



The Restitution Foundation

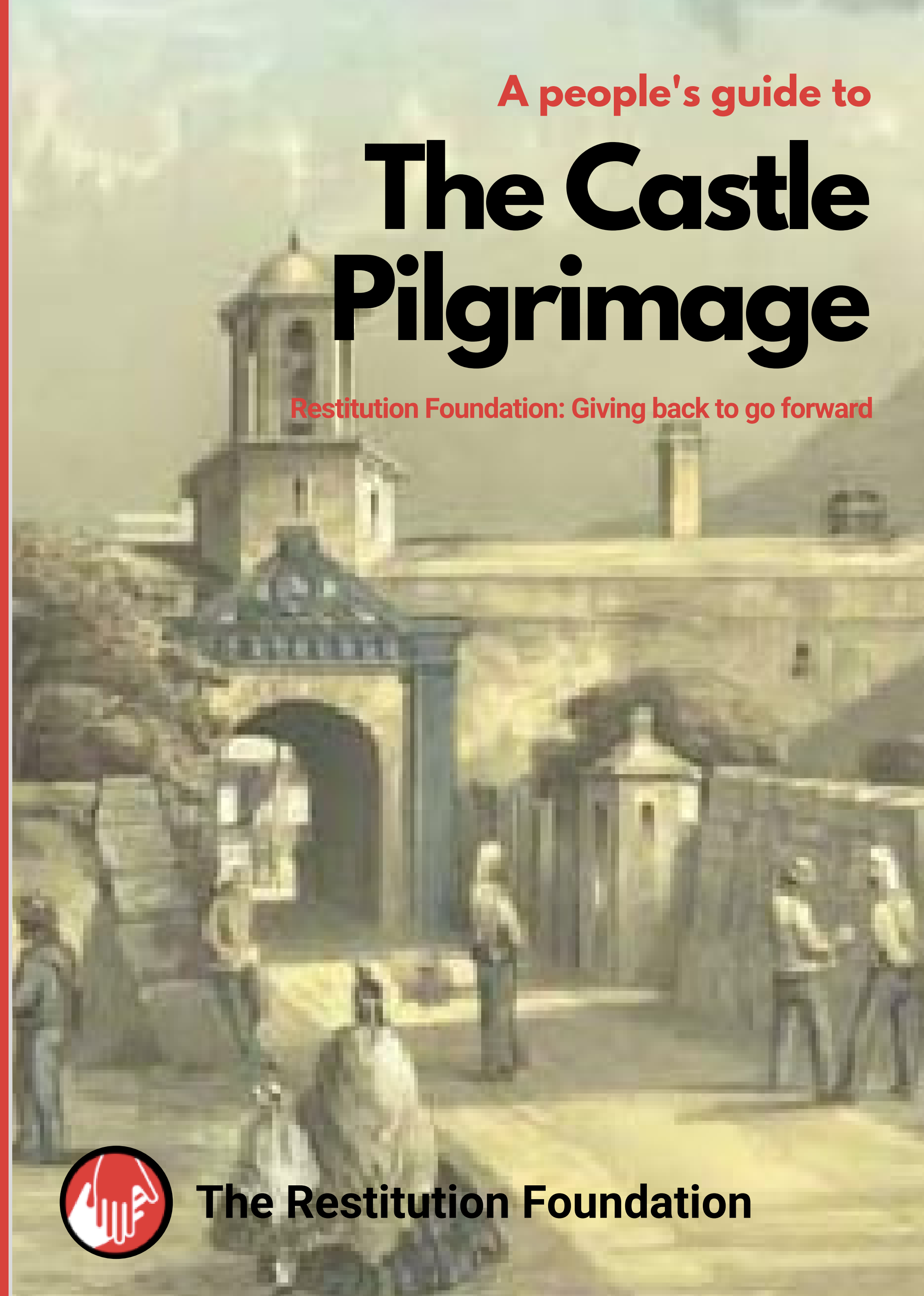


The Restitution Foundation

A people's guide to

The Castle Pilgrimage

Restitution Foundation: Giving back to go forward





Welcome to the Castle Pilgrimage

To take a pilgrimage requires us to take a journey that connects ourselves with the stories of the place through which we journey. As we connect our feet to the historical context of this soil, we also connect with the current challenges of our context and hopefully in it, find connections with our sacred stories and for some, sacred texts. The Castle of Good Hope holds many sites of significance and sacred life. We hope that, in you, it will evoke memory, emotion and reflection. We invite you to participate fully and be present in these spaces.

