

Something for Everyone

Reflections on the Inaugural Restitution Conference

9-10 November 2016
Castle of Good Hope
Cape Town, South Africa

Hosted by

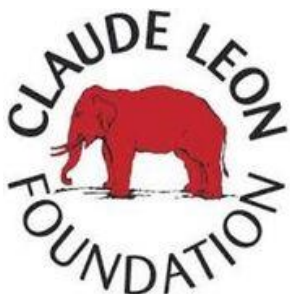


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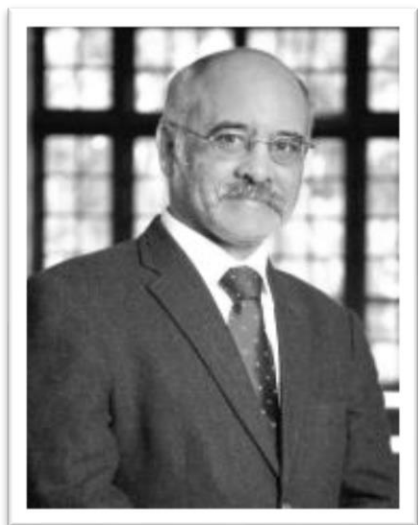
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Foreword: A Message of Support

Since 2012, a university-led national initiative has researched and advocated strategies



to overcome poverty and inequality in South Africa. The Nelson Mandela Foundation established a partnership with this project, which was publicly announced during the visit by Professor Thomas Piketty in October 2015. The project, known as 'The Mandela Initiative', comprises a multidimensional approach to understanding and overcoming poverty and inequality in South Africa. The project is guided by a 32-member think tank, with members from across the country, including those in academia, policy experts, researchers, members of civil society and senior government officials. We are proud to have the Restitution Foundation and the Human Sciences Research Council as two of these partners, along with many others who are associated with this conference.

We are delighted that you have been able to gather together such a large and diverse group of people and organisations to discuss, in all its complexity, the topic of restitution. That you have been able to do so at the Castle of Good Hope has both deep symbolic and practical significance. Symbolic because it points to how our past can be overcome with intentional reimagining. Practical because located in Cape Town as you are, the lines of inequality are readily visible from as close as across the street – in all directions: under the bridge alongside the Castle that many call home, looking out onto District 6 with its history of dispossession and rebuilding, across the sea to Robben Island, and along the coast to the extraordinary wealth of the Atlantic Seaboard.

Not only do you have the support of The Mandela Initiative, but I would also like to convey my thanks for your deep commitment to the struggles and challenges faced by our country. You are in a unique position to place meaningful, practical and implementable solutions on the table given the broad support you have managed to garner for this gathering. We must bridge the gap we are agreed is no longer acceptable. On behalf of The Mandela Initiative, I wish you well in your deliberations over the coming two days, and look forward to the outcomes of your meeting.

A handwritten signature in black ink, which appears to read 'Crain Soudien'.

Crain Soudien
Professor

CEO, Human Sciences Research Council
Chair, Mandela Initiative
Conference opening address

Prof. Sharlene Swartz

Good evening ladies and gentleman, Your Grace the Most Rev Dr Thabo Makgoba, Imam Omar Rashied, Councillor Theresa Uys on behalf of the Mayor of Cape Town, Chiefs and leaders of the Khoisan peoples, invited guests – Adv Thuli and Ms Wenzile Madonsela, Mr Leon and Ms Erika Wessels, Mrs Nomonde and Mr Lukhanyo Calata, members of their family, international visitors, colleagues, friends, fellow South Africans.

We are 520 people from 46 organisations, civil society groups and universities gathered here tonight. We are black and white, rich and poor, young and old! Business is here but is not well represented. This time we have not invited the politicians and policymakers. We will do so in the future.

Welcome to this inaugural conference on restitution in this very symbolic and historical place – the Castle of Good Hope.

It is South Africa's oldest national monument that speaks to our history of dispossession, colonisation, enslavement and oppression. Tonight and tomorrow we remake its history as the place where we apply our minds and our hearts to addressing our past, without fear or paralysis but with resolve and hope.

We acknowledge that we are not the country that we were 23 years ago.
No, now we are a democracy; a young, vibrant and noisy one at that.
Our constitution and our courts are strong, and exist to benefit us all, not just the few.
Our country has limitless potential, beauty and wealth.
Our people are committed and passionate.

But we are not yet the country we want to be.
A country where race no longer dominates;
where there is equal access to opportunities;
where we know people who are different to us and have them as neighbours;
a country in which poverty and inequality are a dim memory of the past.

So why a conference on restitution, and why now?

It is this poverty and these stark inequalities, still experienced along racial lines, that compels us to take restitution seriously.

Here are just a few facts:

South Africa is the most unequal society in the world (Gini Coefficient of 0.65)
Black South Africans have, on average, a household income 6 x smaller than that of White South Africans (R36k v. R6k a month)
Black South Africans are 4 x more likely to be unemployed than White South Africans (34% v. 8%, expanded definition)
60% of Black South Africans live on less than many of us spend on a cellphone contract a month (60% live on under R670 a month, 2011 prices, v. 4% Whites)
White South Africans own half the private land in South Africa

South Africa is 116th on the Human Development Index (a measure of life expectancy, income and education) out of 200 or so countries; White South Africa is 15th – same as the UK and Sweden and, better than France and Belgium

18-24 year old White South Africans are 7 times more likely to be enrolled at university than Black youth of the same age

Yet despite these inequalities, two thirds of ALL South Africans want to forget the past and move on!

This last statistic is a strange one; it is precisely because of our past that we are where we are. To address the past, it must be remembered.

We too easily forget our history of systematic dispossession: We say “we have worked for what we have” instead of remembering Bantu education, job reservation and the multiple ways in which land was taken from some and given to others. Our current inequalities did not suddenly arrive; they have been hundreds of years in the making. While we have made some inroads into dismantling them, so much still remains to be done.

There is some hope in the statistics:

Twice as many Black South Africans are optimistic about the future compared to White South Africans.

Twice as many White South Africans are in favour of redistribution of wealth compared to Black South Africans – which is also interesting because it speaks to Black South Africans not wanting redistribution of wealth but opportunities to create their own.

The existence of these inequalities alongside the hope we nurture are good reasons why we must talk about restitution – in a focussed and passionate way. Far more than we have done in the past. And why we must continue the conversation – alongside a myriad new plans for restitution action – far beyond tomorrow evening.

As Vladimir Lenin said “We must have hearts on fire and brains on ice”. Unwavering passion to address these inequalities, but cool heads and clear minds to develop rigorous and workable plans.

