

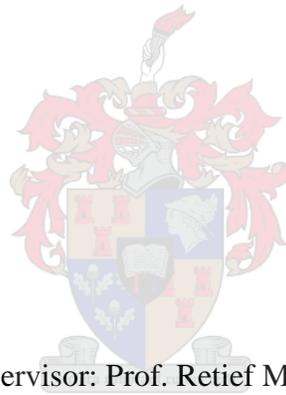
Church Land Reform through a combination of Examples and Theology of Spatial Justice:

The Roman Catholic Church in the Diocese of Mariannhill

1999 - the present

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DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third-party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

March 2020

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Abstract

Land was one of the ways the colonialist venture as well as the Apartheid regime used to divide people as well as being a catalyst for superiority. Over hundreds of years, from the beginning of colonial rule until the end of Apartheid in 1994, the indigenous people of South Africa were dispossessed from the land. With the end of the Truth and Reconciliation proceedings, it was clear from suggested actions that there should be restitution in South Africa to begin to correct the spatial and resultant economic imbalances in SA. Churches in South Africa embarked on setting declarations on land reform within their own walls and ecumenically. However, little information is available on final reform measures churches have taken after several ecumenical meetings in the 1990s. Additionally, there is little development in South African theology circles on a theology of land justice and a praxis on land justice for churches has not been openly developed or discussed post-1994. This study aims to look at the history of the land issue in South Africa, particularly from 1948-1994, and will include the history of land ownership in the Roman Catholic tradition. In addition, it will look at examples of land reform in the Roman Catholic Church from 1999 until the present in the Diocese of Mariannhill. Furthermore, I will consider the emerging praxis of spatial justice (based on a hermeneutic view taken from black liberation and contextual theology). Finally, I will look at how these examples and new praxis can develop the ecumenical church's quest for a prophetic voice and actions in land reform in South Africa.

Opsomming

Grond, was een van die maniere wat kolonialistiese onderneminge, sowel as die apartheid regime, gebruik het om mense te verdeel en as 'n katalisator vir meerwaardigheid te dien.

Oor honderde jare heen, vanaf die begin van die koloniale bewind tot die einde van apartheid in 1994, is die inheemse bevolking van Suid-Afrika van grond onteien.

Na afloop van die Waarheids- en Versoeningsverrigtinge, was dit vanuit die voorgestelde aksies duidelik dat daar restitusie in Suid Afrika moet plaasvind om die ruimtelike, en gevolglike ekonomiese wanbalanse in SA, reg te stel.

Kerke in Suid Afrika het begin om grondhervormingsverklarings binne hulle eie mure en ekumenies in te stel. Daar is egter min inligting beskikbaar oor finale hervormingsmaatreëls wat kerke na verskeie ekumeniese vergaderings in die negentigerjare ingestel het.

Daarbenewens is daar min ontwikkeling in Suid-Afrikaanse teologiekringe oor 'n teologie van grondgeregtigheid, en 'n praktyk oor grondreg vir kerke is nie openlik ontwikkel of bespreek na 1994 nie.

Hierdie studie is 'n kykie op die geskiedenis van landkwessies in Suid Afrika, spesifiek vanaf 1948-1994, sowel as die geskiedenis van grondbesit in die Rooms-Katolieke tradisie.

Hiermee saam sal die studie kyk na voorbeelde van grondhervorming in die Rooms-Katolieke Kerk vanaf 1999 tot die hede in die Bisdom Mariannhill. Verder sal ek die ontluikende praktyke van ruimtelike geregtigheid oorweeg (gebaseer op 'n hermeneutiese siening vanuit swart bevryding en kontekstuele teologie).

Laastens gaan ek kyk na, hoe hierdie voorbeelde en nuwe praktyke die ekumeniese kerk se soeke na 'n profetiese stem en aksies in grondhervorming in Suid-Afrika, kan ontwikkel.

Acknowledgements

Firstly, I thank the triune God for giving me conviction and strength to put pen to paper. This work is a result of pain, but I pray it brings life to those who read it. I am grateful for my supervisor, who didn't let his first "no" stop him from seeing this vision when it was a pipe dream. I thank my family, who have supported this even when they did not understand the big picture. I thank my friends, especially Caroline Powell, Dino and Andrea Leao, Unathi Guma, Thandekile Majeke, Carol Naidoo and Pru Ndimande, who have shown love in every season. Thank you to Charlize White, a constant armour-bearer, whose encouragement completed many pages. Finally, thank you to Paul White, my pastor, a true example of a life-giver in this world.

Dedication

This work is dedicated to my grandmother, Khwingcekile Olga Mlambo. She was the inspiration for this work but passed on just before this work was completed. She took hundreds of years of lemons and, in her own way, made lemonade. This work is a jar of that lemonade. It is also dedicated to Bhekithemba Mlambo, my father, who has endured much with great perseverance and is the epitome of black excellence.

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Introduction

Background Information and Problem Statement

Land was one of the ways the colonialist venture as well as the Apartheid regime used to divide people. It was also used for being a catalyst for superiority. Over hundreds of years, from the beginning of colonial rule until the end of Apartheid in 1994, the indigenous people of South Africa were dispossessed from the land (Butler & Philpott, 2004: 3). After 1994, Churches in South Africa, such as the Roman Catholic Church, embarked on setting declarations on land reform within their own walls and ecumenically (South African Catholic Bishops' Conference, 2012). However, little information is available on final reform measures churches have taken after several ecumenical meetings in the 1990s. Additionally, there is little development in South African theology circles on a theology of land justice and a praxis on land justice for churches has not been openly developed or discussed post-1994.

Purpose of Study

This research proposes to be one of the emerging theses on the issue of combining spatial justice and the church's involvement in land reform. Furthermore, being a member of a family in which there has been a land claim which did not work out as discussed with government, I will look at this combination as a path to be a prophetic voice in the country's land reform journey.

The research will detail at some length the history of land in South Africa and, in particular, the Roman Catholic Church. It will also reveal what reformative actions the Roman Catholic Church has taken in the Diocese of Mariannhill in the mentioned time frame. Finally, using these examples and the emerging praxis of spatial justice, the paper will aim to explain the importance of spatial reform and transformation in the ecumenical church, and what the praxis and examples

may be suggesting for the Roman Catholic Church and church at large in the quest to be part of restoring South Africa to be dignified and equal for all human beings.

General Literature Review

The History of the Land Question in South Africa

In the current discourse on land, there are numerous writings on the history of land dispossession in South Africa. The Anglican Church held a commission in South Africa that looked to study the history of dispossession. This crisis is deeply entwined with economic and social injustice in South Africa. People have been forced to live in spaces where there is not enough land to cultivate or develop economic growth (Southern Anglican Theological Commission, 1999: 6-16). Most of these people are of colour. The land crisis has a connection to the history of colonialism and domination, where (white) settlers dispossessed the indigenous people of the region (SAATC, 1999: 6-16). The struggle for justice and land has been tied together in the region over the last few centuries (Ramphela and Wilson in SAATC, 1999: 6-16).

Additionally, in the Southern Anglican Theological Commission, the story of land dispossession is covered from the Iron Age until the 1980s. The history of land usage goes back to the Iron Age where people settled in the eastern part of the region, where rainfall made keeping livestock and crops possible (SAATC, 1999: 6-16). Land, which is the source of food and the place where livestock could graze, was the source of wealth and power in these earlier communities (SAATC, 1999: 6-16). Additionally, these communities treated land as communal, with no individual land ownership (SAATC, 1999: 6-16). However, a major shift in the pattern of land occupation in Southern Africa was triggered by the arrival of Europeans in the mid-seventeenth century (SAATC, 1999: 6-16). Europeans brought an assumption of individual land (SAATC, 1999: 6-

16). This meant that rules changed, with no uniform way of respecting land use nor communal land values (SAATC, 1999: 6-16). The first indigenous people to succumb to colonial pressure on land was the Khoi and San of the Western Cape where the Dutch East India Company was established in 1652 (SAATC, 1999: 6-16). As white settlements expanded a path of conflict and subsequent dispossession was formed (SAATC, 1999: 6-16).

At the start of the 20th century, most Africans lived on reserves or on white-owned farms and very few held land under individual tenure (SAATC, 1999: 6-16). The South African Native Affairs, set up in 1903, set the pattern for subsequent thinking on land policy, recommending territorial segregation between black and white (SAATC, 1999: 6-16). With the development of legal separation, especially under the Apartheid era, many policies and laws were developed that further disenfranchised the indigenous African people. There was the 1913 Land Act, with land set apart for the indigenous people that is a fraction of land set apart for white people (SAATC, 1999: 6-16). There were also forced removals from 1950s to 1980s, where the indigenous were forcibly removed from areas marked for white people (SAATC, 1999: 6-16).

In the study of the land question in South Africa, there have also been writings on the effect of land reform post-1994, which the Church Land Project, championed by Graeme Philpott, have aimed to look at in extensive detail. In the quest for freedom, the African National Congress (known as the ANC) and its allies are known to have played a leading role, so some attention must be paid to the evolution of their policy on land (Butler & Philpott, 2004: 7). Resistance to the 1913 Land Act featured strongly in the ANC (Butler & Philpott, 2004: 7). The historic Freedom Charter addressed the land questions by iterating that land should be shared, that restrictions of land ownership based on race should be abolished and freedom of movement should be guaranteed (Butler & Philpott, 2004: 7). However, by the time the ANC was

negotiating the shape of the new South Africa at the Convention for a Democratic South Africa (CODESA) negotiations, there was a shift away from the social democratic outlook indicated in the Freedom Charter (Butler & Philpott, 2004: 8). Being the ruling party, the ANC began to look at maintaining economic stability and shied away from its original radical land redistribution policy (Butler & Philpott, 2004: 10).

Some believe that the delivery of land reform in democratic South Africa has not been entirely satisfactory, with target for redistribution and restitution having not been met and institutional capacity to deliver not being built (Butler & Philpott, 2004: 11). With the pervasive protection of private property law and defence of market-based approaches, the government indicates a desire to offer land reform whilst not disrupting profit accumulation (Butler & Philpott, 2004: 11).

Leading into the new season of parliamentary discussions on land reform, the church's involvement, being a major landowner in South Africa, is needed. How the church responds in this current time is of utmost importance, and in the proposed research I will attempt to explore the historical, current and potential direction of the "Church and Land" discourse (focusing on the Roman Catholic church) and related spatial praxis in South Africa.

Peri-urban and rural church-led land restitution: an example from the Roman Catholic church

In the journey of church land reform, there has not been only one change agent. Numerous denominations have embarked on this journey to spatial justice. In this proposed thesis, I will focus on the Roman Catholic Church's journey in land reform in the diocese of Mariannhill as an example. There have been books and research papers that detail the history of land in the Roman

Catholic Church. To view the journey of land reform, the Roman Catholic has done a national land audit on their land as well as tracked their usage of this land, particularly in KwaZulu-Natal, from 1999-2012.

The Roman Catholic Church, unlike other traditional English-Speaking churches, did not arrive in South Africa to the British South African Company's joy. The first known Roman Catholics arrived in the Cape in 1795, however, they were forced to hide their existence because of the Company laws (Brain, 1997: 195-210). Before 1860, there was very little missionary action by the Roman Catholic Church in South Africa (Brain, 1997: 195-210). Over the 18th and 19th century, the Roman Catholic Church grew at a rapid pace (Brain, 1997: 195-210). What was unique is their missionary focus on the indigenous people of whatever area they were based in (Brain, 1997: 195-210). The Roman Catholic Church's prime objective was to open missionary stations among African people (Brain, 1997: 195-210). This influenced the number of Black Africans in the Roman Catholic Church today, with over 80% of known members being African (Brain, 1997: 195-210). In South Africa, the Roman Catholic Church's strategy was clear: the church wanted to bring together Catholic communities or parishes as well as provide churches, build schools and instruct adults in faith through Catholic newspapers and periodicals (Brain, 1997: 195-210). Education was a fundamental part of the Roman Catholic Church's strategy for Catholic mission (Brain, 1997: 195-210). Looking at the Church and its endeavours in the 19th century, one can deduce that the building of schools and other resources that they planned for use by African people was the formation of what can be called a Benevolent Empire (Brain, 1997: 195-210). This Empire may be interpreted as a movement to Christianise a people that included focus on social reform and assistance (Brain, 1997: 195-210). The formation of the Benevolent Empire meant community endeavours, and these endeavours needed land.

In the overall church missions in South Africa, missionaries began acquiring land as soon as they got to South Africa. The forms of acquisition of land varied across denominations. The main forms were permission from the Chief or King of the area, a grant from the colonial administration, the purchase of land and the donation of land (Philpott & Zondi, 1999: 21-38). In the first form a chief would give permission to missionaries to establish a mission station in his area (Philpott & Zondi, 1999: 21-38). The land would not be given permanently and could be revoked by the chief or successor at any time (Philpott & Zondi, 1999: 21-38). However, in many instances, mission stations ended up taking transfer of the land and registered the title deeds in their name (Philpott & Zondi, 1999: 21-38). In the second form, land was given by colonial administration to accredited mission societies for their use (Philpott & Zondi, 1999: 21-38). Around 6000 to 7000 acres were given to missionaries for their congregation (Philpott & Zondi, 1999: 21-38). However, years later this would fall under church ownership (Tsele in Philpott & Zondi, 1999: 21-38). Thirdly, churches would purchase land at market prices mainly from farmers and colonial authorities (Philpott & Zondi, 1999: 21-38). Finally, churches would acquire land through donations, bequests or legacies from friends or supporters of the mission society (Philpott & Zondi, 1999: 21-38). Under all forms, colonial rule was involved. The Church, and missions particularly, acquired land in the same way colonialists did (Wilkinson, 2004:89). The Roman Catholic Church, particularly in what is now known as KwaZulu-Natal, secured its land during the colonial period (Wilkinson, 2004:89). The largest Roman Catholic Church landowner in KZN, the diocese of Mariannhill, acquired its property through the rapid development of the Mariannhill Trappists in the 19th century (Wilkinson, 2004:89).

The Roman Catholic Church has done its own church land audit in conjunction with the Church Land Project based in KwaZulu-Natal. However, the lack of published details on this and other

land audits as well as the development of the Catholic Church's theology on space and land may be a hinderance to ecumenical discourse on the issue. Being one of the biggest church landowners as mentioned by the Church Land Project (Philpott & Zondi, 1999: 21-38), the Roman Catholic Church's story has a role to play in the discourse on land in South Africa. The proposed thesis will aim to research this narrative and the emerging spatial justice praxis to add to church land discourse in South Africa.

Emergence on spatial justice praxis

With a journey of land justice, comes the question of how to complete this journey. This is where a praxis is needed. Spatial justice is an emerging praxis recently mentioned by Stephan de Beer (2016). De Beer (2016) has mentioned this on spatial justice:

Should a theological agenda for spatial justice be embraced more fully, it would out of necessity have to start with critical self-reflection, acknowledging theological and ecclesial complicity in colonial constructs of power, capital and city-making.

This critical self-reflection would include looking at the way in which the church benefited unjustly from the 1913 Native Land Act without having done serious introspection or reflection on the possibility or imperative of engaging in acts of restitution. Also the reflection would include looking at current ways in which churches are stewards of land or property and how individual Christians contribute to spatial (in)justice through everyday practices.

Being that the concept of spatial justice is only just arising in academic discourse, the research seeks to look at the concept more deeply, along with its connection to black liberation theology, in order to use it as a view on the future of church land reform.

With this being said, what are the questions and hypotheses by which the research will be conducted?

Research question

How could an example of church land reform in South Africa combined with a theology of spatial justice help the ecumenical church in SA to develop a praxis on land reform in and outside the church?

Hypothesis and assumptions

The hypothesis for this research is that theology of spatial justice alongside knowledge of the specific complexities as illustrated by examples will arm ecumenical church with knowledge and power to go toward their own journey in being a prophetic voice in the journey of land reform in South Africa.

The premise being assumed is the validity of the emerging praxis on spatial justice (with its foundations in black liberation theology and contextual theology).

Overview of research

The following research will be laid out in a number of chapters. The first will explain the method of the data collection for the research. The second chapter will go into the concept of spatial justice and the history of this concept. Furthermore, it will detail the emerging praxis of spatial justice in theology and the theological implication of this praxis. The next chapter will go into detail on the Roman Catholic Church history in South Africa, its land acquisition history in South Africa and particularly the Mariannhill diocese as well as the detailing of the land reform example in the Mariannhill diocese. Finally, there will be an in-depth preview of what the

combination of examples and the theology of spatial justice could do to help revive (or rather start) the church's role in the country's land reform journey.

