A Psychobiographical Study of Ralph John Rabie

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(Kerkorrel, 1989)

(Kerkorrel, 2000)

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SUMMARY

Psychobiographies use psychological theory as a paradigm within which to re-awaken an individual's life story. The psychobiographical approach historically tended to be neglected within the South African context. The aim of the current study was to explore and describe the life of Ralph John Rabie through the use of psychobiography. Ralph John Rabie (1960 – 2002) was a South African Afrikaans singer-songwriter, journalist and playwright, also known as Johannes Kerkorrel. He challenged the cultural system and the government and was arguably the most prominent member of the Alternative Afrikaans Movement until his suicide on 12 November 2002. To some he betrayed the identity of post-apartheid Afrikanerdom and to others he became an icon in the homosexual community. No existing literature to date has adopted a psychological stance on this controversial South African figure. His own writings and published material by others were utilized to illuminate his life and its many dimensions. Richard C. Schwartz's Internal Family Systems Model (1995) was used to analyze the multiplicity and inner workings of Rabie's personality. The influence of external systems is also discussed. The data collection and analysis were conducted according to Yin's (1994) analytic generalization, which consists of using theoretical guidelines as a framework to select relevant data and develop a matrix as a descriptive framework for organizing and integrating the data. Alexander's (1988) nine proposed guidelines assisted in the process of data analysis, together with the Internal Family Systems Model (1995).

The findings of the study indicate that subpersonalities in different roles could be identified in Rabie's life as described by Schwartz (1995). The different subpersonalities interacted with each other and assumed roles to protect Rabie. The findings of the study also indicated that these subpersonalities used stories to obtain power and influence within Rabie's personality structure. The subpersonalities were successful in making Rabie influential and famous within the Afrikaans music industry and they helped Rabie change rigid Afrikaans cultural beliefs that were present within the Apartheid system. The findings further indicate how important it is for subpersonalities to work together and how a fragmented system is difficult to contain.

Key concepts: Ralph John Rabie, Johannes Kerkorrel, psychobiography, case study research, Internal Family Systems Model, multiplicity, Richard C. Schwartz

CHAPTER 1

INTRODUCTION AND PROBLEM STATEMENT

1.1 Chapter Preview

This chapter provides a general description of the context of the research and a general explanation of the study. It includes a brief summary of the psychobiographical approach to research, a description of the multiplicity of personality, and a description of the problem statement. This is followed by an outline of the primary aim. An overview of the treatise chapters is also provided.

1.2 Context of the Research

Contemporary personality psychologists collect, analyze, and discern stories about persons' lives (McAdams, 2006). The behavioural processes and patterns of human development can be traced over a life continuum (Fouche & Van Niekerk, 2005). In this study the researcher described and explored the life of Ralph John Rabie (1960 – 2002). A model that incorporates multiplicity, the sub-divided nature of the mind, and systems principles was selected to conceptualize Ralph John Rabie's life. This psychobiographical study was conducted to analyze and synthesize the different parts that made up Ralph John Rabie.

Schwartz's (1995) Internal Family Systems model was used to conceptualize the personality development of Ralph John Rabie. A deeper understanding and description was achieved by analyzing Ralph John Rabie's personality with this model that recognizes multiplicity.

A psychobiographical case study design and methodology was utilized. The researcher used Schwartz's (1995) Internal Family Systems model to transform Ralph John Rabie's life into a

descriptive, logical, academic, and psychological narrative. The researcher conducted an extensive literature study of Ralph John Rabie that only utilized material in the public domain.

1.2.1 The Psychobiographical Approach

Psychobiography can be described as the study of a complete life, from birth to death, with the aim to discern, discover or formulate the central story of the whole life; a story structured according to psychological theory (McAdams, 1994). A more generalized definition is that psychobiography is the systematic use of psychological theory (especially personality theory) to change a person's life into a coherent and illuminating story (McAdams, 1988).

Psychobiography has been neglected in the past (Stroud, 2004). Psychobiography is a field of research that has been confronted by numerous challenges. One such challenge is that only a limited number of psychobiographical research studies have historically been conducted at academic institutions (Roberts, 2002; Runyan, 1988a). Elms (1994) set a challenge for psychologists to start writing more psychobiographies and not to neglect their responsibility in terms of the contributions that can be made by studying one human being holistically over the course of a full life. This challenge has in the past not been taken up within the South African context and this led to criticism (Vorster, 2003). This challenge has recently been taken up and is discussed further in Chapter 4. The significant value of psychobiographical case studies has been advocated by various scholars in the field of life history research for the development and testing of theories relating to human development (Carlson, 1988; Fiske, 1988; Fouchè, 1999; McAdams, 2006; Yin, 1994).

1.2.2 Multiplicity

Multiplicity is the subdivided nature of the mind and has emerged in some degree as theorists described the intrapsychic processes of the mind. Freud conceptualized the id, ego, and superego (Freud, 1960); internal objects are described by object relations theorists (Winnicott, 1965); self psychology theorists describe grandiose selves versus idealized selves (Kohut, 1971; 1977); Jungians refer to archetypes and complexes (Jung, 1968; 1969); and cognitive-behavioural therapists discuss a variety of schemata and possible selves (Dryden & Golden, 1986). The Internal Family Systems model evolved out of the recognition of the multiplicity of the mind and an attempt to understand it using systems thinking (Schwartz, 1995).

A system can be defined as "any entity whose parts relate to one another in a pattern" (Schwartz, 1995, p.17). The Internal Family Systems model emphasizes the importance of viewing the individual as a system composed of various subpersonalities or parts. The parts develop and relate to one another in a harmonious pattern when the core Self is leading (Schwartz, 1995).

Subpersonalities exist from birth in potential and emerge as distinct parts as an individual passes through significant points in life (Goulding & Schwartz, 1995). A subpersonality is a discrete and autonomous mental system that has a distinctive range of emotion, style of expression, set of abilities and desires, and view of the world. One- or two-word descriptions are often used to describe subpersonalities (e.g., the achiever, the caretaker, the critic, the rebel). These are only descriptors of the role the subpersonality has taken on in the internal family system (Schwartz, 1995).

The Internal Family Systems model describes three major groups of subpersonalities that are common to all individuals. One group tends to be highly protective, strategic, and interested in helping individuals function on a daily basis and manage their lives. This group is called the "managers'. Another group contains the most sensitive parts of the system. They are called the "exiles". The exiles are the parts that carry the emotions and memories from past experiences when

a person was hurt, humiliated, frightened or shamed. Managers often want to block the exiles from consciousness and lock them away in inner closets. The managers fear the escape of these exiles and therefore avoid situations where they might be triggered. The third group is called "firefighters" and they react powerfully and automatically whenever an exile is upset. Firefighters protect the person from being hurt or overwhelmed by acting impulsively and mostly by using stimulation (e.g., alcohol, food, drugs, excessive work and sex) in an effort to put out the inner flames of feelings as quickly as possible (Schwartz, 1995).

A major tenet of the Internal Family Systems model is that all people have a Self at their core. It is defined as an active, compassionate inner leader containing the perspective, confidence, and vision necessary to lead an individual's internal and external lives harmoniously and sensitively (Schwartz, 1995). The Self is the place from which an individual observes, experiences, and interacts with the subpersonalities and with other people (Goulding & Schwartz, 1995; Schwartz, 1995).

This section served as an introduction to Schwartz's Internal Family System Model. Schwartz's model is discussed in more detail in Chapter 2.

1.3 The Life of Ralph John Rabie

No previous psychobiographical study on Ralph John Rabie has been undertaken. McLeod (1994) noted that the results yielded from the study of an individual should also enable some feature of a theory to be confirmed or refuted. Ralph John Rabie serves as the single individual selected for study in this qualitative case study.

Ralph John Rabie was arguably the most prominent member of the *Afrikaans Alternative Movement*. However, this was only one part that made the story of Ralph John Rabie. He lived a full life. He got married and he had a son (Pretorius, 2004), struggled with his sexuality and only recognized his homosexuality later in his life (Pretorius, 2004). He journeyed overseas where he

was not viewed as the ultimate Afrikaner outcast (Brynard, 1990; Pretorius, 2004; Retief, 2002), but as the new face of the Afrikaner (Pretorius, 2004; Strijdonk & Maas, 2003). He also struggled against the Human Immunodefiency Virus (Kombuis, 2009). His struggle to create a sense of self was reflected in the different parts that emerged in his career: Johannes Kerkorrel, Johannes, JK, Johnny K and Johny K (Burger, 2002; Jordaan, 2002). Then there was Ralph John Rabie who he kept apart in privacy (Ralph hou nie van gesels, 1993; Pretorius, 2004).

Ralph John Rabie was selected as a suitable psychobiographical case on the basis of the interest value, uniqueness, and significance of his life achievements (Stroud, 2004). In addition new conceptual insights regarding his life can be gained through the application of Schwartz's Internal Family Systems model during the collection, interpretation and the presentation of the research data (Roberts, 2002).

1.4 Problem Statement

Psychobiography has been neglected in the past (Elms, 1994; Stroud, 2004) and is a field of research that has been confronted by numerous challenges. One such challenge is that only a limited number of psychobiographical research studies have been conducted at academic institutions (Roberts, 2002; Runyan, 1988a). Elms (1994) set a challenge for psychologists to start writing more psychobiographies and not to neglect their responsibility in terms of the contributions that can be made by studying one human being holistically over the course of a full life. This challenge has in the past not been taken up within the South African context and this led to criticism (Vorster, 2003). However, this has changed since Prof Roelf van Niekerk introduced psychobiographical research to academic programmes in South Africa (Fouchè, Smit, Watson & Van Niekerk, 2007). Modern social sciences have been focusing on creating more universal truths (Howe, 1997), while omitting the individuality of the individual (Rustin, 1999). Postmodernism has

influenced these trends in research, and they were further influenced as narrative analysis, story and time aspects were incorporated into research processes (De Lauwere, 2001; Murray, 2003).

The research problem relates to the need for more academically institutionalized psychobiographical research in the South African context. The research explores and describes the life of the individual, facilitating a better understanding of the impact of the psychosocial and historical context, while testing universal truths embedded within a psychological theory. The primary aim of the research study is discussed next.

1.5 Primary Aim of the Research

The primary aim of this research study was to explore and describe the life of Ralph John Rabie from the theoretical perspective of Schwartz's (1995) Internal Family Systems model. The nature of this study could be described as both *descriptive-dialogic* and *exploratory-descriptive* (Edwards, 1990). The *descriptive-dialogic* component of this study seeks to describe certain phenomena and hereby, putting a theory to the test and in this case it is Schwartz's (1995) Internal Family Systems model. The *exploratory-descriptive* component aims to present a thorough and accurate description of Rabie's internal family system development over Rabie's lifespan.

It was not the aim of this study to generalize findings to the larger population. Rather this study aimed to generalize the results of the research to Schwartz's Internal Family Systems model utilized in this study, which according to Yin (1994, 2003) is known as analytical generalization.

1.6 The Researcher's Personal Passage

This research study was influenced by Professor Paul Fouché. At the time that Prof Paul Fouché encouraged the researcher to do a psychobiographical study of Ralph John Rabie, he was a lecturer at the Faculty of Health Sciences at the Nelson Mandela Metropolitan University. The researcher

was drawn to this study, because of his connectedness to the Afrikaner culture and his memories of Johannes Kerkorrel. The researcher had just discovered narrative theory and post-modern philosophies and he had been on a road of self-discovery regarding beliefs based in traditional Afrikaner cultural stories.

The researcher recognised a sparkling story in the history of South-Africa and in the traditional dominant Afrikaner stories. The story of the life of Ralph John Rabie was filled with sparkling moments. It was amidst the political change in South Africa that the sparkling story of Rabie, the singing journalist, played a major role in transforming Afrikaans music, Afrikaans culture, and South-African politics (Pretorius, 2004).

1.7 Overview of the Study

This treatise consists of seven chapters, the first being this introduction. Chapter 2 focuses on the multiplicity of the mind and a way to understand it by using systems principles embodied in Schwartz's Internal Family Systems Model. Chapter 3 provides a brief historical overview of the life of Ralph John Rabie. Chapter 4 provides an overview of the psychobiographical approach, the value of psychobiographical research is described, while considering the methodological issues and difficulties and which of these methodological considerations are relevant to the life of Ralph John Rabie. Chapter 5 discusses the research design and methodology. The findings of this research are discussed in Chapter 6 while Chapter 7 focuses on the conclusions, limitations and recommendations of the study.

1.8 Chapter Summary

The proposed study is a psychobiography of Ralph John Rabie. The study employed a qualitative psychobiographical research method with the aim of exploring and describing the life of Ralph John Rabie from the theoretical perspective of Schwartz's (1995) Internal Family Systems model.

CHAPTER 2

SCHWARTZ'S INTERNAL FAMILY SYSTEMS MODEL

2.1 Chapter Preview

This chapter focuses on the multiplicity of the mind and a way to understand it by using systems principles embodied in Schwartz's Internal Family Systems model (1995). A brief biographical background sketch on Schwartz is provided to orientate the reader before the concepts of this model are explored. The origin and the current understanding of the concept of multiplicity are explored to provide a developmental background to Schwartz's model. A thorough description, discussion and criticism on Schwartz's model conclude the chapter.

2.2 Richard Schwartz

Richard Schwartz started his career as a family therapy clinician, historian and educator. He earned his doctorate in Marriage and Family Therapy from Purdue University in 1980 and then began a long association with the Institute for Juvenile Research at the University of Illinois in Chicago. Thereafter he moved to the Family Institute at Northwestern University (Schwartz, 2001).

Schwartz started to develop his model in the early 1980's at a time when the importance of the family system was perturbing the field of psychology. Schwartz rediscovered the rich and overlooked aspects of the psyche and gave these grounding in systems thinking, by applying systems thinking to intrapsychic concepts (1995).

Schwartz's thinking was influenced by the optimistic philosophy of Salvador Minuchin (1974). Minuchin believed that people are basically competent. However, this competence is constrained by their family structure and to release the competence the structure needs to change. His belief was

that problems in families arise when a lack of clarity about the boundaries that define the structures in the family is present (Minuchin, 1974), or when coalitions and alliances are formed over generations and the hierarchies within the family system become impaired (Minuchin, 1974). Schwartz's (1995) Internal Family Systems Model (IFS) follows this philosophy but he recognized that rather than an external family structure, an internal family structure in the mind needs to be changed. Schwartz was also influenced by the strategic school of family therapy (Watzlawick, Weakland, & Fisch, 1974) where systems thinking regarding the vicious cycle, and cybernetic interactional patterns that connect different parts of the system, impacted on his model through the concept of polarization which will be discussed later. The influence of Schwartz's background in family therapy is evident in the development of his IFS model. In this regard Virginia Satir (1972) also needs to be recognized as Schwartz has long admired her work as being the first to combine the study of intrapsychic subpersonalities with systems theory (Schwartz, 1995). After Schwartz developed the IFS Model, he started The Center for Self Leadership from where he directs Internal Family Systems training programs throughout the United States and Europe (Schwartz, 2001).

In his listening while being present with his clients, Schwartz acknowledged that it was his clients' talk about different parts of themselves that started his journey towards developing his IFS model. As he struggled to construct the IFS model, he learned of others that also recognised the multiplicity of the mind (Schwartz, 1995). In the next section the researcher explores the concept and development of multiplicity.

2.3 Multiplicity

"My soul is a hidden orchestra; I know not what instruments, what fiddlestrings, harps, drums and tambours I sound and clash inside myself. All I hear is the symphony" (Power, 2007, p.187).

These are the words of the Portuguese writer and poet, Fernando Pessoa (1888 – 1935), who was one of the first 20th century writers to address the sense of multiplicity of self (Power, 2007). Frick (1993) suggested that only neurotics had multiple selves. Frick argued that mature and integrated people do not have subselves and he proposed that the level of integration parallels the level of self-awareness.

Multiplicity is the sub-divided nature of the mind which emerges when theorists describe the intrapsychic processes of the mind (Thompson, 2005). Freud (1960) conceptualized the tripartite nature of the mind as consisting of the id, ego, and superego; internal objects in the mind are described by object relations theorists (Winnicott, 1965); self psychology theorists describe grandiose selves versus idealized selves (Kohut, 1971; 1977); Jungians refer to archetypes and complexes (Jung, 1968; 1969); and cognitive-behavioural therapists discuss a variety of schemata and possible selves (Dryden & Golden, 1986). Each theoretical approach has its own therapeutic methods to address the multiplicity of the mind some being more directive in dealing with multiple parts.

Roberto Assagioli (1965) developed a theory and therapeutic method known as psychosynthesis. The key aspects of psychosynthesis are an emphasis on the higher reaches of the unconscious; a view of the self as multiple that is, consisting of sub-personalities that are typically not well integrated; and a set of techniques for developing the will, overcoming obstacles to awareness, and synthesizing the self into a synergistic organism.

Multiplicity is also clearly presented in John Rowan's (1993) book, *Discover Your Subpersonalities*, wherein he states metaphorically that we all have little people inside of us and all of them want different things. Rowan (1990) gave a more detailed history of the recognition of multiplicity in his book, *Subpersonalities.*

The understanding of multiplicity has grown and evolved through various models. More recently the Assimilation Model was developed (Stiles, Elliott, Llewelyn, Firth-Cozens, Margison, Shapiro, & Hardy, 1990) which is an evolving trans-theoretical model that describes the process of

change in individuals' experience in relation to problematic experiences as they are addressed in therapy. This model suggests that experiences leave traces of memories that become linked to different internal voices (Honos-Webb & Stiles, 1998; Stiles, 2002). Voices represent significant events, people, or objects, around which related experiences are organized. The metaphor of voices stresses the agency of these traces. Voices can speak and act, and are linked, or assimilated, within a community of voices (Stiles, Leiman, Shapiro, Hardy, Barkman, Detert, & Llewelyn, 2006). Within this community, assimilated voices are available as resources to be called upon as the situation demands. A person's assimilated voices can be described as the dominant community because it represents one's usual experience of self. Dominant community voices emerge more often and may subordinate other voices (Stiles, Osatuke, Glick, & Mackay, 2004). The use of the dynamic of dominance in this theory refers to relations among internal voices, not a person's interpersonal behaviour. Voices in the dominant community need not be interpersonally assertive or pushy (Osatuke, Mosher, Goldsmith, Stiles, Shapiro, Hardy, & Barkham, 2007).

Problematic voices express experiences incongruent with dominant voices, or one's usual sense of self. When circumstances address both voices (i.e., dominant and problematic), the encounters between them may be experienced as psychologically painful (Stiles, Osatuke, Glick, & Mackay 2004). It is because of this pain that problematic voices are actually opposed, avoided, or warded off and thus remain outside the community of the mind. They are said to be unassimilated (Stiles, Osatuke, Glick, & Mackay 2004).

While some criticize the idea of multiplicity others celebrate it. Some postmodern thinkers (e.g. Foucalt, Lyotard, Nietzsche and Wittgenstein) would criticize Schwartz's IFS model for being a grand intrapsychic theory that they believe characterizes modernism. However, by Schwartz's (1995) own admission he gave credit to his clients for the development of the model as he listened to their discoveries of their different parts. In the next section the researcher describes and explores Schwartz's IFS Model.

2.4 Internal Family Systems Model

The IFS Model evolved from the recognition of the multiplicity of the mind and an attempt to understand it using systems thinking (Schwartz, 1995). A system can be defined as "any entity whose parts relate to one another in a pattern" (Schwartz, 1995, p.17). The system's functioning is determined by the organization and structure of the system itself (Meyer, Moore, Viljoen, 2008). Bateson (1972; 1979) proposed that the interactions within a system should be seen in terms of patterns that connect. The IFS Model emphasizes the importance of viewing the individual as a system composed of various subpersonalities or parts. According to Schwartz (1995) the parts develop and relate to one another in a harmonious pattern when the core Self is leading. The metaphor of an orchestra has been used to convey the way the parts and the Self operate when in harmony (Beahrs, 1982; Schwartz, 1987). In this orchestra the conductor is the Self and the individual musicians are the parts:

> A good conductor has a sense of the value of each instrument and the ability of every musician, and is so familiar with music theory that he or she can sense precisely the best point in a symphony to draw out one section and mute another. Indeed, it is often as important for a musician to be able to silence his or her instrument at the right time, as it is to play the melody skillfully. Each musician, while wanting to spotlight his or her own talent or have the piece played in a way that emphasizes his or her section, has enough respect for the conductor's judgment that he or she remains in the role of following the conductor yet playing as well as possible. This kind of system is harmonious. (Schwartz, 1995, p.40)

The concept of self is much more than only the sum of all parts and according to Schwartz (1995) we need to trust our Self to live harmoniously. This concept is discussed next.

2.4.1 The Self

A major tenet of Schwartz's IFS Model (1995) is that all people have a Self at their core. The Self is defined as an active, compassionate inner leader containing the perspective, confidence, and

vision necessary to lead an individual's internal family system and also their external lives harmoniously and sensitively (Schwartz, 1995). The Self is the state of being from which an individual observes, experiences, and interacts with the subpersonalities and with other people (Goulding & Schwartz, 1995; Schwartz, 1995). The Self is not considered a part; however Schwartz (2001) maintains that the Self is a naturally resourceful state of being at the core of the IFS system. The Self is differentiated from all other parts. From within the Self space the person is able to speak for the other parts of the system while exhibiting courage, confidence, clarity, compassion, connectedness, calmness, curiosity and creativity. Schwartz (2001; 2003) called these qualities the 8 Cs of Self and considered a person who exhibited these qualities to be practicing Self-leadership. Schwartz describes the Self in the following way, "The idea that at your essence you are pure joy and peace, and from that place you manifest clusters of wonderful leadership and healing qualities and sense a spiritual connectedness" (Schwartz, 2001, p. 25). These qualities can also be seen in Jung's (1953) self archetype. According to Jung the self forms the nucleus of the personality around which other systems cluster. "The self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness" (Jung, 1953, p.41).

Self-leadership and harmony is not always present in one's internal family system and subpersonalities can loose the respect for the Self, which means that subpersonalities start taking on the roles they think they need to take on to protect one's internal family system. The concept of subpersonalities needs to be explored, defined and described further to understand the IFS Model.

2.4.2 Subpersonalities

Subpersonalities exist potentially from birth and emerge as distinct parts as an individual passes through significant points in life (Goulding & Schwartz, 1995). A subpersonality is a discrete and autonomous mental system that has a distinctive range of emotions, styles of expression, sets of

abilities and desires, and views of the world. One- or two-word descriptions are often used to describe subpersonalities (e.g., the achiever, the caretaker, the critic, the rebel). These are only descriptions of the role the subpersonality has taken on in the internal family system (Schwartz, 1995).

The IFS Model (Schwartz, 1995) describes three major groups of subpersonalities that are common to all individuals. One group tends to be highly protective, strategic, and interested in helping individuals function on a daily basis. This group is called the managers. Another group contains the most sensitive parts of the system. They are called the exiles. The exiles are the parts that carry the emotions and memories from past experiences when a person was hurt, humiliated, frightened or shamed. Managers often want to block the exiles from consciousness and lock them away in inner closets. The managers fear the escape of these exiles and therefore avoid situations where exiles might be triggered. This is not always possible and when the exiles get triggered the third group of subpersonalities erupts. This third group is called firefighters and they react powerfully and automatically whenever an exile is upset. Firefighters protect the person from being hurt or overwhelmed by the exiles' feelings by acting impulsively or using stimulation (e.g., alcohol, food, drugs, excessive work or sex) in an effort to extinguish the inner flames of feelings as quickly as possible (Schwartz, 1995). As we live our lives any one of these subpersonalities can take control at any particular time. We might say they take the lead and that they control our actions. The mechanics of the inner workings of subselves are not discussed by Schwartz (1995), although other theorists have discussed them (Lester, 2007).