So what is restitution?

Restitution, as understood in law, is based on liability for an injustice that can be proved in court. It attempts to restore something to its original condition before an injury or injustice occurred. Because this is often impossible, the law of restitution offers compensation or reparations to satisfy the injured party. The law seeks to strip the perpetrator of unjust benefit, and to return civil, political and property rights. Restitution law also makes allowance for programmes that rehabilitate offenders rather than only incarcerating them.

More recent approaches to restitution focus on the idea of moral responsibility for injustice, not only legal liability. This vision of restitution I have called social restitution,

and I describe it further in the book we launched earlier today – *Another Country: Everyday social restitution*.

I define social restitution simply as the acts and attitudes towards making good what our past history of injustice has damaged. It is forward-looking restitution, for individuals and communities to pursue in dialogue with those injured as a moral responsibility rather than as a legal liability. It invites all parties to acknowledge the past, and to work together to repair it through symbolic and material actions. Social restitution is not a punishment, it is the voluntary moral response from people directly and indirectly involved in injustice, alongside those who have been hurt and deprived by injustice, across generations, towards a better, fairer life for all. The aim is for all of us to become human again.

What obstacles might we have to overcome when it comes to restitution?

I'll mention a few:

The first is that we have to get rid of our chronic case of 'moving-on-itis'. It does not serve a project of restitution. Forgetting will not magically give us the kind of country we want. We have to face the past, consider its effects in the present, and work to destroy its legacy. Intentionally. We cannot walk around wearing blindfolds.

We need to stop believing that the TRC was enough; or that it is the role of government to address inequality through programmes and policies. It is not theirs alone.

We need to uncouple charity from restitution. Restitution is a duty, an obligation. It is an acknowledgment of benefit. We need to be willing to sacrifice our lifestyles in pursuing restitution.

We need to stop using our country's problems with corruption as an excuse for doing nothing. Corruption needs to be addressed – many are doing so. But a constant focus on corruption takes our eyes off bigger issues of inequality and redress. It also reinforces our poor memory about Apartheid as a completely corrupt system; or makes us forget that we are least corrupt when compared to our BRICS counterparts; or 74 positions above our biggest African economic competitor; or equal to some European countries.

Talk of corruption too frequently ends up with many (especially White South Africans) saying "Until the corruption ends I'm not going to do anything about restitution". We cannot have that. So at least for this conference, let's take a break from talk about corruption. And let's talk about some big ideas to shape our future.

What big ideas might we discuss at this conference?

Certainly we will see that we have different ideas about restitution. Across generations, between institutions, as individuals, NGOs, and local and faith communities.

But we will also find that there is something for everyone to do, to be, to have, when it comes to restitution.

Some of us will need to think very hard about the inheritances we receive from our parents, or those we pass on to our children. We need to consider how they were obtained, and what should now be done with them.

A few will be thinking through the mechanics of a Restitution Fund. Who do we trust to run it? How will it be accessed, distributed?

Others will be applying their minds to new models for land reform. Some will possibly be thinking about the word 'genocide'.

Some will be embarking on personal and painful journeys of how the past remains present.

Many will be having difficult conversations about race and privilege, and thinking about how these can be replicated in our divided communities and busy institutions.

A group will be thinking about what constitutes "enough" when it comes to corporate salaries, and minimum and living wages.

In our deliberations we will all need attitudes of patience, grace, humility and partnership. We are after all the ones who have made the effort to be here. Let us direct our defensiveness, exhaustion, anger and shame into programmes of action for real change.

We will need hearts on fire, and brains on ice. But above all we will need strong arms. There is much to be done – something for everyone – in this work of restitution.

So on behalf of the Restitution Foundation, the Human Sciences Research Council, and all our conference partners, thank you for being here at this Castle – tonight truly a symbol – of Good Hope.

Delivered by Prof Sharlene Swartz, 9 November 2017



Speakers at the launch of *Another Country* at the Castle of Good Hope. From left: Prof Crain Soudien (CEO of the HSRC), Mr Tshepo Madlingozi (University of Pretoria) and Prof Sharlene Swartz.



Above and below: Group discussions took place during each plenary session where conference participants were given the opportunity to engage with each other and exchange perspectives.





**Left and below:
Conference participants being led through the restitution pilgrimage.**





Reflection and discussion formed a central component of the inaugural conference on restitution at the Castle of Good Hope along with thoughtful presentations.

Below and to the right: Plenary sessions on institutional responses to the past that took place on the second day of the conference. From left: Prof Sabelo Ndlovu-Gatsheni (UNISA), Zinzi Mgolodela (Woolworths) and Dr Max Price (UCT).





Introduction: Locating restitution in the South African context

The inaugural Restitution Conference took place at the Castle of Good Hope in Cape Town during November 2016. Through the work of the Human Sciences Research Council (HSRC), the Castle of Good Hope and the Restitution Foundation, the conference tackled the difficult but necessary discussion of restitution in South Africa. In a bid to go beyond previous and current discussions on charity, reconciliation and development as solutions to the problems we face, the aim of this conference was to present *restitution* as a paradigm through which to approach our challenges in a way that centres justice and redress.

In their welcome letter to participants, conference co-chairs Prof Sharlene Swartz (HSRC), Zinzi Mgolodela and Dr Lionel Louw (both from the Restitution Foundation) shared the words “The past few years along with the events of the recent months have shown us that we are not the rainbow nation we once envisaged. Increasing protests, racism, inequality, poverty and political contention tell us that there is still much more to be done.”

As the first of its kind in South Africa, the conference was welcomed by organisations and individuals engaged in topics related to restitution. The HSRC, the Restitution Foundation and the Castle of Good Hope, along with 12 partners, brought together 520 participants from over 46 institutions and organisations under the conference theme of *Something for Everyone*. Participants included practitioners, academics and everyday South Africans from across different sectors.

The conference coincided with the Castle of Good Hope’s 350th year in existence. As a historic site of enslavement, oppression and dispossession, the Castle offered a thought-provoking setting for this conversation. In recognition of the symbolic importance of holding such an event in this place, the Castle’s CEO, Calvyn Gilfellan, said that the conference provided a “momentous opportunity to re-imagine the Castle as a catalyst for restitution”.

The first day began with a Restitution Pilgrimage led by Azola Mkosana (Castle of Good Hope) and Rev René August (The Warehouse). Sites were mapped out throughout the Castle, with each representing contentious aspects of our past and present: land, labour, law, faith and business. Participants were invited to read, reflect, and discuss one of these dimensions at each of the sites. Physically moving through the location while thinking deepened our understanding that space holds historical meaning.