Methodology

Introduction

Being that this is a paper grounded in church history, it can be said that there should be a wealth of “historic” and scientific/quantitative data in this thesis. However, what is history? What defines it? Justo Gonzalez has mentioned that history is like geography in that it can change with each lens used and with each outlook and insight gained (Gonzalez, 2002: 2). What then does research like this need with this in mind?

Research Design

To honour the journey of valid academic discourse, the thesis includes quantitative data which includes the Roman Catholic Church’s land inventory and audit results. Additionally, secondary sources such as research articles and books have been used to develop a peer-reviewed history of dispossession in South Africa as well as a history of land acquisition in the Roman Catholic Church.

To tell the story of the land reform example in a holistic view, I have interviewed individuals involved in the project to get as much real experience of the project’s history as possible. Though this history (as is all history) is subjective, it is supported by real experience with the geography of the land reform journey in the diocese of Mariannhill, which no secondary source could provide. These individuals interviewed include members of the South African Catholic Bishop’s Conference’s Justice and Peace department and community leaders involved in the Mariannhill project. This qualitative data will be collected using qualitative research interviews. These are, as Kelly Rossetto states, used to gather information, elicit storytelling and learn about meanings, emotions, experiences and relationships (Rossetto, 2014: 483).

I have been in email and telephonic communication with the Land Desk Coordinator for the South African Catholic Bishop's Conference (known as the SACBC) and who also worked on the Mariannhill project, Philani Mkhize. Also, I have been in telephonic communication with Musa Zwakhe, one of the coordinators of the Mariannhill project. Moreover, I have had face to face contact with some community members who were beneficiaries of the project.

Finally, there is a literature study on the emerging praxis on spatial justice. It includes detailed discussion on the concept using primary and secondary sources. The primary source is an in-depth face to face qualitative interview with Stephan De Beer, a scholar studying spatial justice in urban South Africa. This communication had open-ended questions under the qualitative research interview method. The secondary sources will be research studies, journal articles and books and commentary on biblical texts.

Overall, the research contains information from other research studies, research articles, books on land in South Africa, interviews, conference presentations and internal Roman Catholic Church documents. I am aware that this proposal has been handed in to the Departmental Ethics Screening Committee for ethical clearance.

Research instruments

The research instruments used in data collection are an interview guide. It includes open-ended questions asked to each individual based on their involvement in the reform project or in developments of the praxis of spatial justice. It also includes an informed consent form, which is in English and in IsiZulu.

Limitations

The limitations of the data collection were the distance of the beneficiaries and Stephan de Beer from me as an investigator, making only one interview with each person possible.

Ethical clearance and interviewee process change

This research did receive ethical clearance based on the stipulation that the SACBC would provide permission to use land data they had provided and to begin contact with beneficiaries. The initial approval was based on the SACBC providing beneficiaries to interview. However, upon discussion with the Land Desk Coordinator at the SACBC, a lead contact was given to me whom I contacted for them to source interviewees for me. The lead contact then gave another contact who lived in the same area as the beneficiaries who sourced the beneficiaries. This lead contact was compensated in the form of a gift of groceries valued at under R 100.

History and Emergence of Spatial Justice in South Africa

What is space?

To tell of the history and emergence of spatial justice in South Africa, one must start at looking at what space is. The Merriam Webster dictionary has numerous definitions for space but the one I will focus on is:

Physical space independent of what occupies it (Merriam Webster Dictionary, 2019, s.v. 'space').

Space, therefore, is an area that can or cannot have something that occupies it and can stand independent of what occupies it. In the South African history and context, space exists in various physicalities (houses, apartments, shopping centres, farms etc.). However, the history gives meaning to what these physicalities mean and continue to mean. South African space has been contested for decades since colonial times and this push and pull makes the reading of space. Before we look at the theology of spatial justice in the south African context, let us delve into the history of spaces in South Africa.

History of space in South Africa: Contestation and Dispossession

The history of space (land space in this research) in South Africa is defined by contestation for power over space and the dispossession of the loser. No report shows this more clearly than the Southern African Anglican Theological Commission report. We will focus on this report's telling of South African history of space.

The history starts in Southern Africa's precolonial times (Southern African Anglican Theological Commission, 1998: 6). Southern Africans were hunter-gatherers and pastoralists

whose movements were based on water sources (SAATC, 1998:6). The political and social shifts of these early communities was dynamic (SAATC, 1998:6). Land space, which was used to support hunting, keeping livestock and agricultural work, was the path to wealth and power. (SAATC, 1998:6). precolonial communities who gained control of these spaces were able to consolidate and to form larger and more sustainable political entities (SAATC, 1998:6). Moreover, these communities had communal agreements over the spaces (SAATC, 1998:6). An example of this is in the Western Cape among the Khoisan community (SAATC, 1998:6). Land space here was occupied by customary right, and strangers could not hunt or graze stock without permission from others in the community (SAATC, 1998:6). In the small Khoi institutions, land was held by all in the community and no land could be alienated by an individual (SAATC, 1998:6). However, the arrival of European colonialists began a shift in the dynamics in land space occupation (SAATC, 1998:6). This shift brought about an assumption of individual ownership of land space, and thus ignorance of how other communities used land spaces and no uniform legal system to include indigenous communities' type of land tenure (SAATC, 1998:6). There then began the contestation over land space.

Over the first hundred years, Europeans took on indigenous peoples in Southern Africa over these land spaces. The first indigenous communities to meet this contestation was the “Khoi and San” (the indigenous peoples of these clans called themselves Kunna) of the Western Cape where the Dutch East India Company was established (SAATC, 1998:7). As white settlement spread throughout the country, a pattern of territorial conflict followed by indigenous communities' dispossession followed (SAATC, 1998:7). The dispossession was felt by all indigenous polities by the end of the nineteenth century (SAATC, 1998:7).

In the (Western) Cape, the Dutch East India Company assumed its occupation of this land space allowed them to control it (SAATC, 1998:7). The Company obtained land spaces from Khoi pastoralists, who probably intended to grant usage rights (SAATC, 1998:7). Once deprived of their original territories and land spaces on which they originated, the Khoi found it difficult to obtain other land in the Cape (SAATC, 1998:7). Although their “right” to own land was confirmed by Ordinance 50 of 1828, they made up a permanent class of wage labourers or were limited to mission station land and to scattered and isolated indigenous peoples reserves (SAATC, 1998:7).

The story of the eastern frontier of the Cape (Eastern Cape), had a story of much more conflict, however, dispossession came all the same. The result of decades of conflict with the Xhosa peoples on eastern frontier was their amalgamation into the colony by 1857 (SAATC, 1998:7).

Sir George Grey arrived in Cape Town on 4 December 1854 (Ngcukaitobi, 2018: 14).

Previously, he had been the Governor of New Zealand (Ngcukaitobi, 2018: 14). Ngcukaitobi mentions that Grey had successfully suppressed the indigenous people of New Zealand and was now called upon in the Cape to impose the wants of the British Empire (2018: 14). For Grey, coexistence between the races meant white supremacy, with the indigenous occupying a servile, inferior position (Ngcukaitobi, 2018:14). Now, during the process of subservience to the Empire, European colonies made decisions on land ownership in Africa, namely at the 1884 Berlin Conference (Ngcukaitobi, 2018:19). Under what was called “effective occupation”, where any European state that could prove they had effective occupation was regarded the owner of that land (Ngcukaitobi, 2018:19). Boundaries between and African states in Africa were constructed by Europe (Ngcukaitobi, 2018:20). In 1878, the battle for land was lost to the British Empire in the Eastern Cape (Ngcukaitobi, 2018:20). In the process,

much of their land spaces was seized and taken up by white settler farmers, while the dispossessed Xhosa peoples enlarged the pool of farm labourers and began to make up a permanent working class living in locations outside the small towns of the eastern Cape (SAATC, 1998:7). The 1879 Native Locations Act created by British white settler lawmakers authorised the Cape government to grant individual freehold to indigenous peoples in some locations of the Cape (SAATC, 1998:7). But although this was regarded as desirable, consistency was not imposed in the Cape colony (SAATC, 1998:7). In 1885, Thembuland, Bomyanaland and Gcalekaland were fused into the Cape colony, and Pondoland was added in 1894 (SAATC, 1998:7). These indigenous people's territories remained largely occupied by Africans, because settlement schemes offered to whites were not taken up on a big scale, but also because the Transkei had already been used as a dumping area for indigenous peoples dispossessed in the colony (SAATC, 1998:7). From the year 1858, indigenous peoples were able purchase land spaces at the cost of a pound an acre (SAATC, 1998:7). By the year 1864, 500 indigenous peoples had bought 16 200 acres (SAATC, 1998:7). They were also able to use white-owned land in the Cape colony in exchange for payments of cash, produce or labour as rent (SAATC, 1998:7). However, this class was on the decline by the end of the century, because of limitations on their occupancy of white land and also because of outbreaks of rinderpest and competition from white farmers who had larger farms, better access to markets, and more capital (SAATC, 1998:7).

In the Natal colony, numerous black farming communities were displaced by wars which occurred in the first few decades of the nineteenth century which were often referred to as the "Mfecane", therefore the first white settlers met little resistance to their occupation of the land (SAATC, 1998:7). From about the year 1830, however, former inhabitants began to return to

the colony (SAATC, 1998:7). Official colonial documents of the time (which may be inaccurate) suggest that in the year 1838, there were only 10 000 Africans within the old Natal colony (which was much smaller than the current province), but five years later the number was put at between 80 000 and 100 000 (SAATC, 1998:7). In the year 1844, Britain annexed Natal, and then there developed a new priority for the new government, which was specific policy towards the indigenous population, including the allocation of land (SAATC, 1998:8). In 1849, seven land reserves were put aside and in 1864, 42 locations consisting of two million acres of land were defined for African use, in addition to 21 smaller mission reserves (SAATC, 1998:8). The colonial government was unwilling to grant individual title deeds (SAATC, 1998:8). In 1864, the Natal Natives' Trust was set up, with the governor and executive council as trustees of land reserved for African use (SAATC, 1998:8).

In the Orange Free State, when white settlers moved and expanded, title deeds were granted to white claimants (SAATC, 1998:8). Africans in the area found themselves subjected to white patterns of land tenure (SAATC, 1998:8). No provisions were made for African land ownership in this area (SAATC, 1998:8). The discovery of diamonds in the Free State had a big influence on the Southern African economy (SAATC, 1998:8). In the beginning, the mines experienced a labour shortage as there was no organized and centralized recruitment and African communities still had access to land and didn't need to send out labourers in large numbers (SAATC, 1998:8).

Now the state of the time assisted settler farmers in multiple ways, including claims to purchase land for farming, often in African people's areas (SAATC, 1998:8). At the turn of the century and when state aid increased, white farmers, particularly in the Transvaal, began to use

political and economic pressure on the independent African peasantry, in order to remove the competition by reducing their access to white-owned farms (SAATC, 1998:9).

When the 20th century started, most Africans lived and worked in reserve land or on white settler-owned farms and very few indigenous peoples held land under individual tenure (SAATC, 1998:9). Indigenous people that lived on white-owned farms were labourers or tenants (SAATC, 1998:9). There were various types of tenancy for indigenous people: cash tenants; labour tenants who worked for the landowner for 3 - 6 months in exchange for land; and sharecroppers (SAATC, 1998:9). Sharecropping became popular after the 19th century mineral discoveries, when white landowners wished to take advantage of the expanding market, but lacked capital and expertise (SAATC, 1998:9). All in all, it is clear that the breaking down of land tenure for the indigenous people in SA was long, arduous and systematic. The following few paragraphs will show how the land discrimination was legislated under the Union of South Africa.

Land occupation by white settlers and their descendants was not done only through conflict. It was also legislated in the early government of the Union of South Africa, which left out indigenous peoples as active citizens. The Glen Grey Act of 1894 and the Native Land Acts of 1913 and 1936 dispossessed indigenous Africans from land through legislation (Resane, 2015: 176). The dispossession became worse between 1948 and 1990, when the apartheid government relocated millions of African people to Bantustan, also known as homelands, or newly created townships (Resane, 2015: 176). The purported “black spots” were forcefully removed and resettled in these new racial zones (Resane, 2015: 176), which were far from economic nodes.

As 1994 and the dawn of democracy came, the work began to transform the historical spatial planning and bring restitution to the area of space. With the launch of a land reform program came some successes but many failures. Being that this paper is not about the land reform program of South Africa but rather on how examples of land reform in a church along with spatial justice can aid churches in their own land reform journey, we will not focus on this at great detail. However, what we will move toward now is the spatial turn in different academic areas, the resultant spatial growth of spatial consciousness and the concept of spatial justice.

Seeking spatial justice: what it is, where it came from and how it manifests in South Africa

As mentioned before, I will be writing in depth on the concept “spatial justice” in order to show how churches can use this concept along with examples of church land reform to develop their own land reform journey. In order to fully explain the theory of spatial justice for the workings of this thesis, I need to dive deeper into the concept of spatial justice, its origins in a spatial turn in academic areas and its manifestation in the South African context. Let me begin with the spatial turn that has taken hold of the academic world across disciplines in multiple contexts. Edward Soja is a distinguished professor of Urban Planning at the University of California, Los Angeles (Soja, 2010: back cover). He is also the writer of the book *Seeking Spatial Justice*, a popular document which greatly covers the concept of spatial justice. Soja argues that spatial justice is not an alternative to other forms of justice but rather shows a particular perspective (2010: 13). He calls the unprecedented diffusion of critical spatial thinking across subject areas a “spatial turn” (Soja, 2010: 13). Additionally, he speaks of a critical spatial perspective that drives this spatial turn (Soja, 2010: 3). He explains that the critical spatial perspective can be described as the explanatory power of the consequential

geographies of justice (Soja, 2010:3). Simply put, the critical spatial perspective is the understanding that geography and space are not abstract things or concepts but are affected by but also influence social and political processes. Soja explains that in earlier times, space and spatiality were only given attention in certain disciplines, mainly geography, architecture, urban and regional planning and urban sociology (Soja, 2010: 14). However, in today's academic realm it has spread to fields like anthropology and cultural studies, law and social studies, Bible studies, race theory and queer theory and many others (Soja, 2010: 14). Often the application of a spatial perspective is somewhat superficial, only mentioning a few spatial metaphors like mapping or words such as cartography, region, or landscape in order to look like some work is moving with the times (Soja, 2010: 14). In some fields however, radically new ideas are springing forth that arise from what Soja calls the socio-spatial causality, the powerful forces that arise from socially produced spaces such as regional economies (2010: 14). Whether a critical spatial perspective is a second thought or a mainstream idea in work from today's academics, the spatial turn and spatial consciousness have been created. Furthermore, the critical spatial perspective has begun to extend its influence into the public and political realm (Soja, 2010: 14). Never before has the spatial organisation of human society been so widely recognised as an influence on social dynamics and human behaviour (Soja, 2010: 14).

Soja indicates that the spatial turn is signalling a major change in intellectual thought and philosophy, affecting every form of knowledge production (2010: 15). Particularly, the turn represents a shift where thinking spatially is not subordinate to historical thinking (Soja, 2010: 15). Therefore, space and time are the most fundamental qualities of the physical and social worlds in which we live (Soja, 2010: 15). Over time, we create our collective selves and also

construct societies and cultures, politics and economies within which individual experiences are expressed (Soja, 2010: 15). Finally, the largest significance of the spatial turn is the acknowledgement that we are spatial and temporal beings and that our spatiality is just as equal to our temporality (Soja, 2010: 16). However, the spatial turn does not encourage us to think of ourselves spatially, divorced from social and historical perspectives (Soja, 2010: 17). Rather, its spatial thinking opens up social and historical perspectives to new ideas (Soja, 2010: 17). Finally, in order to lead us towards the concept of spatial justice, we need to realise that geographies are created by us and, more often not, created for us by more powerful influences (Soja, 2010: 17). Also, we need to realise that we can work on these spaces to transform them to increase their positive effects or decrease their negative effects (Soja, 2010: 19).

Seeking spatial justice is a political objective but not an easy task (Soja, 2010: 19). But this task starts in the critical development of a spatial perspective, turning us from a purely historical and temporal view of society to understanding that space plays a huge role in society and its dynamics. With this said, I now move ahead to the development of a spatial consciousness in Bible studies and in particular, Old Testament studies and black theology in South Africa.