Lester (2007) proposed a subself theory of personality, illustrating the inner workings of the concept of subselves and to create a language to describe them further. Lester viewed the subpersonality in the lead as having executive power. This notion of executive power is supported by Berne (1961) in his description of ego states: when you are in a particular ego-state that ego-state has executive power. When a subself has executive power the other subselves are suspended (Lester, 2007). Kelly (1955) described the concept of suspension in his theory of personal

constructs as a strategy in which a particular construction is held in abeyance, thus suspended, until needed. When the subselves are suspended some might be monitoring what is being processed by the executive subself, while others may not be (Lester, 2007).

The emergence of subpersonalities can also be better understood by exploring the ideas of other theorists. According to Ewing (1990) many subselves are formed early in life and remain with us in a more or less salient form, although they can also change. Lester (2007) proposed that subselves may be formed by the encountering of possible subselves in other people. In Kelly's (1955) theory of personal constructs he introduced the concept of threat, where one encounters an alternative lifestyle and you may adopt a subself to cope with the threatening situation. According to Lester (2007) as individuals get into new challenging environments, they might not have a subself equipped to handle these situations effectively and then a new subself emerges in the situation for future use.

If an individual develops in a constraining environment, the internal system is more likely to reflect the unbalanced and polarized systems in which it is embedded. Here the subpersonalities will not trust the Self to lead and they will take over to try and protect the system (Schwartz, 1995; 2001; 2003). In Schwartz's IFS Model (1995), these constraints are called burdens and come from a variety of sources, including trauma (e.g., childhood sexual abuse), legacy burdens (e.g., shame, rage and perfectionism), developmental burdens (e.g., unexpected deaths or births, racism, sexism and classism), and tangible burdens (e.g., poverty, chronic illness or a disabled family member) (Schwartz, 1995). These burdens are discussed further in the next section.

2.4.3 Burdens

According to Schwartz (1995) parts often take on extreme ideas, behaviours, or feelings derived from extreme events or interactions with others in a person's life, and carry these like transferred burdens that organize and constrain them. When a person is young their parts are particularly

susceptible to absorbing these transferred burdens. A young child is highly dependent on his or her

parents and therefore is very sensitive to messages from parents regarding their evaluation of the

child. If the messages are consistently reassuring, the child's internal family system is not

constrained and develops harmoniously. If the family in which the child develops is imbalanced

and polarized, the child receives inconsistent messages and he or she is uncertain of his or her

value. These feelings of uncertainty or pessimism regarding the child's nature make the child strive

to be pleasing to the parents (Schwartz 1995). Approval becomes a craving and the child takes the

extreme messages regarding their negative worth to heart. These young parts of the child organize

their beliefs around the verbal and non-verbal messages received. For instance, they might start

believing that they are of little value and become desperate for redemption in the eyes of the person

who gave them this burden of worthlessness. This will make them believe that no one can love

them, no matter what feedback they receive from other people. The person who devalued the child

holds the title to his or her self-esteem. To survive the child feels that he or she needs to get his or

her self-esteem back from the person who took it away. That person then becomes the redeemer in

the eyes of the child. These burdened young parts exert a powerful influence over the internal

family system; they seek intimate relationships as redemption to lift the curse of unlovability. They

will return to the person who stole their self-esteem or find someone who resembles that person;

which creates a cycle of unsatisfying relationships (Schwartz 1995).

   In the above example, the internal family system organizes the dominant subpersonalities by

taking on pleasing roles and exiling the unwanted subpersonalities to make the child more

acceptable to the person who devalued them (Schwartz, 1995). Some of the parts will take on the

qualities of the person who devalued them in order to obtain approval and acceptance. In

transactional analysis Berne (1961) called this ego state the controlling parent or critical parent.

Generally these parts become managers within the internal family system who carry the burden of

perfectionism; they take on roles of inner critics or moralizers, believing that if they can make the

child perfect, he or she will finally be redeemed (Schwartz, 1995).

Other burdens can be transferred in similar ways. Common burdens include having to protect another family member, having to be a great success, or believing that one will never succeed or that the world is a very dangerous place (Schwartz, 1995). These burdens create polarization between different parts as is discussed next.

2.4.4 Polarization

A person's internal family system can be affected by many past or current events that create burdens in their life (Schwartz, 2001). These burdens can disrupt the leadership, balance, and harmony of the internal family system and then polarization will occur. This means that the members of the system will be forced out of their preferred and valued roles, which they take on naturally when the system is harmonious, to take on opposing roles with their other internal family members. Each one is afraid that if he or she submits, the other will dominate or the system will be damaged (Watzlawick, Weakland, & Fisch, 1974).

According to Schwartz (1995) when working with a polarized system the systemic relationship principles need to be understood. There will be polarized relationships, which imply members are in opposing roles. If support is given to a member forced into a role, the member in the opposing role will react more strongly. The inner politics need to be understood to help the system to change. The parts need to understand why they are reacting the way they do and that each part is trying to protect the system according to the way it sees as best.

Schwartz (1995) explains that the values and interaction patterns within one's family of origin shapes one's internal relations. If these values and interaction patterns are not balanced, the internal family system will not be balanced in giving different parts resources, influence and responsibility. These imbalances trigger polarizations that can quickly become uncontrollable and chronically stress the internal family system (Schwartz 1995). Self-leadership is needed to release parts from these extreme roles, otherwise they are locked in an oppositional stance, then they can adopt their

preferred and valued roles, by just being themselves, as they will not feel forced to take on a role for the sake of protecting the inner family system (Schwartz 2001).

Any of these imbalances can create polarization between the exiles, managers and firefighters. In a polarized system, the person feels fragmented and his or her parts fight with one another rather than working together (Goulding & Schwartz, 1995; Schwartz, 1995).

> Imbalanced systems, whether internal or external, will tend to polarize. That is, members of the system will be forced to leave their preferred, valuable roles and take on roles that are either competing with or opposed to those of other members. Parents become enemies, siblings become rivals, and parts become antagonists. Each member of the polarization is afraid that if he or she backs down, the other will win or the system will be damaged. (Schwartz, 1995, p.42)

When the Self is not trusted to lead, because self-leadership was never developed or a trauma occurred which the Self could not deal with, polarization is inevitable as the inner family system will have no clear leader and many parts may be exiled (Schwartz, 1995). According to Goldman (2005) emotional wounds and negative beliefs are fragmented parts of the Self, which break away from their core at the time of wounding. They are the internalized beliefs and behaviours from the original external family. Goldman further stated that these broken parts can individually and collectively block a person from being connected to his or her Self. This renders the internal system helpless and at the mercy of its fragmentation. The internal system is then driven in thought and behaviour by pain and misunderstanding. This is why the goal of internal family systems work is to heal and realign wounded parts with the Self and thereby increase the person's state of Self-leadership (Schwartz 2001). These wounded parts are discussed next.

2.4.5 Exiles

The experiences in one's life when one has felt humiliation, grief, terror or abandonment are buried deep in one's mind, as one tries to forget them (Schwartz, 2001). In the Western culture

competition is highly valued and associated with disdain for weakness and impatience with emotional pain. Most of us have heard the message to keep a stiff upper lip, to be strong, to put the past behind us, and to let it go. In heeding these messages, we exile parts of ourselves that were hurt the most by the event. These sensitive, innocent, and curious parts are then stuck with the memories, sensations and emotions of the past. Instead of healing these child-like parts, we try to lock them away (Schwartz, 1995). Barbieri (2008) describes trauma as the inability to fight or flee overwhelming circumstances and when the mind dissociates. Janet (1911), one of the first theorists to describe ego states, described dissociation as the unconscious defensive psychological function to reduce anxiety and psychic conflict. During this process of dissociation, part of the person's consciousness experiences the event directly while another part escapes and experiences the event as an observer. Trauma information may then remain separate and unprocessed (Putnam, 1997). Barbieri (2008) theorizes that the conscious awareness of the experience is captured and stored complete with an in-the-moment ego state that has sensory awareness and which does not mature, while the dissociated ego state continues to grow. Schwartz (1995) calls this in-the-moment ego state, the exile, and the dissociated ego state becomes either a manager or a firefighter.

According to Schwartz (2001) it is not only traumatized parts that are exiled. The parts that disrupt our household while we are growing up or embarrass our parents are also exiled. Many groups and cultures tend to be highly conscious of their appearance and critical of those who look different. To fit in we exile the parts of ourselves that make us unique and who we are (Schwartz, 2001). Exiles are frozen in the moment in time when they were locked away and they can seem highly regressed when they take over. These child-like parts have a good reason to fear being abandoned and live as if the past is the present. Exiles are desperate to be saved and will idealize anyone who offers to help them as being their redeemer (Norman & Schwartz, 2003).

When the exiling process starts, it reinforces itself (Schwartz, 1995). After exiled parts are locked away, they can endanger one's system or impair one's ability to function. This increases one's commitment to avoid them and keep them locked away. Exiles are feared, because they make

one vulnerable, weak, needy, sad, withdrawn or ashamed. If they dominate one's internal family system one can become incapacitated. They are our protective parts', the managers and firefighters, worst fear and therefore these protective parts spend so much energy to keep these traumatized parts exiled and to avoid events or people that might trigger these exiles (Schwartz, 1995). Schwartz (1995) said that:

> these open and sensitive parts are like children who are hurt and then are rejected and abandoned because they are hurt. They become the exiles, closeted away and enshrouded with burdens of unlovability, shame or guilt. Like any oppressed group, these exiles become increasingly extreme and desperate, looking for opportunities to break out of their prison and tell their stories. (p.47)

This extreme desperation forces other subpersonalities to take on managerial roles to protect and guide the internal family system (Schwartz 1995). The exiling process thus causes these managerial parts to become parentified children as the Self can not be accessed to lead and these managerial parts have to take the brunt of the responsibility (Schwartz, 1995). This is discussed next.

2.4.6 Managers

According to Schwartz (1995) the protective parts that are responsible for one's day-to-day safety are called managers. They are the mental voices one hears most often and in fact one may think of oneself as being these voices. We rely on their opinions, strategies and judgments, but we can also feel constrained or annoyed by them (Schwartz, 2001). The stories told by these managers can define who we are. They are our dominant stories and these stories are targeted and broadened by narrative therapists (White & Epston, 1990).

Managers maintain internal and interpersonal control and do all that they can to keep the awareness of the exiles at bay (Mones, 2003). Managers want to control everything; one's relationships and one's environment. They want to prevent one being put in a position where one

can be humiliated, abandoned, rejected, attacked, or where anything unexpected or hurtful could happen to one. They try to control one's appearance, performance, emotions and thoughts for the same reason (Schwartz, 1995). They interpret one's world and they create life narratives you live by. Managers are authors and enforcers of the story you have about yourself. They create stories like "I am a nice person" based on feedback from the outside world and also to serve their own protective purposes. For example, by being a nice person or wanting to be a nice person, managers will exile angry parts. Managers create negative narratives for similar protective reasons. If you believe that you are a loser, or you are unlovable, you will not take any risks and thus you will not be disappointed. Managers are a person's reality makers. If one identifies strongly with one's managers, one lives without questioning their stories about oneself and the outside world. It is no wonder that some people only have fleeting glimpses of who they really are (Schwartz, 2001).

According to Schwartz (1995) many of the stories managers tell about who one is come from our families or culture. These stories are internalized by managers in our internal family system, because these managers believe our survival depends on the outside world. Managers take on the voices of authority in an effort to get us to behave appropriately.

According to Schwartz (2001) managers want to protect exiles and they also disdain them for being weak and needy. They blame them for getting themselves hurt and they have a tremendous fear of being overwhelmed by the exile's pain or shame. They want to change the world so it's more predictable and less threatening, and they fear the consequences of giving up any power themselves.

Schwartz (1995) states that managers are often resented because of their constant inner chatter that reduces concentration: the self-hating voices that will not keep quiet, the fear that keeps one from committing to relationships, the impulse to do for others what makes one neglect oneself, the drive for achievement that takes up all ones energy, the feeling of being a victim that others tire of, the sense of entitlement that makes one inconsiderate, and so on. If one gets to understand the managers, one sees that they are over-burdened with responsibility and that they are in fact afraid.

When they are overwhelmed they become rigid and punitive. They feel unappreciated and hate what they are doing but think someone needs to do what they are doing (Schwartz, 2001).

Schwartz (1995) found that in all people there are common managers which are discussed next. There are many other managers; some of which might be unique to a person. Managers are doing their best to keep us safe and we need to bear in mind that some of them hate their roles and that managers are much more than the roles they take on to protect us. The trait/ factor approach will be used to describe different managers' characteristics to assist in later describing the internal family system of Rabie through cross-sectional photographs of Rabie's internal family system during certain stages of his life. These photographs will be viewed with the lens of the trait/ factor approach.

2.4.6.1 Critics: strivers and approval-seekers

According to Schwartz (1995) this manager is the critical inner evaluation of a person and others. The key role of this type of manager is the critical inner voices that we hear constantly, they only differ in their motives. Some are taskmasters who feel responsible for making you work hard and have high, often unreachable, standards of performance. They often compare you unfavorably to those around you or to those in the media, and they come down on you for making any mistakes. They use the same measuring instrument and tactics to motivate others (Schwartz, 2001). Berne (1961) identified a similar ego-state called the controlling or critical parent where the ego-state also controls, directs or criticizes.

Critics often have the responsibility to get social approval and are focused on your appearance and the way you behave with others (Schwartz, 1995). They highlight your body's flaws in front of the mirror or on the scale. They monitor how popular you are, compare you to those around you and constantly evaluate others' popularity and appearance (Schwartz, 2001). The NEO Personality inventory developed by Costa and McCrae (1992) refers to conscientiousness as one of the five

factors describing personality. There are six specific facets that further define this broad trait dimension. One facet is achievement striving, working hard to achieve one's goals and investing all ones energy in work. This facet describes Schwartz's (1995) taskmasters and strivers. Other facets are competence, viewing oneself as capable and effective; deliberation, one is cautious and deliberate in ones actions; dutifulness, one is governed by ones conscience; order, one is well organized, neat and tidy; and self-discipline, one motivates oneself by any means possible, but one gets the job done. These facets describe Schwartz's (1995) approval seekers and critics.

Schwartz (1995) explains that taskmasters and approval-seekers are often in conflict because they have different responsibilities and agendas for protecting you. The one wants you to work constantly and move ahead ruthlessly, letting people know how much they disappoint you. The other wants you to be nice to everyone so they will like you, not threaten people by your performance and to spend your time socializing so you will have friends. This relates to the polarization of parts. All these critics, strivers and approval seekers, are often polarized in conflicting roles with a different manager, the pessimist (Schwartz, 2001).

2.4.6.2 Pessimist

Schwartz (1995) found that pessimist managers try to talk you out of taking any risks by giving worse case scenarios and often accompanied by strong lethargy and apathy. If you persist towards the risk, the pessimist becomes critical; trying to undermine your confidence by highlighting your faults and reminding you of all the times you failed or were rejected in the past (Schwartz, 2001). The NEO Personality inventory (Costa and McCrae, 1992) refers to Neuroticism as one of the five factors describing personality. The six specific facets that further define this broad trait dimension are anxiety, one is fearful, prone to worry, nervous and tense; angry hostility, one experiences anger, frustration and bitterness; depression, one is prone to feelings of guilt, sadness, hopelessness and loneliness; impulsivity, one can not control cravings and urges; self-consciousness, one is

uncomfortable around others, sensitive to ridicule, and prone to feelings of inferiority; and vulnerability, one is unable to cope with stress, becoming dependent and feeling hopeless. These facets are linked to Schwartz's (1995) pessimist as one can see in the way this manager's role is further described.

According to Schwartz (2001) one often hates one's managers that take on the role of the pessimist because they appear to be the obvious obstacles in our path to success and happiness. It is easy to miss the protective role of this manager in a pessimist role. Many people diagnosed as depressed are dominated by their manager in a pessimist role. If it decides it has to shut one down to keep one from getting hurt, it can make one feel totally apathetic, listless, hopeless, and worthless. In this role it is effective at paralyzing one and in keeping the more acute emotions of the exiles locked up (Schwartz, 2001).

2.4.6.3 Caregiver and entitled ones

In the western world men are still socialized to be dominant by striving, autonomous and entitled managers; and women are still taught to lead with their caregivers (Schwartz, 2001). Entitled ones encourage the person to get whatever he or she wants, no matter who is wronged by the action. Caregivers put the well-being of everyone around one first and take responsibility for them, while leaving oneself at the bottom of one's internal list of priorities. They make people dependent on oneself, sacrifice one's private time to care for others, take on more than one's share of workload, and they make one worry constantly about how others are doing. These caregivers often believe that others are more valuable than they are and that no one would like them if they did not put others first. Often, even though others are dependent on them, they also exploit them and do not respect them (Schwartz, 2001). The NEO Personality inventory (Costa and McCrae, 1992) refers to agreeableness/ antagonism as one of the five factors describing personality and these managers take on these roles as discussed above. The six specific facets that further define this broad trait

dimension are trust, straightforwardness, altruism, compliance, modesty, and tendermindedness. These traits are either high or low in caregivers and entitled ones. They can be applied to identify these managers in a person.

2.4.6.4 Victim

Schwartz (1995) explained that this manager can distort and amplify any situation to the point where one feels totally victimized and deserving of extreme forms of compensation. The victim keeps a register of all these victimizing situations and they can access them at any time to manipulate one. The NEO Personality inventory (Costa and McCrae, 1992) refers to agreeableness/ antagonism as one of the five factors describing personality. The victim as described by Schwartz (1995) scores low in the six specific facets that further define this broad trait dimension. Low in trust means they are cynical and skeptical. Low in straightforwardness means they are manipulative. Low in altruism means they are self-centered. Low in compliance means they are aggressive and they prefer to compete. Low in modesty means they believe they are superior. Low in tendermindedness means they are realists who believe in their own cold logic.

According to Schwartz (2001) this victim part will excuse any hurtful things that one might do, because one just reacted to what happened to one. People around us respond to this part negatively, they may say that we just feel sorry for ourselves and this has unfortunately been passed on through the Western culture and we have lost compassion for the roles any of our parts take on (Schwartz, 2001).

2.4.6.5 Pseudo-self

Schwartz (2001) found while working with clients, that at times they would shift to a manager that embodied many qualities of the Self, however this part has its own hidden agenda. The part

seems caring and curious about the world, however it is also very logical and intellectual about its purpose. If your heart does not feel totally open, your pseudo-self is probably in the lead. Rogers (1961) spoke about the ideal self as the self concept the individual would most like to have and the pseudo-self seems to have this hidden agenda and thus cannot lead the inner family system harmoniously.

2.4.7 Firefighters

Schwartz (1995) warned that the world has a way of breaking through the protective fortress that our managers build around us and then our exiles get triggered. This is a very threatening state and this is when our managers call on our firefighters to contain or extinguish the threatening feelings, sensations, or images (Schwartz, 1995). This might sound like a strange name for a part that starts fires and creates crises in one's life, as will be discussed later, but Schwartz (2001) named them firefighters to maintain a focus on their protective nature even though they do destructive things.

Schwartz (1995) found that firefighters do whatever is necessary to protect our internal family system from a possible meltdown, should our exiles take over. They react impulsively to ward off the desperate burning feelings of hurt, emptiness, worthlessness, shame, rejection, loneliness, or fear. In a compromise with managers they might binge on something socially acceptable like work, food, exercise, television, shopping, dieting, flirting, sleeping, prescription drugs, cigarettes, coffee, daydreams and fantasies, gambling, meditating, thrill-seeking activities – all in an effort to distract us from the exiles' memories that burn like flames, until these exiles burn themselves out or are doused. When these strategies mentioned above do not work or the firefighters learn that these strategies are not effective anymore, they resort to more drastic and less acceptable means, like illegal drugs, alcohol, suicidal thoughts or behaviour, rage and acts of domination, self-mutilation, compulsive sexual activity, secret affairs, stealing or getting into punitive relationships. Firefighters will use any means necessary if it works to divert one's attention from the exile's raw emotions that

threaten an internal family system meltdown (Schwartz, 1995). Firefighters can be compared to Jung's shadow archetype. The shadow contains more basic animal nature than any other archetype. The shadow is probably the most powerful and potentially most dangerous of all Jung's archetypes. The animal spirits in the shadow need to be tamed to contain them (Hall & Nordby, 1973).

According to Schwartz (1995) firefighters can also use your body. Sudden pains or illnesses can be effective distractions from an exile's memories. Firefighters can amplify physical pain or disease that already exists, they can lower your resistance to viruses or bacteria, or they can push physiological buttons to trigger genetic conditions. This reflects the deeply interwoven relationships between our bodies and our minds. Our inner family system subpersonalities affect our body and our body affects our inner family system subpersonalities through systemic processes of mutual influence. What we ingest, how much we sleep, exercise, work, dance, get massaged or meditate; strongly affect how calm or upset different subpersonalities may become (Schwartz, 1995).

Another type of firefighter uses the impulsive retreat. If this type senses rejection, it runs or pushes the person away, lashes out, or even makes us confused or sleepy (Schwartz, 2001). Firefighters are reactive and they frantically jump into action as soon as the exiles are upset and the burning of emotional pain starts. Their urgency makes them impulsive and unconcerned about possible consequences. They will make you feel out of control and might displease other people. They are the parts that can make you fat, addicted, hostile, sneaky, sick, insensitive, and compulsive (Schwartz, 2001).

It is difficult to keep an open mind and to see that firefighters are adaptive parts in maladaptive roles. After the exiles calm down, the managers will also lash out at them for their behaviour, as may other people in one's life (Schwartz, 1995). They are misunderstood by other subpersonalities and in extreme circumstances righteous managers will try and attack firefighters to exile them; they will fight back with more extreme behaviour and may even have fantasies of destroying the system.

As long as there are exiles that get triggered, the firefighters will feel that they need to play their role to protect the system (Schwartz, 1995).

2.5 Criticism of the Internal Family Systems Model

One needs to carefully and critically evaluate theoretical assumptions before accepting claims about the nature of personality (Flett, 2007). The Internal Family Systems Model (Schwartz, 1995) was developed as a therapeutic model. Schwartz developed the model while listening to his clients in therapy, and some of the concepts are vague and non-specific, (e.g., the concept of the Self seems to be more spiritual than scientific). Schwartz (1995) used systems theory to explain how the subpersonalities interact, however he did not explain how they interact regarding the topography or structure of the mind and he did not create language to theoretically elaborate on these more complex inner workings. Schwartz (1995) also neglected to elaborate on the development and origin of subpersonalities as he was more concerned with the current internal family system in therapeutic contexts. Schwartz (1995) uses metaphorical language to express ideas in his theory (e.g., an orchestra, managers, exiles, and firefighters), however he leaves these metaphors open to a variety of interpretations. One could have an actual internal family system comprising of different subpersonalities or it can be seen as only a metaphor of working with the structures of the mind in therapy.

The Internal Family System theory can thus be criticized. However, it has brought a new dimension to personality theory by integrating systems theory with intrapsychic personality theories, and by boldly celebrating multiplicity. By building on Schwartz's (1995) ideas the broader landscape of the understanding of personality can be enriched and it could hold the key to unlocking new paths of discovery.

2.6 Chapter Summary

 This chapter focused on the concept of multiplicity and a description of Schwartz's Internal Family Systems model (1995). The researcher investigated whether Schwartz's Internal Family System model can be applied to the life of Rabie, to see if Rabie's many identities can be explained and understood by looking at his life through the lens of Schwartz's Internal Family System model. His internal family system was recreated, as well as the relationships the subpersonalities had with one another. An overview of the life of Rabie follows to create the canvas of his internal family portrait.