Prior to the conference, intergenerational dialogues on the role of restitution were held at the Groote Kerk and St George’s Cathedral in Cape Town. This series of dialogues continued on the evening of the conference with an intergenerational panel of distinguished South Africans: Nomonde Calata, whose husband Fort Calata was one of a group of four activists murdered by apartheid security agents, and her son Lukhanyo Calata; Leon Wessels, a South African lawyer, politician and ‘verligte’ minister in the National Party government during the apartheid years, with his daughter Erika Wessels; and former Public Protector Thuli Madonsela and her daughter Wenzile Madonsela, a member of the Economic Freedom Fighters.

Panel members shared personal experiences and spoke to redress and accountability. Speaking specifically about the role of education and the importance of access to learning, Adv Thuli Madonsela and Wenzile Madonsela provided a lens to understand the current climate of tertiary institutions. Concluding the first day of the conference, participants were invited to engage with the panel in groups where they interrogated the insights provided and brainstormed ideas on how restitution can be realised.

The second day began with a plenary on institutional responses to the past. The panel leading this conversation included Zinzi Mgolodela, head of transformation at Woolworths; Archbishop Thabo Makgoba of the Anglican Church; Dr Max Price, vice-chancellor and principal of the University of Cape Town; and Prof Sabelo Ndlovu-Gatsheni, head of the Archie Mafeje Research Institute at UNISA. The session highlighted what work has been done and what remains to be done by universities, business and faith communities.

With a focus on transformation in tertiary education and business, the plenary session became an important opportunity for participants to make sense of the call for decolonisation across all areas of the education system. It also offered a chance to understand ongoing conditions that hinder access to opportunities and growth for Black South Africans in the private sector. A concern raised throughout the sessions called for more focus on the ways in which Khoisan communities have been dispossessed and ignored in debates about transformation.

Following the plenary, concurrent sessions took place throughout the Castle including of nearly fifty papers and presentations. Topics ranged from identity, land and education, to theology, trauma and peace-building. While some sessions explored the underpinnings of restitution, others grappled with what practical restitution initiatives might look like or sought to understand current attempts at restitution. In discussing practical models for restitution, Nicole Joshua from Common Change SA explained that “restoration is an integral part of healing and transformation. Healing in our country should be emotional, psychological, economic and political.”

In the closing plenary of the conference, Dr Marje Jobson (Khulumani Support Group) and Dr Deon Snyman (Restitution Foundation) presented the work done by their respective organisations and reflected on what still needs to be done. Youth respondents were given the platform to reply to these reflections and voice their views on the failures, successes, blind spots and disappointments of restitution in South Africa.

The conference drew to a close with the recognition that much work lies ahead in creating deep-rooted change in South Africa. Despite this difficult reality, there was an acknowledgement that long-term commitment is necessary to fulfil the responsibility of restitution across generations, sectors and for all dispossessed groups. It is envisaged that two further conferences on restitution will be held in 2018 and 2020 to chart civil-society progress and to focus on institutional responses to restitution.

The following booklet is an attempt to capture what emerged over the course of the conference. As a record, it includes information about the robust discussions that took place during plenary sessions as well as the presentations that took place during

parallel sessions. Also included are thoughts shared by conference participants about their hopes and convictions for restitution in South Africa.

The content that emerged during the conference has been organised under nine themes. Although restitution is not easily compartmentalised, these themes delineate important areas of struggle. They also provides the reader with an overview of the work happening currently as well as the work that must still happen.

Each chapter consists of summaries of the discussions that took place around each theme or topic. At the end of each chapter is a set of key questions raised to grapple with in making restitution a reality. At the end of the booklet is a set of appendices that provide further information around the conference as well as Prof Swartz's book *Another Country: Everyday Social Restitution*.

It is our hope that by reading these proceedings, both those that participated in the conference and those who were not present will gain a sense of the work that lies ahead for each of us. There indeed is something for everyone, to do, to have and to know, if we hope to enact restitution for all South Africans.

Chapter 1: Identities and social positioning

Key Points

- Identities and social positioning shape our understanding of ourselves and the role we play in restitution.
- The consequences of apartheid go beyond racial prejudices, with economic theft being a consequence that has impacted generations.
- Systems of exploitation have affected various oppressed groups in different ways; effective restitution must account for these differences.
- Accountability for violence against women goes beyond processes of remorse and forgiveness to the prevention of abusive behaviour in general.

Restitution speaks to transformational justice, where issues around sexual orientation and gender identity and expression can be addressed.

Post-apartheid identities South Africa

The theme of identity stood out from the beginning of the conference, galvanising many of the engagements in both plenary and break-away sessions. Identity was discussed with the understanding that it is fluid and inclusive of markers like race, gender, sexuality, age, nationality and language (to name a few).

Swartz's Pentangle was an important tool used in the conference to deepen conversations about post-apartheid identity. It builds on the roles in Hillberg's Triangle, namely victim, perpetrator and bystander. Instead of only these three, the pentangle proposes five positions that people can hold:

- (1) victim, dishonoured by injustice, harmed or damaged by injustice;
- (2) architect perpetrator or implementer perpetrator;
- (3) bystander, avoider, ostrich, silent;
- (4) resistance architect, resistance implementer; and
- (5) beneficiary of privilege, beneficiary of redress, beneficiary of resistance.

This helps to illuminate how our identities and social positioning are important when thinking through restitution and the role(s) each of us must play. In addition, these identities add a more nuanced approach to post-apartheid identity politics.

Constructs and consequences

The South African Truth and Reconciliation Process provided the opportunity for perpetrators of gross human rights violations to apply for amnesty from prosecution. Using this as a starting point to reflect on South Africa, Lance Claasen focused on what impunity for past injustices means for restitution, sustainable peace and socio-economic development. Claasen, who is a trained journalist, discussed the failure of the TRC to understand collective injustice. This affects how we construct crimes that took place during Apartheid and how we understand their consequences in present-day South Africa.

To qualify for amnesty, applicants had to disclose the full truth about their actions and also prove that their actions were politically motivated. Many Apartheid-era

perpetrators did not apply for amnesty and some perpetrators who applied were not granted amnesty. However, during the first two decades of the democratic era, the South African government did not fulfil its mandate to prosecute those who did not receive amnesty. Claasen stated that this culture of impunity does not bode well for restitution, sustainable peace, reconciliation or socio-economic development in South Africa. Reflecting on how it hinders South African society from addressing the root causes of our violent past, he pointed out that the true consequences of Apartheid were not only racial prejudices, but economic theft perpetrated against Black South Africans.

