western Cape.

➢ You have been invited to be part of this research because you are part of the population group that can best respond to the research question.

➢ You can speak either, English, Xhosa or Afrikaans.

- You will not be able to partake in the research study if you have depression, anxiety, or experiencing post-traumatic stress symptoms or taking part in a court hearing or have a diagnosed mental health problem, you will not be able to take part in the research as you may find it difficult to express yourself and the interview may cause you some distress.

- Even though you indicate that you are interested to be part of this study, you might not be interviewed if we have collected enough information from previous interviews.

What will be expected of you?

- You will be expected to participate in an informal interview/conversation of approximately 60 – 90 minutes. The researcher will ask 4 main questions with several probing questions. The interviews/conversations are planned for July/August awaiting on approval from Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University.

Will you gain anything from taking part in this research?

- You will not gain any benefits from your participation in the study.

Are there risks involved in you taking part in this research and what will be done to prevent them?

- You will not be physically harmed by taking part in the research study. However, the interview you take part in may cause you to think about what you have experienced in your life and thus, you might become emotional, feel embarrassed, feel anxious, fearful, become sad, angry and discomfort from the discussion or questions in the interviews. If you experience any of these feelings the researcher will suggest a break or the interview can be stopped. The researcher is a qualified social worker and will be able to assist if you feel uncomfortable and your wellbeing is a priority in the research study
- The interviews will not be held on the same day; this will prevent the risk of you being identified for partaking in the research study. The social worker at the shelter is available for counselling.

- If you disclose information such as child sexual abuse in a minor or being suicidal, the researcher is obliged to report matter to the social worker at the shelter if it has not yet been reported.

The social worker in the domestic violence shelter is available after the interview for you to talk to if you have been distressed by the interview.

How will we protect your confidentiality and who will see your findings?

- Your details will be kept confidential. The findings will be protected by the researcher and the University of North West by keeping all information in a locked cabinet.

- Your privacy will be respected by using a code to replace your name for example 001, 002. The information you share and your identity will be kept confidential by storing all data and voice recording on a laptop that will be protected by a password.

- Only the researcher and Dr Hoosain (study leader) will be able to look at the information you share. Confidentiality forms will be signed by all the researchers in the study. Findings will be kept safe by locking hard copies in locked cupboards in the researcher's. Electronic data will be protected by a password which is only known to the researcher. Data will be stored for 5 years.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.

How will you know about the results of this research?

- We will give you the results of this research when the research study has been completed. Results will be available by January 2020.

- You will be informed of any new relevant findings by written correspondence or email. Kindly inform the researcher your preferred correspondence method.

Will you be paid to take part in this study and are there any costs for you?

- You will not be paid to participate in the study. Once the interview start you will be given something to eat and drink. All participants will receive a gift bag as a token of appreciation.

Is there anything else that you should know or do?

- You can contact Nicolette Rass at 084 639 5951 if you have any further questions or have any problems.

- You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I …………………………..…………. (name of the participant) agree to take part in the research study titled: Exploring the counter-narratives of women living in domestic violence shelters in the Western Cape.

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.

- The research was clearly explained to me.

- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.

- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.

- I may choose to leave the study at any time and will not be handled in a negative way if I do so.

- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) ....….......…………….. on (*date*) …………...…… 20....

....
Signature of participant   **Signature of witness**

Declaration by person obtaining consent

I *(name)* …………………………………………..……… declare that:

- I clearly and in detail explained the information in this document to

………………………………………………

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.

- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) ....……......……………. on (*date*) …………..……… 20....

....
Signature of person obtaining consent

Declaration by researcher

I *(name)* …………………………………….……… declare that:

- I explained the information in this document to ………………………………..
- I did/did not use an interpreter
- I encouraged her to ask questions and took adequate time to answer them

    or I was available should she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) ....……......……………. on (*date*) …………..……….. 20....

....
Signature of researcher

Current details: (23239522) G:\My Drive\9. Research and Postgraduate Education\9.1.5.6
Forms\9.1.5.6_HREC_ICF_Template_Apr2018.docm
25 April 2018

File reference: 9.1.5.6