CHAPTER 3

THE LIFE OF RALPH JOHN RABIE

3.1 Chapter Preview

This chapter provides a brief historical overview of the life of Ralph John Rabie. The life history covers a period of almost 42 years, from his birth on 27 March 1960 to his death on 12 November 2002.

3.2 Rabie in Context

Ralph John Rabie was born in Johannesburg and he grew up on the Highveld in the Eastern Transvaal (Brynard, 1999; De Bruin, 1997; Joubert, 2002; Le Roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003). The physical landscape of his life was filled with gigantic towers omitting blue smoke, mine dumps and other than that flat earth extending in all directions. The informal settlements filled with the poor were located next to the city of gold (Johannesburg). The flatness was covered with maize that was draped along rivers where one could swim over weekends (Pretorius, 2004).

The Afrikaner culture was dominant within the isolation brought about by Apartheid[1]: stubbornness, religiosity, hospitality, authoritarianism and conformity filled the air (Goodwin & Schiff, 1995; Lambley, 1981; Leach, 1989). The Nationalist Party was in power and it constantly reminded the Volk[2] of its sacred history, that God had called the Afrikaner to be an elect Volk, distinguished by language, culture and history, to be His agent in Southern Africa (Laubser, 2005).

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[1] Apartheid was a policy of racial segregation.
[2] The Volk was the nation of Afrikaners.

It was in this context that Rabie developed and eventually, as a result of this political and cultural climate in South-Africa, Johannes Kerkorrel was created.

It is easy to get lost in the stories that are told about this part of Rabie's life: the Gereformeerde Blues Band which was the first band Johannes Kerkorrel performed with, the Voëlvry tour which was a countrywide tour organized by Dagga-Dirk Uys which transformed the Afrikaans music scene and his career as the musician, Johannes Kerkorrel. However, this was only one part of the story of Ralph John Rabie. Parts that might be overlooked if listening to only these stories are embedded in his marriage, his relationship with his son, his struggle with his sexuality, his journeys overseas, his other relationships and his struggle against the Human Immunodefiency Virus (Kombuis, 2009). His struggle to create a sense of self was reflected in different parts that emerged in his career: Johannes Kerkorrel, Johannes, JK, Johnny K and Johny K (Burger, 2002; Jordaan, 2002). Then there was Ralph John Rabie who he kept apart in privacy (Pretorius, 2004; Ralph hou nie van gesels, 1993) and in a way he recreated Apartheid within himself.

It was amidst the political change in South Africa that Rabie, the singing journalist, developed the relationships and roles of his different parts.

3.3 The Early Years (1960 – 1977)

Rabie was born on 27 March 1960 in the Florence Nightingale Hospital in Johannesburg (De Bruin, 1997; Joubert, 2002; Le Roux, 1989; Pretorius, 2004; Strijdonk and Maas, 2003). His father, Koos Rabie, was 21 years old and worked for *Eskom*[3] (Pretorius, 2004). His mother, Annie Rabie, was a housewife and described Rabie as a sensitive child who was an introvert like herself (Pretorius, 2004). He also had an older brother Raymond (Pretorius, 2004; Ralph hou nie van gesels, 1993).

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[3] Eskom is a public South African electricity utility company.

In 1963 his family moved to Sasolburg, where his sister Sonja was born in the same year (Pretorius, 2004). She developed a serious chest illness and they moved to Ermelo, one of the bigger towns in Mpumalanga province, for a year and then to nearby Hendrina because of the cold (Brynard, 1999; Le Roux, 1989; Pretorius, 2004). His sister, Martie, was born in Hendrina (Pretorius, 2004). In an interview Rabie recalled that at the age of four he felt that he was going to do something out of the ordinary with his life and that he would be a famous singer (Coetzer, 2001; Pretorius, 2004).

His mother recalled how he listened to records of Jim Reeves, an American country and pop singer, while sitting on his knees in front of their old record player (Pretorius, 2004; Strijdonk and Maas, 2003). She also said that he was a very sensitive child and got hurt very easily (Pretorius, 2004). While living in Hendrina his mother took him for music lessons, as he was musically very gifted, and they bought him an organ (Pretorius, 2004). According to his mother he could play the organ so well that people used to be amazed when he played. He started playing at weddings from the age of 11 (Pretorius, 2004).

His father was the principal engineering assistant at the power station in Hendrina (Pretorius, 2004). His sister, Martie, remembers how during the time they lived there she rode with him sitting on a pillow on the frame of a red bicycle, how they played Monopoly and how young Rabie enjoyed fishing (Pretorius, 2004). The family members belonged to the Apostolic Faith Mission (Pretorius, 2004).

Rabie got his musical talent from both sides of his family: his mother's uncle was known as the South African concertina king and his father's side was also musically gifted (Pretorius, 2004). Rabie could remember melodies very quickly. He never received any formal lessons to play the organ. One day he said that he would rather play the piano as he could do much more with a piano (Pretorius, 2004). His parents bought him an Ibach piano when he was eight years old (Pretorius, 2004). Martie remembered that he always opened all the flaps of the piano to get the maximum sound (Pretorius, 2004). Rabie remembers starting to play the piano at age four while his parents

were moving from one power station to the next because of his father's occupation (O'Hara, 1988; Pretorius, 2004).

Rabie started his formal schooling in Ermelo, where he completed Grades 1 and 2 (De Bruin, 1997; Le Roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003). In Grade 3 he started taking the bus to attend school in Middelburg (Pretorius, 2004).

Rabie did not like sports and his interests were always more directed to the arts (Pretorius, 2004; Ralph hou nie van gesels, 1993). When he got home from school he would go to his bedroom and read books, especially English books. Academically he was very strong (Pretorius, 2004).

In Grade 5 he had the lead role in a school play, Wouter Minstreel. He also played guitar in the play and won the first prize (Pretorius, 2004). His mother always wanted to show off with her musical prodigy and asked him to sing and play for visitors. Rabie would play for them but he never wanted to sing as he was too shy and as a result his mother never forced him to sing (Pretorius, 2004). In an interview Rabie said that he started to write his own songs when he was 13 years old (De Bruin, 1997; Pretorius, 2004; Strijdonk & Maas, 2003). Rabie started to play music frequently at weddings and knew most of Bob Dylan's songs (Pretorius, 2004).

His mother said that he had enough friends at this time and described Rabie as not too adventurous but more homely. He was happiest with his books, liked to do housework and he made very nice fudge (Pretorius, 2004). He really enjoyed the pop television program Pop Shop and became very angry if someone phoned him while it was on (Pretorius, 2004). He did not talk about his future a lot, however he did tell his brother that he wanted to be a successful and well-known singer (Pretorius, 2004).

Rabie went to Ermelo High School (Pretorius, 2004). During this time Rabie and his sister, Sonja, drove around in their family's red Mini, and visited friends, listened to Kate Bush and Sheena Easton, and at times he would plat his sister's hair. Rabie never enjoyed the traditional Afrikaans music of the time and always poked fun at it in his own sarcastic way (Pretorius, 2004).

In 1976 the Rabie family moved back to Sasolburg and Rabie completed Grades 11 and 12 at Sasolburg High School (Joubert, 2002; Pretorius, 2004; Ralph hou nie van gesels, 1993; Strijdonk & Maas, 2003). He also participated in a play in Grade 11 in the Ettienne Rossouw Theater in Sasolburg, where he won the prize for the best newcomer (Pretorius, 2004). At that time he knew most of Neil Diamond's songs. His favorite was Song sung blue (Pretorius, 2004). He would often sit and play underneath a tree in their backyard and sometimes his sisters would join him and they all sang together (Pretorius, 2004). Rabie matriculated at Sasolburg High School in 1977 (Sasolburg High School, 2010).

3.4 His Student Days, Marriage and the Army (1978 – 1987)

At the beginning of 1978 Rabie attended the University of Pretoria for a couple of days but he did not enjoy the initiation and left. His mother recalled that Rabie was chased around at four o'clock in the morning, barefoot in his Sunday suit. In a fall he tore a large hole in his suit. It was his only suit and he promptly phoned his mother and told her that she had to come and fetch him where he was waiting on the pavement (Pretorius, 2004). Rabie then attended the University of Potchefstroom where he studied for a degree in industrial psychology and journalism (De Bruin, 1997; Joubert, 2002; Le Roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003). However, it seemed that Rabie did not fit into the student group and a fellow student called him a *moffie* (Jordaan, 2002). In his second year he moved into a house with a group of friends. In the same year he was also chosen to sing at a university event, *Sjampanjevonkel*, where he sang Glen Campbell's *Rhinestone cowboy* and Bob Dylan's *The answer is blowing in the wind* (Pretorius, 2004).

While attending a writing course at university he met Anne Grobler, whom he married later while still studying (Booyens & Robinson, 2002). They worked together on a poetry publication, Lens, which was banned by the rector of the university after only two publications (Pretorius, 2004). He started singing in restaurants to earn some extra money and she helped him with the

lighting. They got married in 1980 when Anne finished her degree and started earning a salary.

They bought a house and Anne remembers it as a very romantic time (Pretorius, 2004).

At the end of that year they moved to the Cape, as Anne got a position in Stellenbosch. Rabie

studied towards an Honour's Degree in English literature at the University of Cape Town in 1981

(De Bruin, 1997; Joubert, 2002; Le Roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003). This

was a new experience for Rabie as he encountered people who rejected Afrikaans. He felt isolated

and his political ideologies started to take shape. During this time he met and started working with

singer and songwriter David Kramer (Pretorius, 2004; Strijdonk & Maas, 2003).

After he completed his Honour's degree Rabie started his compulsory two years of military

training in Potchefstroom at the beginning of 1982 (De Bruin, 1997; Le Roux, 1989; Pretorius,

2004).   Anne lived with her parents during this time and Rabie would slip away at night to go and

visit her (Pretorius, 2004). Later Rabie was placed at Voortrekkerhoogte and eventually completed

his training in Cape Town (Joubert, 2002). During this period Anne went to Israel for five months

for research (Pretorius, 2004). Their son Reuben was born on the 14th of October 1983 (Pretorius,

2004; Ralph hou nie van gesels, 1993). After he finished his military training he started working at

Die Burger[4] at night where he became the sub-editor. His colleagues described him as a shy,

vulnerable perfectionist with a close knit group of friends (Engelbrecht, 1988; Joubert, 2002; Le

Roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003). Rabie commented that he felt his military

training was a waste of two years, even though he did some work relating to his industrial

psychology background (De Bruin, 1997; Pretorius, 2004).

He also sang in restaurants and sometimes did cabaret-like shows at the Sanlam Centre

(Pretorius, 2004). He also attended Babs Laker's School for Drama to learn to create a stage

personality, as his introvert personality could not cope with all the performing in front of an

audience (Joubert, 2002; Pretorius, 2004). In 1986 he performed in his first cabaret, in Green Point,

Cape Town. The cabaret was politically orientated and written by Elmarie Kitshof (Joubert 2002;

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[4] Die Burger is an Afrikaans newspaper published in the Eastern and Western Cape areas.

Strijdonk & Maas, 2003). He was very shy and struggled to share parts of himself with the audience. He could not look people in the eyes confidently. The director suggested that he should bring a pair of dark glasses to the next rehearsal which helped him deal with his shyness more effectively (Pretorius, 2004). However, it was always a struggle against his introverted personality to perform and that's why he eventually created the stage name, Johannes Kerkorrel, even though it was the root of much critique (Pretorius, 2004).

Rabie worked late nights at Die Burger. Anne recalls that it was a very difficult time for them as a married couple (Pretorius, 2004). Their son, Reuben, was very sickly as he suffered from asthma and she worked during the day while Rabie worked at night. Anne remembers times when they just managed to say hello in the hallway as she left for work and Rabie came home. Money was a problem and Rabie felt guilty that he could not take care of his family. As a result of his asthma, Reuben was often hospitalized. These stressors caused Rabie and Anne to argue frequently (Pretorius, 2004). His friends at Die Burger experienced Rabie differently, as he frequently went out partying with them after work and he seemed carefree except for clashing with the ideas of the political powers in the country at the time (Pretorius, 2004; Van Zyl, 2003).

Rabie then moved to Johannesburg where he started working for the magazine, De Kat. However, it was only for a couple of months until he became the sub-editor of the Rapport, a national Sunday newspaper (Joubert 2002; Le Roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003; Van Zyl, 2003). Anne, who was still living in Cape Town at the time, recalled this as a very difficult time (Pretorius, 2004). Rabie would be in Johannesburg for four days a week and in Cape Town for the remaining three days. She wanted to give him space to develop his musical gift but they started to grow apart. She recalled chasing away some of his friends as she perceived them to be abusing alcohol and drugs (Pretorius, 2004).

Eventually in 1986 she asked Rabie for a divorce so she could obtain medical aid assistance for Reuben, who was still very sick, and to provide him with some stability. They were both very angry and even though Rabie begged them to come and stay with him in Johannesburg, she did not

want to take their son there. Rueben was already five years old. At this time Rabie started missing

appointments with his son and eventually withdrew from his son's life (Pretorius, 2004). Later they

patched up their relationship and he and Anne became civil towards each other again (Pretorius,

2004).

In 1986 Rabie was living in a house in Westdene, Johannesburg with Irna van Zyl who also

worked with him at Die Burger in Cape Town (Pretorius, 2004; Van Zyl, 2003). He linked up with

her and some of her friends, the Melville-susters, and started creating songs in protest against the

political ideologies of the government at the time. Together they did a cabaret for about 80 invited

guests at the Black Sun in Berea on 7 December 1986 (Pretorius, 2004; Strijdonk & Maas, 2003;

Van Zyl, 2003). After that performance their ways parted and Rabie started working more with

Andrè Letoit, also known as Koos Kombuis, who he had interviewed earlier for the Rapport

newspaper (Kombuis, 2009; Pretorius, 2004). In December 1986 he started performing with Koos

Kombuis in the Black Sun in Berea (De Bruin, 1997; Brynard, 1999; Pretorius, 2004). It was

during this time that he created the alias Johannes Kerkorrel, which he borrowed from a sign

advertising *Johanus Kerkorrel* in Cape Town. He said he created another identity to separate his

stage personality from his work as a journalist (De Bruin, 1997; Nieuwoudt, 1997; Pretorius, 2004;

Strijdonk & Maas, 2003). He was later fired by the Rapport newspaper because of the political

content of his songs (De Bruin, 1997; Nieuwoudt, 1997; Pretorius, 2004).

Rabie moved into a flat in Hillbrow, while Anne bought a smallholding in Somerset-West in the

Western Cape where she lived with their son. During this time he also acted in a play, Piekniek by

Dingaan (Engelbrecht, 1988; Joubert 2002; Strijdonk & Maas, 2003). Rabie, performing as

Johannes Kerkorrel, and Koos Kombuis worked together on the play (Engelbrecht, 1988). The start

of the play highlighted the paranoia of the time and rocked the boat of the establishment (Pretorius,

2004; Strijdonk & Maas, 2003) Even though it won the Pick of the Fringe prize at the

Grahamstown Arts Festival in 1987 (Engelbrecht, 1988; Strijdonk & Maas, 2003), the government

tried to ban the play. Rabie was really offended by the accusations of blasphemy in the play due to

references made about God in the play. He said that he was a Christian and that the play had to be taken in the context that God exists and that you could not ignore Him (Pretorius, 2004).

Marthinus Basson, one of his fellow actors, said that it was difficult to work with Rabie as he was a rock star, an introvert and manipulative. Even though he could be charming when the lights were on him, he came across as puppy-eyed and helpless, with underlying aggression when off the stage. When on the stage it was as if he could change his personality and gain the energy needed to perform from somewhere deep within him (Pretorius, 2004).

3.5 Alternative Afrikaans Movemement (1988 – 1993)

Rabie's cabaret evolved into the band called Die Gereformeerde Blues Band (Grundling, 2001; Jacobs, 1995; Pretorius, 2004; Strijdonk & Maas, 2003). The band performed live and developed a large following amongst younger South Africans (Pretorius, 2004; Strijdonk & Maas, 2003). Koos Kombuis says that during this time Rabie told him that he suffered from depression; although Kombuis could not see any symptoms at the time, except that Rabie could not cope with success and apparently became very moody after a good review (Kombuis, 2009; Pretorius, 2004).

As part of a cultural identity battle, Rabie and other artists associated with the Voëlvry movement adopted new names in 1988. Rabie became Johannes Kerkorrel. Rabie remarked that they adopted these names to reflect "the absurdity of the society we belonged to, and to ridicule the cultural identity we were part of" (Byerly, 1998, p.20). Apparently he took the name from a shop in Goodwood, Cape Town (De Bruin, 1997; Nieuwoudt, 1997; Pretorius, 2004; Strijdonk & Maas, 2003). In a later interview he reflected that, Johannes Kerkorrel was a character that he acted out on stage. It is not who he was in his private life but what his audience wanted him to be. He felt pressured to be arrogant and wild on stage. He said that it was scary in a way but that he could not change it even though he wanted to (Nieuwoudt, 1997; Pretorius, 2004; Venter, 1996).

The revolution in Afrikaans music could be perceived to have started on the 25th of March 1988 in The Pool Club in Hillbrow, Johannesburg. The first alternative Rock festival organized by Dagga-Dirk Uys, the manager of Die Gereformeerde Blues Band, was attended by about 900 people (Le Roux, 1989, Pretorius, 2004; Strijdonk & Maas, 2003). In 1988 the alternative Afrikaans movement also released the album Voëlvry. The Voëlvry-group used traditional symbols to poke fun at the Afrikaner and the establishment (Pretorius, 2004). Rabie released his first album, Eet Kreef, with his band in 1989 (Pretorius, 2004; Strijdonk & Maas). Six of the nine songs were banned by the South African Broadcasting Commission (SABC) because of their political content and the manner in which they challenged Apartheid ideas (Grundling, 2001; Pretorius, 2004; Strijdonk & Maas, 2003). The Voëlvry movement's alternative Afrikaans concert led to a nation-wide tour in 1989 which was sponsored by Die Vrye Weekblad[5] (Grundling, 2001; Leonard, 2002; Le Roux, 1989; Pretorius, 2004). The shy journalist Rabie, became a rocker as Johannes Kerkorrel. He did not wear his traditional dark glasses but he wore swimming goggles (Pretorius, 2004). Kombuis wrote that the tour was spurred on by alcohol, cannabis and the fiery anger of youth (Kombuis, 2009). Rabie would later reflect that they used rock and roll as a platform to protest against the perception that Afrikaners were a homogeneous group who all voted for the National Party (Ackermann, 1999).

The Afrikaner Broederbond[6] was paranoid about the Voëlvry tour. The concert scheduled at the University of Stellenbosch was banned but they performed nonetheless. President P.W. Botha was a past chancellor of the University of Stellenbosch and the university management did not appreciate him being made a fool of (Pretorius, 2004; Strijdonk & Maas, 2003). In Bethlehem, Rabie told the crowd that the Voëlvry movement was what their parents warned them against (Kombuis, 2009). In Potchefstroom, a city in the North West Province, they were referred to as communists. The tour ended in Windhoek (Pretorius, 2004; Strijdonk & Maas, 2003).

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[5] Die Vrye Weekblad was a newspaper unsupportive of the government.

[6] A secretive fraternity of men who upheld the traditional Afrikaner values in a jointly beneficial relationship

The Voëlvry movement helped free the Afrikaner from the chains the establishment had locked around their minds (Ackermann, 1999; Pretorius, 2004). The masses chose Kerkorrel as the face of the movement. He was forced into the hero's role. In South Africa these were the days of isolation, the state of emergency, and the fight against communism. International sanctions, township violence, and the danger of a Black government were rife. The country was governed by fear and uncertainty and Kerkorrel and his fellow musicians were fighting the establishment (Pretorius, 2004).

The establishment started to put pressure on him to be silent and the police would not leave him alone. Far right movements ambushed his concerts, ripped his car's tyres and threw stink bombs at him. He was portrayed as a satanic vampire, someone with a psychological disorder. He became known as the ultimate Afrikaner outcast and terrorist (Brynard, 1990; Pretorius, 2004; Retief, 2002). Rabie rode the wave of success, but he also became stressed about the leadership role he was forced into by the public. This also caused tensions within the movement. The internal stress of the movement became more apparent as jealousy was directed at Rabie. These unresolved issues within the movement would continue for many years and they would resurface again towards the end of Rabie's life (Pretorius, 2004). Kerkorrel drifted away from the movement and started to focus on his own career. The Gereformeerde Blues Band's days were over and everyone went their own direction. Some would blame Rabie for splitting up the band but he saw it as a natural end to an era that had ended (Pretorius, 2004).

At the end of 1989 Rabie left the country for Amsterdam where he lived with others who had also fled South Africa (Botes, 2002; Pretorius, 2004; Strijdonk & Maas, 2003). Rabie vowed never to return. He needed time to work through his divorce, his sexual identity and get away from jealous fellow musicians in South Africa. Rabie also did not enjoy the leadership role he was forced into, as he did not see himself as part of the struggle against Apartheid but felt he was only a singing journalist (Pretorius, 2004). His album, *Eet kreef*, was released in Europe where he became famous for his fresh look and was regarded as the new face of the Afrikaner (Pretorius, 2004;

Strijdonk & Maas, 2003). At the end of 1989 he met Janneke Strijdonk who became his manager.

While overseas he performed in small places in Holland and Belgium like Brugge, Brussel and

Antwerpen. His song, *Hillbrow* became a hit and his popularity increased (Pretorius, 2004;

Strijdonk & Maas, 2003). Other than in South Africa, he never performed with dark glasses or

swimming goggles (Pretorius, 2004). He always introduced himself and talked about where he was

from and before each song he would explain what the song was about (Pretorius, 2004; Strijdonk &

Maas, 2003). He became increasingly popular and all his interviews were about politics and how he

viewed himself as a new South African (Pretorius, 2004; Strijdonk & Maas, 2003).

   Rabie's big break came at the start of August 1990, when he was invited to perform at the

Dranouter Festival, one of Western Europe's biggest folk festivals (Pretorius, 2004; Strijdonk &

Maas, 2003). Rabie was a huge success and he became a household name in Belgium. In 1990 he

also started to work for a radio station in Belgium (Pretorius, 2004). During this time he met the

Belgian singer Stef Bos in Antwerpen and they formed a personal friendship and a professional

relationship (Grundling, 2001; Pretorius, 2004; Ralph hou nie van gesels, 1993).

   Later Rabie reflected in an interview that it felt like he amputated a part of his psyche while he

was in exile (Ackermann, 1999). He returned to South Africa in September 1990 to record his new

album, *Bloudruk* (Grundling, 2001; Pretorius, 2004; Strijdonk & Maas, 2003). He moved into the

comedian Soli Philander's house in Berea, Johannesburg. It was during this time that he became

aware of the struggle between being a public performer and a private person. This was reflected in

his new music album Bloudruk (Pretorius, 2004; Strijdonk & Maas, 2003). After he recorded

Bloudruk he did a nationwide tour, *Die Blou Aarde tour*, which concluded at the Woodstock festival

(Pretorius, 2004; Strijdonk & Maas, 2003). During this time he wanted to be known as Johnny K

(Tahmm, 1992). Johannes Kerkorrel was the adolescent in Rabie and Johnny K was the serious

adult, a troubled soul who commented on the ozone layer, sado-capitalism, corruption, violence,

poverty and the end of the world (Tahmm, 1992). *Bloudruk* was initially recorded by Lloyd Ross

for Shifty records, his then record company. Tusk Music became interested in Rabie due to the fact

that they were looking for a push into the alternative Afrikaans market, seeing it as the next big thing. Initially Rabie was very apprehensive but following a couple of meetings and the exchange of a large sum of cash, he made the jump to Tusk. A press release welcoming him to Tusk mentioned the fact that he shared a record label with Cora Marie, an Afrikaans singer that was part of the conservative mainstream of musicians. Rabie was not impressed (Pretorius, 2004; Strijdonk & Maas, 2003). However, *Bloudruk* turned out to be his biggest selling album ever (Strijdonk & Maas, 2003). His first concert with his new music took place on Monday 22 April 1991 in Pretoria (Pretorius, 2004).