This is important to think about in the context of the South African TRC, which focused on crimes against humanity that were also acts of political violence visited through physical and bodily harm. Victims and perpetrators within this description were acknowledged, while the structural injustices of Apartheid and the perpetrators and victims of its systems were not fully acknowledged. Claasen stated that many generations of theft have a multiple or multiplier effect that is felt to the present day. White South Africans remain privileged and, with this *status quo* intact, South Africa remains one of the most unequal societies in the world.

Should Government initiate or manage the process of restitution? Claasen gave an emphatic “no” to this question, instead emphasising that civil society must take charge and force changes from business, case-by-case, company by company. His central call was to pressure business to invest tangibly in restitution rather than pay lip service to transformation. His advice to the conference participants was: make the lack or absence of transformation a business risk for the owners and managers of White-monopoly-capital companies. His powerful refrain was: “Restore and act now, otherwise the consequences will overwhelm us”.

Gender and sexuality

Constructs and their consequences for identity and social positioning can be extended to all injustices. In addition, a culture of impunity in conditions of injustice is sustained by multiple layers of a society. Turning our attention to the area of gender and sexuality is therefore critical.

How do we think through restitution in terms of gender-based violence (GBV), a centuries-old transgression against women and girls? This was the organising question of Benita Moolman’s presentation on how sex-offenders understand their crimes. Moolman (HSRC) explained that while the focus of GBV interventions were initially placed on women and girls, focus has increasingly turned towards men and boys with the objective of prevention.

The presentation explored remorse and forgiveness, considering what they mean for holding men accountable for abusive and sexually violent behaviour. “Tertiary prevention” aims to ensure that the men who have been convicted of abusive behaviour, assault and sexual violence against women do not repeat their offences. Moolman explained that tertiary prevention usually involves treatment programmes for men convicted of sexual offences. Ultimately, the aim is that these men significantly change their attitudes, deeply held beliefs and behaviour towards women and girls. However, this deep, introspective, psychological and cognitive change is not only found in the act

of remorse. Remorse is a process of saying sorry and being regretful, but it does not necessarily prevent repeated abuse. There are numerous stories of abused women who have explained that their abusive husbands have said sorry yet, over the course of a few weeks or months, continued to behave violently towards them.

Moolman emphasised the fact that remorse does not guarantee justice and accountability when, as in this instance, saying sorry actually forms part of the cycle of violence. Referring to her study on sex offenders, she explained that exposure to certain social practices, customs and conventions can create a mindset in which sexual offenses seem acceptable. For example, masculinity becomes dangerous where a sense of belonging is connected to enacting dominant “masculine” traits that are violent. There is also a dichotomy created between real men and “monsters” which is internalised via the logic that “boys will be boys”, thus exonerating men who are perpetrators to some extent. This distancing between the act and the perpetrator is made clear in how sex offenders are notorious for not taking responsibility for their crimes.

Injustices of heteronormative institutions

Laurie Gaum – Programme Coordinator at the Centre for Christian Spirituality and an ordained minister in the Dutch Reformed Church (DRC) – continued the discussion on gender and sexuality. He emphasised that restitution, understood as applying to more than only racial injustice and interpreted in the language of Ubuntu, may lead to the restoration of right relationships in multiple areas of our lives. It surpasses the notion of restorative justice and is able to speak to transformational justice, including on issues of sexual orientation and gender identity and expression (SOGIE).

Gaum shared his personal journey of navigating sexual orientation and gender identity in the Dutch Reform Church. He spoke about the intersectionality of identity and the importance of narrative therapy in unpacking it. He also highlighted the danger of a single story and the need to fully engage with one’s own intersectionality; in Gaum’s case, this meant being a white, male, DRC minister and being gay. Understanding intersectionality allows each person to play a unique role in ‘doing sorry’ for each other. Gaum also spoke about his journey in making the DRC a safe space for LGBTQI+ people of faith. A powerful statement from him was that we should create safe spaces as well as make the spaces that we have safer.

He went on to explain that if transformational justice critiques structures which cause systemic patriarchy, the effects of homo- and transphobia and heteronormativity come into focus. Gaum posed the question “What would restitution look like in this case, seeking to create more humane and life-giving communities which take (sexual) bodies seriously and deal with the millennia-old experience of exclusion based on otherness related to SOGIE?” There was also the issue of churches, religious communities and institutions that have often chosen to continue interpreting holy texts in an exclusionary way and sustained exclusionary practices.

These practices have furthered homo- and transphobic hate speech and crimes. Immense suffering continues to be experienced because of this. Gaum asked if it is enough to open religious leadership positions or institutions like marriage to LGBTQI+ people, or whether there should be compensation and redress for past discrimination

and inequalities. The questions posed interrogated systemic and invisibilised practices and suggested that the representation of marginalised groups can lead to tangible changes. Gaum focused on how people can come together to create new, inclusive and diverse communities as far as SOGIE is concerned.

Racial identities as political identities

Tristan Pringle, Marlyn Faure and Parusha Naidoo discussed how different identities fit into South Africa's past, present and future. Asking the question "What is restitution to Coloured and Indian South Africans?" the group explored how to understand being part of history, and how to overcome challenges when you are of a marginalised minority within a broader majority that has been discriminated against.

Entitled 'A seat at the table: what is restitution to Coloured and Indian South Africans?' the group framed colonialism and Apartheid as a trajectory of injustices that continue into today. Under South Africa's colonial-Apartheid history, the state targeted people in similar yet distinct ways based on their place in constructed race groups. Variable systems of exploitation have affected various oppressed groups in different ways.

The three argued that denying the particularities of oppression further entrenches asymmetrical power relationships by forcing minority groups into narrowly defined and binary identities. Minority groups are often forced to choose between being, for example, Indian/Coloured or Black. Failing to acknowledge distinctive histories erases significant narratives of minorities. This hides the processes that shape how minority group members can in fact be both Black and ethnically/racially different, as they carry complex historical ancestry.

All three disclaimed that their thinking was not against the "Black majority" but aimed at highlighting issues of exclusion and identity that need hearing as well. To demonstrate this, they spoke of "blackness" in each of their families. Their stories focused on the amnesia when their parents spoke of the family: white descendants were recalled, but not the Black descendants. This reveals forms of shame about "what I am". Somewhere there is an unspoken family secret that cannot be explored or opened up. Amnesia is a way to survive, in the past and even now.

Acts of restitution must match historic injustices faced by specific groups along political, economic and social lines if these actions are to begin to contribute to a truly equal and just South Africa. Marly, Faure and Pringle argued that the history of oppression faced by minority groups (particularly Coloured and Indian groups) must firstly be acknowledged as a legitimate part of South Africa's unjust history.