In Old Testament Studies, Walter Brueggemann is a distinguished thought leader, with numerous books written on concepts of the Old Testament (Brueggemann, 2002: back cover). Brueggemann is now retired, however, he used to be the Professor of Old Testament at Columbia Theological Seminary in the United States of America (Brueggemann, 2002: back cover). Brueggemann also writes on land in the Old Testament and looks into hermeneutics that raises space as key point in relationship between God and His People. In his writing on

land and its possible meaning in the Old Testament, Brueggemann makes bold statements on the topic of land (space) in the book.

Firstly, he looks at the struggle for place in the current era, saying that there is pervasive sense of being lost, displaced and homeless in contemporary culture (Brueggemann, 2002: 1). He does mark this as a struggle that is not new and that makes his first statement that shows a sense of spatial consciousness: the whole Bible is primarily concerned with the issue of being displaced and yearning for a place (Brueggemann, 2002: 1). He furthers this statement by saying land is a central, if not the central theme of biblical faith (Brueggemann, 2002: 3). Also, biblical faith is the pursuit of historical belonging that includes a sense of destiny derived from this belonging (Brueggemann, 2002: 2). He suggests that land is a way of organizing biblical theology. What is interesting at this point is that he echoes the same sentiments Soja made in his book, which is that the dominant focus has been on the historical perspective of academic work (Brueggemann, 2002: 3). Brueggemann pushes this by saying interpreters have been insensitive to the preoccupation of the Bible with place (Brueggemann, 2002: 3). Furthermore, fresh awareness of land as a central Jewish category in relation to the state of Israel has alerted even Christians to a new interpretive possibility (Brueggemann, 2002: 3). In Brueggemann's eyes, the "spatial turn" in interpretive realm of Old Testament Studies has been produced by this: a sense of place is a hunger the urban promise has not met (Brueggemann, 2002: 4). He goes further by pointing out that place is a space with historical meaning (Brueggemann, 2002: 4). Again here, this is a sign of the arising critical spatial perspective where space is seen as more than an abstract concept with no meaning. Brueggemann states that humanness is found in belonging and place and that the biblical nation of Israel is not just a space but a place with Yahweh (Brueggemann, 2002: 5).

Brueggemann goes further in his application of a critical spatial perspective to land in relation to the covenant between God and the biblical nation of Israel. He looks at land through Israel's lens of landlessness and landedness and looks at it as a problem and a promise.

In his writing, he journeys in depth in the concept of landlessness and landedness for the nation for Israel. The book of Genesis shows two histories of land, both concerned with land (Brueggemann, 2002: 15). The first is in Genesis 1-11, where Adam and Eve can be found living a life of rootedness which changes into expulsion and loss of land (Brueggemann, 2002: 15). The Bible ponders the foolishness of having land then giving it up (Brueggemann, 2002: 15). The other history is in chapters 12-50 (Brueggemann, 2002: 15). This features Abra(ha)m and his family and not about having land but about journeying to it by faith (Brueggemann, 2002: 15). The Bible considers that people have stamina to live toward a land they do not yet possess (Brueggemann, 2002: 15). The two histories reveal a theme of land theology in the Bible: the obtaining of land and being expelled from it and not having land and yet having the perseverance to believe for it (Brueggemann, 2002: 15).

When God speaks to Abra(ha)m, He makes a promise to him and says, "to your descendants I give this land." (Brueggemann, 2002: 19). Very swiftly, God spoke a new path to Abram which was disconnected to the expulsion of Adam and Eve from Eden (Brueggemann, 2002: 19). Even as Abra(ha)m's descendants move to Egypt and find favour there, their vision is toward the land promised to them (Brueggemann, 2002: 23). The landlessness continues in the wilderness on the path to the Promised Land (Brueggemann, 2002: 27). In Genesis, landlessness drives the Israelites' faith, however, in the Exodus it drives the destruction of their faith (Brueggemann, 2002: 27). The wilderness is the most radical memory Israel has on landlessness (Brueggemann, 2002: 27). In the wilderness, God provides even when the

Promised Land was far off (Brueggemann, 2002: 41). The Exodus is a time where the land promiser sustains his people (Brueggemann, 2002: 41).

The Israelites then arrive to the land God has promised them. They reach the boundary of the Promised Land. The rhetoric at the boundary is that the land is a gift given by the giver of good gifts (Brueggemann, 2002: 46). The gifted land is covenanted land (Brueggemann, 2002: 46).

The story of land in the Bible is a pendulum between landedness and landlessness, the having of land and lack of it. Brueggemann makes it clear that land is in history with God and it is never a contextless space (Brueggemann, 2002: 55). His writings make it clear that a critical spatial perspective has risen in hermeneutical work in Old Testament Studies. It is also very clear that space is not without its influences and influencers.

Another space in which spatial consciousness is rising is in black theology, particularly in Africa. In light of overall spatial consciousness turning in the word, there is a development of a black theology on land. Vuyani Vellem states that there is an emerging view of land in relation to blackness or Africanness (2016: 1). He begins the conversation by attempting to bring an understanding of the foundation of black theology of liberation especially with regard to land (Vellem, 2016: 1). He brings in another academic minds' thoughts on land in black theology, quoting Takatso Mofokeng's words, "Land is life!" (Mofokeng in Vellem, 2016: 1). Vellem articulates that land is seen as sacred, spiritual, cultural in Africa (2016: 1). Also, land is an essential part of the whole pattern of life, which cannot be separated into compartments or spheres in the African ethical view of life (Vellem, 2016: 1). However, after colonisation, the African view on land has been scarred and almost dismantled (Vellem, 2016: 1).

Vellem's thoughts on a black land theology is based on the conviction that the church in his country of South Africa has the opportunity to develop a prophetic voice in the story of land in South Africa (Vellem, 2016: 2). The church should, "Come out of the mission station and be prophetic" (Vellem, 2016: 2). Also, Vellem covers the chasm between "white" privileged churches and "black" marginalised churches (Vellem, 2016: 3). According to Vellem, there are three types of churches in South Africa: The Missionary, The Settler and The African Initiated churches (2016: 3). The Settler type of church involves the creation of congregations by settler communities in South Africa that became independent denominations in South Africa (Vellem, 2016: 3). The formation of settler churches is the consequence of the initial interest that was the original reason for the establishment of a refreshment station in Cape Town (Vellem, 2016: 3). The Missionary model is similar to the Settler model in interests, only that the purported purpose of their arrival was to spread the Gospel (Vellem, 2016: 3). African Initiated Churches are a response to this arrival, a sense of agency from indigenous people in their worship (Vellem, 2016: 4). It is here that Vellem makes it clear, there is no theology on land, space and place that was brought in by the Settler and Missionary model churches (Vellem, 2016: 4).

He then goes into the rationale of his writings. He believes that by interpreting theology from a black perspective, the paper disrupts the normative understanding of faith that became part of history in the black struggle for liberation (Vellem, 2016: 2). Furthermore, an interpretation of the gospel that has no content related to liberation is thin in the historical context of black oppression and dispossession (Vellem, 2016: 2). There should be a commitment to a particular historical plan for the liberation of the marginalised and the poor (the black (wo)man in the South African context) (Vellem, 2016: 2). Moreover, he says that there is no response or solution for the land question (the question of imbalanced land ownership and history of

dispossession in South Africa) without the acknowledgement of black African values in the re-imagining of land in a democratic South Africa (Vellem, 2016: 2).

With his rationale set, he moves on to the theology of land. He quotes from prominent black theology thought leaders saying that the starting point of a land theology is recognizing that land is God's property and not simply meant to be interpreted through legal and economic lenses (Saayman in Vellem, 2016: 4). One should remember the economy of extraction used in the conquest of black African people (Vellem, 2016: 5). There must also be a refusal of the European image of the land question and push for an internal sense of black African knowledge, black African agency, black African uniqueness and black African historical and moral consciousness which can be central to the land question in South Africa (Vellem, 2016: 5). A theology of land should begin with acknowledging its giftedness, an inherited part of their lives, be seen as a life and a part of just living (Vellem, 2016: 8). Finally, a theology of land should be based on hermeneutics of suspicion, where unmasking of falsehoods is done, and we overcome the present mystification and dilution of historical of oppression (Vellem, 2016: 9).

So Vuyani Vellem's work, which aims to look at the characteristics of a theology of land (particularly in South Africa) underpinned by black theology of liberation, gives another view of a rise of a critical spatial perspective. A rise of thought processes that go beyond socio-historical influences on society to a view that space is influenced and can be an influence on society and its dynamics.

Dr Takatso Mofokeng, who was mentioned earlier, has also developed critical thoughts on land based on black theology. He says that the development of a Christian theology of land should begin within a historical context (Mofokeng, 1997: 42). He says the historical context should

acknowledge the ruthless process of colonial conquest of South African land and the dispossession of the indigenous people (Mofokeng, 1997: 42). Mofokeng goes on to say that from this historical context, there are important conclusions should be made (Mofokeng, 1997: 48). There must be a refusal to accept the permanency of dispossession must inform the theology (Mofokeng, 1997: 48). The dispossessed must have an assertion as acting subjects in the struggle for repossession of land in this theological development (Mofokeng, 1997: 48). Moreover, the theology of land must include the types of land reposessed (Mofokeng, 1997: 48). Repossession of land should be seen as a theological and social event and as an act of struggle by the disinherited who refuse to depend on the goodwill of the dispossessors (Mofokeng, 1997: 49). Finally, there must be an acknowledgement that resistance is a reality in the struggle for repossession (Mofokeng, 1997: 49). The search for an effective and operational theology of land is also informed by the traditional African view of land, which sees land as sacred and has the greatest moral significance (Mofokeng, 1997: 49). Overall, Mofokeng completes his thoughts on this possible theology of land by saying the conflict over land should point to some root causes of injustice, threatens peace and the church's commitment to integrity of creation (Mofokeng, 1997: 49). Therefore, the land issue is an excellent example of the relation between justice, peace and integrity for creation and challenges the Christian faith (Mofokeng, 1997: 49). Now, both Vellem and Mofokeng have indicated that theology is not simply the thought process through which the Christian faith can be seen historically. It is also a way to look at the spaces around us and create a critical spatial perspective in different contexts. With the development of the critical spatial perspective explained and shown in different context, I now move on to the theory and theology of spatial justice.

In the process of looking at spatial justice as a theory and theology, one has to start at looking at the creation of unjust geographies/spaces for grounding the search for spatial justice. Focusing on certain examples of unjust spaces and how injustice can take place in spatially helps to ground the search for spatial justice in real life contexts (Soja, 2010: 31). One of these examples is the Banlieues of Paris. Mustafa Dikec has focused his work on spatial injustices embedded in the banlieues which surround the city of Paris (Soja, 2010: 33). The dense suburbs have been subject to major urban uprisings, with the most volatile being in 2005 (Soja, 2010: 33). The term banlieue is derived from the ancient notion of a bann (Soja, 2010: 33). A bann in medieval times was a pronouncement placed at the entrance to the city telling newcomers what civilised life was all about (Soja, 2010: 33). In recent times the word banlieues has come to refer to inner suburbs which surround the outer edges of a city where city walls were located (Soja, 2010: 33). These areas surrounding the city of Paris have an interesting spatial history. They were formed largely after World War 2 when the working class moved by droves to the outer city (Soja, 2010: 33). Some say that this was due to the process of making central Paris more agreeable to the local middle class and global tourism (Soja, 2010: 33). Post-war economic development and spatial restructuring made the banlieues change massively (Soja, 2010: 33). When prosperous French population moved further out into leafy suburbs, what was left behind was worse off high-rise housing accommodated by immigrants and ex-colonial citizen, which created a geography of increased economic exclusion, public abandonment and cultural and political polarization (Soja, 2010: 34). The conditions were aggravated by French policy before and after 1968 that promoted a supposed equal access to all rights to the city without looking at difference in socioeconomic and spatial configuration (Soja, 2010: 34). From this perspective, it was seen as negative to discriminate

negatively or positively based on race, class, or location (Soja, 2010: 34). As a result, the problems arising from concentrated poverty, unemployment and exclusion began to arise (Soja, 2010: 34). However, there was also a rise of what Dikec describes as insurgent citizenship and justice movements (Soja, 2010: 31). The problems associated with the tightly bound banlieues illustrate infusion of injustice into geography due to corporate lack of interest and lack of relevant government policy (Soja, 2010: 35).

Another example of injustice in spatial terms is in colonial and postcolonial contexts. Palestinian cultural critic Edward Said says that the coloniser power, which creates Eurocentric geographies and constructs of the colonised other, expresses itself in defined and regulated spaces (Soja, 2010: 36). These spaces include the classroom, courthouse, prison and many more places used in everyday life (Soja, 2010: 37). The social control goes to a larger scale to areas of geopolitical arrangements, drawing of administrative boundaries, and politics arising from the location of public buildings and allocation of land (Soja, 2010: 37). As a result, real and imagined geographies and the processes that produce them display enclosure, exclusion and domination (Soja, 2010: 37).

These colonised geographies and their consequences are no clearer than in South African Apartheid (Soja, 2010: 37). The system of spatial or territorial control associated with the racist Apartheid regime is the ultimate example of cultural domination and oppression arising from spatial processes of segregation and boundary making (Soja, 2010: 39). Apartheid involved the creation of separate administration for white elite, in mostly well-developed areas, and the assignment of the majority African population to the less arable, less developed and peripheral spaces (Soja, 2010: 39). These spaces were called reserves or “homelands” (Soja, 2010: 39). At a deeper level, the separation meant partitioning cities and towns according to race and

displacing long-established residents of colour in order to move white South Africans into newly defined “white areas” (Soja, 2010: 39). The policy was rationalized by the regime by being called separate development (Soja, 2010: 39). However, the new areas African were moved to rigidly confined daily life and showed multifaceted spatial control (Soja, 2010: 39). The lasting effects of the Apartheid regime are expressed in current urban landscapes, where previously white areas which now have black elite are still sprinkled with high walls and guarded entranceways showing exclusion of the less resourced (Soja, 2010: 39). Townships are also images of the dispossession African population, with areas like Soweto’s demographics showing the consequences of the exclusion of Africans from the city (Soja, 2010: 39-40).

With these examples, it can be seen that injustice has been and continues to be reflected in spatial terms. Across the world, from Europe to the streets of South Africa, one can see that unjust geographies are developed and withheld. Now in knowledge of this, one can move to delving into the theory of bringing justice into these spaces and what this looks like in the theological sphere.

Spatial justice has its foundation in this statement: human spatiality in all its forms and expressions is socially produced (Soja, 2010: 103). It can be said that we make our spaces, justly or unjustly in the same way we make histories (Soja, 2010: 103). Knowing that geographies and histories are socially produced and not simply bestowed on us as an Act of God, we can also be aware that the spaces we live can have positive or negative effects (Soja, 2010: 104). These spaces can be used to develop inclusivity and diverse societies, equal opportunity and empower citizens. It can also be used to oppress, disenfranchise and exclude people who may not “belong”. Space is a powerful shaping force in society and in every context (Soja, 2010: 104). So, if spaces are socially produced and are created by human

actions, then they can also be positively transformed by human agency (Soja, 2010: 104).

Spaces are not immutable but can be changed through social and political action seeking justice by increasing positive effect of space for citizens of a nation (Soja, 2010: 104).

With all this in mind, spatial justice can be seen simply as the pursuit of just spaces that have positive effects for those who exist in and out of these spaces. It is the search for spaces that include rather than exclude, bring positivity instead of negativity. This search can be done by people across the world. One of the people who have explored the concept of spatial justice in their life work is Stephan de Beer. We now move to his work and thought on spatial justice and a development of a theology of spatial justice.