This album also started Rabie's love/ hate relationship with the media. *Bloudruk* was less concerned with politics but more in the realm of social commentary. *Bloudruk* was a wish list for a new social status quo in South Africa. Even though the album was very commercial in standard pop terms, Rabie's reputation and his usage of African influences on an Afrikaans album, resulted in him being perceived as too pop for the alternatives and too alternative for the pop fans (Pretorius, 2004; Strijdonk & Maas, 2003). Even though *Die Vrye Weekblad* gave him a cover story, it dedicated a whole page criticizing the record, the press release and the publicity pictures (Pretorius, 2004; Strijdonk & Maas, 2003). The release of his album, *Bloudruk* coincided with the release of Nelson Mandela (Pretorius, 2004; Strijdonk & Maas, 2003).

One of the songs, *Balade Vir 'n Wit Mynwerker*, was dedicated to his close friend Carel-Brink Steenkamp, who later that year took his own life (Pretorius, 2004). Didi Kriel who also sang on tour, remembered Carel-Brink who also went on tour with them. He recalled him as being very shy and being a loner, and as being very young. Rabie and Carel-Brink did not stay with the group but stayed separately in a hotel. Rabie was extremely distressed when Carel-Brink hanged himself (Pretorius, 2004).

On Thursday the 10th Of December 1992 Rabie phoned Die Beeld newspaper to enquire about Koos Prinsloo's new book, *Slagplaas* (Pretorius, 2004). Rabie met Koos Prinsloo earlier in his career when they both were stars. Koos Prinsloo was a writer who eventually died of AIDS

(Pretorius, 2004). The book, *Slagplaas* was very explicit regarding homosexual acts and in it Prinsloo referred to his so-called friend, the pop star, and elaborated about many personal stories and references to a friend who hanged himself. Rabie thought the pop star referred to him (Hough, 1992; Pretorius, 2004; Van Zyl, 2003). Prinsloo arrived at his book launch with a swollen lip and many bruises on his face. According to witnesses, Prinsloo was assaulted in his office by Rabie and witnesses alleged that Rabie had shouted at Prinsloo that he was messing with things that were sacred to him (Rabie). Apparently Rabie hit him repeatedly before he left (Erasmus, 1992; Hough, 1992; Pretorius, 2004). In a later interview Prinsloo insinuated that he had a fling with Rabie (Hough, 1992). In the court documents Prinsloo described the incident in the following way:

> The defendant forcibly approached the plaintiff where plaintiff was seated at his desk. The defendant punched the plaintiff in his face. The force of the assault knocked the plaintiff's spectacles off and caused the plaintiff to fall off his chair onto the floor. The defendant then grabbed the plaintiff and repeatedly struck him with fist blows to his head, face and body. The force of the defendant's assault caused the plaintiff to fall against his desk and a filling cabinet. The plaintiff suffered an abrasion 3 centimetres long on his forehead, a haematoma and lined abrasions on his left cheek, the right side of his chin, two linear lacerations on his upper lip with contusion of the middle lower lip. The plaintiff suffered a weal of 5 centimetres in a diameter on the right lower back, bruising of his left bicep region and bruising of the back of his right thigh, as well as tenderness of his right calf. The plaintiff was disfigured by the bruises, contusions and lacerations referred to above. (Pretorius, 2004, p.75)

In an interview Rabie said he enjoyed every moment of the assault and denied the story that they had a relationship. Rabie also suggested that he should have visited Prinsloo with a chainsaw and axe so that Prinsloo would better understand the title of his book (Kuhne, 1992).

Prinsloo sued for R20 000 and Rabie countersued for the same amount because he said that he could be recognized in the stories in the book (Pretorius, 2004). In the first story, titled, *Die affair*, the plaintiff (Prinsloo) continuously referred to a character which he calls, *My sogenaamde Vriend die Pop Ster*[7] (Hough, 1992; Pretorius, 2004). The defendant (Rabie) submitted that reference to, *My sogenaamde Vriend die Pop Ster*, was a reference to him. The plaintiff referred to private and

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[7] My so-called friend the pop star

personal details of the defendant and more particularly referred to personal details of the

defendant's sexuality, his private life and his sexual relationship with others (Hough, 1992;

Pretorius, 2004). In the story, *Nawoord*, various references are made to, My Sogenaamde Vriend

die Pop Ster, which Rabie submitted once again referred to him (Hough, 1992; Pretorius, 2004).

The plaintiff once again wrote about the defendant and described matters which were private and

personal to the defendant. References were repeatedly made to a relationship that the defendant

would have had with another male person who apparently committed suicide (Hough, 1992;

Pretorius, 2004).

The matter was settled in court (Pretorius, 2004). Rabie perceived that the line between his

public personality and his private life had been crossed and he did not trust anyone (Pretorius,

2004). He was severely hurt and depressed but his ties overseas came in handy as they enabled him

to escape from the press by going to Europe (Pretorius, 2004).

In 1993 Stef Bos returned to South Africa with Rabie to record some songs (Pretorius, 2004;

Strijdonk & Maas, 2003). They wanted to do a joint Dutch and Afrikaans recording. Bos and

Strijdonk stayed with Rabie in his flat in Berea and they recorded the song, *Awuwa Zij wil dansen*

with Thandie Klaasen (Pretorius, 2004; Strijdonk & Maas, 2003). Later the same year Rabie's CD,

Bloudruk was released in Europe. At the time of the release he was based in Antwerpen with

Strijdonk (Pretorius, 2004; Strijdonk & Maas, 2003).

In most of Rabie's interviews he was heavy hearted about the future of South Africa and was

very disturbed by the level of the violence in the country (Pretorius, 2004). He took a six week

holiday to tour America with Didi Kriel. They started the tour in New Orleans and enjoyed it so

much that they stayed on for a week during which Rabie lost his passport and had to go to New

York to apply for a new passport. Didi Kriel continued with the tour. On his own Rabie also

traveled to Los Angeles. He sent Anne and Reuben a postcard from New Orleans describing his

journey (Pretorius, 2004).

Rabie returned to South Africa for a short while, before he left for Europe again. The violence in South Africa was too much for him. Rabie just wanted to travel and experience Europe (Pretorius, 2004). Kriel joined up with Rabie and they toured with his Antwerpen band. It was a big success. Awuwa, as a duet, was very popular and it was played on radio and television in Belgium (Pretorius, 2004). The Belgian television service made and showed two documentaries on Rabie (Pretorius, 2004). Towards the end of 1993 while Rabie was on tour in the Marlboro-circle he did a solo concert in Brugge and performed in Brussels. He also had numerous other special concerts and performances (Pretorius, 2004). According to Didi Kriel, Rabie had changed from being a conscientious perfectionist to someone drifting between not caring and being disorganized (Pretorius, 2004). Didi Kriel recalled that Rabie would just disappear before a performance and when everyone was stressed out, he would appear ten minutes before he needed to go on and act as if nothing had happened. His unpredictability was a problem to some but he was a success and his fan-base grew (Pretorius, 2004).

3.6   Post-Apartheid (1994 – 2002)

In 1994 the first democratic elections in South Africa took place. Rabie performed at the inauguration of President Nelson Mandela where he sang *Halala Afrika* (Joubert, 2002; Strijdonk & Maas, 2003). A couple of months later he released his next album, *Cyanide in the Beefcake – Who killed Johannes Kerkorrel* (Botes, 2002; Burger, 2002; Grundling, 2001; Pretorius, 2004; Strijdonk & Maas, 2003). Rabie toured South Africa while living a rock and roll lifestyle (Strijdonk & Maas, 2003). During this time he was at his most nihilistic, paranoid, and decadent. He had the record company kicked out off the recording studio, ran way over his budget and walked of stage half way through his first song at a major media launce (Strijdonk & Maas, 2003). At the time he was living in a flat in Fresnaye, Cape Town (Pretorius, 2004; Strijdonk & Maas, 2003).

Cyanide in the Beefcake was his first recording that also included English songs like *Dirty business, River of love, Mozambique* and *Waiting for Godot*. Other Afrikaans songs included, *Daar is geen, Absoluut goed, Speel my pop, Elektriese stoel, Te veel vir 'n witvrou in Afrika,* and *Alles raak beter binne die droom*. The album was an intense personal experience that was created while Rabie tried to work through the suicide of his friend Steenkamp (Burger, 2002; Pretorius, 2004; Strijdonk & Maas, 2003). The songs gave words to his pain and anger (Strijdonk & Maas, 2003). He toured through South Africa to promote the album but there were many negative reviews that visibly bothered him. However, there were good reviews too. Some songs were full of vengeance and others showed how he wanted to move away from being seen as the one who led the rebellion against the establishment (Pretorius, 2004). *River of love* was a tribute to Steenkamp and the lyrics described his suicide (Burger, 2002):

> He had a heart like steel, sort of calm and serene, it showed up not a trace of pain, bleeding all the same, shattered like glass, fell apart on the concrete floor. There was nothing more to say, nothing more to do, just a line of very slow decay. So he climbed up those steps, he ascended the chair, pretty sure that he'd never come down. On top of it all, he paused for a while, took a look at the world around, and then he gathered his strength, and jumped over the edge, into the water of the river of love… (Kerkorrel, 1994)

River of love was transformed into a dance mix of the song to make it acceptable to 5 FM, a national radio station, and the song made healthy headway on the charts. This was until the latest issue of *Playboy* was released, which featured an interview with Rabie where he dismissed dance music and 5 FM, especially the disk jockeys. Rabie's song disappeared from the charts and he was never play listed at 5 FM ever again (Strijdonk & Maas, 2003).

Daar is geen, was the first single off the album and because Tusk was promoting the album, they were doing a video for the single. The video was to be shot in the *Kalahari* and the night before they left Rabie picked up a new lover. Rabie insisted that the lover should be taken with on the video shoot. By the time they arrived at the location, Rabie had appointed the new lover as both the art director and the director of the video (Strijdonk & Maas, 2003). Later in 1994 Rabie toured to

Europe to promote his new album, *Cyanide in the Beefcake* which ended in Antwerp and was an enormous success (Pretorius, 2004; Strijdonk & Maas, 2003).

In 1995 his father died of a heart attack at the age of 56 (Pretorius, 2004). Rabie was also awarded the First National Bank Sama award, an award for the best pop performance (Pretorius, 2004; Strijdonk & Maas, 2003). He was living with friends in Brixton, Johannesburg but spent most of his time overseas. During his time overseas he performed in Paris, at a celebration of new South African music. No one in South Africa really knew how famous he was and he was too much of an introvert, and too shy to tell anyone (Pretorius, 2004).

Rabie moved back to Cape Town and he worked on his fourth album, *Ge-trans-for-meer*, which included the hit song, *Al lê die berge nog so blou*, a traditional Afrikaans song he reinterpreted (Ackermann, 1999). Rabie changed the sex of the person to whom the love was directed in this song, turning the song into a gay anthem (Strijdonk & Maas, 2003). This was the song that finally broke Rabie through into the mainstream Afrikaans market (Strijdonk & Maas, 2003). Rabie was floating around aimlessly at this point of his life. He collapsed on stage in Bethlehem and spent a few days in intensive care (Strijdonk & Maas, 2003). While recording the album he would accuse everybody in the studio of changing the mixes at night when he went home. His record company was only allowed in the studio when he was not there (Strijdonk & Maas, 2003). This album cover is an example of how his different personae came to the fore; Johnny K, Ralph John, and JK played the piano (Burger, 2002).

Rabie changed his music once again, as he wanted a more digital sound, which was more futuristic and spiritual. He wanted to report on what was happening in the world, the political changes, and the environmental changes (Ackermann, 1999; Pretorius, 2004). In one of the songs on the album, *Oe die Kaap*, he sings that he still does not know the meaning of life, because at times it is heaven and at times it is hell, and every so often it's still adequate (Burger, 2002). Rabie once recalled how he grew spiritually in Europe and that he learnt from Belgium's culture. However, when he was in Europe for a long time he would start to miss his home, South Africa

(Ackermann, 1999; Pretorius, 2004). Rabie moved back to Johannesburg at the start of 1997 (Pretorius, 2004).

In 1997 he performed at the Dranouter festival: becoming the first artist to be invited three times (Pretorius, 2004; Strijdonk & Maas, 2003). In June 1997 he met Demetrios Demetriou and they began living together in Johannesburg (Pretorius, 2004). Didi Kriel remembers that this was where their roads split. Rabie and Demetriou withdrew from the world and lived on their own little island (Pretorius, 2004). In an interview Rabie was very positive and he changed his stage name to Johannes, because he wanted to be free of the Afrikaner baggage of the past (De Bruin, 1997; Niewoudt, 1997). When asked whether he was a Christian he replied that the question holds many connotations. Rabie stated that he believed in a God and that he believed in the Buddhist concept that there is a god in all of us (De Bruin, 1997). The following year he sang at the inauguration of President Thabo Mbeki in front of 100 000 people. This was a wonderful experience for him and made him feel part of the New South Africa (Burger, 2002; Grundling, 2001; Pretorius, 2004; Strijdonk & Maas, 2003).

In October 1998 he released, *Tien jaar later*, a compilation of his best songs (Pretorius, 2004). At this stage he had a fight with his record company, *Gallo*, and being at the end of his contract, he decided to move on (Strijdonk & Maas, 2003). After months of looking at other record companies, Rabie reappeared at *Gallo* wearing a tie and accompanied by Demetriou his new lover. He announced that he was ready to re-sign his music contract (Strijdonk & Maas, 2003). Demetriou's calmness and spirituality helped Rabie to change and he helped Rabie to mend his close relationships (Strijdonk & Maas, 2003).

In 1999 he acted in the production, *Johnny Cockroach (A lament of our times)* which the script writer, Breyten Breytenbach, wrote specifically for him (Booysens, 1999; Pretorius, 2004). Marthinus Basson who also worked with him when he did *Piekniek by Dingaan* reflected that Rabie was different from when he worked with him in the past; he was always on the defensive, and he saw danger in everything. He wanted to be on his own and would defend himself before anyone

launched an attack, and he would run out of auditions apparently without reason (Pretorius, 2004). At the beginning of the play, Johnny Cockroach, who is a Boer, who changes form to a cockroach, is played by a man and a woman attached by an umbilical cord. The cockroach reflected on many levels, the oldest form of life and Rabie's struggle with his sexuality (Booysens, 1999; Pretorius, 2004). Later Rabie had to be replaced because he was too confused and inconsistent, and it influenced his performance (Pretorius, 2004).

Rabie and Demetriou moved down to Cape Town. Later that year he released, *Johannes sing Koos du Plessis* (Burger, 2002; Pretorius, 2004). The album was partially recorded in Rabie's home studio and then completed in Johannesburg. Rabie spent his days in the studio, while Demetriou made tea (Strijdonk & Maas, 2003). Rabie found a soul mate in Koos du Plessis, in that they both wondered about the freedom of one's spirit (Burger, 2002). When he did performances, Demetriou would do his sound and lighting (Pretorius, 2004; Strijdonk & Maas, 2003) and Rabie refused to travel anywhere without Demetriou at his side (Strijdonk & Maas, 2003).

At the time he was in a public battle with Dagga-Dirk Uys about who wrote which lines in their old songs and it bothered him a lot (Jordaan, 2002; Pretorius, 2004; Strijdonk & Maas, 2003). In 2000 he released his album, *Die Ander Kant* (Pretorius, 2004; Strijdonk & Maas, 2003). The album brought the other side of Rabie's soul to the fore, the side that was seeking serenity and peace, the side that wanted to return to love and simple things. It was the first album written totally in Cape Town, in the house where he found peace (Pretorius, 2004; Strijdonk & Maas, 2003). During this time he toured through South Africa and Europe with his partner Demetriou, who helped with the lighting (Pretorius, 2004).

While he was working on his new album, *Die Hart is 'n Eensame Jagter*, he lived at Penhill, a smallholding outside Somerset West with Demetriou, which was his ex-wife Anne's previous residence (Beyers, 2002; Pretorius, 2004). All the fighting with Uys was just one of the reasons he withdrew from life and he and Demetriou isolated themselves (Pretorius, 2004). According to his friends he still read a lot and enjoyed watching Ruby Wax on British Broadcasting Company Prime,

science fiction on Digital Satellite Television, news, documentaries about the environment, and Music Television (MTV) (Pretorius, 2004). At this time Rabie reflected in an interview that the green pastures with the horses he looked after helped him to calm down. The horses liked sweet grapes and carrots and they would eat out of his hand. He believed love had a way to change everything and that it changed him and brought him peace. His biggest task was to love himself again, and to learn from his past mistakes and his previous relationships. According to Rabie it all helped him to make the right choices eventually (Coetzer, 2001). Rabie felt that he was making healthier choices, physically and spiritually. He was taking life easier, he was in a loving relationship, he was getting regular exercise, and he was playing the piano and writing. He enjoyed Mediterranean and South African meals, and gardening; watering and watching the plants and flowers that he planted, grow. He enjoyed watching his fish in their pond or sometimes he would drive through to Cape Town to walk in the aquarium, as it relaxed him (Pretorius, 2004). He wrote a song for Anne which he sent to her for her birthday. She received it on the 17th August 2001, the title was, *Laat verjaarsdagpersent: Die Huis*, in which he wrote about his life where he could forget about the past, by just laughing and being himself (Pretorius, 2004).

 In an interview Rabie said that the title of his new album, *Die hart is 'n eensame jagter*, came from a poem by *Lorca* (Beyers, 2002; Retief, 2002). He said that like everyone he did not rest until he got what he wanted and that was to make it as a singer. Now he felt everyone could say and write anything they wanted about him, it's a case of be careful what you wish for. His wish to be a successful singer came true but he did not enjoy being public property (Beyers, 2002). In 2002 he performed at the *Aardklop* music festival in Potchefstroom (Pretorius, 2004). In an interview afterwards he described the difference between Kerkorrel and Ralph John Rabie. He said that Kerkorrel was an acrobat driven by adrenalin and that Ralph was an ordinary person busy with a balancing act between good and bad. He said that he tried not to spend time with negative energy because things can tear you down if you are not careful (Beyers, 2002). He also said that if he could have a feast he would invite his mother and his two sisters to join him (Beyers, 2002)

The new album Rabie was recording was never released as Ralph John Rabie hanged himself on the 12th of November 2002 in Kleinmond, near Hermanus in the Southern Cape (Pretorius, 2004). The police were notified, went to the scene, and found blood on the seats of his car and the key still in the ignition. His cell phone rang and it was Demetriou looking for Rabie. The police started searching for Rabie and about 100 meters away Rabie's bloodied body was found hanging by a belt from a tree. The violence of the act filled onlookers with shock and horror (Pienaar, 2002; Pienaar & Jordaan, 2002; Pretorius, 2004). Anne could not understand the violence portrayed in the final act of Rabie's suicide (Pretorius, 2004). Demetriou's statement to the police at the time is attached as Appendix A.

Everyone does not tell the same story of what happened that morning. Neighbors reported hearing people screaming at each other, doors slamming and later how a car drove off (Pretorius, 2004). Rabie's mother was robbed over the previous weekend in Johannesburg and apparently Rabie was very upset about it (Pretorius, 2004). There were queries about different versions of final letters and wills. One letter dated 8 November 2002 was addressed to his mother (Appendix B). In the letter he blames financial stressors and the loss of computer files which contained work he did for his new record as the reason for his suicide (Pretorius, 2004).

According to his ex-wife he was busy loosing his hearing and that in the last two years before his death it was beginning to bother him (Pretorius, 2004). He had an operation to improve his hearing, however it was not successful, and it was beginning to make him desperately unhappy. Rabie told her that it was meaningless for a musician to continue if he could not hear (Pretorius, 2004). He was also complaining that he was loosing feeling in his hands and feet. Anne said he was also getting very paranoid and said that someone was poisoning him (Pretorius, 2004). A month before his death he said he wanted to emigrate because he could not handle South Africa anymore (Pretorius, 2004). Six months before his death he became involved in a very nasty and very public debate with Dagga-Dirk Uys on the internet; about who wrote what line in his songs and who was the most important contributor to Afrikaans Rock (Beyers, 2002; Pretorius, 2004; Retief, 2002;

Strijdonk & Maas, 2003). Eventually, on the insistence of Demetriou, he walked away from the debate (Strijdonk & Maas, 2003). However, Johnny K, kept on stirring the pot on the internet (Retief, 2002). He was deeply shocked and hurt because of fellow artists who attacked him and he felt betrayed by them (Retief, 2002; Strijdonk & Maas, 2003). In the evenings he would watch television and started to carry the world's problems on his shoulders.

Didi Kriel remembers seeing Rabie that last year. Rabie was talking about how difficult it was to build bridges within South Africa after being overseas. He seemed at peace and also vulnerable. According to Didi Kriel, Demetriou seemed to be like a dark cloud in the background and never participated in the conversation (Pretorius, 2004). Kombuis said that Rabie's HIV positive status was something that he carried with him and that he developed symptoms just before his death and that he wanted to go public with his illness near the end of his life, to promote the AIDS campaign (Kombuis, 2009).

There are certain things one has to remember about Rabie; he never lost his contempt for authority (Strijdonk & Maas, 2003), he felt that the media allowed other people to get away with things and not him (Strijdonk & Maas, 2003), he hated rugby so much that he threatened to immigrate during the 1995 World Cup tournament (Strijdonk & Maas, 2003) he hated alcohol and drunken people (Strijdonk & Maas, 2003). He also had a phobia about his ears and photographers were never allowed to take a picture in which both his ears could be seen (Strijdonk & Maas, 2003). Rabie was a perfectionist and he did not let anyone listen to his music demo's if they were not finished to his satisfaction, that is why his last album, *Die hart is 'n eensame jagter*, was never released (Strijdonk & Maas, 2003). Rabie was survived by his long-term partner Demetriou, his ex-wife Anne and son Reuben (Pienaar, 2002; Pretorius, 2004).

3.7 Chapter Summary

Rabie was born as one of Verwoerd's children (Pretorius, 2004). He grew up in a traditional Afrikaans culture and he tried his best to fit the Afrikaner mould. He got married, went to the army and had a son (Pretorius, 2004; Strijdonk & Maas, 2003). He further developed his musical talents, whilst working as a journalist (Pretorius, 2004; Strijdonk & Maas, 2003). Then was the revolution in Afrkaans music and Rabie helped free Afrikaners from the chains the establishment had locked around their minds (Ackermann, 1999). Johannes Kerkorrel was created and he became a rock star (Pretorius, 2004; Strijdonk & Maas, 2003). Rabie was divorced and his struggle with his sexuality began (Pretorius, 2004), and after he went overseas where he became the new face of the Afrikaner (Pretorius, 2004; Strijdonk & Maas, 2003). Rabie worked through his anger, became a singing journalist and settled down with his partner Demetriou (Pretorius, 2004; Strijdonk & Maas, 2003). No one understood why Rabie committed suicide and he will always be remembered for the role he played in transforming Afrikaans music, Afrikaans culture, and South-African politics (Pretorius, 2004).