This acknowledgement must be framed as both specific to these groups and also as part of the continuum of oppression faced by Black people through our colonial-Apartheid history. At the same time, Indian and Coloured minorities must be willing to atone for the relative privilege they were granted during apartheid. Such acknowledgement requires congruent acts of material and symbolic restitution. The way we understand both the implicit and explicit dimensions of our identities is critical to the way we position ourselves in relation to the past, present and future.

Questions for Discussion

1. What are the implicit and explicit economic crimes of Apartheid that have not been acknowledged and addressed?
2. What types of restitutive acknowledgement are needed for marginalised minorities in South Africa?
3. How can the language of Ubuntu be transformational in thinking through SOGIE in heteronormative institutions?
4. In what ways can the dichotomy created between real men and monsters when speaking of GBV, be disrupted on a daily basis?

Chapter 2: Land Restitution

Key points

- Land restitution in post-Apartheid South Africa has afforded a lack of recognition to indigenous groups who have been dispossessed of their land.
- There is a need to shine a historic light on legislation that goes beyond the Native Land Act of 1913 to understand the extent of land restitution that is required.
- The indigenous groups hold symbolic and spiritual linkages with land and more must be done to preserve these linkages.
- The lack of capacity and will to enact land restitution is indicative of a necessary shift to land redistribution.
- Case study: A reassessment of agri-business and tourism partnership model
- Case study: Forced removals and the role of universities in present-day redress

Restitution of Land Rights Act 1994 and lesser known legislation

Land dispossession and forced removals were key features of colonial and Apartheid rule in South Africa, creating and entrenching highly unequal land access and ownership patterns. The Restitution of Land Rights Act 1994 (Act No. 22 of 1994) provided a legal process for certain affected persons or communities to claim restitution by submitting a claim for the restoration of land, alternative land, financial compensation or a combination of these. Peter Jacobs, along with his colleagues Charles Nhemachena and Shirin Motala, have explored the reasons for the high number of unsettled claims, with an emphasis on inadequate institutional capacity. One of the main purposes of the land claims programme is to redress the injustices of the past, with a focus on the expropriation of land as well as on contributing to nation building. The claims process closed on 31 December 1998. Two decades after the start of the land-restitution process, there are many questions, including: Why does the country still have about 8 000 unsettled land claims? What do these claims tell us about the capacity of the Commission to facilitate land restitution?

Jacobs stimulated participants to share their own or their families' difficulties as claimants. Some had been beneficiaries of settled land claims, but had received only a small part of the size of the land they had lost; family arguments had followed, and no assistance was provided. Others spoke of families who had been forcibly moved many times over in terms of the Group Areas Act, making it difficult to locate their land claim. Participants also raised corruption at all levels of government – local, provincial and national – as a factor hindering the process of land restitution. There were bitter accounts of people moved to many other places, with resultant dispersals of families and much hardship.

While Jacobs and his colleagues used the Restitution of Land Rights Act 1994 (Act No. 22 of 1994) as the starting point to map the progress of land claims (or the lack thereof), a different perspective was put forward by Ron Martin of the SA First Peoples' Museum. Using a historical lens, he listed the various pieces of legislation instituted in Southern Africa well before the infamous Native Land Act of 1913, revealing how these laws and articles targeted the Khoe and San peoples. This shifted the framing of land

dispossession to view the Native Land Act of 1913 as one among a number of legislative turns that progressively systematised cultural dispossession. It was a process that took years, as opposed to one major event, or a process with no clear goal or outcome.

Martin's analysis explained the impact of material dispossession to clarify how the complete eradication of the Khoe and San peoples' culture and heritage are tied to the land question. The current *status quo* in land-reform policies means that prospective claimants are limited by the legislative cut-off of 1913. Martin argued that this means those who seek reparations for land lost prior to that date cannot access state resources set aside for restitution.

Strong dissatisfaction was voiced about the land restitution processes pursued by participants who identified as belonging to the Khoe and San groups. On both a symbolic and practical level, their grievances spoke to feelings of being invisible and continued marginalisation; this was poignantly stated in a contribution by one of the participants: "We do not seek to alienate people ... I just want enough for us to sustain ourselves ... I just want to tell my story ... Help us ... Form alliances with us." Another contribution argued that spiritual values concerning the land should be restored and revived, and that the Western system has failed our society, while others expressed their disappointment in further dispossession caused by lack of recognition by fellow South Africans: "We stood by the Black struggle – but when will Black and White people support our struggle?"

In the second session focusing on land restitution, Martinus Fredericks, a Senior Traditional Leader of the !Aman Traditional Authority, echoed Martin's narrative. In retracing history and legislation, Fredericks offered an account of how the 1913 Natives Land Act was produced. He explained that in the early 1800s missionaries moved into the areas of the Cape where the respective tribes lived to convert them to Christianity. During this process, Theophilus Hahn, the son of a missionary, was appointed as the advisor of the Union to the Commission of Native Affairs. His role was to provide an account on the territory, culture, tradition and language of the Namaqua. This information would later be used by the Odendaals Commission to devise the 1913 Natives Land Act. Different laws were then devised to contain the Khoi and San in reserves such as the Mission Stations Act and the Coloured Areas Act, displacing whole communities and robbing the Indigenous people of their land. Nama people in Little Namaqualand and the Great Namaqualand in South West Africa were then put into reserves with the most valuable portions of land issued to European settlers. This move by government resulted in the loss of culture, tradition, language and land; as the indigenous people were herders, they traditionally relied on land for sustenance.

Case study: Biodiversity Stewardship Programme

Land restitution, tourism, and biodiversity stewardship: a meaningful form of redress?

Lindokuhle Khumalo and Shirley Brooks (University of the Western Cape, Department of Geography)

Khumalo and Brooks offered an in-depth case study of one community where the model of land restitution has focused on agri-business and tourism partnership. The study explored the Nambiti Big Five Private Game Reserve, located outside Ladysmith in KwaZulu-Natal and connected to a land restitution settlement. This private game reserve is part of the Biodiversity Stewardship Programme (BSP), initiated in the late 2000s to promote biodiversity conservation on land outside the formal protected areas where owners voluntarily put their land forward. In this example, Khumalo and Brooks focused on the lived realities of the land-reform beneficiaries, the functioning of the community trust, and the day-to-day relationships between the beneficiaries and the tourism management company that manages the private reserve.