Stephan de Beer is the director for the Centre for Contextual Ministry at the University of Pretoria (Centre for Contextual Ministry, 2019). His journey to becoming an academic started at the University of Pretoria where he studied theology in the late 1980s (de Beer, 2019). De Beer was sure from a young age that he would study theology, however he knew he wouldn't be a priest or pastor (de Beer, 2019). He grew up in Sunnyside, an inner-city neighbourhood in Pretoria, but spent his university holidays in the diverse neighbourhood of Hillbrow (de Beer, 2019). During the end throes of his studies, there were kids living on the streets in the then all-white suburb of Sunnyside (de Beer, 2019). A Full Gospel Church moved to the University of Pretoria to become a student church, freeing up a building in his area to be used (de Beer, 2019). He, alongside two friends, started an overnight shelter in the vacated building housing the homeless kids in his area (de Beer, 2019). They had little money, so each student would sleep over at the shelter every third night (de Beer, 2019). In these last pangs of Apartheid, the young homeless men represented the beginning of the end to the neighbourhood. (de Beer, 2019). White business and police were very angry, and the student activists received lots of

police harassment (de Beer, 2019). On one fateful night, the building was burnt down (de Beer, 2019). De Beer believes it was arson, but this was never officially proven (de Beer, 2019). Unfortunately, a few young men died in the fire (de Beer, 2019). Interestingly, local churches were very involved in funding food etc. for the young men before the fire, however, once the building burnt down all the churches (except one Charismatic Church) were nowhere to be found (de Beer, 2019). This started a series of questions from de Beer, about who God is, what is church and who are Christians supposed to be church for (de Beer, 2019). His first thoughts on justice developed from this life-changing event (de Beer, 2019). After this period in his life, de Beer went to the city of Chicago for some postgraduate work (2019). He got stuck at the airport due to the lack of funds coming through and an African-American pastor came to his aid and invited him to stay at his home (de Beer, 2019). It is here that lessons in justice became more grounded (de Beer, 2019). He stayed in a neighbourhood that was mostly African-American, which was for a young white South Africa quite strange (de Beer, 2019). The pastor, named Herbert Martin, was a pastor activist and the chair of the Chicago housing board (de Beer, 2019). When people living in the Chicago housing projects marched, he as the chair marched with them and was subsequently removed from the Board (de Beer, 2019). This six-month journey was a learning curve for de Beer and gave him a whole new vision of what church is (de Beer, 2019). All this experience, from the shelter to the Chicago experience happened from 1989 to 1992 (de Beer, 2019). When he came back, he turned his back on the University of Pretoria and institution as he had a break in consciousness (de Beer, 2019).

Once he returned to South Africa, he had a vision, along with six churches who wanted to help develop a new story in inner-city Pretoria (de Beer, 2019). De Beer started an independent organization in 1993, with the covering of these churches, called Pretoria Community

ministries (2019). This is now called Tshwane Leadership Foundation (de Beer, 2019). The organization had people who had resources and started projects like woman shelters, projects for the homeless and many more (de Beer, 2019). Out of this organisation came Yeast City housing in 1998 (de Beer, 2019). There were a number of things that prompted this housing project (de Beer, 2019). One of these is the need for affordable social housing for those who worked but couldn't afford market housing (de Beer, 2019). There seemed to be a gap between life shelter housing and housing on the market (de Beer, 2019). Secondly, the withdrawal of white capital caused building to be ill kept with rents being collected with no upgrades to buildings in the inner city (de Beer, 2019). Thirdly, the influx of people post-1994 of people who couldn't live in the inner-city before caused an acute shortage of housing (de Beer, 2019). The true penny dropped when the government extended one street in Pretoria to create Nelson Mandela Drive (de Beer, 2019). In the process, 1000 units of low-cost council housing were demolished to make way for the new road (de Beer, 2019). At this time, many people knocked on the doors of churches as there was no alternative housing for these displaced of the area (de Beer, 2019). These actions were before legislation was enacted to push government to find alternative housing for those displaced by new development (de Beer, 2019). These churches (with De Beer) decided that to transform the city they would need to be involved in inner-city housing (de Beer, 2019). It is then that a prayer group that had individuals involved in investment and development requested to hear the plan for Yeast City Housing (de Beer, 2019). This group became involved in this project (de Beer, 2019).

The first project of which would then be called Yeast City Housing was when the group of churches, activists and investors had a home which they bought (de Beer, 2019). At the time, in 1993, there were no women's homes in Pretoria for women of colour (de Beer, 2019). This

house then became the Potter's House for Women (de Beer, 2019). The building next to the one purchased was also empty due to the disappearance of white capital, so the group managed that home as well (de Beer, 2019). That first building was managed for 7 years and was a huge learning curve for De Beer (2019). There were 31 rooms with communal bathroom (de Beer, 2019). This caused friction amongst the women who were of different races (de Beer, 2019). Every issue became a race issue in the house, including cleaning habits (de Beer, 2019). There he learnt a lot about race and how to have that on the table in communal spaces (de Beer, 2019). The next project was an old Young Men's Christian Association (YMCA) building which was used for affordable housing (de Beer, 2019). Initially the housing project was one where they fixed housing without displacing people (de Beer, 2019). However, as they moved along there was much more need which developed the Yeast City Housing project (de Beer, 2019). Yeast City Housing has social housing and Special Needs housing (de Beer, 2019).

In this journey for 30 years, De Beer says the concept of "spatial justice" was learnt "on the way" (de Beer, 2019). The journey through white flight along with white capital which brought negative effects to inner-cities across the country was one aspect of learning (de Beer, 2019). Also, working with communities that have poorer people who work in them but where none of these working class live in, developed a consciousness of negative effects through space (de Beer, 2019). De Beer's journey has not been one where he as theorised then lived his theory, but it was a journey where he has lived a life in spaces where he has seen the negative and positive effects and then theorized his life experiences into a theory on spatial justice (de Beer, 2019). The reading of writings from David Harvey, Edward Soja and Gert Prinsloo have developed the theory side of what he has seen (de Beer, 2019). An example of this when he read the term "creative destruction" from work by David Harvey (de Beer, 2019). He

remembered when he stood in an inner-city neighbourhood where the Department of Works owned the land (de Beer, 2019). They allowed it to become a slum and overrun with people who sublet (de Beer, 2019). Harvey speaks of the collusion between government and capital in deliberately bringing a place to its knees and then thinking they have the moral right to clean it up (de Beer, 2019). So, this example then was strengthened by the theory and the theory made flesh by the example. So most of his theorising about space and spatial justice was by accident, or rather experience (de Beer, 2019).

It is the experience of what is wrong with space and what could be done to transform it that has developed De Beers consciousness of space. Additionally, these experiences have created the fleshing out of the theory of spatial justice in his eyes. The post-apartheid debilitation of housing brought about a need for transformation of the inner-city of Pretoria's housing, which a group of Christians aimed to commit their lives to. The consciousness of negative effects and the need for positive change was the grounding for De Beer's thoughts on spatial consciousness and spatial justice. Being an experienced worker in transforming spaces, De Beer has an experience-based theology of spatial justice, which he details in previous writings. This suggests theology is one that can be used by churches alongside their spatial consciousness in order to develop life-giving spaces.

In his writing on the theology of spatial justice, De Beer explores the need for a spatial consciousness in a theological sense in order to create a theology of spatial justice (2016). In an article from 2016, De Beer mentions that local faith communities must intentionally foster theological thoughts about the space around them, the myth of space neutrality and how spaces are created socially, economically and politically (de Beer, 2016). The starting point of the consciousness is to declare that space and spatial development are not neutral but determined

and constructed (de Beer, 2016). Interestingly, he goes further than just conceptual thoughts. He says that church must look at how they are complicit in the creating of negative effects in spaces and how they can mediate justice in the spaces they exist in (de Beer, 2016). He asks a central question in the paper: can deep sustained reconciliation be achieved without spatial justice (de Beer, 2016)? His answer is no (de Beer, 2016). He states that he is grounded in the thought that reconciliation must be located in a larger socio-economic-political context and it is impossible without great sense of justice (de Beer, 2016). Reconciliation and justice can never be mutually exclusive in order for reconciliation to be real (de Beer, 2016). Furthermore, South Africa has yet to fully engage in justice activities to ground reconciliation that started post-apartheid (de Beer, 2016).

Finally, de Beer explores the possibilities of a theological agenda for spatial justice. He says:

Should a theological agenda for spatial justice be embraced more fully, it would out of necessity have to start with critical self-reflection, acknowledging theological and ecclesial complicity in colonial constructs of power, capital and city-making (de Beer, 2016).

De Beer says churches need to look at the history of dispossession in South Africa and investigate their own involvement in this history (de Beer, 2016). This includes how the church unjustly benefitted from the 1913 Native Land Act without doing serious introspection on how to be involved in acts of restitution today (de Beer, 2016). Furthermore, churches must look at what type of stewards they are for the land they have and how individuals are promoters of spatial injustice today (de Beer, 2016). The theological agenda should seek to address the spiritual and moral deficit in addressing spatial injustice through fostering an alternative consciousness about land (de Beer, 2016). This consciousness should develop radical ways of sharing, a reclamation of the commons by affirming mutual interdependence and resisting

death-dealing attitudes such as greed (de Beer, 2016). The theological agenda for spatial justice could be one that restores relationships with self, others, land and God (de Beer, 2016). This would mean real and sustained reconciliation in the land of South Africa (de Beer, 2016).

I have discussed many thought leaders' process with space, their development of consciousness of space and the development of spatial justice. To end, space is not an abstract area with no effects on it. Rather, it is determined and constructed socially, economically and politically. This thought process and conceptualisation of space is not written and recorded ubiquitously and is still emerging among academics and civil society. However, it is clear that spatial consciousness and spatial justice are concepts grounded in real life and cannot be ignored, especially by faith communities like churches. How could churches in South Africa be part of the story of giving life and transforming spaces that have been negatively affected socially, economically and politically? The development of spatial consciousness and a theological agenda for spatial justice places a key part. Another big part is looking at what others in the faith have done. One such example is one in the Roman Catholic Church in the diocese of Mariannhill. To this example we now turn.

Roman Catholic Church History, Land Acquisition History and Land Reform

In the South African church environment, the Roman Catholic Church is a formidable organisation. Across the country, the Catholic church has grown exponentially and has surpassed some denominations in size and resources since its first clergy arrived in the 1800s. This same church has garnered numerous amounts of land and properties over this time and has noticed its influence in land affairs along the way. In this chapter, I will delve into the history of the Roman Catholic Church in South Africa and its development of the “Benevolent Empire”. Also, I’ll look in detail at the Catholic Church’s journey in auditing their land and deciding action on land in its largest Diocese, the Diocese of Mariannhill. Finally, we will look at discussions with community members who live on some land previously owned by the Mariannhill diocese.

Joy Brain states that if one looks at the history of the Christian Church in South Africa before 1860, the Roman Catholic Church should be ignored (1997: 195). The church lagged far behind other churches in South Africa in terms of converts and growth (Brain, 1997: 195). Some Catholics did live in the Cape in 1795, however, under Company law they were obliged to conceal their faith (Brain, 1997: 195). Catholic chaplains were sent to South Africa in 1817 but there was no established Catholic presence until Easter Sunday in 1838 (Brain, 1997: 195). The first task of bishops in South Africa was opening up new territories, particularly in the countryside or rural areas (Brain, 1997: 196). The goal for the church was to bring communities together, provide churches, build schools and instruct adults about their faith through Catholic newspapers and periodicals (Brain, 1997: 196). After the mineral revolution in the 1870s and 1880s, many Catholics emigrated to South Africa, who were blue collar workers (Brain, 1997: 196). Education was a very important part of the Catholic mission and every diocese had religious brothers and sisters working in schools for boys or girls (Brain, 1997: 196). The

religious communities that had been established in South Africa are: the Dominican Sisters of King William's Town, the Dominican Sisters of Cabra, the Holy Family Sisters of Bordeaux, the Augustinian sisters, the Filles de Jésus de Karmaria, the Sisters of Hope, the Sisters of Nazareth, the Marist Brothers and the Christian Brothers (Brain, 1997: 196). Meanwhile, the number of urban and white Catholics grew in the country as well (Brain, 1997: 196). Throughout the 19th century the Catholic Church was considered a foreign entity in South Africa as many of its clergy were not English speaking, the liturgy was in Latin and a number of their rituals and vestments were seen as exotic (Brain, 1997: 197). Prejudice against congregants and the church was evident (Brain, 1997: 197). Colonel Christopher Bird, the Cape governor's staff in the early 1800s, was convinced that his failure to get a promotion was as a result of his Catholic faith (Brain, 1997: 197).

As the number of African congregants grew, Catholic bishops were aware that many were not educated and tried to provide Catholic reading matter (Brain, 1997: 197). Bishop Ricards, founded the Catholic Magazine of South Africa (Brain, 1997: 199). After the discovery of gold in Witwatersrand in 1886, the economic centre moved from Cape Town to Johannesburg and many Catholic families settled there (Brain, 1997: 197). The Catholic church here separated from the Natal Diocese and began to buy up land and properties (Brain, 1997: 197). As the influence grew, the nursing brand of the Holy Family Sisters of Bordeaux took charge of the Johannesburg Hospital, the Marist Brothers opened a school for boys and the Holy Family Sisters opened a convent school (Brain, 1997: 197).

The Catholic Church's primary objective, though, was to open mission stations among the African people (Brain, 1997: 197). Bishop Allard was told that he was sent to Natal to "...convert the Zulus" (Brain, 1997: 197). In, 1854, Allard assigned two young priests to learn English and

Zulu and dispatched them to open the first mission to the Zulus (Brain, 1997: 198). They lived in a Zulu settlement and tried to pick up the language (Brain, 1997: 198). Allard attempted to evangelise in Southern Natal, but failed and moved onto the next area, Lesotho (Brain, 1997: 198).

In Lesotho, Allard spent a lot of time, leaving the Natal work to the parishes in Durban and Pietermaritzburg (Brain, 1997: 198). After a difficult start, the mission station in Lesotho had many converts (Brain, 1997: 198). Mission work in the western Cape was concentrated on Namaqualand (Brain, 1997: 198). In the eastern Cape, Ricards expressed strong views about mission work to indigenous peoples and criticised the London Mission Society for not promoting hard work and responsibility (Brain, 1997: 198). On a visit to Europe, when he was looking for a congregation to work in his new diocese, he found the Trappists, who lived a life of prayer and manual labour (Brain, 1997: 198). He invited the Trappists to establish a model farm in his vicariate, where indigenous people could learn the Christian faith and effective work (Brain, 1997: 198-199). The Trappists initially settled near the Sundays River in 1880 but found a drought and 2 years later they informed Ricards they would move to Natal (Brain, 1997: 199). This decision to move to Natal would lead to far reaching growth of Catholic missionary work (Brain, 1997: 199). The Trappists, under Father Franz Pfanner, bought a large farm near Pinetown, which he named Mariannahill, developing it with the help of lay brothers and erecting substantial buildings in a German style (Brain, 1997: 199). By 1898, with 285 monks, Mariannahill had become the largest abby in the world (Brain, 1997: 199). Pfanner established numerous stations through southern Natal, each intended to be self-sufficient and, under his successors, properties were bought in the Transkei, northern Natal and Rhodesia (Brain, 1997: 199). However, it soon became clear that the Trappist rule of silence and work was not

reconcilable with mission work (Brain, 1997: 199). In 1909, the missionaries at Mariannhill broke away to form the Religious Missionaries of Mariannhill, now the Congregation of Missionaries of Mariannhill (Brain, 1997: 199). The migratory labour system lured young males to town and the Land Acts of 1913 and 1916 made it illegal to sell land to Africans (Brain, 1997: 199).

We have seen here a rich history of growth of the Roman Catholic church in its early years. In Mariannhill, it is interesting to see that the building up of property land ownership started with the aim of mission work, which is an area of interest going forward.

Patrick Wilkinson, in his book, “Church Clothes: Land, Mission and the End of Apartheid in South Africa”, states that there was no mention of land reform in major statements made by the Church in South Africa (Wilkinson, 2004: 81). Protests made the Roman Catholic Church in the Apartheid era were consistent but were diluted in practice (Wilkinson, 2004: 81). Being that the Roman Catholic Church was established in a predominantly Protestant country, many clergy were hesitant to openly oppose the government for fear of retaliation (Wilkinson, 2004: 81). In contrast to English-speaking and Afrikaner, nearly all its membership was black (Wilkinson, 2004: 81). It was when the Government began implementation of the Group Areas Act that there was a focus on the land question (Wilkinson, 2004: 82). A joint report from the South African Council of Churches (the SACC) and South Africa Catholic Bishops’ Conference (the SACBC) on forced removals was the first attempt from the Catholic church to analyse spatial consequences of Apartheid legislation (Wilkinson, 2004: 82). The report mentioned the following:

We consequently commit ourselves to restoring the land owned by our churches to its original fruitfulness, and to make it available for the settlement of people who have been

dispossessed. We commit ourselves to planning the best way to redirect our resources from the wealthy urban centres to meet the needs of the poor in impoverished rural communities. (Wilkinson, 2004: 82)

However, opposition seemed more evident among individual clergy like Anglican archbishop Desmond Tutu, Catholic priest Dennis Hurley, Allan Boesak, Frank Chikane and many others (Wilkinson, 2004: 82). These names strengthened the impression that the whole Church was united in opposition against Apartheid (Wilkinson, 2004: 82). Despite this impression, truthfully these clergy were largely marginalised in their own churches, making a chasm between those who signed off declarations and reports and the rest of the Church (Wilkinson, 2004: 82).