CHAPTER 4

PSYCHOBIOGRAPHICAL RESEARCH

4.1 Chapter Preview

The aim of this chapter is to overview the psychobiographical approach, describe the value of psychobiographical research, while considering the methodological issues and difficulties and applying these methodological considerations to this study of Ralph John Rabie.

4.2 Overview of the Psychobiographical Approach

This study takes the form of a psychobiographical case study. Psychobiography is one of the more fruitful ways in which contemporary personality psychologists collect, analyze, and discern, stories about persons' lives. A life is thus transformed into a coherent and illuminating story (McAdams, 1988, 2006). Behavioural processes and patterns of human development can be traced with psychobiography over a life continuum (Fouche & Van Niekerk, 2005). Powerful insights regarding how individuals reshape their past, present, and future, and their social relations are also provided. Their life experiences can be understood in terms of their cultural and structural settings (De Lauwere, 2001; Roberts, 2002; Willig, 2001).

Psychobiography can be described as the study of a complete life, from birth to death, with the aims "to discern, discover or formulate the central story of the entire life; a story structured according to psychological theory" (McAdams, 1994, p. 12). The researcher becomes a seeking mind that is armed with a theory and the research focus is directed at the details of another (Schultz, 2005). The significant value of psychobiographical case studies has been advocated by various

scholars in the field of life history research for the development and testing of theories relating to human development (Carlson, 1988; Fiske, 1988; Yin, 1994).

Psychobiography has been neglected in the past (Elms, 1994; Stroud, 2004) and has been confronted by numerous challenges. One such challenge is that historically only a limited number of psychobiographical research studies have been conducted at academic institutions (Roberts, 2002; Runyan, 1988a). Elms (1994) set a challenge for psychologists to start writing more psychobiographies and not to neglect their responsibility in terms of the contributions that can be made by studying one human being holistically over the course of a full life. This challenge has in the past not been taken up enthusiastically within the South African context and this led to criticism (Vorster, 2003). However this has changed since Prof Roelf van Niekerk introduced psychobiographical research to academic research in South Africa (Fouchè, Smit, Watson & Van Niekerk, 2007). Examples of academic psychobiographical case studies completed in South Africa include *The life of Jan Christiaan Smuts: A Psychobiographical study* (Fouchè, 1999); *The life of Helen Martins, Creator of the Own House: A Psychobiographical Case Study* (Bareira, 2001); *Bantu Stephen Biko: A Psychobiographical Case Study* (Kotton, 2002); *A Psychobiographical Study of Mother Teresa* (Stroud, 2004); *Karen Horney: A Psychobiographical Study* (Green, 2006); *A Psychobiographical Study of Dr. H. F. Verwoerd* (Claasen, 2007); and *A Psychobiographical Study of Isie Smuts* (Smuts, 2009).

Modern social sciences have been focusing on creating more universal truths (Howe, 1997), while omitting the individuality of the individual (Rustin, 1999). Postmodernism has influenced these trends in research, and they were further enhanced by the development of narrative analysis, story and time aspects incorporated in the research processes (De Lauwere, 2001; Murray, 2003). There are various factors to consider when advocating a psychobiography as will be discussed next.

4.3 Value of Psychobiography as Research Approach

The rich value of life history research and psychobiographical case studies can be found within the following areas:

4.3.1 The Socio-historical Context

By looking at a person holistically, as is the case with life history research and psychobiographical case studies, attention is given to a larger contextualized background within which the individual existed (Runyan, 1984). Ralph Rabie lived in radical socio-historical times in South Africa that were accompanied by change in several contexts of living (Pretorius, 2004). He was born in the apartheid era, later in his life witnessed Nelson Mandela's release from jail and he performed at President Mandela's inauguration after the first democratic elections in 1994 (Pretorius, 2004; Strijdonk & Maas, 2003). He was influenced to occupy a role that contributed in part to his personality development. To contextualize this background, emphasis is placed on the subject's socio-cultural experience, the process of socialization and the family history (Roberts, 2002; Stroud, 2004).

4.3.2 The Uniqueness of the Individual's Case Within the Whole

Psychobiography is morphogenic in nature. It is a study of individualized patterning processes and 'wholes' in personality rather than specific fragmented dimensions of personalities (Elms, 1994). The life history approach provides a unique and holistic description of the person being studied (Carlson, 1988; Elms, 1994; Gronn, 1993; Runyan, 1984; Stroud, 2004).

4.3.3 Process and Pattern over Time

The psychobiographical researcher is able to trace patterns of human development from the beginning until the end of a person's life (Carlson, 1988; Gronn, 1993). A psychobiography provides a more comprehensive understanding of a personality in action (Fiske, 1988). The researcher thus has a whole and integrated representation of human development within a particular period of time (Alexander, 1990; Sokolovsky, 1996).

4.3.4 Subjective reality

It is significant to understand a subject's life history as a subjective document from the subject's point of view (Watson, 1976). The psychobiographer can then provide the story of the subject as the subject experienced his/ her life. This allows the researcher to develop the required level of sympathy and empathy for the subject as the researcher explores the subject's world (Mouton, 1996; Runyan, 1984). When the researcher successfully merges subjective worlds it creates a confrontation with other people's subjective perceptions (Goodson & Sikes, 2001).

4.3.5 Theory Testing and Development

Life history material forms an ideal landscape for validating and developing various personality theories (Carlson, 1988). The life story serves as a template against which the researcher can compare and analyze the collected data. This aids in the conceptualization and operationalizing of case data within the framework of theoretical constructs and allows for generalizing from case study to theory (Yin, 1994). A number of methods could be used to achieve generalization.

Among the most familiar methods are those in which different forms of random sampling are carried out, intended to draw a statistically representative sample of a population that is too large to

research as a whole (Yin, 2003). The statistical approach is not suited for all types of research. For example, one cannot necessarily generalize from a single case to another case if both cases are part of a statistical representative sample of a population that includes both cases (Yin, 2003). Whether or not research results are generalizable is a question that, in this case, definitely can not be answered affirmatively when the population is heterogeneous, nor when elements in that population are not all known. Indeed, in this case, allowances have to be made for the fact that the population could be heterogeneous. This would mean that case-to-case generalization is almost completely based on chance-capitalization, more a guessing game or a stroke of luck (Yin, 2003).

Although there is indeed no generalization from a statistical representative sample to a population, there is generalization from one case to other cases that belong to the scope of the theory involved (Yin, 2003). For Yin (1994; 2003) this process is named analytical generalization. According to Roberts (2002) new conceptual insights can be gained, or existing theories can be illustrated during collection, interpretation and the presentation of such research.

The design and methodology of psychobiographies are often criticized (Yin, 2003). Yin invited psychobiographers to view these criticisms as challenges. These challenges and ways of overcoming them will be discussed next.

4.4 Preliminary Methodological Considerations

Psychobiography has its advantages: a judicious choice of materials permits the researcher to consider various socio-historical contexts, avoid the inconveniences of "informed consent" from the subject, and achieve a degree of consensual validation beyond the best hopes of clinical case studies (Carlson, 1988). However, certain difficulties related to the effective execution of psychobiographical studies have also been identified (Anderson, 1981; Winter & Carlson 1988). The researcher must address these possible shortcomings before a psychobiographical study is

undertaken. These shortcomings, as well as the mechanisms for reducing their influence, are discussed separately in the following section:

4.4.1 Analyzing an Absent Subject

4.4.1.1 Explained

There is a belief amongst some researchers that the psychobiographer is at a disadvantage to a psychotherapist in the sense that the psychobiographer seldom has direct contact with the subject, and therefore less information is available (Stroud, 2004). The argument has been dealt with in the past and Anderson (1981) argued that the psychobiographer is actually advantaged as he/ she is able to access various information sources and has the opportunity to analyze events in the light of their eventual effects. Anderson (1981) further noted that one can make assumptions within the physical context in which they existed.

4.4.1.2 Mechanisms Applied

The researcher needs to collect and collate personal data relating to the subject in order to analyze an absent subject (Stroud, 2004). The challenge that psychotherapists has more personal data available than the psychobiographer (Stroud, 2004) has been taken up by the application of the following mechanism.

The researcher conducted an extensive literature study of documents relating to Ralph John Rabie. Works consulted included:

1. A biography, *Kerkorrel*, written by journalist Willem Pretorius (2004) which includes personal interviews with Anne, his ex-wife, Reuben, his son, family and friends.

2. A documentary, *Johannes Kerkorrel bestof_pêrelsvoordieswyne*, written by his former agent Janneke Strijdonk and Deon Maas (2003).

3. Lyrics from Rabie's songs.

4. Newspaper and magazine articles about Rabie.

5. A personal reflection about the Afrikaans rock rebellion, *die Tyd van die Kombi's*, written by Koos Kombuis (2009).

4.4.2 Researcher Bias

4.4.2.1 Explained

The result of the relatively in-depth and long-term nature of the psychobiographical approach is that countertransference is often experienced (Stroud, 2004). There will be times that the researcher idealizes the subject and enjoys the status of being connected to an exalted figure (Fouche & Van Niekerk, 2005). The pursuit of a psychobiography is delicate and treacherous and can go wrong even for the most well-meaning investigator (Elms, 1994).

4.4.2.2 Mechanisms Applied

Countertransference can be counteracted by examining one's feelings about the subject and developing empathy with the subject; (Anderson, 1981) and by repeated self-awareness and continuous examination of the researcher's feelings about the subject. The assistance of biographical specialists to comment on the psychobiographer's relationship with the subject should also be enlisted. In an attempt to minimize the bias of idealizing or denigrating Rabie, the researcher employed the following strategies:

1. The researcher continually examined his feelings towards Rabie to ensure maximal self-awareness throughout the research process by remaining open to remarks relating to the nature of his relationship with Rabie and by developing empathy with the subject.

2. The present researcher also consulted with his supervisors to receive independent comments on his relationship with the subject.

4.4.3 Reductionism

4.4.3.1 Explained

Another possible shortcoming of the psychobiographical approach is that psychological factors are overemphasized at the expense of external social and historical factors (Runyan, 1984). Runyan (1984, 1988b) also noted that other criticisms are that psychobiography focus on pathological processes rather than normality and health, and that later formative influences are neglected for early childhood experiences. He added that the importance of the complex social, historical and cultural influences within which the subject's life existed, are often excluded.

Elms (1994) suggested that psychobiographers should adopt a more eugraphic approach. In the eugraphic approach the psychobiographer looks at the process of how the subject becomes and remains psychologically relatively healthy (Fouche & Van Niekerk, 2005). Elms (1994) noted that psychologists who look at people as a bundle of nerve fibres will soon realize that reductionism is not the correct method. The psychologist needs to deal with the person as a whole (Elms, 1994; Howe, 1997).

4.4.3.2 Mechanisms Applied

Reductionism was minimized in this psychobiography as follows: by undertaking an extensive literature study and by choosing a non-pathological model. The literature did not only include psychological material, but also included study and appreciation of the socio-historical context and culture of the times in which Rabie lived, for example *The Afrikaners: Their last great trek* by Leach (1989) as well as *Heart of whiteness: Afrikaners face Black rule in the new South Africa* by Goodwin and Schiff (1995). The Internal Family Systems model (Schwartz, 1995) which was applied to Rabie's life is not pathological, but it looks at how and why protective roles were formed.

4.4.4 Cross-cultural Differences

4.4.4.1 Explained

Psychobiographical studies may be considered a form of cross-cultural research, in that the culture in which the subject lived would have differed from our present-day culture (Anderson, 1981). Therefore the cross-cultural application of psychological concepts has been criticized (Stroud, 2004). Anderson recommended (1981) that the researcher undertake extensive and in-depth historical research in order to develop a culturally emphatic understanding of the subject. The researcher should consult a variety of data, ranging from primary sources (e.g., original artifacts and documents) to secondary sources (e.g., published documents, newspaper editorials and interviews) (Berg, 1995).

4.4.4.2 Mechanisms Applied

Even though Rabie did not live in a significantly different era of South Africa than the researcher, there is a 14 year age gap between the current researcher and Rabie, Rabie was part of a different generation. There might be some common cultural elements as being Afrikaans, male and living during the same time in South Africa. However, the researcher struggled to relate to the early conservative years during which Rabie grew up. To become more culturally sensitive to the historical period and community in which Rabie lived, the researcher consulted other published material, for example the article, *Afrikaner identity and the music of Johannes Kerkorrel* written by Leswin Laubser (2005).

4.4.5 Validity and Reliability Criticism

4.4.5.1 Explained

Construct validity, internal validity, external validity and reliability can assess the quality of a research design involved in any empirical social research (Yin, 1994).
The following strategies and precautions are proposed to meet these tests.

Construct validity**:** This refers to establishing correct operational measures for the concepts being studied. According to Yin (1994), the researcher should carefully select and conceptualize the constructs and variables to be considered, which should be in keeping with the original objectives of the study and make use of multiple sources of evidence to increase the study's construct validity.

Internal validity: This term refers to establishing a causal relationship, whereby certain conditions are shown to lead to other conditions (Runyan, 1984), as distinguished from spurious relationships. The concern is that inferences may be made without sufficient evidence. To ensure internal validity, multiple sources of data could be utilized as a means of triangulation. Three types of triangulation have been identified (Sokolovsky, 1996):

1. Data triangulation based on using different sources of data.

2. Investigator triangulation, when research is evaluated by several independent researchers.

3. Methodological triangulation which is based on the utilization of different methods of research.

External validity: This term refers to establishing the domain to which a study's findings can be generalized (Runyan, 1984). The researcher should aim to generalize the findings to the theory and not to other case studies or the larger population. This is done through the method of analytic generalization, in which the empirical results of the study are compared to a previously developed theory. The single case can then be used to determine whether a theory's propositions are correct and if it could be further refined (Yin, 1994).

Reliability: This refers to demonstrating that the operations of the study- such as data collection procedures- can be repeated, with the same results (Yin, 1994).

4.4.5.2 Mechanisms Applied

The primary aim of this research study was to explore and describe the life of Ralph John Rabie from the theoretical perspective of Schwartz's Internal Family Systems model. The researcher carefully conceptualized Schwartz's Internal Family Systems model in a concise and comprehensive manner to ensure sound construct validity.

Internal validity is more important in causal case studies than exploratory, descriptive studies. However, it was important to maintain a high level of validity in making general inferences throughout this study. The researcher conducted a thorough and in-depth analysis of each separate piece of data, thus enabling the researcher to cross-reference the data and to overcome misperceptions and misinterpretations in the data.

The aim of this study was not to generalize the findings to a larger population but to generalize the findings on Rabie's life to Schwartz's Internal Family Systems model. Thus, external validity was not a major concern.

The researcher used Alexander's (1988) guidelines to extract salient data and the raw data were coded in a consistent manner in order to obtain a high degree of reliability. Reliability was further enhanced by using a specific analytic technique, which involves the making of a matrix of categories (see Appendix C) and placing the evidence within such categories (Fouchè, 1999). The matrix consisted of the potential subpersonalities within Schwartz's Internal Family System model (1995) and the life phases of Ralph Rabie as selected by the researcher.

4.4.6 Easy Genre and Elitism

4.4.6.1 Explained

Some researchers argue that psychobiographical research is both easy and elitist. Runyan (1988b) stated that a superficial biography might be written quickly and easily. However, a good biography demands consultation with numerous sources, extensive knowledge of the subject's socio-historical context, psychological knowledge and good literary skill. As for the argument that psychobiographies focus too much on kings, queens, political leaders and the privileged, Runyan (1988b) warned that it is the level of aggregation, rather than the social class that should be the issue under consideration. Psychologists who studied 'normal' people from a nonpathographic point of view have accumulated useful data (Elms, 1994).

4.4.6.2 Mechanisms Applied

Ralph John Rabie grew up in a typical Afrikaans family (Strijdonk & Maas, 2003; Pretorius, 2004). He was a 'normal person' that lived in an extraordinary time. His life as a musician, his involvement with the Alternative Afrikaans Movement and the perception by many that elevated him to a leadership role, do not make this an elitist study. He was an Afrikaner like any other, struggling with his identity, challenging the traditional Afrikaner identity, and trying to fit in to the New South Africa (Pretorius, 2004).

4.4.7 Inflated Expectations

4.4.7.1 Explained

As the psychobiographical approach has its shortcomings, findings and psychological explanations should be recognized as speculative (Anderson, 1981). Therefore, psychobiographers

need to be aware of the shortcomings and they must recognize that psychological explanations do not replace but add to other explanations (Vorster, 2003).

4.4.7.2 Mechanisms Applied

The study aimed to hypothesize about the development of probable subpersonalities in Rabie's life. This was achieved by integrating Schwartz's Internal Family System model (1995) with published accounts of Rabie's life. One has to remember that Rabie could have unique subpersonalities that are not recognised by the Internal Family System model and that Rabie exists not only within the conceptualization of this model.

4.5 Chapter Summary

This chapter provided a brief outline of the psychobiographical approach and a focused look at the methodological criticisms and possible solutions of this approach. All the preliminary methodological considerations and possible criticisms have been addressed to aim for a quality psychobiography. The following chapter presents the research design and methodology of this psychobiographical study of Ralph John Rabie.

CHAPTER 5

RESEARCH DESIGN AND METHODOLOGY

5.1 Chapter Preview

This chapter starts by defining and clarifying the primary aim of this psychobiographical study. The research design, research subject, data collection, and data analysis used in this study is described. Finally, the ethical considerations are discussed.

5.2 Primary Aim of Research

The primary aim of this research study was to explore and describe the life of Ralph John Rabie from the theoretical perspective of Schwartz's Internal Family Systems model. It was not the aim of this study to generalize findings to the larger population. Rather this study aimed to generalize the results of the research to Schwartz's Internal Family Systems model utilized in this study, which process according to Yin (1994), is known as analytical generalization. New conceptual insights can be gained with regards to Schwartz's Internal Family Systems model during the collection, interpretation and the presentation of the research (Roberts, 2002).

5.3 Research Design

This study of the life of Ralph John Rabie can be described as life history research (Runyan, 1988b) with a qualitative single-case research design (Yin, 1994). More specifically, the research design may be classified as a psychobiographical study of a single-case over an entire lifespan. The design therefore serves as a means of enquiry into an individual case through the systematic use of psychological theory to transform a life into a coherent and illuminating story (McAdams, 1988).

This design is used to confirm, challenge or extend a theory with a specified set of propositions and circumstances under which these propositions are believed to be true (Yin, 1994). The research method that was utilized in this study can be described as qualitative-morphogenic (Elms, 1994). This method emphasizes the individuality of the whole person instead of the individuality encountered in single elements (Runyan, 1988a). The person is then described qualitatively and holistically within a particular socio-historical setting (McAdams, 1988).

5.4 Research Subject

The proposed study is a single-subject qualitative psychobiography, with the subject having been selected via a purposive sampling technique. Purposive sampling is based on the judgment of the researcher in selecting a case that provides experiences, which will aid in developing an idea (Berg, 1995; De Vos, 1998). Case studies are typically directed at gaining an understanding of the uniqueness and idiosyncrasy of a particular case in all its complexity (Huysamen, 1994). The psychological study of greatness provides the biographer with a scientific approach to understand why and how certain children develop into unusually creative men and women (Howe, 1997). McLeod (1994) noted that the results yielded from the study of an individual should also enable some feature of a theory to be confirmed or refuted. Ralph John Rabie serves as the single individual selected for study in this qualitative case study. Ralph John Rabie was arguably the most prominent member of the "Afrikaans Alternative Movement" and was selected as the subject on the basis of the interest value, uniqueness, and significance of his life achievements.

5.5 Data Collection

The use of multiple sources for data collection minimized the potential impact of author bias, as well as allowed for data triangulation and cross-referencing. The internal validity of the data

collected was thus enhanced (Yin, 1994). Primary sources are documents produced by the subject (i.e., lyrics from his songs and personal letters published in books) and secondary sources are documents produced by others (i.e., newspaper articles and interviews) comprised the data sources regarding the subject of the study. These sources included those materials produced by Ralph John Rabie himself (i.e., his songs), and biographical literature of Ralph John Rabie over his entire lifespan (e.g., *Kerkorrel* written by Willem Pretorius, 2004).

5.6 Data Analysis

Yin (1994) described the analysis of case study data as the process of examining, extracting, categorizing and recombining of evidence. Yin suggested that the collected data should be approached from a general analytic strategy and proposed two types of general strategies: (a) the data analysis is guided by the theoretical approach and objective of the study; and (b) developing a case description. These are discussed below.

5.6.1 The Data Analysis is Guided by the Theoretical Approach and Objective of the Study

The first general strategy enables the researcher to selectively focus on certain data while disregarding other data. Implementing this strategy requires the researcher to ask the data questions that will provide answers to, or insight into, the objectives of the study and the content of the theoretical approach under study (Fouche, 1999). A similar method for the analysis of personal data was developed by Alexander (1988, 1990). He proposed two major strategies:

1. Letting the data reveal itself.

2. Asking the data questions.

The analysis method emphasizes the extraction of 'core identifying units' also referred to as 'themes' or 'schemes'. These questions serve to highlight core themes with the purpose of achieving the aims of the study. The following questions were asked:

Question 1: What body or section of the data will allow for the exploration and description of the development of Ralph John Rabie's internal family system during his lifespan? Rabie's internal family systems development was structured according to general life stages of development and these stages were coupled with the socio-historical context of South Africa.

Question 2: How will a dialogue be created between the data extracted on Ralph John Rabie and the content of Schwartz's Internal Family Systems model? Analytical generalization will be implemented in an attempt to answer Question 2.

During examination and extraction of collected data, Alexander (1988) reported that the primary concern is the method of extracting the most meaningful units of personality structure and development from the productions of an individual. Alexander identified the "nine principal identifiers of salience" which served as guidelines to aid the researcher in identifying significant data (See Appendix D).

These nine identifiers of salience provided the researcher of this study with guidelines to approach the collected materials in a relatively consistent and systematic fashion. By asking the data questions and following these guidelines the researcher attempted to follow a consistent approach in order to enhance the study's "trustworthiness" and "auditability" (Fouche, 1999).

5.6.2 Developing a Case Description

The second strategy refers to the development of a descriptive framework for the organization and integration of the case study according to the original purpose of the study (Yin, 1994). A matrix was developed with categories where relevant evidence from the data sources was placed (Fouche, 1999). This is graphically presented in Appendix C.

Two types of triangulation were used in the data analysis so as to enhance the validity:

1. Data triangulation based on using different sources of data.

2. Investigator triangulation, as the research supervisors of the study also evaluated the research (Sokolovsky, 1996).

5.7 Ethical Considerations

Runyan (1984) noted ethical issues, which include the invasion of privacy, the potential embarrassment or harm to the subject, and to his or her relatives and associates. There are limited guidelines to the ethics involved in psychobiographies. Elms (1994) suggested that all intimate knowledge that is obtained, be treated and documented with respect. Elms (1994) compared psychobiographers to journalists, thus being justified to commence research on individual lives. For this study only information in the public domain was used in order to protect relatives and associates from the possible harmful or embarrassing consequences unpublished private and sensitive information could cause. The researcher has developed the necessary empathy to respect Rabie and information regarding his life.

5.8 Chapter Summary

This chapter looked at the research design and method, while highlighting the psychobiographical subject. The primary aim, research procedure, the data collection method, and the data analysis procedures were explained. In Chapter 6 the researcher presents and discusses the findings of this study.