Scholars have begun to look critically at land restitution settlements in which private sector companies are empowered to manage and control land that is owned (on paper) by a Community Trust. Khumalo and Brooks' presentation explored how certain forms of post-restitution land settlement can effectively rob 'restitution' of its meaning. They asserted that the form of 'partnership' seen in the Nambiti Big Five Private Game Reserve allowed beneficiaries little effective sense of ownership or redress for past injustices. The spatial exclusion of the beneficiaries from the land and their location many kilometres away also made it difficult to regard this example as one of meaningful restitution. While the BSP promotes this as an example of successful 'community stewardship', the case study suggests that the arrangement not only prevents the community from becoming meaningful 'stewards' of their land's biodiversity, but undermines the very objective of land restitution.

Redistribution and tenure reform

Considering the stark failures outlined by Jacobs and the lack of recognition afforded to the experiences of indigenous groups, there is a need to rethink approaches to land restitution. Olaf Zenker, from the Free University of Berlin, presented on a change from land restitution to land redistribution in South Africa. As with the work of Jacobs and his colleagues, Zenker asserted that restitution has benefited only a small portion of the population in the form of demonstrable historical rights. Zenker's analysis of the weaknesses of land restitution goes further, noting that, of those that benefitted, the vast majority opted for financial compensation rather than land, leaving South Africa's racially skewed land distribution largely intact. Restored land has not been used to full productive potential, causing fears about food security and public discontent about ineffective state expenditure. Since the process has been cumbersome and expensive, with very few beneficiaries, Zenker argued that the failures outweigh the achievements. Like the previous presentations on land, Zenker also highlighted the role of legislation. With the Constitutional Court declaring the Restitution of Land Rights Amendment Act (2014) invalid, there has been increasing fear that such problems will be amplified for decades to come. To grapple with these challenges, Zenker argued that focus needed to be placed on land redistribution and tenure reform, while making traditional rule permanently conditional upon citizens' mandates.

Case study: Forced Removals

St Mark's Anglican Church and the Cape Peninsula University of Technology

Fr Austen Jackson (St Mark's Anglican Church)

In many cases, urban land claims provide a different set of challenges and considerations. As a site of both dispossession and urban renewal, the use of city space changes rapidly. This is evident in the case of St Mark's Anglican Church and the Cape Peninsula University of Technology (CPUT). Built in District Six, one of CPUT's campuses is situated in an area of historic forced removals and land dispossession. The church has become the recipient of the first instalment of two land-restitution claims for four properties that it was forced to surrender in terms of Group Areas legislation in the 1960s and 1970s, and later in 1980. Explaining the current needs and capacities of the church, Fr Austen Jackson said: "The receipt of the first instalment comes at a time when St Mark's is financially able to begin the rebuilding and restoration of some of the building infrastructure it once proudly owned in the area around the church".

Prior to the forced removals, the church owned four other properties: a junior school, a primary school, a rectory and a three-storied community centre. The church would like to incorporate the old functions of the dispossessed properties into any new structure built. Education and community service space would be prioritised. A challenge is that they need a radius of 100m from the church to build a new structure – but the radius extends into two marking areas now held by CPUT. Discussing this overlap, Fr Jackson stated: "As the sole beneficiaries of this dispossession there would be a very particular moral dimension to any approach to them for purchase. This case therefore has the potential for an institution of higher education to contribute to symbolically and materially changing the landscape and contributing to restitution." Given the winds of change currently billowing through the tertiary-education sector of South Africa, as well as the resounding calls for land redistribution, the intersection between both these areas of contention is a meeting of old and new struggles for recognition and redress.

Questions for Discussion

1. How can we better understand the role of legislation in land restitution?
2. What is the role universities can play in land restitution?
3. In what ways can land redistribution and tenure reform take place outside of legislation?
4. How can South Africa's civil society and government work to acknowledge and create awareness of the history of land dispossession?

Chapter 3: Theological Understandings

Key Points

- Religious institutions must be viewed as sites of both resistance and injustice that can work to promote a liturgy for restitution as a mission.
- Biblical narratives offer a reference point when one thinks through restitution, but these must be understood within the context of present-day South Africa.
- Restitution and reconciliation can be part of the same process if adequate recognition of wrong-doing is followed by tangible actions to effect change.
- Forgiveness in a theological context should not be used to silence the crimes endured by victims and survivors.

Religious institutions and Reconciliation

Churches took a leading role in discussions of reconciliation and played an extensive role in framing the mandate and operations of the South African Truth and Reconciliation Commission. The post-1994 fervour surrounding the potential power of forgiveness, healing and reconciliation was grounded in theological thinking. This was widely embraced by South Africans, specifically in a context where religious institutions like churches and mosques have historically played a prominent role as spaces of resistance, refuge and faith for Black South Africans. The idea of South Africa as a “rainbow nation” was in many ways imposed by the Church and, while it may have been a helpful mechanism in the first decade of democracy, young South Africans have increasingly begun to criticise and deconstruct so-called “rainbowism”.

Julian Muller, Emeritus Professor in Practical Theology (University of Pretoria), reflected on the need for reconciliation by relating the story of Joseph in Genesis 45. He acknowledged that “reconciliation can easily be cheap talk without commitments for concrete change.” At the same time, he warned that “new imbalance seems to be looming, namely to put great emphasis on the concrete actions of restitution and to put such a high premium on restorative transactions that the mending and reconciliation of relationships are forgotten.” Muller’s views were challenged by conference participants, many of whom felt that without disregarding the dynamic and stunning outcome of the story of Joseph, such a story fails to account for stark differentiating realities and results in oversimplification when applied to South Africa. The conclusion from this discussion was that, while biblical narratives offer a reference point for thinking about restitution, it is always necessary to deal with the specific nature and demand of restitution in context. This prompted a discussion on how we use scripture when interpreting our present-day realities.

Hans Engdahl (University of the Western Cape), who acted as a facilitator for the session, reflected the following in his reporting of the session: “The church is embedded in predetermined, colonial interpretations, making it almost impossible to develop a liberative, transformative proclamation that on the one hand addresses the oppressed, the vulnerable and the poor directly, and on the other hand restores the (original) idea of what is church.”

Religious institutions are often regarded as spaces of belonging and acceptance for those who hold particular beliefs in different denominations. Simultaneously, religious institutions can perpetuate prejudicial thinking, which in turn isolates people and entrenches structures of injustice. While this may seem counterintuitive, the core difference is how religious institutions help people make sense of the world they live in and their place in this world in relation to themselves and others. Christo Thesnaar, Professor in practical theology, pastoral care and counselling (University of Stellenbosch), highlighted the extent of denominational apartheid in South African churches and the lack of relational capacity to build and establish trust between churches in the present. Building on this, conference participants spoke about the Church having different centres of power depending on denominations, making it difficult to address the Church in its entirety.