The Catholic Church, as mentioned above, acquired most of its land in Natal during the colonisation period (Wilkinson, 2004: 89). The diocese of Mariannhill, which became the largest landowner of any diocese in South Africa, was mostly acquired by the Trappists (whose history in the country I mentioned earlier) (Wilkinson, 2004: 89). Wilkinson says that the issue of land ownership and utilisation is linked to the Apartheid system and the exploitative economic system that operates in rural areas (2004: 82). In the creation of a Benevolent Empire, the Catholic church creates an uneven, discriminatory land ownership dynamic on land it owned in Natal (Brain, 1997: 195-211). In 1986, the SACC resolved that its member churches offer up their mission station land to dispossessed people (Wilkinson, 2004: 95). In an instance of solidarity for the Magopa community that was evicted from ancestral land, the SACC raised money to purchase land in the Transvaal from the Hermannsburg Mission (Wilkinson, 2004: 95). Just as the move was to begin, a local Lutheran minister and a delegation of local farmers had complained to Pretoria (Wilkinson, 2004: 95). The land was expropriated before the transfer took

place for the Magopa community (Wilkinson, 2004: 95). Here, you can see the vast difference between declarations and the implementation of declarations (Wilkinson, 2004: 82).

The Roman Catholic Church had a role in the land dispossession of Africans in South Africa, whether it was intentional about this role or not. It, alongside the SACC, made declarations on the effects of Apartheid and declared with the SACC in support of land reform. But how did its implementation of the declarations go? Was the implementation frustrated? Or did it do more than just talk?

In its plenary meeting in 1999, at the South African Catholic Bishops' Conference, there was a resolution made about land reform within the church (South African Catholic Bishops' Conference, 2004: 1). The resolution goes as follows:

In regard to church land (that is, land under control of dioceses, religious institutes or other church bodies) the Conference resolves to proceed with the proposed inventory in all dioceses and an audit in five dioceses to be selected, in consultation with the relevant church or religious authorities. (SACBC, 2004: 1)

After this resolution, there was a number of decisions made which include embarking on an audit of all Catholic church land, looking in-depth at specific properties in order to come up with ideas on how to use this land and to develop policies with all stakeholders involved (SACBC, 2004: 1).

In order to complete the audit, the SACBC asked the Department of Justice and Peace in the SACBC to lead the audit and secured funding for the project from Miseror, a Catholic development funding agency in Germany (SACBC, 2004: 1). The Department of Justice and Peace hired the Church Land Programme to implement the project (SACBC, 2004: 1). The following results are from the church's audit on its land.

Audit Methodology

When doing the audit process, the SACBC aimed to have a consistent approach (SACBC, 2004: 4). A framework for the audit process was enacted and, in each diocese, there were specifics developed to honour a common goal (SACBC, 2004: 4). The SACBC intended that with dialogue with the various stakeholders (such as diocesan leadership and members, communities to be affected, government departments), the audit process would guarantee more comprehensive information will be collected about:

- the community,
- the Diocese,
- the land,
- regional dynamics,
- resources available and required. (SACBC, 2004: 4)

In areas where it is possible, the audit project made use of associates of the National Land Committee to do these audits in each diocese (SACBC, 2004: 4). In the Diocese of Witbank, the audit was done by the Nkuzi Development Association, and in the Diocese of Keimoes-Uppington the Surplus People Project (SPP) helped the audit process (SACBC, 2004: 4). In the Diocese of the Free State, the Free State Rural Development Agency (FSRDA) was called on to conduct the audit (SACBC, 2004: 4). This agency was unable to complete the tasks in the audit process, and the Social Academy and NAHA of the Diocese of the Free State were requested to help with the outstanding processes (SACBC, 2004: 4). In both the Diocese of Dundee and the

Diocese of Umzimkhulu the Church Land Programme was responsible for the execution of the audit process (SACBC, 2004: 4).

The following framework was created for the audit:

Discussions with diocese - There were initial discussions with each diocese to explain the nature of the audit and the development of policy, and the various expectations from within the diocese (SACBC, 2004: 4). These discussions needed the commitment of the bishop and identify the key role-players / structures within each particular region (SACBC, 2004: 4).

Communities- Using participatory methods, the agency conducting the audit will interact with the communities associated with a particular significant property (SACBC, 2004: 5).

Diocese information - For each participating diocese the audit clarified the needs and purposes of the diocese regarding each property and the diocesan decision-making structures for the properties concerned (SACBC, 2004: 5).

Land - The agency that conducted the audit for each diocese ensured that the following information is collected for each significant property:

the use of the land, in the past, and at the time of the audit, restrictions on the land and relevant details (such as leases, claims, zoning), potential use of the land, including its agricultural possibilities, the present management systems for the land, and the options for the continued management of the land (SACBC, 2004: 5-6).

Regional dynamics - The audit looked at the dynamics within the regions being audited that could impact on the possible tenure arrangements and the use and management of each property or piece of land (SACBC, 2004: 6). This will include local government structures and various

government departments (like Department of Land Affairs, Department of Agriculture, etc.) (SACBC, 2004: 6).

Resources – In exploring the options for future tenure, use and management of each property or piece of land, the audit identified the resources required for the different options, including financial and human resources (SACBC, 2004: 6).

Inventory results

The SACBC did an inventory of all church land in the 26 dioceses which revealed the below:

Table 1: Extent of owned hectares and properties

No of Dioceses	Total number of Properties	No of Properties with extent known	Total Extent (hectares)
26	1829	1713	20403.6237

(Source: SACBC, 2004: 2)

If one breaks down the numbers above an interesting picture on the church's land (SACBC, 2004: 2). A majority of Catholic properties are less than one hectare in size and are used primarily for local parish buildings or other church functions (SACBC, 2004: 2). A small number of properties are larger than one hundred hectares, but these make up 82% of the total area of land owned by the Catholic Church (SACBC, 2004: 2). It is these larger properties that

are of great interest for further insights (SACBC, 2004: 2). The split of properties can be seen below:

Table 2: Property size

Range (in Hectares)	Number of Properties	Extent of Land	Percentage
>100	48	16725.3558	82%
>10 <100	82	2645.3127	13%
>1 <10	213	714.059	4%
<1	1370	318.4592	2%
	1713	20403.1867	100%

(Source: SACBC, 2004: 3)

In the inventory process, it is found that not all the dioceses own properties larger than 100 hectares and there are a few dioceses that are/were significant landowners (SACBC, 2004: 3).

The table below presents the original analysis of the dioceses that own(ed) properties larger than 100 hectares, and how many of these larger properties fall within their region (SACBC, 2004: 3).

Table 3: Diocese-specific properties

Dioceses with Property >100 Ha	No. of Properties	Extent in (Ha)
Diocese of Mariannhill	24	6124.59
Diocese of Dundee	5	5132.93
Diocese of Witbank	5	1313.58
Diocese of Umzimkhulu	4	592.75
Archdiocese of Bloemfontein	3	1494.55
Diocese of Louis Trichardt	2	1120.71
Diocese of Bethlehem	2	280.92
Diocese of Port Elizabeth	1	457.97
Diocese of Kokstad	1	207.36
	48	16725.36

(Source: SACBC, 2004: 3).

Now, we move on to the more intricate audit results in each participating diocese.

Audit Results in participating Dioceses

Diocese of Bethlehem

This diocese, which is based in the Free State province, has a complex history of dealing with the challenges of land ownership as a Diocese (SACBC, 2004: 6). It had an initiative during the 1980s on dealing with the issues and questions on ownership, use and management of the property at Sheridan did not result in a resolution that was acceptable to all parties concerned (SACBC, 2004: 6). As a result, they were keen to look into 2 properties in the audit for further possible reform, Osfontein and Oom Japie (SACBC, 2004: 6).

Diocese of Witbank

During the process of the inventory, three properties were acknowledged within the Diocese of Witbank that had potential to support poverty eradication initiatives (SACBC, 2004: 9). These properties were Bongani, Luckau and Mashabela (SACBC, 2004: 9). These properties were then further investigated for the audit (SACBC, 2004: 9).

Diocese of Keimoes-Uppington

The Diocese of Keimoes-Uppington is in the province of the Northern Cape and goes up to the border with Namibia (SACBC, 2004: 12). It covers very harsh terrain but also includes the agricultural area of the Orange River, which is one of the major agricultural areas for South Africa (SACBC, 2004: 12). The inequality between wealthy white farmers and their farm workers (or ex-farm workers) is particularly noticeable and is a part of discriminatory social dynamics within the province, as well as being a particular challenge for the Diocese in its ministry (SACBC, 2004: 12).

Bishop Risi, who was the newly appointed Bishop at the time of the audit, was incredibly interested in the Diocese being part of the audit initiative of the SACBC, as he was aware of the numerous properties owned by the Diocese and the desperate need to develop an inclusive

strategy to deal with them (SACBC, 2004: 12). Based on the inventory of the SACBC property and the Diocese's own awareness of the properties it owned, the Diocese recognised these significant properties for the purposes of the audit: two agricultural communities called Pella and Onseepkan, and three residential communities called Augrabies (consisting of Noudonsies and Assumpta), McTaggart's Camp and Blaauwskop (SACBC, 2004: 12).

Diocese of Umzimkhulu

The Diocese of Umzimkhulu is found in the south of KwaZulu Natal and crosses the provincial border into the eastern part of the Eastern Cape province (SACBC, 2004: 19). As there was no bishop in office during the audit process, the Diocese came under the authority of the Archdiocese of Durban and was administered by Cardinal Napier (SACBC, 2004: 19). Through the process of the inventory, the Cardinal identified two specific properties that require further exploration through the intervention of the audit (SACBC, 2004: 19). These two properties are Coniston and Lourdes (SACBC, 2004: 19).

Diocese of Dundee

The Diocese of Dundee covers a large portion of the north of the province of KwaZulu Natal and has a long history of involvement in land issues in the complex history of this area (SACBC, 2004: 21). Large portions of land were originally acquired within the geographic area in the 19th century by the Trappists brothers associated with the Mariannhill Mission Institute (who were mentioned earlier on in the thesis) (SACBC, 2004: 21). From some of these properties the Diocese and communities living on the land experienced forced removals carried out by the apartheid government in the 1960s, leaving the Diocese with the uncertainty of holding land but also having to function within the racist policies of the state of the time coupled with a black

membership of the church being left vulnerable on the land and some of the communities torn apart and relocated to inhabitable locations (SACBC, 2004: 21). With some failed chances at development initiatives in the 1970s and 80s, the Diocese started a new initiative in the 1990s to ensure tenure security for communities living on this land and explored development possibilities for these areas (SACBC, 2004: 21). The audit process focused on the two larger properties within the Diocese – that of Maria Ratschitz and St. Joseph’s (SACBC, 2004: 21).

Diocese of Kokstad and Archdiocese of Bloemfontein

The Diocese of Kokstad and the Archdiocese of Bloemfontein showed interest in participating in the audit from the start (SACBC, 2004: 25). However, in both these Dioceses no significant work was produced (SACBC, 2004: 25). For the Diocese of Kokstad, there was only one noteworthy property identified, and this property already had a school established on it (SACBC, 2004: 25). The Diocese had talks with the provincial office of the Department of Land Affairs and made them aware that there was land available for land reform if it was needed in the area (SACBC, 2004: 25). The Department of Land Affairs specified that there was a significant amount of land available in the area, and it was involved in processes in making this land available to communities in the region (SACBC, 2004: 25). The DLA recommended the Diocese continue to use the property as a resource for the school and maintain the ownership (SACBC, 2004: 25). After this development, it was decided there would be no further investigation as part of the audit process (SACBC, 2004: 25).

In the Archdiocese of Bloemfontein, numerous properties were found that had agricultural potential and initial discussions were held with the Archdiocese about the land’s availability and possible future use as part of the audit process (SACBC, 2004: 25). It was the Archdiocese’s opinion that because the properties were in a commercial farming area, and that there were no

black African households associated with the properties, it would be remarkably problematic and complex to relocate households to these properties, especially if people moving in did not have the required skills and resources available to support initiatives on the land (SACBC, 2004: 25). In a number of cases, the Archdiocese decided to sell some of the properties, whereas for others they would consider alternative options if they came up (SACBC, 2004: 25). It was intended that the Archdiocese form part of the audit process at a later stage, but that was not followed up (SACBC, 2004: 25).

As one can see, the Diocese of Mariannhill is not mentioned in the above audit process. This is because the Diocese had a process of its own well before the SACBC's 2004 audit process. The audit process detailed above may even be seen as a follow-up to the actions of the Diocese of Mariannhill. The Diocese of Mariannhill has a unique story, and it is one that I will embark on now.

Diocese of Mariannhill: A land reform story

The diocese of Mariannhill is in KwaZulu-Natal, with land spanning across the province. The Diocese of Mariannhill is unique because, at the time of the audit, it had the most hectare space under it but also the biggest properties under its control out of all the dioceses. Moreover, it is also unique because its land reform journey started before the audit process (which is perhaps why it was not included in the audit process). When telling the Mariannhill land reform story, one needs to start at how big each property or piece of land is. Then, I will go through the story of land reform as told by the previous land coordinator at the diocese, Philani Mkhize and some community leaders at some land transferred under the diocese.

When looking at the amount of properties the church owned before its land reform journey, one can see that the Diocese of Mariannhill is a major landowner. In the end, the diocese partnered with Mariannhill Land Reform and Rural Development Programme to facilitate transfer of 8 farms with an estimated total extent of 2500 hectares and to support sustainable land use, and most farms have been transferred with land projects initiated (Mkhize, 2018). But what is the human story behind the land reform journey? What are the thoughts of some of the people involved?

Philani Mkhize was appointed the Justice and Peace Coordinator in the Roman Catholic Church in 1994 (Philani Mkhize, 2019). During this time, there was numerous talks on human rights as South Africa moved into being a democratic country, and Mkhize's role in the church's talks on this was important (Philani Mkhize, 2019). As he visited parishes, he found that land questions kept arising from congregants in the Church (Philani Mkhize, 2019). Mkhize's role included doing Annual General meetings, where he would invite parishes to come together to talk about contextual issues of the time (Philani Mkhize, 2019). In these meetings, the land question became a key issue (Philani Mkhize, 2019). In the 2 years that followed, the question kept arising (Philani Mkhize, 2019). According to Mkhize, this influenced the Diocese of Mariannhill to look into land reform measures seriously (Philani Mkhize, 2019). The then bishop, the late Bishop Paul Themba Mngoma, in collaboration with the late Father Dieter Gallan from the Mariannhill monastery began this process (Philani Mkhize, 2019). Gallan was the head of development for the CMM, the religious congregation of the Diocese, which is a separate entity from the Diocese (Philani Mkhize, 2019). The Diocese was born from missionaries from the congregation (Philani Mkhize, 2019). In this instance, there was a historical relationship between the congregation and the diocese (Philani Mkhize, 2019). When the Bishop wanted to start a land

reform program in the Diocese, he called on the expertise of Gallan, who had facilitated a number of land-based development projects (Philani Mkhize, 2019). Gallan and the Bishop approached Miseror (a funding agency in Germany mentioned previously in the audit results) to fund the program, which was initiated as a redistribution program by the Diocese for land acquired by the Diocese in its history (Philani Mkhize, 2019). Mkhize, initially a part of the Justice and Peace program, was hired to work with an expatriate from Germany who was the land program's oversight (Philani Mkhize, 2019). His role was then to be the program's coordinator in 1999 (Philani Mkhize, 2019). He was in this role until 2004 (Philani Mkhize, 2019).