The liturgy (work of the people) is an offering to help kindle contemplation. It is an opportunity for you to clothe the words laid out with your convictions or expose contradictions. It is intended to serve you and not rule you. Take your time with it and allow the words to foster in you a dialogue that will serve you in the time we will spend together. Please feel free to participate as you are able to. Vote with your feet. Feel free to return to any or all of these stops again over the time we have together.

We so appreciate the relationship with the Khoisan and the Castle who are hosting us in this place. The Castle was built in the place that the Khoikhoi and the San people called home. The Kraal was hemmed in by the mountain that provided vistas, protection and a home for the indigenous people of the Cape. The meeting of the rivers from the mountain provided drinking water and nourishment to the fertile soil for growing food. These all contributed to making the location idyllic and desirable.

The construction of the Castle was both physically and symbolically an act of land dispossession. The Castle was built by the Dutch East India Company between 1666 and 1679, and is the oldest existing colonial building in South Africa. It replaced an older fort called the Fort de Goede Hoop which was constructed from clay and timber and built by Jan van Riebeeck. The five bastions were named after a European monarch and its construction remains a symbol of occupation and Colonial ideology.

Let us begin our pilgrimage.

Reader 1: As you enter this place, crossing the moat and passing through its fortified walls, we take some time to remember. Remember the lives of those who first walked in the place. The Khoisan, indigenous to the Cape, connected deeply to the soil and the air and ocean and the rhythms of nature, living in harmony with creation.

We remember too, those who came, as explorers, visitors, the colonisers. People who had very different ideas about ownership, possession, production and wealth. The conflicts of value systems and world views is still something we witness today.

Reader 2: A day after the Native Land Act of 1913 was enacted in South Africa, Solomon Plaatje (1995:13) remarked: “Awakening on Friday morning, June 20, 1913, the South African native found himself, not actually a slave, but a pariah in the land of his birth.”

The systematic internal displacement of Africans from the land of their birth continues today.

TAKE A MOMENT FOR REFLECTION

- Have your views and values ever been in conflict with people you live and work with?
- How have you resolved it?
- What are those differences currently?

Every time our views are in conflict with another, we make choices about how we will use our power. Every time we have abused our power for our benefit, protection and gain....

People: We need forgiveness, wisdom and humility. We offer the use of our power for the good of all.

For each time that conflict has left us poverty stricken, powerless and bereft; when the abuse of power has dehumanised us, sometimes repeatedly to the point of our breaking...