CHAPTER 6

FINDINGS AND DISCUSSION

6.1 Chapter Preview

In this chapter the researcher discusses the development and description of the subpersonalities of Ralph John Rabie as reflected in his life.   Schwartz's Internal Family Systems model served as the "key" to unlock, decipher and describe Ralph John Rabie's life. The researcher acknowledges that this study was done within the limits of a Master's degree, and that the literature exploration could be more extensive and that there is room for further exploration. The researcher is furthermore aware of the intricate and complex nature of deciphering human personality. The researcher will attempt to stay within the above structural limits of this study.

The discussion will follow the chronological stages of Ralph John Rabie's life (as outlined by the researcher in Chapter 3) while illuminating and identifying his subpersonalities as they emerge from his internal family system to be heard and understood according to Schwartz's Internal Family Systems model.

6.2 Findings and Discussion

Behavioural processes and patterns of human development can be traced with psychobiography over a life continuum (Fouche & Van Niekerk, 2005). Furthermore, it can be described as the study of a complete life, from birth to death, with the aims of discerning, discovering or formulating the central story of the whole life; a story structured according to psychological theory (McAdams, 1994). Thus, a psychobiography gives form to not only the subject, but also to the theory and so it gives birth to new conversations and stories.

It was amidst the sociopolitical change in South Africa that Rabie, the singing journalist, developed the relationships and roles of his different parts (Pretorius, 2004). Certain of these parts played a major role in transforming Afrikaans music, Afrikaans culture, and South-African politics (Strijdonk & Maas, 2003). The stories of his identity were polarized between the ultimate outcast and the new fresh look of the Afrikaner (Brynard, 1999). A presentation and discussion of the findings of this psychobiographical study of Ralph John Rabie follows.

6.2.1 The Early Years (1960 – 1977)

Subpersonalities potentially exist from birth and emerge as distinct parts as an individual passes through significant points in life (Goulding & Schwartz, 1995). The researcher investigated what subpersonalities could be identified during this period of Rabie's life.

When a person is young their parts are particularly susceptible to absorbing transferred burdens (Schwartz, 1995). A young Rabie was highly dependent on his parents (Pretorius, 2004) and therefore he was very sensitive to messages from his parents regarding their evaluation of him (Schwartz, 1995). Rabie's father was very driven and the whole family moved around a lot because of his work (Pretorius, 2004). Rabie's father seems to have been dominated by Strivers[8]. Rabie's mother had to deal with his father's long hours and that he was never home and she referred to herself as sensitive (Pretorius, 2004). His internal family would have reflected the imbalances and polarizations of his external family and Rabie would have received inconsistent messages and would have been uncertain of his personal value (Schwartz, 1995). These feelings of uncertainty or pessimism would have made Rabie strive to be pleasing to his parents (Schwartz, 1995). Approval can become a craving and Rabie could have taken the extreme messages regarding his negative

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[8] The key role of this type of manager is the critical inner voices that we hear constantly, strivers feel responsible for making you work hard and have high, often unreachable, standards of performance. They often compare you unfavorably to those around you or to those in the media, and they come down on you for making any mistakes. They use the same measuring instrument and tactics to motivate others (Schwartz, 2001).

worth to heart. The young parts of Rabie organized their beliefs around the verbal and non-verbal messages received. For instance, they started believing that they are of little value and became desperate for redemption in the eyes of the person who gave them this burden of worthlessness. This made them believe that no one can love them, no matter what feedback they receive from other people. The person who devalued Rabie then held the title to his self-esteem. To survive Rabie felt that he needed to get his self-esteem back from the person who took it away. That person becomes the redeemer (Norman & Schwartz, 2003). These burdened young parts exert a powerful influence over the internal family system; they look for intimate relationships as redemption to lift the curse of unlovability (Schwartz, 1995). They will return to the person who stole their self-esteem or find someone who resembles that person; which creates a cycle of unsatisfying relationships (Schwartz, 1995).

In the early years the internal family system organized by taking on pleasing roles and exiling the unwanted subpersonalities to make Rabie more acceptable to the person who devalued him. Some of the parts took on the qualities of the person who devalued Rabie to seek approval and acceptance. Generally these parts become managers within the internal family system who carry the burden of perfectionism. They take on roles of inner critics or moralizers (Schwartz, 1995) believing that if they can make Rabie perfect, he will finally be redeemed. Other burdens can be transferred in similar ways. Common burdens include having to be a great success, and believing that one will never succeed (Schwartz, 1995).

The researcher must point out that many of the inferences drawn on the childhood subpersonalities' development are speculative due to limited information on this period of Rabie's life. The discussion below proceeds in a categorized manner of exiles, managers and firefighters.

6.2.1.1 Exiles

It is not only traumatized parts that we exile (Schwartz, 1995). The parts that disrupt our household while growing up or embarrass our parents are also exiled (Schwartz, 2001). Westerners

tend to be highly conscious of their appearance and critical of those who look different. To fit in we exile our parts that make us different (Schwartz, 2001).

When you start the exiling process, it reinforces itself (Schwartz, 1995). After parts are locked away they can endanger your system or impair your ability to function. This increases your commitment not to approach them and keep them locked away (Schwartz, 1995). Exiles are feared, because they make you vulnerable, weak, needy, sad, withdrawn or ashamed. If they dominate our internal family system we can become incapacitated (Schwartz, 1995).

Rabie was a sensitive child who liked reading, acting, playing music and housework (Pretorius, 2004). He did not fit the masculine Afrikaner mould (Goodwin & Schiff, 1995; Lambley, 1981; Leach, 1989). He also moved around a lot and he attended many different schools (Pretorius, 2004). Rabie was different as a child and he would have had to exile parts to try and fit in, which would have made his managers very sensitive in trying to protect him (Schwartz, 1995). His mother always wanted to show off with her musical prodigy and asked him to sing and play for visitors. He would play for them, but he never wanted to sing as he was too shy and his mother did not force him to sing (Pretorius, 2004). It is evident that Rabie exiled certain parts of himself and that other parts had to take on manager roles to protect him.

6.2.1.2 Managers

Managers want to control everything; your relationships and your environment. They do not want to put you in a position where you can be humiliated, abandoned, rejected, attacked, or where anything unexpected or hurtful could happen to you (Mones, 2003). They try to control your appearance, performance, emotions and thoughts for the same reason. They interpret your world and they create life narratives you live by. Managers are authors and enforcers of the story you have about yourself (Schwartz, 1995).

Rabie's managers, had the stories of "I don't fit in" and "I am worthless" based on feedback from the outside world and also to serve their own protective purposes. By telling the stories of

"not fitting in" and "being worthless", managers exiled the parts that made him different and protected him by not taking chances. He never wanted to sing in front of guests and he was described as homely (Pretorius, 2004). They made him please others so that he could be accepted. There also seemed to be a polarized manager that carries the burden of perfectionism and whose story is I am going to be a famous and successful singer (Pretorius, 2004).

Managers want to protect exiles and they also disdain them for being weak and needy (Schwartz, 2001). They blame them for getting themselves hurt and they have a tremendous fear of being overwhelmed by the exile's pain or shame. They want to change the world so it's more predictable and less threatening, and they fear the consequences of giving up any power themselves (Schwartz, 1995). Schwartz (2001) found that in all people there are common manager roles and the researcher investiagted whether some of them were present in Rabie's early years.

6.2.1.2.1 Critics: strivers and approval-seekers

The critical inner evaluation of a person and others, the critical inner voices that we hear constantly form the key role of this type of manager and they differ only in their motives (Schwartz, 1995). Some are taskmasters who feel responsible for making you work hard and have high, often unreachable, standards of performance. They often compare you unfavorably to those around you or to those in the media, and they come down on you for making any mistakes (Schwartz, 1995). This manager was present in Rabie's early years, he carried the burden of perfectionism (a burden that would stay with him and that is discussed again later) and he told the story that he was going to be a successful and famous singer (Pretorius, 2004). This part would also poke fun at the traditional Afrikaans music, because he did not feel connected to it and he criticized the music (Pretorius, 2004).

We can recognize the presence of the approval seeker manager he was pleasing to try and make friends and stay close to his sisters (Pretorius, 2004). He told the story "I don't fit in" to be able to exile the parts that made Rabie different (Schwartz, 1995).

The taskmaster and approval-seeker was in conflict because they had different responsibilities and agendas for protecting Rabie. The one wanted him to work constantly and move ahead ruthlessly, letting people know how much they disappointed him. The other wanted him to be nice to everyone so they would like him and not be threatened by his performance and allow him to spend time socializing so that he would have friends (Schwartz, 1995). This brings us back to the polarization of parts. Both the striver and approval seeker, are polarized in conflicting roles with a different manager, the pessimist (Schwartz, 2001).

6.2.1.2.2 Pessimist

The pessimist tries to talk you out of taking any risks by giving worse case scenarios and often is accompanied by strong lethargy and apathy. If you persist towards the risk, the pessimist becomes critical; trying to undermine your confidence by highlighting your faults and reminding you of all the times you failed or were rejected in the past (Schwartz, 1995).

We often hate our managers that take on the role of the pessimist because they appear to be the obvious obstacles in our path to success and happiness (Schwartz, 2001). It is easy to miss the protective role of this manager in a pessimist role. Many people diagnosed as depressed are dominated by their manager in a pessimist role (later in Rabie's life he would admit to Koos Kombuis how he suffered from depression) (Kombuis, 2009). If it decides it has to shut you down to keep you from getting hurt, it can make you feel totally apathetic, listless, hopeless, and worthless. In this role it is effective at paralyzing you and in keeping the more acute emotions of the exiles locked up (Schwartz, 2001).

Rabie's mother described him as sensitive and an introvert (Pretorius, 2004). Rabie did not like sports and his interests were always more directed to the Arts. Even though he performed in plays he still remained too shy to sing for visitors (Pretorius, 2004). When he got home from school he would go to his bedroom and read books (Pretorius, 2004). It seems that the pessimist possibly

protected him by making him withdraw from situations where the typical masculine Afrikaner mould was used to judge him.

6.2.1.2.3 Caregiver and entitled ones

Men are still socialized to be dominant by striving, autonomous and entitled managers; and women are still taught to lead with their caregivers (Schwartz, 2001). Entitled ones encourage the person to get whatever he wants, no matter who is wronged by the action (Schwartz, 2001). Rabie remembers starting to play the piano at age four and his parents bought him an Ibach piano when he was eight years old (Pretorius, 2004). He received music lessons and he was given all the opportunities he wanted (Pretorius, 2004). His parents also bought him an organ, but one day he just said that he can do more on a piano and he stopped playing the organ (Pretorius, 2004). This shows how the entitled one is part of Rabie's internal family system.

6.2.1.2.4 Victim

This manager can distort and amplify any situation to the point where we feel totally victimized and deserving of extreme forms of compensation (Schwartz, 1995). They keep a register of all these things and they can access them at any time to manipulate us (Schwartz, 1995). This victim part can then excuse any hurtful things that we might do, because we just reacted to what happened to us (Schwartz, 2001). This manager did not seem to be present in Rabie's early years.

6.2.1.2.5 Pseudo-self

Schwartz (2001) found while working with clients, that at times they would shift to a manager that embodied many qualities of the Self, however this part has its own hidden agenda. The part seems caring and curious about the world, however it is also very logical and intellectual about its purpose (Schwartz, 2001). As Rabie grew up and started the cycle of exiling parts, he lost trust in his Self and so the pseudo-self was created. Rabie was caring and curious about the world. He and

his sister Sonja drove around in their family's red Mini, they went to visit friends, listened to Kate

Bush and Sheena Easton and he would plat her hair. Rabie's agenda was seen in how he never

enjoyed the traditional Afrikaans music of this time and he would always poke fun at it in his own

sarcastic way (Pretorius, 2004).

6.2.1.3 Firefighters

The world has a way of breaking through the protective fortress that our managers build and to

trigger our exiles (Schwartz, 1995). This is a very threatening state and this is when our managers

call on our Firefighters to contain or extinguish the threatening feelings, sensations, or images

(Schwartz, 1995).

According to Schwartz (1995) firefighters do whatever is necessary to protect our system from a

possible meltdown, should our exiles take over. They react impulsively to ward of the desperate

burning feeling of hurt, emptiness, worthlessness, shame, rejection, loneliness, or fear. In a

compromise with managers they might binge on something socially acceptable like work, food,

exercise, television, shopping, dieting, flirting, sleeping, prescription drugs, cigarettes, coffee,

daydreams and fantasies, gambling, meditating, thrill-seeking activities – all in an effort to distract

us from the flames until they burn themselves out or are doused. When these do not work or the

firefighters learn that they are not effective anymore, they resort to more drastic and less acceptable

means, like illegal drugs, alcohol, suicidal thoughts or behaviour, rage and acts of domination, self-

mutilation, compulsive sexual activity, secret affairs, stealing or getting into punitive relationships.

Firefighters will use any means necessary if it works (Schwartz, 1995).

Rabie really enjoyed the pop television program 'Pop Shop' and he would be very angry if

someone phoned him while it was on, there seemed to be an angry firefighter that developed to

protect Rabie in his early years (Pretorius, 2004). Firefighters are reactive and they frantically jump

into action as soon as the exiles are upset and the burning starts. Their urgency makes them

impulsive and unconcerned about possible consequences (Schwartz, 2001). They will make you

feel out of control and might displease other people. They are the parts that can make you fat, addicted, hostile, sneaky, sick, insensitive, and compulsive (Schwartz, 2001). It is difficult to keep an open mind and to see that they are adaptive parts in maladaptive roles. After the exiles calm down, the managers will also lash out at them for their behaviour, as would other people in your life. They are misunderstood by other subpersonalities and in extreme circumstances righteous managers will try and attack firefighters to exile firefighters; they will fight back with more extreme behaviour and even have fantasies of destroying the system (Schwartz, 1995). As long as there are exiles that get triggered, the firefighters feel they need to play their role to protect the system (Schwartz, 2001). This angry firefighter will be discussed again as the researcher explores the rest of Rabie's life.

6.2.1.4 Other subpersonalities

Even though Schwartz identified certain subpersonalities that are generally found among all people, one can also have unique subpersonalities that do not fit with the theory. None were identified by the researcher in Rabie's early years.

6.2.1.5 Conclusion

This section showed how Rabie started the exiling process and how his internal family system formed to protect him against these exiles. The managers that were identified are named next. A taskmaster that carried the burden of perfectionism and told the story that he would be a successful and famous singer. An approval seeker who was pleasing to try and be accepted in his family and stay close to his sisters and told the story, I don't fit in, to be able to exile the parts that made Rabie different. Polarized with these two subpersonalities was the pessimist and who told the story, I am worthless. An entitled one who was telling Rabie he should get whatever he wanted and a pseudo self that had taken the compassionate role of caring, however he had his own agendas. Then an angry firefighter who lurked in the background was also identified. Rabie's internal family system

helped him to do well at school and to help him focus a lot of his attention on developing his musical gift (Pretorius, 2004).

6.2.2 His Student Days, Marriage and the Army (1978 – 1987)

This period started at the beginning of 1978 when a young Rabie attended university and ended at the end of 1986 when he performed with Koos Kombuis in the Black Sun in Berea (Pretorius, 2004; Strijdonk & Maas, 2003). He fell in love, got married and his son Reuben was born (Pretorius, 2004). His political ideologies took shape and his career as journalist and performer started (Pretorius, 2004; Strijdonk & Maas, 2003). Somewhere in between he made it through the army (Pretorius, 2004). His career was a top priority and his marriage ended in divorce (Pretorius, 2004). Rabie's internal family system was in place as discussed in his early years and the researcher will illustrate how his internal family system developed and interacted during these turbulent times.

6.2.2.1 Exiles

When you start the exiling process, it reinforces itself (Schwartz, 1995). During Rabie's initiation at the University of Pretoria more parts would have been exiled and he could not handle it (Pretorius, 2004). An article refers back to this time where it did not seem that Rabie fitted in with the student group and a fellow student called him a *moffie* [9] (Jordaan, 2002). At this time of his life it seemed that he exiled parts that were connected to his sexuality as he got married and only later in his life accepted that he was homosexual (Pretorius, 2004). Also during his military training he had to exile parts to fit in (Pretorius, 2004). His exiles were the reason he struggled to perform on the stage as they got triggered in the limelight and that is why he needed dark glasses: he had to create a

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[9] *Moffie* is the prejudice Afrikaans description for a homosexual.

new subpersonality to perform, a subpersonality that could distance himself from his exiles' pain

and binge on the external energy (Pretorius, 2004).

In Rabie's relationship with Anne and Reuben he exiled the hurt and sensitive parts, which

would have caused his managers to spend as little time as possible with them. It started in Cape

Town where he only saw Anne in the hallway as she left for work (Pretorius, 2004). These exiles

also influenced which manager would be triggered when he was home. After his divorce of Anne

he also stopped seeing Reuben for a time as these exiles were triggered too easily (Pretorius, 2004).

> They are like children who are hurt and then are rejected and abandoned because they are hurt. They become the exiles, closeted away and enshrouded with burdens of unlovability, shame or guilt. Like any oppressed group, these exiles become increasingly extreme and desperate, looking for opportunities to break out of their prison and tell their stories. (Schwartz, 1995, p.47)

6.2.2.2 Managers

Rabie's managers were faced with more exiles, which led them to become more polarized as they

had different ideas on how to protect him from these exiles (Schwartz, 1995). They would start an

inner battle and even though coalitions would be formed, their leadership would reflect the same

leadership style as that which was present in his larger outer system (Schwartz, 1995). His career

related managers would hold the power and they would oppress his personal life managers and

recreate the policy of Apartheid in his internal family system, by taking all the resources. This

caused the failure of his marriage and the success in his career (Pretorius, 2004). The manager that

told the story that Rabie would be a successful singer, was very dominant.

His entitled manager was polarized with the pleasing manager and his story content was

becoming more politically oriented and he added a twist to the story of not fitting in, he accepted it

and used it to be different and to rebel against the ideologies of the government and the traditional

Afrikaans culture (Pretorius, 2004). He also used this greater cause to give him more power in the

internal family system and help him rationalize more entitlement. The researcher will discuss these and other managers that were present in this period next.

6.2.2.2.1 Critics: strivers and approval-seekers

The taskmaster used criticism to motivate Rabie; he kept Rabie working hard as a student and kept him focused on becoming a successful singer and making him sing at Sjampanjevonkel (Pretorius, 2004). He was very frustrated in the army and he saw it as wasted time (de Bruin, 1997; Pretorius, 2004). He was not in favour of Rabie's marriage as he needed Rabie focused on his career to become a famous and successful singer. He would criticize Rabie later while he was married in Cape Town by telling him that he was not being a good provider for his family, to get him to be more driven (Pretorius, 2004).

The approval seeker was still pleasing trying to make friends. He was telling the story "I don't fit in" and he was in favour of getting married to Anne (Pretorius, 2004). He would gain a lifetime friend and companion and society approved of young people getting married. He did however start to loose power in the internal family system when Rabie moved to study in Cape Town, here he came into contact with people who rejected Afrikaans and the entitled one used this experience to polarize the approval seeker (Pretorius, 2004). The polarized approval seeker caused Rabie to come across as manipulative at times and his story of not fitting in haunted Rabie for most of his life (Pretorius, 2004).

Both the striver and approval seeker, were also still polarized with the pessimist. The striver made Rabie go to Babs Laker's school for Drama to help him create a new subpersonality to overcome the pessimist's efforts to ambush his performances (Pretorius, 2004; Strijdonk & Maas, 2003).

6.2.2.2.2 Pessimist

The pessimist was most visible in this period in trying to stop Rabie from performing on stage (Pretorius, 2004). He told Rabie how worthless he was as a husband and a father (Pretorius, 2004). During this period of taking risks, on stage and in his career, the pessimist tried to stop Rabie, but the other managers were to strong. The pessimist did not give in without a fight, but another subpersonality was created to undermine the pessimist. The pessimist sat back and gathered ammunition, so that he could attack whenever he gained access to Rabie.

6.2.2.2.3 Caregiver and entitled ones

The entitled one put a stop to Rabie's studies in Pretoria and he headed to Potchefstroom (Pretorius, 2004). He polarized the pleasing manager, when Rabie was at the University of Cape Town he came across people who rejected Afrikaans, the entitled one countered the pleasing manager by accepting that he did not fit in and he started to form his political ideologies so that he could use this greater cause to justify further entitlement through the advancement of his singing career (Pretorius, 2004). This impacted negatively on his marriage, personal relationships and journalism career, but it was all justified and entitled (Pretorius, 2004).

6.2.2.2.4 Victim

This manager was not identified at this stage in Rabie's internal family system.

6.2.2.2.5 Pseudo-self

Rabie's pseudo-self became more active and displayed compassion especially in the political sphere (Pretorius, 2004). However, he had a hidden agenda in that he wanted to fight for the oppressed in the outer system by creating songs in protest against the political ideologies of the government at the time (Pretorius, 2004; Strijdonk & Maas, 2003; Van Zyl, 2003), because he could not stand up for the oppressed parts in his internal family system. He could not stand up for the

personal life managers and the exiles, the career managers dominated and by taking on this role he was hoping to manipulate change in his inner system.

6.2.2.3 Firefighters

Rabie's angry firefighter was still lurking in the background, however a new firefighter was created, the performer that escaped into another world, he put on dark sunglasses and told Rabie that he should not care about anything, because nothing mattered and that meant he could do anything. He binged on the external energy of the audience to numb himself from the exiles' pain. He was a rock star (Pretorius, 2004).

6.2.2.4 Other subpersonalities

No other subpersonalities were identified during this period.

6.2.2.5 Conclusion

During this period the threat of Rabie's exiles was becoming more evident. The career oriented managers took charge to protect him and they ended up creating a divide between themselves and the personal life managers (Pretorius, 2004). The perfectionist striver was very dominant as he wanted to be a successful and famous singer (Pretorius, 2004). He was in coalition with the entitled one who started his political ideologies to use the greater cause for more entitlement in this regard and to work out the pleaser by accepting the story of not fitting in and using it to fight for change. The pleaser was very happy during Rabie's relationship with Anne, but he lost his power in the system. The pessimist and Rabie's exiles were ambushing Rabie by inhibiting his public performances and a firefighter, the rock star, was created to counteract the pessimist and to numb Rabie from the exiles' pain by binging on the external energy of the crowd. This forced the pessimist to sit back and gather more ammunition. The angry firefighter still lurked in the background, while the pseudo self was taking up the compassionate role of caring about the

oppressed in the outer system, because he could not stand up for the oppressed parts in his internal

family system. He needed to fight a cause, as his agenda was an internal shift in power.

Rabie's internal family system grouped in such a way that he could focus all his attention in

becoming a famous and successful musician and artist, they helped him to stand up against the

political ideologies of the government and to rebel against traditional Afrikaans music (Pretorius,

2004; Strijdonk & Maas, 2003).

6.2.3 Alternative Afrikaans Movemement (1988 – 1993)

It was a time of extremes; it was a time of revolution. The revolution in Afrikaans music could

be perceived to have started on the 25th of March 1988 in The Pool Club in Hillbrow, Johannesburg

(Le roux, 1989; Pretorius, 2004; Strijdonk & Maas, 2003). The first alternative Rock festival was

organized by Dagga-Dirk Uys and attended by about 900 people (Le Roux, 1989). The shy

journalist Rabie, became the rocker, Johannes Kerkorrel (Pretorius, 2004; Strijdonk & Maas, 2003).

After the nationwide tour Rabie split with his band and after fighting in the movement about

leadership he fled overseas (Pretorius, 2004; Strijdonk & Maas, 2003). Rabie became famous and

successful (Pretorius, 2004). Just as the changes were starting to take place in South Africa, so

there were changes taking place in Rabie's internal family system.