The work involved organising the communities living on the land, communicating the Bishop's decision to start the program and beginning to liaise and contact the Department of Land Affairs (now known as the Department of Rural Development and Land Reform) (Philani Mkhize, 2019). He needed to create linkages between the Diocese and the DLA and initiate a combined effort with the DLA and donate the land instead of participating in the "willing buyer, willing seller" mode of transfer (Philani Mkhize, 2019). According to Mkhize, there were many moments that marked the program's journey, with some frustrating moments and great moments (Philani Mkhize, 2019). Mkhize marks the work with the DLA as unpleasant (Philani Mkhize, 2019). However, they worked through the relationship by speaking with NGOs in the land sector to exchange ideas (Philani Mkhize, 2019). A remarkable moment came in 2003, 4 years after the beginning of the program, when Mkhize oversaw the transfer of the first property that was part of the program, which is the Reichenau property (Philani Mkhize, 2019). The Church Land Program spoke to Mkhize about having to wait 5-6 years to transfer a property for the Dominican Sisters (Philani Mkhize, 2019), so when working with DLA, the Reichenau transfer was one the

faster transfers (Philani Mkhize, 2019). Mkhize notes that this timeline is indicative of the slowness of progress when working with the DLA, no matter how much time and resources you put into a program (Philani Mkhize, 2019). He marked the bureaucracy in the DLA as a key part of the delay, with many layers of sign off needed before any steps were approved (Philani Mkhize, 2019).

It must be said that although the program could have been initiated privately, the church did not have the resources to pay for this to be done wholly privately (Philani Mkhize, 2019). Also, the church had taken a step in its own way to side with the landless and wanted to effect change in policy-making, hence the relationship with the DLA (Philani Mkhize, 2019). Moreover, the relationship with the DLA allowed the transfer of the properties to be done without transfer costs (Philani Mkhize, 2019). At the time, the DLA was operating a grant named the Settlement and Land Acquisition Grant (Philani Mkhize, 2019). The communities on the land met the means test to be awarded the grant and thus the surveying, transfer and legal costs were covered by the DLA (Philani Mkhize, 2019). The church bore the cost of community mobilisation and running the reform program office (Philani Mkhize, 2019).

At the beginning of the process, the community was excited (Philani Mkhize, 2019).

Accordingly, the transfer of Reichenau was met with celebration (Philani Mkhize, 2019). After 2004, Mkhize left the office, however, more properties were transferred after he left with different coordinators (Philani Mkhize, 2019).

Mkhize states that although the Catholic Church has not used the words “spatial justice” in its articulation of land reform, he believes that the Church wants to achieve this ideal (Philani Mkhize, 2019). This is because the Church’s aim is to be part of correcting space inequality in South Africa and reversing the inequality is achieving spatial justice (Philani Mkhize, 2019).

However, he says because the Diocese of Mariannhill's land was in the former Bantustan areas, the transfer made a change in terms of ownership dynamics but did not move communities into areas formerly known as "white" areas and integrate formerly excluded peoples into these areas (Philani Mkhize, 2019). Despite this, he believes there is still an opportunity for the Church to achieve spatial integration and justice through urban land (Philani Mkhize, 2019). Mkhize adds that when talking about spatial justice, we should not focus on one denomination but have an ecumenical approach to achieving this justice (Philani Mkhize, 2019). The national church has not yet reached this strategic mindset to have a united approach and declare that they would like to see people located closer to resources, education, workspaces and reverse apartheid spatial planning (Philani Mkhize, 2019).

The Reichenau property is about 2 hours away from Pietermaritzburg and can be found on the drive toward a town called Underberg. The land is vast, with its own road system and the community's houses are far spread out among this vast land. As part of this thesis, I visited a number of community leaders and residents on the redistributed Reichenau land. The condition of the land I saw was not good. The land appears to be arable, however, even though it is vast there is no noticeable farming activity happening on the land. I met the lead contact along the road and she directed me to the first respondent's house. He was at an event at another community members' house, so we went to look for him on foot. The walk was not without its difficulty, having been heckled and spoken to in a sexually inappropriate manner. Finally, we found the house where the first respondent had been. I, alongside the lead contact requested to ask him a few questions on the Reichenau land reform project, which he obliged.

Respondent one began with historical context to the land. He stated that in 1886, the Germans (Assumingly the Trappists) asked the then chief to build a school on the land (Anonymous

Respondent 1, 2019). The church then built on the land (2019). Once the reform project ended, about 1000 hectares were redistributed to the communities living on it (Anonymous Respondent 1, 2019). However, there is an additional 800 hectares that still has a query over it (Anonymous Respondent 1, 2019). Bishop Mngoma passed away and another Bishop was instated, who, according to the first respondent, did not know the context of the project (Anonymous Respondent 1, 2019). The church then leased some of the queried land after 2006 on a fifteen-year lease (Anonymous Respondent 1, 2019). The first respondent saw this as outside the ambit of what should have been done (Anonymous Respondent 1, 2019). He believes that the Bishop should verify any assets on that queried land and be true to their original agreement of redistributing all land at Reichenau (Anonymous Respondent 1, 2019). Respondent 1 then went back to his event and we drove to respondent 2 's home.

Respondent 2's home was about a 5-minute drive from respondent 1. We entered her homestead and were seated in a rondavel separate from the house. Respondent 2 believed I was from the Church and refused to sign the consent form. This activity made me believe there was some animosity toward Church officials. However, she agreed verbally to be interviewed. Respondent 2 was born and grew up on the Reichenau land (Anonymous Respondent 2, 2019). Moreover, she remembers the Church laying down the law on land affairs prior to the reform project (Anonymous Respondent 2, 2019). Respondent 2 stated that it was the government who initiated the project and had told the Church that it needed to give this land back (Anonymous Respondent 2, 2019). A committee of community leaders was then formed for administrative purposes (Anonymous Respondent 2, 2019). Respondent 2 further stated that she joined later in the project committee (Anonymous Respondent 2, 2019). She mentions that she had joy in having independence on the land however she was also nervous as they had not been in control before

(Anonymous Respondent 2, 2019). Despite this joy, she feels there is no difference in their lives except this ownership and independence (Anonymous Respondent 2, 2019). She believes the Church should ask the community to be more involved in their day-to-day lives (Anonymous Respondent 2, 2019). She also believes the Church should have facilitated the money given to them (the Church was given money by the DLA for the land, which was then given to the community to start agricultural activities) (Anonymous Respondent 2, 2019).

Finally, I interviewed my lead contact. She mentioned that she is part of the new committee administrating the Reichenau land (Anonymous Respondent 3, 2019). She stated that the first committee was dissolved after it had been seen to be a part of the rental agreement for the land under dispute and benefitted from this deal (Anonymous Respondent 3, 2019). The farming projects initiated on the land after the redistribution process had stopped (Anonymous Respondent 3, 2019). Many issues arose including the fence surrounding the farming land being stolen and not having enough equipment (Anonymous Respondent 3, 2019). Moreover, the machinery donated by the DLA stood still in respondent 1's home and had only been used by a few (Anonymous Respondent 3, 2019).

The research interviews done at the Reichenau revealed dynamics not revealed in the Catholic Church's audit or Mkhize's interview. There are marks of a feeling of failure from the respondents, who expressed more negatives than positives in their lives on the land now. It can be deduced that the initial joy of having the land was replaced with disappointment that perhaps having the land did not bring the fullness they had hoped.

But why? Is the disputed land the main issue? Or is it the disappointment at the aftermath of the redistribution process? Did the church involve itself in making sure the Reichenau project did not stop at redistribution but at renewing the community's farming skills in order to build a fruitful

land? What role did the DLA play in this farming failure? Did they play the part they were mandated to play?

There are many questions as to why the success story the Diocese has doesn't match the disappointment of the community. However, what these stories tell is that even though the land was redistributed, the restoration of the community to their former glory before dispossession may not have been fully thought through.

Spatial consciousness and the concept of spatial justice as well as a clear example of a land reform journey were explained in detail in the above. Now, what thought processes and actions can the ecumenical church take in order to create its own land reform journey and be a prophetic voice in South Africa?

The Combination of Land Reform and a Theology of Spatial Justice

In the previous chapters, I have looked at various concepts and experiences. Primarily, I wrote at great extent on the rise of what is called spatial consciousness (producing the “spatial turn”). From this concept I then spoke on the emerging concept of spatial justice, which is based on seeing both the negative and positive effects of spaces and to aim for positive or just spaces. This concept was fleshed out in the telling of Stefan de Beer’s story with space and how his experiences built his view on spatial justice. De Beer lived a life of seeking to re-create spaces around inner city Pretoria to make them inclusive and just for all who exist in it. In doing so, he found a lived theory of unjust and of just spaces, thus theorising a concept of spatial justice through his lived experience. Furthermore, de Beer has discussed a theological agenda for spatial justice.

In looking at a church land reform example for this research, I explored the Roman Catholic Church’s history of space in South Africa. I looked at the Roman Catholic Church’s history of land ownership and taking up of space in South Africa. I looked at their growth in South Africa and the subsequent acquisition of land across the country. Moreover, I looked at the Roman Catholic Church’s story of land reform in the Diocese of Mariannhill, particularly at the Reichenau property.

With all this information placed in the thesis, how do churches combine these concepts and experiences to inform their prophetic journey in land reform? In this final chapter, I will detail a possible theology of space and spatial justice that can be used in churches. This theology will comprise the following anchors:

- Developing a spatial consciousness when looking at the Bible

- Looking at life-giving ownership acts around land in the Bible

Additionally, I will look at the example of the Roman Catholic church in order to give learnings in hindsight. Many reform examples, not just church-based examples, can be learnt from. Their successes are notable, but their shortcomings should also be looked at. In hindsight, churches can learn a lot from the successes and opportunities for growth shown in the example. The first lesson is to try at best to act with government, wherever possible. However, this action should be part of an advocacy role for faster action and creative resistance to the status quo. The second lesson is that making radical decisions starts with radical conviction. Thirdly, the journey is never finished and needs to be continued with communities long after the transfer documents are signed.

Finally, I will look at how to use these in unison for embarking on a land reform journey.

Forming a Theology of Spatial Justice

Spatial justice, as mentioned before, is the implementation of life-giving acts in order to transform spaces from being oppressive and death-dealing to bringing life and equality. This justice is one that cannot be ignored as it plays a crucial role alongside social justice. How then does the church express this justice in the world? My suggestion is to develop a theology of spatial justice which informs churches' beliefs on space and possible actions to be taken on its own spaces to bring life and justice. This theology of spatial justice would have anchors such as development of spatial consciousness in reading of the Bible and using life-giving ownership acts in the Bible to inform their acts today.

The first anchor, involving a development of spatial consciousness in Bible reading, is perhaps the most important one. In order to develop a theology of spatial justice, one needs to already

have a reading of spaces in the library of books that informs the Christian faith. Without this, there is no thoughts on space in churches. Once again, I'd like to mention Walter Brueggemann, who wrote a full book on land relations between God and His people of Israel in Old Testament times. This example is a good one that shows space and the life-giving and also death-dealing opportunities exist in the Word as well. It shows that one can see biblical characters in dynamic relations concerning space as we are in today's time. So what does a spatially conscious reading of the Bible create?

A major thought process developed by a foundation of a spatially conscious reading of the Bible is the acknowledgment and analysis of God's commands and words on land but also on relationship between people and with Him.

God's Words on Land

When looking at the Bible, one can see there are relations with regard to land. God's nation of Israel goes through a season of landlessness and landedness (as Walter Brueggemann mentioned) (Brueggemann, 2002: 15-41). Also, there are land relations which are made to oppress others in the Bible (as shown the Exile period for the nation of Israel) (Brueggemann, 2002: 15-41). In order to build spatial consciousness of the Bible to form a possible theology of spatial justice, one would need at these land relations critically. One example of this is analysing God's words on land and land use in order to understand His Will on the matter in the Bible.

In the first book of the Bible (Genesis 1:28), the triune God says:

And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.

God, as the Creator of the Earth, gives humanity rule over the earth and everything in it. God expresses a handover of power to humanity. However, in giving over this power there are some regulations. After God's formation of the nation of Israel from the descendent, the Exodus of the nation from Egypt occurs (Exodus 5-14). The nation of Israel travels in the wilderness, where God begins to share commands on land. In Leviticus 25 God begins to share on the Year of the Jubilee. This year, every 50th year in the land God has given them, is a year in which God allows the redemption of the poor and of the land. In Leviticus 25: 25-34, God says this about the sale of land and land relations between Israelites in their land:

“If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. 26 If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, 27 let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. 28 But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property. 29 “If a man sells a dwelling house in a walled city, he may redeem it within a year of its sale. For a full year he shall have the right of redemption. 30 If it is not redeemed within a full year, then the house in the walled city shall belong in perpetuity to the buyer, throughout his generations; it shall not be released in the jubilee. 31 But the houses of the villages that have no wall around them shall be classified with the fields of the land. They may be redeemed, and they shall be released in the jubilee. 32 As for the cities of the Levites, the Levites may redeem at any time the houses in the cities they possess. 33 And if one of the Levites exercises his right of redemption, then the house that was sold in a city they

possess shall be released in the jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. 34 But the fields of pastureland belonging to their cities may not be sold, for that is their possession forever.

Furthermore, God states the how Israel should relate to their poor in the nation (Leviticus 25:35-37;47-54):

35 "If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you. 36 Take no interest from him or profit, but fear your God, that your brother may live beside you. 37 You shall not lend him your money at interest, nor give him your food for profit. 38 I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God..." "If a stranger or sojourner with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger's clan, 48 then after he is sold he may be redeemed. One of his brothers may redeem him, 49 or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself. 50 He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired worker. 51 If there are still many years left, he shall pay proportionately for his redemption some of his sale price. 52 If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. 53 He shall treat him as a worker hired year by year. He shall not rule ruthlessly over him in your sight. 54 And if he is not

redeemed by these means, then he and his children with him shall be released in the year of jubilee.

In these regulations God gives to His People, there are clear elements of land and human relations He wishes Israel to abide by. There is an element of keeping land fluid between Israelites with the concept of redemption of land in the Jubilee year. Israelites are able to return to their previous land that they have owned and redeem it and take it back in this year. No land is to be sold in perpetuity. This is an interesting and bold command. The idea that the children of God should rather allow return of land during the Jubilee under fair purchase brackets based on the land's yield is revolutionary. It is here I must detour and reflect on this revolutionary thinking. God shows no interest in building Israel into a nation that shows its power unilaterally in oppressive and potent force. Rather, he is looking to them to have fluidity in their living, and for each Israelite to have dignity in their living experience. Here is the crux, which will show itself over and over again, God reflects land relations that maintain or restore dignity and the Imago Dei of His People. Over and over He reminds them of their heritage as His people and therefore they must adhere to a standard of living that keeps each person dignified, even in their ownership of land.

There are continued commands God gives in the Word. In Numbers 26, God commands Moses to run a census of the people of Israel. In verse 54 to 56, God says the below:

To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance; every tribe shall be given its inheritance in proportion to its list. But the land shall be divided by lot. According to the names of the tribes of their fathers they shall inherit. 56 Their inheritance shall be divided according to lot between the larger and the smaller."

God reflects His first act of land division for Israel. The division is measured by the size of each tribe. This command shows a fair God who splits land equitably. In a further show of his impartial character, God allows women to inherit land on behalf of their dead male relatives in order that tribal land allocated may not be lost in marriage. In Numbers 27:1-10 it says:

Then drew near the daughters of Zelophehad the son of Hopher, son of Gilead, son of Machir, son of Manasseh, from the clans of Manasseh the son of Joseph. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah. 2 And they stood before Moses and before Eleazar the priest and before the chiefs and all the congregation, at the entrance of the tent of meeting, saying, 3 “Our father died in the wilderness. He was not among the company of those who gathered themselves together against the Lord in the company of Korah, but died for his own sin. And he had no sons. 4 Why should the name of our father be taken away from his clan because he had no son? Give to us a possession among our father's brothers.” 5 Moses brought their case before the Lord. 6 And the Lord said to Moses, 7 “The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them. 8 And you shall speak to the people of Israel, saying, ‘If a man dies and has no son, then you shall transfer his inheritance to his daughter. 9 And if he has no daughter, then you shall give his inheritance to his brothers. 10 And if he has no brothers, then you shall give his inheritance to his father's brothers. 11 And if his father has no brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it. And it shall be for the people of Israel a statute and rule, as the Lord commanded Moses.’”

God again shows impartiality in allocating land, but there is also another characteristic God shows: the ability to look beyond the misogyny of the day and culture in order that women might be inheritors.