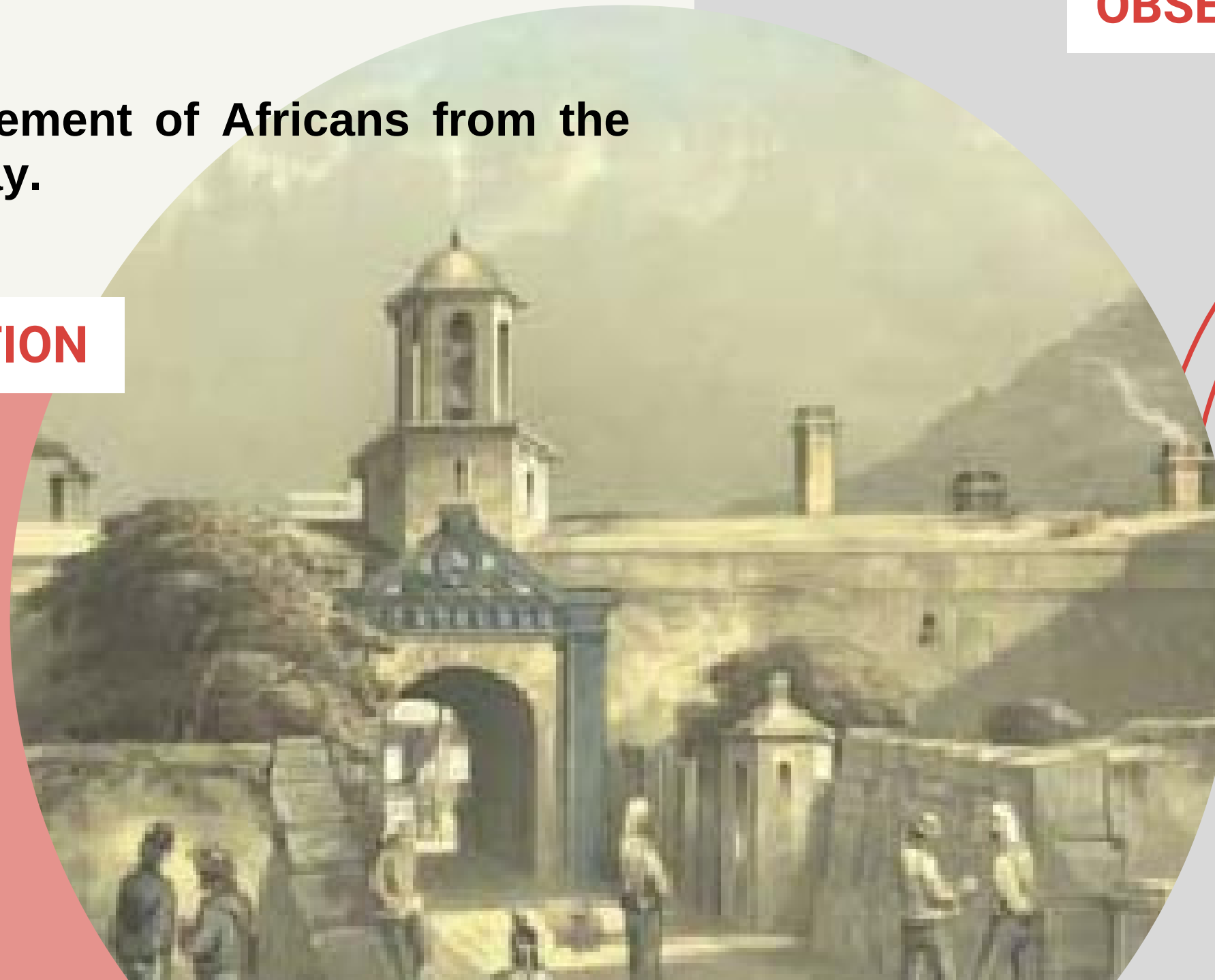
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OBSERVE A MINUTE OF SILENCE

Leader: Millions have been dishonoured and have paid a heavy price to serve the greed of a few. Restitution opens a door to true repentance and reconciliation.

People: This beautiful land was created for all of us. We long for a South Africa in which all of us can live, and enjoy the land for generations to come.

Site One
The entrance



Reader 1: On this balcony, all laws and decrees were first read into existence. These laws were often crafted to create privilege for a minority at the expense of the majority. When crimes are made legal in the form of “State Laws” we need courage and resolve to resist evil and to fight for justice.

TAKE A FEW MINUTES FOR REFLECTION

- Think about the laws that have changed since 1990. Which is your favourite new law in our constitution?
- How does it express the dignity and value of all people? If you'd like, share it with one person in your group.

Reader 2: In the silence, we remember the countless lives that were cut short, abused and disregarded, all because a Law made them something less than a human being with dignity and value. Today we celebrate the power and victory of our constitution.



Site Two

The Balcony - Law



Leader: They used their laws and they tried to bury us

People: But they did not know that we are seeds.

Leader: Give us all reverence for each law, from a stop sign to an employment act or the right to protest. We commit to upholding these laws and holding civil servants to them too.

People: Laws that give unmeasured privilege to some and not to others, violate all of us. Laws in business, trade, labour, education, religion and society, create inequality and injustice. It is in the places of historic privilege, that we need restitution.

"Give us all a new dream. A dream where each child and each adult will be able to thrive. May our commitments to the constitution be lived out in the spirit of UBUNTU that binds us to one another."



Reader 1: The V.O.C. [The Dutch East India Company] did not decide to stay on their own. They brought with them their religion and church. The chapel, and many others like it, was a place where people were baptised, buried and married. It was also a place of instruction. Theology upheld many of the laws that the V.O.C. lived by. Their belief or faith valued their lives, culture and exploration as being superior to those that they may have encountered (who were not like them) and qualified “those people” as subject to Europeans.

Reader 2: Today, some may label this as “religious extremists” and by others, it may be labelled “devoted”. Either way, what we believe matters. What we believe will shape the futures we dream of.

TAKE A FEW MINUTES FOR REFLECTION

- How does your faith ascribe value to people who are not a part of your faith?
- How could we think differently about difference in faith today?

Leader: Our constitution celebrates the diversity of the South African population. We value the contribution of each citizen. We have a Commission for the Promotion and Protection of Culture, Religion and Language.