6.2.3.1 Exiles

This was a period in which Rabie's exiles, the parts that did not fit in with the traditional

Afrikaner mould and the parts that got hurt in his divorce (Pretorius, 2004) began to fight back.

They broke free of their prisons at times and it caused his firefighters to jump into action and they

were very prominent. This was a time of revolution, even though the movement had its supporters;

they also had their enemies (Pretorius, 2004). Far right movements ambushed Rabie's concerts,

ripped his car's tyres and threw stink bombs at him. Rabie was portrayed as a satanic vampire,

someone with psychological disorders. He became known as the ultimate Afrikaner outcast and terrorist (Brynard, 1990). This was only one side that triggered his exiles.

The entitled one accepted the story of not fitting in and exerted more influence in the internal family system than the pleaser who originally used the story to exile parts that did not fit in. This did not only cause conflict between these managers, but it caused the release of certain exiles, especially the parts connected to Rabie's sexual identity. The system was resisting the change and the firefighters called for a state of emergency and they became very active. The shy journalist Rabie, became the rocker, Johannes Kerkorrel. He did not wear his traditional dark glasses, but he wore swimming goggles (Pretorius, 2004). Kombuis wrote that the tour was spurred on by alcohol, cannabis and the fiery anger of the youth (Kombuis, 2009). After the nationwide Voëlvry tour, Rabie was forced into a hero's role (Pretoriuis, 2004). The pessimist could not handle the role and when jealousy started infighting in the movement, the pleaser and the pessimist formed a coalition with others, as they saw that the exiles could not be contained in South Africa anymore. At the end of 1989 Rabie left the country for Amsterdam where he lived with others who had also fled South Africa (Pretorius, 2004). Rabie vowed never to return (Pretorius, 2004; Strijdonk & Maas, 2003). There he could work through his divorce, his sexual identity and get away from jealous fellow musicians in South Africa. He had to exile many parts which caused the fragmentation of his internal family system. Later Rabie reflected in an interview that it felt like he amputated a part of his psyche while he was in exile (Ackermann, 1999).

When Rabie started to explore his sexual identity and these parts were integrated into the internal family system, his friend Carel-Brink commited suicide and he had to exile these sensitive parts (Pretorius, 2004). When Rabie read Koos Prinsloo's book *Slagplaas*, these exiles were triggered and they threatened a meltdown in the system (Hough, 1992; Pretorius, 2004; Van Zyl, 2003).

The media started to attack Rabie regarding his album Bloudruk and the incident with Koos Prinsloo, which is discussed again later, was also widely publicized (Pretorius, 2004; Strijdonk & Maas, 2003). This created a new managerial part, the victim, who exiled all the affected sensitive

parts. South Africa was becoming a minefield for his exiles and the managers took Rabie back to Europe to try to get a grip on the exiles and firefighters causing havoc in his internal family system (Pretorius, 2004). Next the researcher discusses the managers that seemed to really have a tough time during this period.

6.2.3.2 Managers

Rabie's career managers were so focused on helping him becoming a famous and successful musician that they helped created the rock star, a very powerful firefighter in his system. They also became so polarized with the personal managers that the system became less effective at keeping the exiles at bay. This was a time where all managers had to fight not to be exiled themselves, a time where they had to sit back and wait for the firefighters to distract the exiles so they could make their plans to stabilize the internal family system again (Schwartz, 1995).

The managers managed to take Rabie overseas where they could take control of his life again and another manager was created to adapt in Europe (Pretorius, 2004). They were also affected by the parts they could not exile anymore because they did not make Rabie fit in, in his early years. This created a change in his internal family system and a change in his sexual identity. Rabie did not need the rock star when he traveled to Europe to perform as a new manager was created who was there to tell Rabie's story and who gave a voice to his exiles. Other than in South Africa, he never performed with dark glasses or swimming goggles (Pretorius, 2004). He would always introduce himself and talk about where he was from and before a song he would explain what the song was about (Pretorius, 2004; Strijdonk & Maas, 2003).

Once the new order was established Rabie returned to South Africa to work on his new album Bloudruk (Pretorius, 2004; Strijdonk & Maas, 2003). Bloudruk was an album more in the realm of social commentary; it was a wish list for a new social status quo in South Africa (Pretorius, 2004; Strijdonk & Maas, 2003). The South African media and Koos Prinsloo's book (Hough, 1992; Pretorius, 2004; Van Zyl, 2003), *Slagplaas,* triggered his exiles and his firefighters came raging in

and the managers had to withdraw Rabie back to Europe, where they had to try and create some order again (Pretorius, 2004). He was hurt and depressed, but his ties overseas came in handy as they enabled him to escape from the press by going to Europe (Pretorius, 2004). At this time the pessimist made him come across as not caring and disorganized. The polarization between the striver and the pessimist made Rabie unpredictable. According to Didi Kriel, Rabie had changed from being a conscientious perfectionist to someone drifting between not caring and being disorganized (Pretorius, 2004). Didi Kriel recalled that Rabie would just disappear before a performance and when everyone would be stressed out, he would appear ten minutes before he needed to go on and act like nothing had happened. His unpredictability was a problem to some, but he was a success and his fan-base grew (Pretorius, 2004). Next the researcher illustrates the managers separately to see how they all contributed to the events in this period.

6.2.3.2.1 Critics: strivers and approval-seekers

The taskmaster motivated Rabie to work hard, he had to be perfect, he had to be a famous and successful singer, and he helped Rabie's cabaret evolve into the band called Die Gereformeerde Blues Band (Grundling, 2001; Jacobs, 1995). The taskmaster always motivated Rabie to work hard and be successful, it did not matter where in the world he was, whether somewhere in Europe or South Africa, he kept Rabie working hard, he was the one who pulled things together at a performance when other parts wanted to run away or stop to care, this is why Rabie was perceived as unpredictable by some (Pretorius, 2004). This manager stood firm and reverted to criticism when he needed to motivate Rabie, even when Rabie became famous and successful he would keep on telling him that he was not good enough, he needed to be perfect. He had an obsession about his ears and photographers were never allowed to take a picture in which both his ears showed at the same time (Strijdonk & Maas, 2003). Rabie was a perfectionist and he did not let anyone listen to his music demos if they were not finished to his satisfaction (Strijdonk & Maas, 2003).

The approval seeker had a very difficult time and lost influence when the entitled one polarized him and the other managers tried to exile him. This meant he had to consistently fight to attain power as Rabie needed friends and partners. He protected the exiles that carried the burden of unlovability and he still told Rabie that he did not fit in. At the same time he tried to build personal relationships. He had an extremely difficult time when the other musicians were attacking him, when Rabie went to Europe he was under attack to be exiled (Pretorius, 2004). He accepted the parts of Rabie's sexual identity back in the internal family system and he formed a coalition with them to remain in the internal family system. Even though the career managers and personal managers were still polarized, the power shifted when a new pleasing manager was created and it was shared between them. The pleaser had to help exile sensitive parts that could not handle the death of Carel-Brink and the parts that were too sensitive to handle the reports from the media (Pretorius, 2004). Another subpersonality, the victim, was formed as the pleaser could not deal with these situations and the victim polarized the pleaser to excuse Rabie's behaviour when it was not pleasing. As mentioned previously a new pleasing subpersonality was created in Europe, he was the singing journalist, and he started to perform on stage when the internal family system came to grips with the exiles. He did not need dark glasses or swimming goggles to perform in Europe, he would always introduce himself and talk about where he was from and before a song he would explain what the song was about (Pretorius, 2004; Strijdonk & Maas, 2003). He became increasingly popular and all his interviews were about politics and how he viewed himself as a new South African. He was optimistic (Pretorius, 2004). He helped Rabie to become famous and popular in Europe. Rabie's big break came at the start of August 1990, when he was invited to perform at the Dranouter Festival, one of Western Europe's biggest folk festivals (Pretorius, 2004; Strijdonk & Maas, 2003). Rabie was a huge success and he became a household name in Belgium (Strijdonk & Maas, 2003). The singing journalist could work with the pleaser and the striver to manage Rabie's life in Europe and to keep the South African exiles locked up.

The pessimist was still telling Rabie that he was worthless and trying to shut him down, as he still thought it was the best way to protect him and he was in constant battles with the rest of the internal family system. He felt he had to become more extreme as the new manager was too optimistic.

6.2.3.2.2 Pessimist

During the beginning of this period, Koos Kombuis mentioned that Rabie told him that he suffered from depression; although he could not see any symptoms at that time, except that Rabie could not cope with success, and apparently he was very moody after a good review (Kombuis, 2009; Pretorius, 2004). The pessimist is best identified in the times Rabie disappeared from the media. The voice ringing in Rabie's ears after disappointments or tragedies, telling him that he was worthless, trying to shut him down to protect him from triggering exiles. The pessimist was becoming more extreme, constantly trying to shut Rabie down, to make him disorganized, negative and to stop him from caring (Pretorius, 2004).

6.2.3.2.3 Caregiver and entitled ones

The entitled one still used his political ideologies to promote entitlement, he also worked with the pleaser, the singing journalist. He made Rabie feel entitled to break up the Gereformeerde Blues Band and move on with his own journey of discovery (Pretorius, 2004). He was not the leader or the hero and he did not owe anyone anything. He helped Rabie get a large sum of money from Tusk records, because Rabie was entitled to it (Strijdonk & Maas, 2003). He also stole a lot of the spotlight in Europe, because he deserved it. He also formed a coalition with the victim who was created to excuse Rabie's hurtful behaviour, because the victim felt persecuted by the media (Pretorius, 2004; Strijdonk & Maas, 2003). The entitled one and the victim could manipulate Rabie better when they teamed up together.

6.2.3.2.4 Victim

The victim was created to help Rabie to deal with the media, he felt that the media was especially harsh with Rabie, more so than with anyone else (Pretorius, 2004; Strijdonk & Maas, 2003). He kept a register of everything the media did and used it to manipulate Rabie to excuse hurtful things that Rabie did or said. He also dealt with the aftermath of the Koos Prinsloo saga. In an interview Rabie said he enjoyed every moment of the assault and denied the story that they had a relationship. Rabie also suggested that he should have visited Prinsloo with a chainsaw and axe so that he could better understand the title of his book (Kuhne, 1992). By being paranoid this subpersonality helped to keep the exiles and firefighters at bay.

6.2.3.2.5 Pseudo-self

The pseudo-self moved its compassion from the political sphere to the social realm as the internal family system tried to exile all parts related to South Africa while in Europe. Rabie reflected in an interview that it felt like he amputated a part of his psyche while he was in exile (Ackermann, 1999). He could still not take the lead in Rabie's polarized internal family system to stand up for the oppressed parts. He did, however, celebrate the return and integration of the previously exiled parts that formed part of Rabie's sexual identity. This part wanted to reconcile the internal family system and create a democratic system, so that Rabie would be able to live in South Africa. This part used its influence to return Rabie back to South Africa after every escape to Europe.

6.2.3.3 Firefighters

This was a period where Rabie's exiles were triggered continuously. This meant that the firefighters had to jump in and they called for a state of emergency. In an interview later he reflected that, Johannes Kerkorrel was a character that he acted out on stage. It is not who he was in his private life, but what his audience wanted him to be. He had to have attitude, and be arrogant

and wild on stage. He said that it was scary in a way, but that he could not change it even though he

wanted to (Nieuwoudt, 1997; Pretorius, 2004; Venter, 1996). With this statement Rabie described

the firefighter that helped him perform at the start of his career. The researcher calls this firefighter,

who wore dark glasses or swimming goggles and binged on the external energy of the crowds,

Johannes Kerkorrel. The researcher only has limited information regarding what happened off

stage, so the researcher cannot refer to other possible firefighter activities that might have been

present, but Kombuis wrote that the tour was spurred on by alcohol, cannabis and the fiery anger of

the youth (Kombuis, 2009) This firefighter was welcomed by the system, especially the striver and

the entitled one. Once Rabie fled South Africa and the screams of the exiles died down, the rest of

the system lashed out at the firefighter Johannes Kerkorrel for being so arrogant and out of control

and they even tried to exile him (Schwartz, 1995). The new pleaser subpersonality, the singing

journalist, started to take over on stage and the managers were getting to grips with the exiles again.

He did not take this back stabbing lying down and he would fight back, especially when Rabie's

exiles were triggered. At his performances overseas he seemed unpredictable (Pretorius, 2004) and

he got involved with sexual relationships. Carel-Brink Steenkamp was one of his lovers, who later

took his own life and was described as very young, very shy and a loner (Pretorius, 2004).

   The angry firefighter that the researcher calls the monster was kept in the background, but when

Koos Prinsloo's book, *Slagplaas*, was released and it contained sensitive and private information

regarding Rabie's personal life he sprang into action. The book triggered very sensitive parts that

were exiled at the time Rabie's close personal friend, Carel-Brink committed suicide as well as

many other young parts that were exiled with the curse of unlovability. The monster could not be

contained anymore and he went to Prinsloo's office where he assaulted Prinsloo, Rabie had shouted

at Prinsloo that he was messing with things that were sacred to Rabie and then the monster hit him

repeatedly before he left (Erasmus, 1992; Hough, 1992; Pretorius, 2004). Rabie suggested that he

should have visited Prinsloo with a chainsaw and axe so that he could better understand the title of

his book (Kuhne, 1992). The monster was a very scary firefighter and the rest of the internal family

system quickly took control again and tried to come to an understanding in how they could manage together as none of them wanted the monster to be triggered again.

6.2.3.4 Other subpersonalities

No other subpersonalities were identified during this period.

6.2.3.5 Conclusion

In this time of uproar by the exiles, the firefighters and the managers called for a state of emergency. The parts that contained Rabie's sexual identity were released from exile. However, due to traumatic experiences more sensitive parts were exiled. The firefighter, Johannes Kerkorrel, ruled the system for a part of this period and the monster also jumped into action when he could not contain his rage for what was happening in the system anymore. The managers were not happy with the way the firefighters created chaos and the career related managers transferred power back to the personal managers. The striver burdened with perfectionism continued using criticism to make Rabie work even harder at his career. The entitled one helped to manipulate Rabie to think only of himself and the victim was created to deal with the media and to keep register of all the bad things they did to Rabie. Meanwhile the pleaser formed a coalition with the parts that contained Rabie's sexual identity that returned from exile and he was very glad that a second optimistic pleaser, the singing journalist, was created to manage Rabie's professional image and musical performances when he arrived in Europe. The pessimist was not impressed with the new risks being taken and the optimism of the singing journalist and became more extreme to balance it. The pessimist used any possible situation to try and shut Rabie down, by keeping him from caring and by making him disorganized.

The pseudo-self was very happy, because he believed he played a dominant role in the power shift and the release of some exiles. The pseudo-self changed his compassion more to the social realm and influenced Rabie to return to South Africa. Rabie's internal family system protected him

effectively against many threats and they reorganized and evolved to make him become a famous and successful singer in South Africa and Europe.

6.2.4 Post-Apartheid (1994 – 2002)

In 1994 the first democratic elections in South Africa took place. Rabie performed at the inauguration of President Nelson Mandela where he sang Halala Afrika (Joubert, 2002; Strijdonk & Maas, 2003). This accompanied a change in Rabie's internal family system. He regained a balance in his life and he became more relaxed and spiritual. He met Demetriou and he helped Rabie to move on and live again (Pretorius, 2004).

This was only part of the journey for Rabie even though he grew spiritually and he created more albums he could not protect him from himself. Ralph John Rabie hanged himself on the 12th of November 2002 in Kleinmond, near Hermanus in the Southern Cape (Pretorius, 2004). Next to him was a carpet cutter: there was a wound on the right-hand side of his neck, with blood all over his clothes and the ground. The violence of the act filled onlookers with shock and horror. Rabie was survived by his long-term partner Demetriou, his ex-wife Anne and son Reuben (Pienaar, 2002; Pretorius, 2004).

6.2.4.1 Exiles

This was a period when Rabie's internal family system attempted to approach some of his exiles. They wanted reconciliation and reintegration into the internal family system. The experiences of singing at the inaugurations of president Mandela and president Mbeki helped Rabie feel a part of South Africa (Pretorius, 2004; Strijdonk & Maas, 2003). He struggled to adapt to South Africa after he exiled certain parts to survive in Europe (Pretorius, 2004).

Some of the exiles were given a chance to tell their stories in Rabie's songs. The album, Cyanide in the Beefcake – Who killed Johannes Kerkorrel, was an intense personal experience and

Rabie tried to work through the suicide of his friend Steenkamp (Burger, 2002; Pretorius, 2004; Strijdonk & Maas, 2003). The songs gave words to his pain and anger (Strijdonk & Maas, 2003). He toured through South Africa to promote the album, but there were many negative reviews that visibly bothered him (Pretorius, 2004). Rabie could only reach and release some of his exiles, which meant that the others were still locked up and that his system still needed protection. Rabie's father died in 1995 and this would have triggered exiles from his past, which his internal family system could not handle so the system needed to make sure they were all locked up tightly (Pretorius, 2004).

In June 1997 he met his partner Demetriou and they began living together in Johannesburg (Pretorius, 2004). Rabie and Demetriou withdrew from the world and lived on their own little island (Pretorius, 2004). Demetriou listened to some of Rabie's exiles and in doing so he helped to liberate them. Demetriou also helped Rabie to withdraw from many situations where Rabie's exiles would have become upset, he cared for Rabie and this helped Rabie's managers to be less polarized so that Rabie's pseudo-self could lead (Pretorius, 2004).

In 1999 he acted in the production, Johnny Cockroach (A lament of our times) which the script writer, Breyten Breytenbach, wrote specifically for him (Booysens, 1999; Pretorius, 2004). This was a very difficult time, as the play triggered Rabie's exiles and eventually he withdrew from the play (Pretorius, 2004).

Some of Rabie's exiles were triggered in a public battle with Dagga-Dirk Uys about who wrote which lines in their old songs (Beyers, 2002; Retief, 2002; Pretorius, 2004; Strijdonk & Maas, 2003). Eventually, on the insistence of Demetrio he walked away from it (Pretorius, 2004).

According to Rabie the green pastures with the horses he looked after, helped him to calm down. The horses liked sweet grapes and carrots, and they would eat out of Rabie's hand. Rabie believed love had a way to change everything, and that it changed him and brought him peace. The biggest task was to love himself once more, to learn from his past mistakes, and his previous relationships. According to Rabie it all helped him to make the right choices eventually (Coetzer, 2001). Rabie

felt that he was making healthier choices, physically and spiritually. He was taking life easier, he was in a loving relationship, he was getting regular exercise and he was playing the piano and writing. He enjoyed a good meal, usually Mediterranean or South African. He enjoyed gardening; watering the plants and watching the flowers that he planted, grow. He enjoyed watching his fish in their pond or sometimes he would drive through to Cape Town to walk in the aquarium, as it relaxed him (Pretorius, 2004). It seemed that Rabie's internal family system had a handle on his exiles and the pseudo-self seemed to be doing a good job in containing them.

   Ralph John Rabie hanged himself on the 12th of November 2002 in Kleinmond, near Hermanus in the Southern Cape (Pretorius, 2004). According to his ex-wife he was busy loosing his hearing; in the last two years before his death it was beginning to bother him (Pretorius, 2004). He had an operation, however it was not successful, and it was beginning to make him desperately unhappy. Rabie told her that it was meaningless for a musician to continue if he could not hear. He was also complaining that he was loosing feeling in his hands and feet. Anne said he was also getting very paranoid and said that someone was poisoning him (Pretorius, 2004). A month before his death he said he wanted to emigrate because he could not handle South Africa anymore. Kombuis said that Rabie's HIV positive status was something that he carried with him and that he developed symptoms just before his death and that he wanted to go public with his illness near the end of his life, to promote the Aids campaign (Kombuis, 2009). It seems clear that even though Rabie moved towards a more spiritual approach in life which was led by his pseudo-self, this sub-personality's agenda was still to protect Rabie from his exiles.

6.2.4.2 Managers

   Rabie's managers moved into a period of democracy and the pseudo-self started to have greater access to Rabie. The other managers and there polarized relationships became less intense, however their roles to protect Rabie did not change. During this period Rabie withdrew from life with Demetriou at his side and he discovered the spiritual joys in the simple pleasures of life

(Coetzer, 2001). His managers tried to distract him and keep him busy; at times some would bring the world's problems down on his shoulders to keep his exiles from voicing their pain (Pretorius, 2004).

At times Rabie's exiles were triggered, especially six months before his death he became involved in a very nasty and very public argument with Dagga-Dirk Uys (Beyers, 2002; Pretorius, 2004; Retief, 2002; Strijdonk & Maas, 2003). During these and other times Rabie's firefighters would have jumped into action and afterwards the internal family system, with the pseudo-self in the lead, would have lashed out at the firefighters for acting so out of control and impulsively (Schwartz, 1995). With the internal family system's new philosophy of life they would have tried to exile these firefighters and this would have caused the firefighters to act more extremely and it would have caused them to have fantasies of destroying the system (Schwartz, 1995). The researcher therefore hypothesizes that it was one of these firefighters who ultimately killed Rabie. Next the researcher will illustrate how the managers separately all contributed to the events in this period.

6.2.4.2.1 Critics: strivers and approval-seekers

The taskmaster kept Rabie working so that he could produce more albums, his burden of perfectionism can be seen in how Rabie allowed no one to listen to one of his songs without permission if he was not totally satisfied with his demo (Strijdonk & Maas, 2003). He did not have to motivate Rabie quite as extremely as before, because the pleaser and the pessimist were not in their same extreme roles. He did however keep Rabie working until the end and even though Rabie's last album, *Die hart is 'n eensame jagter*, was never released. He constantly criticized Rabie to keep him motivated (Pretorius, 2004; Strijdonk & Maas, 2003). He tried to motivate Rabie by criticizing him about not having enough money to look after himself and Demetriou (Pretorius, 2004).

The approval seeker was extremely happy with the new order and he was incredibly happy to meet Demetriou, the fact that they were in love and Demetriou did the lighting at his shows, reminded him of past times when he was happy (Pretorius, 2004). He also helped Rabie to withdraw with Demetriou as he still told Rabie that he did not fit in. He used the fact that Europe changed Rabie (Pretorius, 2004; Strijdonk & Maas, 2003). He had an extremely difficult time when Uys was attacking him (Pretorius, 2004). The pleaser was still working against the victim and the entitled one. The singing journalist was still an active part of Rabie's system, however his pseudo-self would also start performing on a more personal level. The change in the singing journalist was that he was not as positive and optimistic as before, which helped the pessimist to shift out of his extreme position.

6.2.4.2.2 Pessimist

The pessimist still told Rabie that he was worthless and he used the bad reviews Rabie would receive in the media against him and he did not allow Rabie to tell people just how famous he was overseas (Pretorius, 2004; Strijdonk & Maas, 2003). He withdrew Rabie from the world to help protect him. The pessimist also started to draw the world's problems onto Rabie to keep him distracted from the cries of his exiles (Pretorius, 2004).

6.2.4.2.3 Caregiver and entitled ones

The entitled one struggled to be in a relationship as he always thought of himself first. He also was not happy with Rabie's financial situation as he always felt Rabie was entitled to more, even on the day that Rabie died, the entitled one was busy fighting with the organizers of the Aardklop Fees[10], because he felt they did not pay him what he was entitled to (Pretorius, 2004).

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[10] *Aardklop* music festival in Potchefstroom.

6.2.4.2.4 Victim

The victim never lost his contempt for authority; he felt that the media allowed other people to get away with things and not him (Strijdonk & Maas, 2003). He was the one that was very vocal in the public fight with Uys (Retief, 2002). He had to be vocal as he protected exiles from the first time that musicians started to be jealous of Rabie after the Voëlvry tour (Pretorius, 2004). He would also use the same tactics in Rabie's relationships, especially in his relationship with Demetriou. This part would have been the cause of some fights between them.