Finally, under God's word and commands, there are prophetic reprimands from God to a nation that now does not listen to His commands about the land. Also, there are harsh words from God for those who ill-treat the poor. In Amos 4:1-3 it says:

Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, 'Bring, that we may drink!'

² The Lord God has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. ³ And you shall go out through the breaches, each one straight ahead; and you shall be cast out into Harmon," declares the Lord.

God here shows great anger to those who treat the poor and needy unfairly. Again God shows an impartial character here, where His heart burns in anger for those who oppress other breeding injustice. Also, He has harsh words through the prophets for those who do not honour his commands on land and dominate over land and their neighbour. In Micah 2:1-3 and Isaiah 5:8-9 respectively it says:

Woe to those who devise wickedness and work evil on their beds! When the morning dawns, they perform it, because it is in the power of their hand. ² They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance. ³ Therefore thus says the Lord: behold, against this family I am

devising disaster, from which you cannot remove your necks, and you shall not walk haughtily...

Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land. 9 The Lord of hosts has sworn in my hearing: "Surely many houses shall be desolate, large and beautiful houses, without inhabitant.

God shows His parameters on land relations through this angry response through the prophets. These words spoken through them to the Israelites reflect a God who is angered by those who covet themselves and assets more than their relationship with God and others. This act is against His commands of equitable living and taking care of the poor and needy. The act of looking critically at God's Word on land in the Old Testament show a God who is just an equitable, and who desires His people to live a life that honours him by just and righteous living. What does that look like? It means following equitable means of dividing land, taking care of the poor and needy in the nation and refraining from excess and coveting assets over the fellow man. The story of the neighbour and all being on level ground under God is present and pervades the Old Testament as shown above. God's Word builds consciousness on land in the Bible but can also apply to the nations of today. God gives commands to Israel, but with the Bible being known as a Living Document that provides answers to questions across centuries, it must be said that this consciousness of His Word must bring about consciousness of His Will for just living in land relations throughout time.

God's Word on relationship

Another reflection of God's Word is His focus on relationship in the New Testament. Jesus Christ, the Son of God, is born and begins His ministry in the New Testament. He preaches the Good News of His fulfilment of God's salvation prophecy for the nation of Israel and the world across Israel. In Matthew 22, He is asked what the two most important commandments in the Word are, and He replies:

37 And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself. 40 On these two commandments depend all the Law and the Prophets."

Jesus, one with God the Father, speaks of only these two commandments being at the crux of Law (which He fulfilled): loving God with all that you have and loving your neighbour as yourself. If one uses a spatial consciousness to look at the Bible how can this statement be analysed? Loving God with all that you are is, by power found in Jesus' death and resurrection, honouring God's Heart on land seen above. Loving others as oneself can be honouring their need for dignity and a space to grow, develop, belong and be safe. Again, God (in the Son), shows a heart toward equitable living in the second command. And calls us to desire equitable heart in the first command. A heart that desires equitable division of land and resources and one that takes care of the marginalised in society.

If one applies the first anchor of spatial consciousness to the Bible, they can find the God's Word on land jump out at them. Also, this anchor allows one to apply God's Word on land and human relations to today. Spatial consciousness of the Bible can allow churches to analyse the Word and find God's heart on the issue of land, belonging and human relations in the world. This consciousness can form one anchor of a possible theology on spatial justice.

Life-giving ownership acts relating to land in the Bible

Another anchor of a possible theology of spatial justice is looking for life-giving ownership acts relating to land in the Bible. Spatial justice relates to having life for all in spaces with no fear, favour or discrimination. If churches look at life-giving ownership acts on land in the Bible, it can provide a blueprint on their land reform actions in the world today.

Life giving acts on land in the Bible can be found in both the Old Testament and the New Testament in the Bible. In the Old Testament, we see as mentioned above the nation of Israel have land divided equitable by God, giving life to all in the space they are promised. In the New Testament, we see the newly-formed Christian church develop actions of life after Pentecost. In the midst of Roman colonial rule (SAATC, 1998:14), the church builds a horizontal type of living which removes oppressive power relations in terms of assets and land. In Acts 4:32-36 is says:

32 Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. 33 And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold 35 and laid it at the apostles' feet, and it was distributed to each as any had need. 36 Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, 37 sold a field that belonged to him and brought the money and laid it at the apostles' feet.

In this group of individuals who believe in Jesus Christ and the power of His death and resurrection, these individuals rid themselves of their assets. They live in common with one another, with all assets radically shared among each other. This is a clear sign of a life-giving act of ownership. This act develops a community that lives in radical sharing that keeps all in space without fear, favour or discrimination. They are inspired to create their own economy where all have what they need and have no spatial power of others. These acts inspire life in terms of land and ownership and thus are an act toward spatial justice.

These two anchors are the holding posts for the suggested theology of spatial justice. The first anchor is being conscious of land and land relations in the Bible. Doing this can lead to the analysis of God's Word on space and land and what this could mean for churches' response today. The consciousness allows building thought processes on land based on the living Word. Also, examples of life-giving acts of ownership on land in the Bible can inspire Christians today in their quest for spatial justice in the here and now. The anchors form a Christian thought process on spatial justice that can be used today.

But churches cannot use this theology alone. There are key lessons that can be learnt from land reform actions like the Roman Catholic Church took over the last two decades. These lessons can be a partner to the theology of spatial justice in empowering churches in their own land reform journey.

Lessons from the Roman Catholic Church land reform journey

In the land reform journey for the Roman Catholic Church, there were numerous dynamics which affected the story holistically. From partnerships and joy of transferring the land to the

community's concerns after transfer, the journey has had some joys and difficulties. So what lessons can be found in the path the Catholic Church embarked on?

The first lesson can be learnt from what can be seen a success from the Roman Catholic Mariannhill project, which is working with government where possible. For the Mariannhill project, the Roman Catholic Church worked with the Department of Land Affairs. This working relationship developed the following key benefits:

- No payment of transfer fees (Mkhize, 2019)
- No payment of surveying of the land (Mkhize, 2019)
- Resources toward community mobilisation for the transfer (Mkhize, 2019)

These benefits allowed the Church to not have exorbitant costs when embarking on this journey. Also, they allowed the Church to use these development fees to create the Land Desk which still exists today (Mkhize, 2019). So, this type of partnership can extend a church's strength as it brings resources into projects and allows larger impact for projects. This partnership is needed also for the recording of instances like civil action and land donation in government records. This allows for the record of advocacy therefore building a case and structures for government to follow in future. Furthermore, these creative ways of restoration form ways of working between civil organisations.

However, although there are benefits to working with government, the work done in partnership with them should be a tool for advocating for better policy on land reform. The Roman Catholic Church had a long road with the government in their land reform journey. The bureaucracy made the journey longer than it needed to be (Mkhize, 2019). The journey here, although with benefits, was prolonged by governmental sloth. This apathy can be seen in the government's track record

with land reform in general. The Report of the High Level Panel on the Assessment of Key Legislation and the Acceleration of Fundamental Change, which was commissioned by the Executive of South Africa, also speaks to the failure of the governmental land reform program (Report of the High Level Panel on the Assessment of Key Legislation and the Acceleration of Fundamental Change, 2017:202). It reports that many who applied for land reform measures in 1998 had still not received land (Report of the High Level Panel on the Assessment of Key Legislation and the Acceleration of Fundamental Change, 2017: 202). Churches should be able to use their land reform projects as a tool to not only bring spatial justice but also re-imagine the land reform process. It should be used to advocate for a renewed land journey in government. Therefore, the lesson is that churches can and should work with government in order to access benefits that alleviate the financial pressure of land reform. However, the issues with working with them should not be pushed aside. Rather, churches should use their own reform journey to advocate for a re-imagined and reinvigorated government land reform project.

The second lesson learnt from the Diocese of Mariannhill project is that making radical decisions starts with radical conviction. As Philani Mkhize mentioned, the church had heard rumblings of the land question across its congregations. After these rumblings, the church began to take heed and plan a way forward for a land reform journey. A theology of land or spatial justice did not exist (Mkhize, 2019), however, the church took a bold step out of a conviction that it needed to reform its land. A lesson here is that there is no radical action without radical conviction.

Churches are unable to step forward into a process so daunting and pressurising as land reform without having a real conviction of the end product, a reformed society. The conviction is needed to carry the cost.

The final lesson is that the journey is never finished and needs to be continued with communities long after the transfer documents are signed. The Diocese of Mariannhill completed their transfer of Reichenau. Currently, there are no wide-scale farming projects being done Reichenau (Anonymous Respondent 3, 2019). What lesson can be learnt here? The lesson is that even after the transfer of land or other land reform efforts, there must be involvement in the project in order to assist the beneficiaries in this new life stage. Now, this assistance cannot look like patronage or control, but rather a helping hand ready to assist where beneficiaries ask or desire it.

There may be many more lessons one can learn on land reform projects; however, I have focussed on these three. The first is to be able to work with government but also understand its failures and advocate for better reform processes. The second is that no radical work can be done without true deep conviction. Finally, that the land reform project cannot end at when the project is deemed completed but should continue and churches should offer assistance to beneficiaries in their new life journey.

I have explained the possible characteristics of a theology of spatial justice along with lessons that can be learnt from land reform projects like at Diocese of Mariannhill. I'd like now to move on to one final thought. I will explain how it is possible to use these in combination in a church's land reform journey.

The land reform journey has many parts, and there have been two major parts explained here. How can these be used in combination on a church's land reform journey? The theology of spatial justice and lessons learnt can be used to begin to create a mindset that prioritise space in actioning justice. Also, these can be used together as tools to create a recipe of spatial justice.

A theology of spatial justice and examples of land reform among churches can create an outlook that prioritises spatial justice in the churches' work. A theology of spatial justice can keep top of mind God's words on spaces and spaces in relation to human relations. The lessons learnt from other journeys also lend to an emergence of a mindset that keeps space at top of mind as part of the social dynamics separating the powerful and powerless. As we mentioned earlier in the thesis, spatial consciousness is a key to the development on thought on spatial justice. Both these aspects allow churches to build consciousness of the spaces around them. They do this by showing spaces in the Living Word and what God says about them but also what churches have done and can do with their spaces once they are aware of the spaces' power. Therefore, the combination these create a spatially conscious group of people that can embark on a land reform journey.

Alongside creating a mindset that prioritises space for justice, the combination of a spatial justice theology and the lessons learnt from previous journeys creates a guideline on how spaces can be used to reflect justice. If churches want to create a foundation for their journey, they can use a possible theology of spatial justice. Also, these churches can use lessons learnt to create plans to audit land, create and maintain relationships with beneficiaries and work on the peripheries to serve policy growth and be prophetic voice in society. In combination, the parts can used to build a view of the future and a recipe for implementing their conviction.

Stephan de Beer mentions that churches have not created a consciousness of their own role in justice and injustice through space (de Beer, 2019). Also, he says that their spiritualities do not help them wrestle with these messy issues (de Beer, 2019). The combination of a theology of spatial justice and lessons from other land reform journeys serve to give a theology and mindset that helps churches wrestle with the messy issue of the land question. This also gives a possible

roadmap for different processes on the land reform journey. This combination is a way to work through the land question and find an outlook to create spatial justice. The crux of this thesis is this: the theology of spatial justice alongside lessons from other churches' reform journeys gives a way toward churches' answer to their own land questions.

Conclusion

Over the last few decades, we have seen, as explored above, a spatial turn in many areas, from urban planning to theology. The spatial turn was characterised by an increased spatial consciousness in these areas. Academics and thought leaders alike have looked at spaces around us more critically in recent years, developing theories on its effect on other parts of life. Edward Soja digs into the spatial turn, saying that never before have those producing knowledge ever looked at life spatially and historically in an equal manner (2010: 15). Soja looks deeply at the effect of space on financial, prospects of people, on voting freedoms (2010:31-40). He takes how communities' placement in a space in the city of Paris and in Johannesburg to show how space has negative effects on lives, while showing privilege of locations of those with power to emphasise that space can reflect power dynamics (Soja, 2010:31-40). He takes each example to show that spaces effect societal dynamics and are not simply inanimate. Spaces that bring about inequality reflect spatial injustice. Therefore, a space that brings about equality is just.

It is here that I introduced Stephan de Beer. Stephan de Beer began discovering the dynamics of inequality early in his life and was affected personally by the pressures of Apartheid. He began a journey searching for what equality could look like. In this voyage, he began to see how capital was using space to exclude the marginalised and wanted to counteract this. He, along with others, formed a group of people who created affordable housing in inner Pretoria, attempting to equalise the playing field in well located housing. It is in this path that he lived a life of aiming to build just spaces. It is after this that he theorised his experience and used the concept of spatial justice. De Beer then began to develop a theological agenda for spatial justice. He made statements on what a theological agenda could be. It would include a clear conviction of the church's effects on space and that it has been part of creating inequality in space in South Africa.

I then moved on to the Roman Catholic Church's history of land ownership and land reform. The Catholic Church, through farming exploits became a major church landowner in South Africa. Over the last 30 years, however, the Catholic Church has decided to look at its land ownership and change the dynamics from major landowner to prophetic land giver. The Church ran a land audit in 2004 with the thought of donating its land in places where it was possible. In the diocese of Mariannhill, the choice to donate land preceded the 2004 land audit, where the bishop of the diocese was convicted on starting this process in the late 1990s. Most of the land marked for donation has been transferred in the diocese, however, based on interviews with beneficiaries of one of the transferred properties (Reichenau), the situation is not fully positive, and lesson can be learnt.

It is here I introduced the possibility combination of lessons learnt from another church's land reform along with a possible theology of spatial justice. If spatial justice is the continuous pursuit of positive effects of space for all who exist in it, it would be wise for churches to develop a theology of spatial justice that informs their thoughts and actions on the spaces they are in and possess. This theology could possibly have two characteristics. The first is having a spatially conscious reading of the Bible. This is reading critically and with consciousness of how God uses spaces, makes commands about spaces and leads the Israelites to and from spaces based on His Promise. This helps in building critical thought on what God designed spaces for and His use of it for His Promised People. The second characteristic is looking at life-giving ownership acts in the Bible. Finding these acts show how those of faith in the early church sought to live life according to God's Will through their possessions and ownership and give life to others in these acts. Looking at these can inspire the church today to make decisions that breathe life into their fellow human beings. The lessons learnt from other churches can help to develop plans from

experience. Knowing the benefits and challenges with working with government empowers churches with critical knowledge before doing government collaborations or advocacy.

Conviction gained before action lights the road of the journey before churches that decide to stand for spatial justice. Finally, knowing the journey to life-giving spaces does not end with land redistribution allows churches to create holistic vision for spatial justice.

The combination of a theology of spatial justice and lessons from other land reform voyages inspires a journey toward spaces that allows positive effects for who live in it. The combination gives a new way to use church history and polity as well as an emerging concept and theology to develop a prophetic voice for just living in spaces. Furthermore, the combination allows re-imagining of previous theological statements made and provides a solid foundation to begin being a prophetic voice in land reform by producing a learning and unlearning process as well as critical thinking on scripture to produce theological statements on just space.

Finally, the thesis above looks to add to the theological discussion on space and land in South Africa and a possible role of the church. The church is not a holistic solution to space and power issues in South Africa. However, each person that makes up the church has an obligation to produce Kingdom love. This love is not simply vertical between man and God but horizontally between man. It is a love that doesn't produce charity, but a new Eden found in just systems on earth. It is possible to have the Kingdom on earth, where human beings are treated as reflections of God. This is possible if we renew the way we think on, use and develop spaces.

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Anonymous Respondent 2. 2019. Personal interview. 4 May, Reichenau.

Anonymous Respondent 3. 2019. Personal interview. 4 May, Reichenau.

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Addendum (Ethical Clearance documents)

Consent form (for verbal confirmation)



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STELLENBOSCH UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH

You are invited to take part in a study conducted by Ntandoyenkosi Mlambo from the Faculty of Theology at Stellenbosch University. You were approached as a possible participant because the researcher is collecting data for their thesis to complete a Masters in Theology with a focus on Ecclesiology.

1. PURPOSE OF THE STUDY

The purpose of the study is to look at how might examples of church land reformation in SA, particularly in the Roman Catholic Church in the diocese of Mariannhill, KwaZulu-Natal, be described and analysed from the point of view of a theology of ‘spatial justice’ in order to develop a praxis on land reform in the ecumenical church.