People: We celebrate the freedom of religion in South Africa. We are thankful that no one prescribes to us what we should believe, nor prohibits us from the practise of our beliefs.

Leader: Apartheid was both imposed and opposed by Christians using their bibles to give instruction. Colonialism too, happened all over the world, using the bible as the authoritative and supporting text.

People: We cannot leave theology to “those who study and teach”. We all have a responsibility to do theology faithfully.



We are Mountains
No matter if we don't amount to much
We are Mountains
We cannot be measured by the mere
Sense of touch
Mountains yes
We are hard to the core
If you only rely on feelings
Then the feeling is raw
Stones in our blood and bones
We don't use words
We speak by our stance alone
These peaks speak
Of how deep we're grown Mountains
From our heads, hearts and our
chromosomes
We are Mountains
You better go around us

Or blow a hole
We overflow with waterfalls
When it rains upon us
We remain the strongest
We are nature's giants
We're His people with noequal
We won't bow before a tyrant
We are Mountains
Yes, we know the clouds
But we are rooted in Him
So we cannot be uprooted or polluted
By things
Mountains
Our name is a song that they sing
Mountains
Our structure is formally structured
In the structure of our King
We are Mountains.

REFLECT

What does theological restitution look like?

PRAY

A prayer of Khoisan leader, Robin-Dean Fourie



Reader 1: We gather in this quad to remember all those who have died because of war. We think of our continent at this time. We remember our siblings in countries beyond our continent.

OBSERVE A MOMENT OF SILENCE

In the 2004 film Troy, the character Achilles says “Imagine a king who fights his own battles. Wouldn't that be a sight? War is simply young men dying and old men talking. Soldiers fight for kings they have never even met. They do what they're told to do and they die when they are told to die.” We may hold differing views about wars. In this place, we want to think of those conscripted into the military. Those who fought for misguided ideas of freedom. We also remember all those who sacrificed their lives so that we can enjoy freedom today.

Take a moment to call to mind the names of those who made sacrifices for you and your freedom.

Leader: Let us listen for the footsteps of those who walked nervously, for those who walked willingly, for those who walked in fear and trepidation

People: Soldiers sent from this quad to fight a war for a king they would never meet. Soldiers who willingly chose to serve people that would never thank them.

Leader: We remember the eighteen year old white South African males conscripted into the army. For those who resisted, for those who chose prison and for those who chose exile.

People: We remember those sent from this place, to terrorise their fellow South Africans, to defend a “whites only” sign. For those who died on a border not their own. For those who still suffer trauma. We remember.

QUESTIONS TO PONDER

- What kind of restitution does a soldier make?
- What kind of restitution does one make to a soldier?



Site Four

The Quad & War Memorial - Soldiers



Reader 1: People were first enslaved at the Castle. If anyone was caught after trying to escape, they were chained and tortured until they confessed and were then sentenced to death. Sometimes, they had in fact not run away, but confessed so that the torture would stop, despite having to pay the ultimate price of death.



REFLECT IN SILENCE ON THE QUOTES

“They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant vineyards and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labour in vain, or bear children for calamity; for they shall be offspring blessed by the Lord – and their descendants as well.”

Isaiah 65:21-23

“A just wage is the legitimate fruit of work. To refuse or withhold is a grave injustice. In determining fair pay, both the needs and the contributions of each person must be taken into account ... Agreement between the parties is not sufficient to justify morally the amount to be received in wages.”

Catholic Catechism 2434

Leader: Where our treasures are, our hearts are too. We have stumbled and fallen victim to consuming people and valuing things.

People: We have lived like people enslaved, measuring worth by the same measure as production. We ask for forgiveness for our unjust and greedy lifestyles.

Leader: A minimum wage is not a living wage. A living wage is not a just wage. When we fail to pay a just wage; for gardening, cleaning, childcare, etc. we treat the contributions of others with mockery and diminishment. We need forgiveness

People: For each time we were measured by what we produced, and not who we are. When our labor was considered worthless and our sweat was for the benefit of those who have enough; We forgive and we remember.

Site Five

The Torture Chamber - Labour



Reader 1: They suffered at the cruel hands of the prison guards and the devastating conditions of daily torture. There were no windows, just cold bars and the exposure to the harsh weather, especially in winter. Their bodies endured physical pain and suffering. Blood, sweat and tears. Displaced, disconnected from their families and betrayed and sold by their own kin, they arrived in their hundreds. Men, women and children - to provide free labour and to live by a separate set of laws.