6.2.4.2.5 Pseudo-self

The pseudo-self eventually orchestrated the necessary change in the internal family system to be able to free some of the exiles and to take the lead in balancing his personal and professional life. He took a more spiritual approach life, but his agenda was still to keep certain parts that seemed to scary in exile (Coetzer, 2001). He made Rabie much more relaxed and laid back, as he managed to shift the other managers from their extreme roles. He even took the lead when performing more personal songs. In 2000 he released his album, *Die Ander Kant* (Pretorius, 2004; Strijdonk & Maas, 2003). The album brought the other side of Rabie's soul to the fore, the side that was seeking serenity and peace, the side that wanted to return to love and simple things. It was the first album written totally in Cape Town in the house where he found peace (Pretorius, 2004; Strijdonk & Maas, 2003).

Unfortunately no matter how he tried, the exiles still got triggered. Six months before his death he became involved in a very nasty and very public argument with Dagga-Dirk Uys on the internet; about who wrote what line in his songs and who was the most important contributor to Afrikaans Rock (Beyers, 2002; Pretorius, 2004; Retief, 2002; Strijdonk & Maas, 2003). Eventually, on the insistence of Demetriou he walked away from it (Strijdonk & Maas, 2003). However, he kept on arguing on the internet (Retief, 2002). He was deeply shocked and hurt because of fellow artists who attacked him, and he felt betrayed by them (Retief, 2002; Strijdonk & Maas, 2003). When the

firefighters jumped in, the pseudo-self was the first to criticize them and he convinced the rest of the managers in the internal family system to help him to exile these firefighters as they did not fit with his new philosophy of life.

6.2.4.3 Firefighters

During this period Rabie's firefighters were not dominant, the new order had the exiles in control, and however there were times, like when Rabie's father died and when Uys attacked Rabie publicly that the firefighters would have played a part in his life (Pretorius, 2004). This would not have been acceptable to the managers and they would have criticized the firefighters. The system had already exiled the firefighter, Johannes Kerkorrel, as he was not needed anymore although he did have to jump in when he released his album, *Cyanide in the Beefcake – Who killed Johannes Kerkorrel* (Botes, 2002; Burger, 2002; Grundling, 2001; Pretorius, 2004; Strijdonk & Maas, 2003). Rabie toured South Africa while living a rock and roll lifestyle (Strijdonk & Maas, 2003). During this time he was at his most nihilistic, paranoid and decadent. He had the record company kicked out of the recording studio, ran way over budget and walked of the stage partially through his first song at a major media launch (Strijdonk & Maas, 2003). However, when they tried to exile the monster they bit off more than they could chew. These firefighters already had fantasies of destroying the system as they had been trying to exile them (Schwartz, 1995). They might even have been poisoning Rabie little by little (Pretorius, 2004). However, this time the managers pushed too hard and the monster filled with a lifelong rage plotted to kill Rabie. He convinced the striver that Rabie was going deaf and that he would not be able to be a musician anymore (Pretorius, 2004). This would mean that Rabie could not provide for himself and Demetriou and the striver struggled to make peace with this story. The monster also convinced the entitled one that he should only think of himself and that he was entitled to let Rabie die. They took Rabie to an isolated area and the monster filled with rage attacked and violently killed Rabie.

6.2.4.4 Other subpersonalities

No other subpersonalities were identified during this period.

6.2.4.5 Conclusion

In the end Rabie's internal family system could not heal completely, because he was not in sufficient touch with his Self and the pseudo-self could not see exiles and firefighters as they really were (Schwartz, 2001). Even though his internal family system moved from being extremely polarized with a policy of Apartheid between the career oriented managers and the personal life managers, to a more democratic rule with the pseudo-self in the lead and following a more spiritual philosophy of life, the way the system worked could not change, because as long as exiles were trapped in experiences of the past, misunderstood and feared, at the same time the system still had parts in firefighter roles and they could put an end to the system at any point. The researcher has sincerely attempted to understand and explain the life of Ralph John Rabie as seen through Schwartz's Internal Family Systems model.

CHAPTER 7

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

7.1 Chapter Preview

The Chapter starts by revisiting the purpose of the study and then summarizing the findings of Ralph John Rabie's life in terms of the Internal Family System model. This chapter revisits and discusses the possible limitations of this study as already discussed in Chapter 4 and how the researcher experienced these possible limitations. The researcher only briefly comments on the experience of counteracting these possible limitations as these methods were also discussed in Chapter 4. Additionally, the value of the study and some recommendations for future research are discussed.

7.2 Revisiting the Purpose of the Study

The primary aim of this study was to explore and describe the life of Ralph John Rabie from the theoretical perspective of Schwartz's (1995) Internal Family Systems model. The theoretical orientation influenced the study to be both exploratory-descriptive and descriptive-dialogic, meaning the findings regarding Rabie's personality development were discussed within the theoretical perspective of Schwartz's (1995) Internal Family Systems model. Thus, a dialogue was established between the exploratory-descriptive findings of the study on the one hand and a theoretical conceptualization on the other hand (Stroud, 2004). A brief summary of the findings are provided. This brief summary follows next.

7.3 The Internal Family System Development in the Life of Ralph John Rabie

The literature review of the life of Rabie was structured according to general life stages of development and these stages were coupled with the changing South African socio-historical context. The structure helped to illuminate Rabie's internal family system within important systemic events during his lifetime. These significant periods were: the early years; his student days, marriage and the army; the alternative Afrikaans movement; and post-apartheid.

Schwartz's (1995) concept of exiling helped understand the development of Rabie's subpersonalities in the early years. Rabie started the exiling process in his early years as he did not fit in with the traditional Afrikaner cultural mould. Rabie's internal family system protected him against these exiles and helped him to do well at school and to help him focus a lot of his attention on developing his musical gift. Schwartz's (1995) Internal Family Systems model names certain roles that subpersonalities take on and they were recognised in Rabie's life. The managers identified were: a taskmaster/ striver that was also present in his father's life that carried the burden of perfectionism and told Rabie the story that he would be a successful and famous singer. An approval seeker who was pleasing to be accepted in his family and stay close to his sisters and telling the story that he did not fit in to exile the parts that made Rabie different. Polarized with these two subpersonalities were the pessimist and he told the story, I am worthless. An entitled one who told Rabie that he should get whatever he wanted and a pseudo-self that took the compassionate role of caring, however he had his own agendas. Also an angry firefighter who lurked in the background was identified. The systemic inner workings of Rabie's subpersonalities could be better understood with Schwartz's concepts of polarization and burdens.

The researcher observed how a pleasing manager made Rabie fall in love and get married, as parts of his sexuality were still exiled. The pleaser was very happy during Rabie's relationship with Anne, but he lost his power in the system as the entitled manager developed his political ideologies to use the greater cause for more entitlement with regards to work and as Rabie did not have to fit

in, the parts the pleaser exiled became free. In this regard one could see the powerful impact the stories of managers can have on a person.

The impact that the leadership style of a larger system can have on the internal family system was observed in how Rabie's career oriented managers took charge to protect him and they created a divide between themselves and the personal life managers. In a way Rabie recreated apartheid within himself. The perfectionist striver was very dominant as he wanted to redeem Rabie by being a successful and famous singer. The pessimist and Rabie's exiles were ambushing Rabie by inhibiting his public performances and a firefighter, the rock star, is created to counteract the pessimist and to numb Rabie from the exiles' pain by binging on the external energy of the crowd. This forced the pessimist to sit back and gather more ammunition and Schwartz linked the role of this manager with suffering from depression. The angry firefighter still lurked in the background, while the pseudo-self was taking up the compassionate role of caring about the oppressed in the outer system, because he could not stand up for the oppressed parts in his internal family system. He needed to fight a cause, with the agenda of an internal shift in power.

Rabie's internal family system formed in such a way that he could focus all his attention in becoming a famous and successful musician and artist, helping him to stand up against the political ideologies of the government and to rebel against traditional Afrikaans music. However, Schwartz's concept of self-leadership was not present within Rabie's system.

After Rabie started the revolution in the Afrikaans culture and he initiated a new Afrikaans cultural mould. Out of exile were released the parts that contained Rabie's sexual identity. However due to traumatic experiences more sensitive parts were exiled. The firefighter, Johannes Kerkorrel played a dominant part in Rabie's life and within the system of firefighters another appeared who dealt severely with Koos Prinsloo when he triggered some of Rabie's exiles. The managers were not happy with the way the firefighters created chaos and the career related managers transferred power back to the personal managers. Rabie met Demetriou and he started a healthy relationship.

The striver burdened with perfectionism used criticism to make Rabie work even harder at his career and the entitled one helped to manipulate Rabie to think only of himself. The victim was identified dealing with the media and keeping track of all the bad things they did to Rabie. Meanwhile the pleaser formed a coalition with the parts that contained Rabie's sexual identity that returned from exile and he was very glad that a second optimistic pleaser, the singing journalist, was managing Rabie's professional image and musical performances when he arrived in Europe.

The pessimist was not impressed with the new risks being taken and the optimism of the singing journalist and became more extreme to balance the positivism. The pessimist used any possible situation to try and shut Rabie down, by keeping him from caring and being disorganized.

The pseudo-self was very happy, because he believed he played a dominant role in the power shift and the release of some exiles. The pseudo-self changed his compassion more to the social realm and influenced Rabie to return to South Africa. Rabie's internal family system protected him effectively against many threats. By reorganizing and evolving Rabie became a famous and successful singer in South Africa and Europe.

Schwartz's (1995) model helps to understand Rabie's suicide. In the end Rabie's internal family system could not heal completely, because he was not in touch with his Self and the pseudo-self could not see exiles and firefighters as they really were. Even though his internal family system moved from being extremely polarized with a policy of Apartheid between the career oriented managers and the personal life managers, to a more democratic rule with the pseudo-self in the lead and following a more spiritual philosophy of life, the way the system worked could not change, because as long as exiles were trapped in experiences of the past, misunderstood and feared, at the same time the system still had parts in firefighter roles and they can put an end to the system at any point.

The researcher hypothesized within the scope of Schwartz's (1995) model that the same firefighter that attacked Koos Prinsloo also killed Rabie. The fact that Rabie was fighting AIDS and losing his hearing would have impacted on the story of being a successful singer and the

perfectionist could hold the exiles at bay. The firefighter started fighting back after he was exiled through the new spiritual philosophy of life and therefore this firefighter violently ended the internal family system and life of Rabie.

Schwartz's (1995) Internal Family Systems model highlighted the multiplicity principle in illuminating Rabie's different parts and helped to create a better understanding of these parts. The systems principles embedded in the model showed why personality remains consistent over a lifespan and by recognizing these principles within the study therapeutic processes could be better understood.

7.4 Possible Limitations of the Current Psychobiographical Case Study

Certain difficulties related to the effective execution of psychobiographical case studies have been identified (Anderson, 1981; Winter & Carlson 1988). Preliminary considerations were provided and discussed by the researcher in Chapter 4 as previously mentioned. They were analyzing an absent subject, researcher bias, reductionism, cross-cultural differences, validity and reliability, easy genre and elitism and inflated expectations. The researcher is now able to reflect, from a retrospective viewpoint on the experience of conducting a psychobiographical case study and the impact these preliminary methodological considerations had.

The researcher was frustrated at times and wished for a personal interview with Rabie's internal family system. However, in *analyzing and absent subject* the researcher was not bound by the ethical considerations such as informed consent and the issues involved in the therapeutic process. The researcher also gained an important perspective of how Rabie's larger external system impacted on his internal family system.

With reference to *researcher bias,* the researcher did not enter the study with preconceived ideas or feelings towards Rabie. Throughout the journey the researcher reflected on the information and narratives uncovered and approached it from the Self, an active, compassionate inner leader

containing the perspective, confidence, and vision necessary to lead an individual's internal family system and therefore their external lives harmoniously and sensitively (Schwartz, 1995).

The issue of *reductionism* was a concern as the researcher found limited sources of personal data pertaining to the life of Rabie, especially concerning his childhood and his personal relationships. The researcher however felt confident regarding the data obtained as they were corroborated by other sources. Another limitation in the collection of the data was a lack of primary, archival material, due to ethical considerations only data in the public domain is used in this study.

Schwartz's (1995) Internal Family Systems model is of such a nature that pathological processes are viewed and understood as normal and protective. The broader outside system was also studied and its impact was considered and recognized in Rabie's internal system. Biographical resources were consulted to attain an understanding of Rabie's social, historical and cultural environment. This consideration assisted the researcher in reducing *cross-cultural differences* due to the generation gap between Rabie and the researcher.

The criticism of *easy genre and elitism* is discarded by the researcher, because the study was filled with complications and extensive research and Rabie was an everyday South African that lived through extraordinary times.

The researcher became aware of an *inflated expectation* of the study and then realized the speculative nature of the study. The study only aimed to explore and describe the probable subpersonalities in Rabie's life. The study primarily adds to Schwartz's Internal Family Systems model, by testing the applicability and it is here where the study's contribution lies.

7.5 Specific Limitations of this Study

Rabie created a divide between his personal and professional life. This impacted on the literature available on Rabie's life. The literature available is predominantly related to his professional life and there is very little data with reference to his personal life, especially his

relationships with his family, wife, son and partner. The researcher is of the opinion that personal information regarding these relationships would have helped him to make more comprehensive conclusions regarding the stories Rabie's subpersonalities were telling Rabie. The lack of information forced the researcher to hypothesize more regarding certain personal relationships. The researcher at times had to interpret the data by what was missing, rather than by what was obvious in the relevant data.

The researcher assumed that Rabie's relationship with his father, mother and siblings would have been affected by Rabie's political ideologies and his public cultural exorcism (Brynard, 1990). Information related to Rabie's fight against AIDS would have been helpful, as this fact only became known in the public domain recently (Kombuis, 2009). This information would have made a significant contribution in conceptualizing Rabie's internal family system.

Information regarding Rabie's childhood was also lacking substance. In Chapter 6 the researcher made assumptions regarding burdens that Rabie inherited due to the family climate in his childhood and possible exiles that were formed due to events that Rabie may have experienced as traumatic.

No data that has been interpreted from a psychological viewpoint existed regarding Rabie's life, which was a limitation as the findings in this study can not be compared with other studies. The findings of this study therefore stand alone and are only substantiated within this treatise. The singular nature of this study makes it an important scientific contribution to the psychological understanding of Rabie's life.

The researcher searched extensively in selecting a theory that would be successful in analyzing Rabie's search for an identity and the effect his outside system had on his development. The researcher also wanted to focus on the positive contribution Rabie had made and not to pathologize him. The researcher therefore selected Schwartz's (1995) Internal Family Systems Model as it tries to understand the protective nature of our different parts and it sees these autonomous subpersonalities as part of a system.

The limitation in selecting a contemporary therapeutic model was that the theoretical concepts are still evolving. In Chapter 2 it was discussed that there is no formal personality theory that encapsulates subpersonalities. In applying Schwartz's (1995) Internal Family Systems Model it is important to have information regarding Rabie's childhood and as mentioned earlier this information was limited. As the researcher was analyzing an absent subject and the theory was derived from a therapeutic model, the researcher had to make assumptions that could not be verified by a personal interview with Rabie. The researcher did however corroborate the information from different sources and even though assumptions were made in the findings (Chapter 6) they were backed up by data from the historical account of Rabie's life (Chapter 3).

7.6 Value of the Study

The researcher has put forward the first psychological stance on the life of Ralph John Rabie as viewed through the lens of Schwartz's Internal Family Systems model (1995). The study offered an explanation for Rabie's life and also serves the purpose of giving a voice to the theory of subpersonalities and more directly noted the importance of a therapeutic understanding of Schwartz's (1995) Internal Family Systems model. By applying this model to the life span of Rabie the researcher was able to detect patterns regarding the functioning of Rabie's internal family system and reflect how the wider outer system impacted upon its leadership and functioning.

In this regard Schwartz's (1995) Internal Family Systems Model provided practical and theoretical guidelines that could be utilized for the purpose of this study. Even though all people are not alike the roles that subpersonalities take on as identified by Schwartz's model are similar, as well as the protective nature of these parts and one has to try and understand why certain subpersonalities are forced into certain roles (Schwartz, 1995). The researcher hopes that this study evokes an understanding with regards to the protective nature of adaptive parts in maladaptive roles that will awaken compassion and understanding for these misunderstood parts.

7.7 Recommendations for Future Research

It is recommended that a similar study be undertaken on a larger scale. A doctoral thesis that would make use of more primary sources and personal interviews will do greater justice to the intricate workings of a complex soul.

The researcher proposes that the findings of this study could be taken as a point of departure in the psychological analysis of Rabie. This study is but a mere vantage point on Rabie's internal family system and it could be seen as one possible angle. Each one of Rabie's subpersonalities could be an interesting and informative project on its own for future research and it will assist in a more detailed and intensive study of Rabie's personality make up.

Future research can also be guided by additional theoretical approaches and thus supplementing in the understanding of Rabie's personality. These future findings could be compared with the current findings to either enhance the reliability of the data or to provide discrepancies, which will provide more opportunities for future research.

As there is no formal subself theory of personality, this study can be broadened to help develop Schwartz's model (1995) to evolve the therapeutic model into a theoretical model. Future studies can also be done by studying the similarities in subpersonalities in a specific clinical group of subjects or investigate the relationship between leadership styles in larger systems and the leadership style in internal family systems.

7.8 Conclusion

This study was completed within certain parameters that created limitations and it should be interpreted within the scope of the research. However, even with these limitations a door has been opened for future research opportunities and the study can be the start of new psychological conversations. The study furthermore showed how effective it is to apply personality models and theories to understand a person's life.

Schwartz's Internal Family Systems model was very effective in formulating some understanding of the development of a person's personality over an entire life, and more specifically to help provide a greater understanding of Rabie's life and his search for identity. This study also facilitated an understanding surrounding the circumstances of Rabie's death.

In conclusion the researcher hopes this study will be the start to a greater understanding of a South African that helped to take us into a new era and help show South Africans how we should listen compassionately to one another so that we can regain self-leadership.

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Appendix A

<u>Demetriou's police statement</u>

"The deceased and I were life partners for the past six years. In 1997 we commenced our life partnership and moved into a property in Northcliff, Johannesburg. At the beginning of 1999 we commenced our business partnership. In mid-1999 we relocated to Cape Town and in January 2000 we took occupation of 43 Gourley Street, Penhill, where we lived together until the deceased's untimely passing on 12 November 2002.

During the period that we lived together, we also worked together and traveled both locally and abroad. I was the deceased's personal assistant and was also the lighting engineer at the venues where he performed.

Somewhere between 7h00 and 8h00 on the morning of the deceased's death we had discussed our plans for the day and had agreed to go to the local gymnasium at approximately 10 am. In the course of our discussion Ralph intimated to me that he appeared to have misplaced his passport and enlisted my help to find same, also we discussed his addressing a letter to Karen Meiring of the Klein Karoo Nasionale Kunste Fees, the latter he duly did in draft whereafter he finalized it with me before phoning Karen and faxing it to her.

After transmitting the fax Ralph proceeded to shower and dress, went out to the Post Office to collect a registered article and do some grocery shopping at Pick and Pay for our lunch. On returning home Ralph placed the food on the table and went upstairs to his office during which time (as we could not afford domestic help) I attended to the laundry. Some ten or fifteen minutes later Ralph left our home, muttering that he would return in a short while. I heard the front door close and saw that Ralph had left – this was the last time I saw him alive.

 I proceeded with the laundry and prepared lunch whereafter I went upstairs to ready myself for gym and find the passport which I duly did. The passport was in Ralph's personal belongings and when coming across it I discovered his suicide letters, his Bible opened at the Epistle of St. John 3, underlined, and the last will of the deceased. On discovering the letters at the time I found his

passport. I tried for several hours to communicate with him on his cellular phone which was ultimately answered by the police who discovered his motor vehicle and later that day his body.

The deceased's will was drawn up and typed by the deceased on his computer and printed in his office. I later learnt (as I am not computer literate) from Ansie Kamffer and Nico Brits, both close friends of the deceased and myself, that this document was saved on the hard drive of the deceased's computer and the subsequently printed copies thereof." (Pretorius, 2004, p.103)

Appendix B

<u>Rabie Letter</u>

Mammie,

Ek hoop jy kan my vergewe, ek het regtig nie meer die krag om aan te gaan nie. Ek weet nie meer wat om te doen om alles te betaal nie, en is op die stadium reeds R27 000 oortrokke. Die bekommernis daaroor dryf my tot raserny, en ek sien in die komende paar maande geen uitkoms nie: hoewel ons goed gedoen het by Aardklop, was dit nie genoeg om al die onkostes te dek nie.

Teen die tyd dat ons volgende jaar weer werk het, is dit reeds te laat. Teen daardie tyd is ek so diep in die skuld, dat hulle my in elk geval sal toesluit: Ek vrees die dag dat ons geen kos meer het om te eet nie: ek het ook onlangs ontdek dat al die werk wat ek op my computer gedoen het vir my nuwe album, verlore geraak het. Ek weet nie hoe ek weer van voor kan begin nie. Vir my is daar geen uitweg nie, ek het goed daaroor nagedink.

Vir jou ondersteuning en liefde deur die jare sê ek baie dankie: ek bid dat die Here my sal vergewe en dat julle met die tyd sal verstaan en aanvaar.

As daar iets is in die huis wat julle nodig het en kan gebruik, kan julle dit vat met al my liefde.

Tot ons mekaar eendag weer sien.

Jou seun,

Ralph.

Appendix C

<u>Matrix of the life structure of the internal family of Ralph Rabie</u>

STRUCTURE OF INTERNAL FAMILY SYSTEM				
		Managers: Parts that run the day-to-day life of the individual. Attempt to keep the individual in control of every situation and relationship in an effort to protect parts from feeling any hurt or rejection.	Exiles: Young parts that have experienced trauma and often become isolated from the rest of the system in an effort to protect the individual from feeling the pain, terror, fear, etc., of these parts.	Firefighters: Group of parts that react when Exiles are activated in an effort to control and extinguish their feelings and can do this in any number of ways including: drug or alcohol use, self-mutilation (cutting), excessive working and sex binges.
Life periods	The early years (1960-1977)			
	Student days, marriage and army (1978-1987)			
	Alternative Afrikaans Movement (1988-1993)			
	Post-Apartheid (1994-2002)			

Appendix D

Alexander's (1988) Nine Principles of Salience

1. Primacy. This relates to the link established between the concepts of first and importance. The first serves as a "template" around which other information is based.

2. Frequency. This refers to the assumption of a direct positive relationship between repetition and importance or certainty.

3. Uniqueness. This refers to events which are singular or odd. It refers both to verbal expression and content, which are personalistic and emanate from the norms established by the subject self.

4. Negation. This refers to the importance of events turned opposite or denied in explanation. It usually represents unconscious or repressed material.

5. Emphasis. This refers to the importance of events, which are overemphasized (attention focused on something typically considered commonplace) and underemphasized (little attention paid to something important).

6. Omission. This refers to what piece of the puzzle is missing. Of many descriptions of events listed, Alexander (1988) pointed out that the omission of appropriate affect rather than cognition is important.

7. Error or distortion. Errors include forms of 'mistakes', which can be seen as hidden motives such as verbal slips, distortions and miscommunications.

8. Isolation. This refers to something that does not fit or stands alone.

9. Incompletion. This occurs when an event is explained according to a sequence, which is following a course and then abruptly terminates without explanation, thus no closure is reached.