2. WHAT WILL BE ASKED OF ME?

If you agree to take part in this study and had some involvement in the Roman Catholic Church's Mariannhill reform project, you will be asked to explain your involvement in the Mariannill land reform project initiated by the Roman Catholic Church's Diocese of Mariannhill. Additionally, you will be asked to explain the process as experienced by yourself. Finally, you will be asked to explain what you feel was/is difficult in the process as well as how the process and final decision on redistributing the land changed your life.

If you agree to take part in this study and had some involvement in the dissemination or formation of the spatial justice praxis, you will be asked to explain your involvement in the emergence of this praxis and what life experiences affected your thoughts on the praxis. Additionally, you will be asked how you think the praxis can affect thoughts on land reform and how the ecumenical church relates to its space as a life-giving or life-reducing.

3. POSSIBLE RISKS AND DISCOMFORTS

The foreseeable risk or discomfort is in retelling the story of land dispossession and redistribution experienced by the individual being interviewed.

4. POSSIBLE BENEFITS TO PARTICIPANTS AND/OR TO THE SOCIETY

The benefit for the participants and the society is to begin to tell their story and have it recorded.

5. PAYMENT FOR PARTICIPATION

There will be no compensation for participation in the study.

6. PROTECTION OF YOUR INFORMATION, CONFIDENTIALITY AND IDENTITY

Any information you share with me during this study and that could possibly identify you as a participant will be protected. This will be done by keeping details that could be used to identify you as an individual out of the final research thesis. Only if you give expressed consent will your name be used. You are allowed to withdraw at any time before, during and after the interview.

The interview will be audio-recorded. These will be kept on a physical USB. You will have the opportunity to review and edit these tapes should you request. You can have access to the tapes should you request. These will be erased 6 months after final thesis is completed.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you agree to take part in this study, you may withdraw at any time without any consequence. You may also refuse to answer any questions you don't want to answer and still remain in the study. The researcher may withdraw you from this study if the information is deemed to no longer be needed for the research or compromises the ethical nature of the research in any way.

8. RESEARCHERS' CONTACT INFORMATION

If you have any questions or concerns about this study, please feel free to contact *Ntandoyenkosi Mlambo* at Ntando.mlambo@gmail.com or 0839650772 and/or the supervisor *Professor Retief Muller* at retiefmuller@sun.ac.za or 021 808 9093

9. RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research

study. If you have questions regarding your rights as a research participant, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

.....

DECLARATION OF CONSENT BY THE PARTICIPANT
--

As the participant I confirm that:

- I have read the above information and it is written in a language that I am comfortable with.
- I have had a chance to ask questions and all my questions have been answered.
- All issues related to privacy, and the confidentiality and use of the information I provide, have been explained.

By signing below, I _____ agree to take part in this research study,
as conducted by _____.

Signature of Participant

Date

DECLARATION BY THE PRINCIPAL INVESTIGATOR

As the **principal investigator**, I hereby declare that the information contained in this document has been thoroughly explained to the participant. I also declare that the participant has been encouraged (and has been given ample time) to ask any questions. In addition I would like to select the following option:

	The conversation with the participant was conducted in a language in which the participant is fluent.
	The conversation with the participant was conducted with the assistance of a translator (who has signed a non-disclosure agreement), and this “Consent Form” is available to the participant in a language in which the participant is fluent.

Signature of Principal Investigator

Date

Consent form (for written confirmation)



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STELLENBOSCH UNIVERSITY
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- All issues related to privacy, and the confidentiality and use of the information I provide, have been explained.

By signing below, I _____ agree to take part in this research study,
as conducted by _____.

Signature of Participant

Date

DECLARATION BY THE PRINCIPAL INVESTIGATOR
--

As the **principal investigator**, I hereby declare that the information contained in this document has been thoroughly explained to the participant. I also declare that the participant has been encouraged (and has been given ample time) to ask any questions. In addition I would like to select the following option:

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	The conversation with the participant was conducted with the assistance of a translator (who has signed a non-disclosure agreement), and this “Consent Form” is available to the participant in a language in which the participant is fluent.

Signature of Principal Investigator

Date

Consent form (verbal version in IsiZulu)



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IYUNIVESITHI YASE-STELLENBOSCH
IMVUME YOKUBAMBA IQHAZA OCWANINGWENI

Umenywa ukuba ubambe iqhaza ocwaningweni oluqhutshwa u-Ntandoyenkosi Mlambo Osemnyangweni Wezifundo Zezenkolo (Theology) eYunivesithi yase-Stellenbosch. Ubhekwe njengomuntu ongase abambe iqhaza ngoba umcwaningi uqoqa ulwazi maqondana nombiko wakhe ukuze aqedele iziqu ze-Master ezifundweni zeZenkolo (Theology) egxile kuyi- Ecclesiology.

10. INJONGO YOCWANINGO

Injongo yocwaningo ukubheka indlela izibonelo zokwabiwa komhlaba wamasonto eNingizimu Afrika, ikakhulukazi Isonto lamaRoma Katolika lesifunda esingaphansi koMbhishobhi wase-Mariannahill, KwaZulu-Natal, ezingachazwa futhi zihlolwe ngayo ngokuya ngombono wezifundo zezenkolo kwezobulungisa “bendawo” ukuze kusungulwe inqubomgomo yokwabiwa komhlaba wamasonto.

11. YINI EZODINGEKA KIMI?

Uma uvuma ukubamba iqhaza kulolucwaningo futhi uthinteka kuyiphrojekthi yomhlaba yeSonto lamaRoma Katolika elise-Mariannahill, uzocelwa ukuba uchaze indlela othinteka ngayo kuyiphrojekthi yokwabiwa komhlaba yase-Mariannahill eqalwe Isonto lamaRoma Katolika lesifunda esingaphansi koMbhishobhi wase-Mariannahill. Ngaphezu kwalokho, uzocelwa ukuba uchaze inqubo ngendlela oyazi ngayo. Okokugcina, uzocelwa ukuba uchaze lokho ocabanga ukuthi bekunzima/kunzima kulenqubo nendlela inqubo kanye nesinqumo sokugcina sokwabiwa komhlaba esiye sashintsha ngayo ukuphila kwakho.

Uma uvuma ukubamba iqhaza kulolu cwaningo futhi uye waba nokuthinteka ekusakazweni noma ekusungulweni kwenqubomgomo yezobulungisa bendawo, uzocelwa ukuba uchaze indlela othinteka ngayo ekusungulweni kwalenqubomgomo nokuthi yiziphi izimo zokuphila ezithinte umbono wakho ngalenqubomgomo. Ngaphezu kwalokho, uzobuzwa ngendlela ocabanga ukuthi le nqubomgomo ithinta ngayo imibono ekwabiweni komhlaba nangendlela amasonto abheka ngayo indawo yawo njengenikeza ukuphila noma enciphisa ukuphila.

12. UBUNGOZI NOKUNGA KHULULEKI OKUNGASE KUBE KHONA

Ingozi nokungakhululeki okungase kube khona kungabangelwa ukuxoxa izindaba zokuphucwa nokwabiwa komhlaba okuye kwenzeka kubantu abazobe bebuzwa imibuzo.

13. IZINZUZO EZINGASE ZIBEKHONA KUBABAMBIQHAZA KANYE/NOMA UMPHAKATHI

Izinzuzo kubabambiqhaza nomphakathi ukuba baqale ukuxoxa izindaba zabo nokuthi zirekhodwe.

14. UKUKHOKHELWA KWABABAMBIQHAZA

Ngeke kube khona isinxephezelo sokubamba iqhaza ocwaningweni.

15. UKUVIKELWA KOKWAZISWA KWAKHO, UKUMFIHLO, NEMININGWANE YAKHO

Noma ikuphi ukwaziswa okudlulisela kimi phakathi nocwaningo futhi okungase kukudalule ngenjombambiqhaza kuzovikelwa. Lokhu kuzokwenziwa ngokuthi kugcinwe imininingwane engase isetshenziselwe ukukudalula embikweni wokugcina. Igama lakho lizosetshenziswa kuphela uma unikezela ngemvume. Uvumelekile ukuhoxa noma nini ngaphambi, phakathi nangemva kwezingxoxo.

Izingxoxo zizorekhodwa. Zizogcina kuyi-USB. Uzoba nethuba lokuzibuyekeza nokuzilungisa uma ufuna. Ungakwazi ukuthola lamarekhodi uma ufaka isicelo. Lamarekhodi azosulwa ngemva kwezinyanga ezingu-6 zokuphela kocwaningo.

16. UKUBAMBA IQHAZA NOKUHOXA

Ungakhetha ukuthi uyafuna yini ukuba kulolu cwaningo noma cha. Uma uvuma ukubamba iqhaza kulolu cwaningo, ungase uhoxise nganoma isiphi isikhathi ngaphandle kwanoma imiphi imiphumela emibi. Ungase futhi wenqabe ukuphendula noma imiphi imibuzo ongafuni ukuyiphendula futhi uqhubeke ukulolucwaningo. Umcwaningi angakuhoxisa kulolu cwaningo uma ulwazi lubonakala lungasadingeki ocwaningweni noma luyekethisa ukuziphatha kocwaningo nganoma iyiphi.

17. IMININGWANE YOKUXHUMANA YOMCWANINGI

Uma unanoma imiphi imibuzo noma ukukhathazeka ngalolucwaningo, sicela uzizwe ukhululekile ukuthinta u-*Ntandoyenkosi Mlambo* ku Ntando.mlambo@gmail.com noma ku-0839650772 kanye/noma umphathi u-*Phrofesa Retief Muller* ku retiefmuller@sun.ac.za noma ku-021 808 9093

18. AMALUNGELO ABABAMBIQHAZA BOCWANINGO

Ungase uhoxise imvume yakho nganoma isiphi isikhathi futhi uyeke ukubamba iqhaza ngaphandle kwesijeziso. Awulahli noma imaphi amalungelo angokomthetho ngokubamba iqhaza kulolucwaningo. Uma unemibuzo mayelana namalungelo akho njengombambiqhaza wocwaningo, xhumana noNkkz Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] Emnyangweni Wokuthuthukiswa Kocwaningo (Division for Research Development).

ISIMEMEZELO SEMVUME SOMBAMBIQHAZA

Njengombambiqhaza ngiqinisekisa ukuthi:

- Ngikufundile ukwaziswa okungenhla futhi kubhalwe ngolimi engiluqondayo.
- Ngibe nethuba lokubuza imibuzo futhi yonke imibuzo yami iphenduliwe.
- Zonke izinto ezihlobene nobumfihlo nokutshenziswa kokwaziswa enginikezela ngakho, zichaziwe.

Ngokusayisa ngezansi, Mina _____ ngivuma ukubamba iqhazaq
kulolucwaningo, oluqhutshwa u _____.

Isignesha yoMbambiqhaza

Usuku

ISIMEMEZELO SOMPHENYI OYINHLOKO

Njengomphenyi oyinhloko, ngimemezela ukuthi ukwaziswa okukuledokhumenti kuchazwe kahle kumbambiqhaza. Ngimemezela nokuthi umbambiqhaza ukhuthazwe (futhi unikezwe isikhathi esiningi) ukuba abuze noma imiphi imibuzo. Ngaphezu kwalokho ngingathanda ukukhetha okulandelayo:

	Ingxoxo nombambiqhaza iqhutshwe ngolimi oluqondwa umbambiqhaza.

	<p>Ingxoxo nombambiqhaza iqhutshwe ngosizo lomhumushi (obenikezwe isivumelwano sokungadaluli), futhi leli “Fomu Lokuvuma” liyathokala kumbambiqhaza ngolimi oluqondwa umbambiqhaza.</p>
--	---

I:

Usuku

Interview guide (in English and IsiZulu)

RESEARCH QUESTION: How might examples of church land reformation in SA, particularly in the Roman Catholic Church in the diocese of Mariannhill, KwaZulu-Natal, be described and analysed from the point of view of a theology of ‘spatial justice’ in order to develop a praxis on land reform in the ecumenical church?

INTERVIEW QUESTIONS:

If you have involvement in development of Diocese of Mariannhill land reform project:

- Tell me about yourself?

Ngitshele okumbalwa ngawe? Igama, usuka kuphi?

- When and how did you start to live in your area?

Waqala nini ukuhlala kule ndawo

- Tell me about your experience with the reform project led by the diocese of Mariannhill?

Cela ungitshele mayelana nokubandakanyeka kwakho nomsebenzi weprojekthi leSonto

LamaRoma ukubuyisa umhlaba kulaba abahlala eRecheinau?

- How was the Roman Catholic Church involved in the land reform project?

ISonto LamaRoma Katolika lalibandakanyeka kanjani ohlelweni ukubuyisa umhlaba?

- What was difficult about the process in your opinion?

Ngokubona kwakho, yini eyayiyinkimbinkimbi ngale nqubo?

- What was good about the process in your opinion?

Ngokubona kwakho, yini eyayihle mayelana nenqubo?

If you have involvement in development of spatial justice praxis:

- Tell me about yourself?
- When and how did you start to live in your area?
- How did you start developing your thoughts on spatial justice?
- What life experiences affected your thoughts on the praxis?
- How do you think the praxis affects your thoughts on land reform and how the ecumenical church relates to its space as a life-giving or life-reducing?
- How do you think the church can use the praxis in transforming their thoughts about their owned land and resources?
- How do you think the church can use the praxis in their own land reform efforts? How?

Permission letter (sent to Land Desk at the South African Catholic Bishop's Conference)

Ntandoyenkosi Mlambo

B206 Palm Springs

2A Wemyss Street

Rugby

7405

Philani Mkhize

Land Desk Coordinator

Justice and Peace Department

South African Catholic Bishops Conference

399 Paul Kruger Street

Pretoria

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Request to use land data and conversation on Diocese of Mariannhill and Request to contact participants in Diocese of Mariannhill reform project

I am a Masters in Theology student at Stellenbosch University. I am looking to do my thesis on church land reforms and am delving deeper into case studies, particularly in the Diocese of Mariannhill in the Roman Catholic Church.

I would like to officially request to use land data related to the Mariannhill land reform project (inventory lists, land redistributed in the Diocese of Mariannhill). I would also like to request to do an in-depth interview with you, the current coordinator of the land reform project and 4-5 beneficiaries of the land reform project.

Please let me know if there is any other information you need to assist in this request.

Kind regards

Ntandoyenkosi Mlambo

Proof of permission granted



Fri 2/15/2019 3:05 PM

Philani Mkhize <PMkhize@sacbc.org.za>

RE: Query on Roman Catholic Church Land Audit and Mariannhill Land Restitution Project

To:  Ntando Mlambo

Dear Ntando

I am certain that the documents we have already furnished can be used. At Reichenau I can give you the name of Sandile Khathi. He is not one of the leaders, but he may assist you with contact details of the leaders. His number is 072 069 2770.

Kind regards
Philani

From: Ntando Mlambo [<mailto:ntando.mlambo@gmail.com>]
Sent: Friday, 15 February 2019 12:09
To: Philani Mkhize <PMkhize@sacbc.org.za>
Subject: Re: Query on Roman Catholic Church Land Audit and Mariannhill Land Restitution Project

Good day

Do yo have any information on the below?

Kind regards
Ntando

Proof of REC Approval



APPROVED WITH STIPULATIONS
REC Humanities New Application Form

7 December 2018

Project number: REC-2018-8589

Project title: Church Land and the Emergence of Spatial Justice: The Roman Catholic Church in KwaZulu-Natal 1999-2012

Dear Miss Ntandoyenkosi Mlambo

Your REC Humanities New Application Form submitted on 07 December 2018 was reviewed by the REC: Humanities on and approved with stipulations.

Ethics approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
07 December 2018	06 December 2021

REC STIPULATIONS:

The researcher may proceed with the envisaged research provided that the following stipulations, relevant to the approval of the project are adhered to or addressed:

The researchers are reminded that institutional permission must be obtained before recruitment and data collection may commence. Please upload proof of permission once available. **[ACTION REQUIRED]**

HOW TO RESPOND:

Some of these stipulations may require your response. Where a response is required, you must respond to the REC within **six (6) months** of the date of this letter. Your approval would expire automatically should your response not be received by the REC within 6 months of the date of this letter.

Your response (and all changes requested) must be done directly on the electronic application form on the Infonetica system: <https://applyethics.sun.ac.za/Project/index/12352>

Where revision to supporting documents is required, please ensure that you replace all outdated documents on your application form with the revised versions. Please respond to the stipulations in a separate cover letter titled "Response to REC stipulations" and attach the cover letter in the section **Additional Information and Documents**.

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (8589) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.