Decolonising and de-imperialising theology

Christo Thesnaar further addressed the reality of whether the notion of reconciliation is still relevant in the current South African context by proposing decolonisation, de-imperialisation and incommensurability as possible areas for the church to start engaging. Thesnaar said that the white churches must play a practical role in restoration and reconciliation. He suggested that one way of addressing this question is through transformative justice: what do I need to give back to the community that I have taken wrongfully from?

Thesnaar noted that theological hermeneutical perspectives are needed to assist religious groups engaging with the current shifts and challenges in ways that are responsible. It is needed for them to become advocates of sustainable peace and reconciliation. Relating to this point, participants raised the question of how theological knowledge can be shared in a meaningful way so that new, indigenous African or Black theologies are also included and seen as legitimate. From this discussion, some conference participants emphasised the need to decolonise theological perspectives given the fact that the majority of Churches subscribe to a theology rooted in Western notions of Christianity.

Speaking on the role of theology in Environmental Restitution, Allen Goddard proposed that neoliberal, 'free market' economic practices do not align with the Bible's vision of peace. Goddard emphasised that "in a biblical theology of peace, conflict resolution and environmental justice are integral aspects of one's reality." Goddard situates his understanding of 'reconciliation as restitution' in his personal journey as a South African and as an Anabaptist. He represented the tradition of the Christian faith and also the plight of the environment as signs of extinction. Through neoliberal, 'free market' economic practices, wealthy cliques are enriched while poor urban and rural people are denied access to shelter, land, potable water, food security and other major opportunities. He introduced three expressions of eco-theology in South Africa that emerged in recent decades and that relate to the Anabaptist tradition of peace theology: the Transformation Theology of David Bosch, The Oikos Journey document of Diakonia, and the research of Klaus Nürnberger, Ernst M. Conradie and Steve de Gruchy. Goddard emphasised that the challenge for us on the environmental front is to find ways to make environmental restitution part of our journey as South Africans.

A liturgy for restitution

Sarah Hills, the Canon Reconciliation at Coventry Cathedral in the UK, presented her thinking on the need for a liturgy for restitution. She shared her experiences of growing up in Northern Ireland where she went to medical school and worked as a psychiatrist. Her thinking about South Africa was coloured by Mandela's commitment to reconciliation as a way to seek inspiration. However, she began to challenge this notion when seeing the need for restitution and that reconciliation without restitution is at best only partial. Her binding questions were 'How adequate are the current understandings of restitution in relation to the reconciliation journey?' and 'What would a theology of restitution based on a broader understanding look like?' In studying the topic of restitution through reconciliation from a theological perspective, she came to grapple with difficult questions.

Her experience is based in a process of community reconciliation in Worcester, Western Cape. Part of the process seeks to understand what restitution means theologically, and how it is done practically, in this specific Western Cape community. The community process included a Peace Train which involved 47 survivors of the Worcester bombing travelling to Pretoria Central Prison to visit one of the perpetrators, Stefaans Coetzee. In her account, the experience was both symbolic and material for the survivors. She explores a broader, more radical, relational and embodied understanding of restitution in practical theological research. Themes of 'Eucharistic space', gift, and embodiment point towards restitution as something sacramental, tangible, and communal. Her work advocates for a theological understanding of restitution arrived at through empirical work, which enables transformative praxis in the journey towards reconciliation with God and with each other.

Mission as restitution

Presenting on biblical understandings of restitution, Craig Stewart spoke to the idea of a 'mission' and how religious congregations talk about and enact restitution. These often come from the premise that the Church has the responsibility to enter God's mission. He proposes a shift towards rather thinking through 'mission' as a way of participating in the world around us. More specifically, he spoke about 'mission as restitution'. The background to his ideas is work for the Warehouse, an NGO that serves the South African church network in its response to poverty, injustice and division. He explored the verb form of 'shalom', 'shalam', often translated as 'restitution' or 'to make amends and right a wrong'. Stewart explained the need for a praxis of integral mission that is framed within a charitable or mercy-driven mind-set, as well as a correct understanding of justice.

The theme of shalom as restitution can be experienced in the metaphors we live by, the ways we express what we believe about the world and the everyday language we use to express the lived realities of ourselves and others. This is particularly applicable to Christian notions of mission, which Stewart speaks of as being understood in three ways:

- 1) Expansion of the mission (Matthew 28:19-20): This can be seen as Christian heroism, with the giver and receiver relationship, which holds paternalistic

underpinnings. This was used to justify colonial expansion and the injustices that were committed in this act of mission.

- 2) Accompaniment (Luke 4:14-19): This is the belief in the power of walking with differing parties and undertaking dialogue together. While this is helpful, walking together and dialogue often keeps intact structures that replicate problems.
- 3) Reconciliation (Ephesians 2:12-20): In a global context of post-conflict and transitioning, reconciliation took the frontline in the 1990s. Reconciliation, with God and others and creation, was seen as a way of recognising past injustices. However, this narrative has increasingly lost its appeal.

“The lack of justice in the world is rarely exclusively a neutral event without historical and present roots that perpetuate and form the injustice. This is particularly evident within South Africa where the colonial and apartheid history have resulted in the world's most economically unequal society.” In a restorative justice framework, key actions would be listening to the story of those who have been wronged, recognising and acknowledging the crime that has been committed and then hearing how amends, or restitution, can be made. Stewart went on to conclude that a biblical praxis of integral mission in South Africa, and for the world, must wrestle with how mission can be restitutive in its nature.

Bicycle Theology

Thinking through the role of restitution in religion extends beyond Christianity. Rashied Omar, a research scholar of Islamic Studies and Peacebuilding and the Imam of the Claremont Mosque, together with Fatima Swartz, programme manager at the Institute for Healing of Memories, presented on Bicycle Theology and its ties to Islam.

Bicycle Theology was first introduced by Archbishop Emeritus Desmond Tutu. However, the underpinnings of this theology resonate with Islam as well. Bicycle Theology, in its simplest form, can be explained as the following: I come and steal your bicycle. Six months later I come back to you and admit that I am the one who stole your bike. “I am very sorry I stole your bike, Please will you forgive me?” Because you are a religious person, you say: “Yes, I do forgive you.” The forgiven person then leaves without having actually returned the stolen bicycle.

Omar explained that in the Qur'an believers are exhorted to make peace between two people who are in conflict. In the Qur'an peace and justice are closely connected. To promote peace and reconciliation, we must include justice, which means not only ending hostilities, but building sustainable relationships based on justice. From the Islamic perspective, reconciliation also goes beyond 'peace and justice.'