Leader: We remember the pain of separation, censorship, hard labour, the cold and hunger. We also remember the camaraderie. This helped to counteract the cruelty of the system and created new family and new 'race' groups

People: We remember the men and women behind these bars. We will remember all people around the world who find themselves in prisons and stuck behind metal bars; in metal cages dismembered and dislocated from society.

Leader: When our actions cause pain and our victories come at the expense of another's freedom; when we care nothing for the wellbeing of those trapped by the seduction of comfort; when comfort makes us forget the suffering of our neighbour, God, have mercy and forgive us.

People: When we have paid the price again, and again, for the prosperity of others, and we are forgotten and our pain is ignored by our offenders; when we have allowed incarceration and injustice to define us and shape us, limit us and shut us up. Let us join with one another and become family again, so that together, we can work for the good of us all.

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Site Six

The Prison - Slave or Enslaved

Reader 1: In March 1602 a group of Dutch merchants and independent trading companies founded the Dutch East India Company [V.O.C.] Their monopoly of the spice trade meant that it determined the prices of the commodities, their production and availability, and determined which other powers could participate in the trade, setting out clearly the conditions under which this would be possible. In 1649 a recommendation, called a Remonstrantie, was made to the Directors of the VOC to establish a refreshment station at the Cape of Good Hope for ships who passed en route to the lands of tea and spices. In this memorandum the quality of the land at the foot of Table Mountain and the shores of Table Bay were praised for their fertility.

Reader 2: Today the work of the Department of Trade and Industry includes a mandate to promote structural transformation, towards a dynamic industrial and globally competitive economy; to broaden participation in the economy and to strengthen economic development. Yet, not much has changed as the gap between the rich and poor continues to increase in South Africa, and all over the world.

Leader: Our story is rooted in our history

People: South Africa produces enough resources for all of her citizens to live well and eat well.

Leader: How can we affect change? How can we help? What can we do? What is causing poverty? What is causing wealth? Who and what is needed to restore our society?

People: Charity and goodwill are no longer enough. We all have work to do. We can no longer be silent and ignore the pain.

Leader: Efforts towards reconciliation that have fallen short of justice...

People: Have spent the hope we carried for a rainbow nation.

"Let us sit together and listen together. There is something here for everyone – to do, to have, to be."



Site Seven

The V.O.C. - Business





Reader 1: The Castle started out as a refreshment station. It was a garden and a farm and a hub of life. It was a place to replenish energy and strength. Take a moment now to think about the places where you have just walked.

REFLECT ON YOUR OWN

- 1. Where did you feel most able to participate?*
- 2. Where did you feel least able to participate?*
- 3. What new questions have emerged for you?*
- 4. How has this experience helped you think about restitution?*
- 5. What do you think you can do about the issues raised here today?*
- 6. What are the acts of restitution you need to be getting involved with?*
- 7. What commitments are you ready to make?*

AN OPPORTUNITY TO PARTICIPATE

- Write a prayer or your hope for restitution on a sheet of paper and place it in one of the clay pots in the garden.
- Write down your own commitment to restitution and share it with someone.
- Read through the litany of restitution on your own.



Site Eight

The Garden - Personal Sustainability



A Litany for Restitution

One: We stand humbly together before one another

All: We are united in hope

One: We are committed to facing the past

All: We need deep courage to do this

One: For the actions and attitudes of restitution

All: We humbly strive

One: With words that do not result in action

All: We are no longer satisfied

One: For excuses and reluctant leadership

All: They are not enough

One: With government programmes alone

All: They are not enough

One: For accusations, fear and blame

All: We renounce these

One: For our forgetfulness and short memory

All: We are truly sorry

One: For demanding that those who have been hurt
bear so much

All: Forgive us

One: For those of us who have grown up after Apartheid

All: We offer up our privilege

One: For those of us who were complicit with Apartheid

All: We have considered our ways

One: For those of us who were dishonoured by
Apartheid

All: We open our hearts to true sorry-ness

One: Give us a new vision of South Africa

All: That we know to be possible

One: A South Africa where the weak are protected

All: And none go hungry or poor

One: A South Africa where the riches of land and soil are
shared

All: And everyone can enjoy them

One: A South Africa where different races and cultures

All: Live in harmony and mutual respect

One: A South Africa where peace is built with justice

All: And justice is guided by love

One: Give us the inspiration and strength to build it

All: To this vision we deeply commit ourselves.