In order to apply this to contemporary South Africa, we have to acknowledge that the inequalities in our society have increased. The Kairos document recognises that reconciliation is not possible without truth and justice in South Africa. The critical deficit of the reconciliation process in South Africa is that the redistribution of wealth and power has not taken place. The presenters argued that religious congregations should think creatively and advocate for the most compassionate route in the redistribution of wealth.

Swartz posed the questions: “What have you done with the bicycle? How have you benefited by using the bicycle?” She illustrated and challenged participants to think further around the meaning of stealing and using the bicycle.

Restitution theology requires the perpetrator to not only return the bicycle in exactly the same condition that it was in before it was stolen, but to compensate the owner for the period that the person did not have access to the bicycle. It is only after such a form of restitution that the perpetrator should consider asking forgiveness. Sometimes theologians reduce forgiveness to simply saying sorry. Forgiveness involves returning the bicycle.

Swartz argued that part of restitution is about being restored. “You have to upgrade the bicycle to the time at which it was first taken. But that is impossible, so we need to think about the different things that were involved at that time so we can restore them to the place where they were when they were first stolen.”

Questions for Discussion

1. How are religious narratives helpful and unhelpful in thinking through restitution?
2. What would a theology of restitution based on a broader understanding of restitution look like?
3. How can churches work towards decolonising theological perspectives that are upheld in their reading and interpretation of restitution?
4. How should religious notions of forgiveness and reconciliation be reframed to go beyond charity?

Chapter 4: Education

Key Points

- One of the major legacies of Apartheid is unequal access to quality education.
- The policy of English-only learning undermines the goal of deep learning and goes against learner-centred education.
- Quality education for disadvantaged youth must include after-school programmes, mentoring and academic support to ensure they are able to access opportunities.
- Student experiences of tertiary education in South Africa indicate that structures are oppressive, stifling and unsupportive.
- Case study: Early childhood development
- Case study: Decolonising education

Linking crises in education

Education in post-1994 South Africa must be understood in the historical context of the Bantu Education Act, which has had intergenerational consequences throughout the education system. Education expenditure by South Africa's democratic government now accounts for x% of GDP. In recent years, student movements have become prominent in higher education; however, these movements are not new. What makes these different is the fact that former White universities also became part of the protests alongside historically Black universities, which have a long history of protesting high registration fees, accommodation issues, and the quality of their education.

New protests around institutional racism also emerged with the #RhodesMustFall movement of 2015. These highlighted implicit structures within universities that perpetuate injustice towards specific groups. This is seen in the dominant language used for instruction and social interactions. Other examples include the symbols and artwork of universities, as seen in the case of #RhodesMustFall's demand to remove Cecil John Rhodes's statue from the University of Cape Town as the statue glorified narratives of colonialism and Apartheid.

However, before the university is placed at the centre of debates, there is a clear understanding of the failures of education endured by young South Africans before they even enter (if they do indeed enter) tertiary education. When students do enter university their struggles continue, with the looming threat of financial and academic exclusion. Some are forced to give up their studies to work and provide for their families. The failure of our education system is even more visible in the high level of youth unemployment that accounts for 48% of the total broad unemployed population.

Intergenerational impact must be understood: young Black children come from homes where their parents and grandparents were given inferior education under Apartheid. This also has an impact on how students cope as they progress through their schooling, in terms of access to funding and access to learning facilities.

Language and learner-centred education

In a country with 11 official languages, accessing education in a home language can produce immense challenges. Speaking to this problem, Robyn Tyler and Xolisa Guzula (University of Cape Town) presented on thinking through our languages as tools for educational restitution. Their motivation for thinking through education as a profound act of restitution lies in its potential to undo the ravages of Bantu Education, providing quality learning for all South African children. Their presentation drew on a documentary screening of 'Sink or Swim' (PRAESA, 2004) which reveals the contemporary reality for the majority of South African learners in schools.

On the language of teaching and learning, their conclusion was that the policy of English-only undermines the goal of deep learning. Viewing excerpts of the documentary provided participants with a good outline of the current situation in schools where tacit language policies serve as barriers to effective learning. Tyler and Guzula's discussion put forward a response to this situation by proposing a view of our learners as 'dynamic bilinguals' (Garcia and Li Wei, 2014) This can be realised by exploring pedagogies which position learners as resourceful in the language repertoires they bring to school. The broader point of this presentation was that extensive restitution can be achieved at all levels of education by reimagining what counts as good language practice for learners. The practice of learner-centred education is incomplete if learners are not taught in their mother tongue. The other reality that must be considered is the value of education delivered to learners when their teachers are also not teaching them in their mother tongue. The denial of first-language education is an additional barrier that confronts Black people from the onset of their education. It must be understood as among the main reasons for high rates of school failure. Added to this is the hegemonic position held by English outside of the classroom, a position that further determines social mobility and future consequences. As a result, those belonging to groups that were advantaged before the fall of Apartheid continue to be advantaged in their access to first-language education.

The argument that is often put forward is that the cost of training teachers and creating learning resources for multilingual learning is too high. We need to shift our perspective to view a transition from current education policies to pro-multilingual policies as an investment instead of an exorbitant cost. In addition, the cost to a society for not investing in this is higher, if not incomparable. English is also a foreign imposition within the family environment; however, Black parents understand that it remains desirable as a marker for social mobility. This push by Black parents for their children to master English must be understood as a means of survival.

An education system devoid of language awareness can no longer proceed at the expense of Black children and the continued marginalisation of future generations. Self-esteem can be crippled by poor language skills, as well as by not having one's indigenous language recognised.

Mechanisms and interventions

Understanding that the education system is a complex web of factors, there is a role that must be played by individuals and groups that is not dependent on government policies. Laura Singh and Heidi Segal presented their work that takes place through the non-profit organisation Outliers. Under the title "Daily Acts of Education Restitution", they

explained their focus on helping disadvantaged youth to make informed decisions by increasing access to quality education in after-school programs that provide quality academic support. The Apartheid legacy of unequal access to quality education continues over 20 years after 1994. Quality education is reserved for those who can afford it, whilst schools that cater to the poorest 60% of students suffer low matric pass rates and poor learner retention. Government has many programmes in place as an effort to address these underlying issues. Meanwhile, thousands of students fall through the cracks each year, and will continue to do so.

Outliers proposes ways of doing education restitution to address these issues and to fill in the gaps for these students. Moving away from common notions of charity and volunteering, Outliers champions the good work of disadvantaged communities and invites others to partner with these passionate, knowledgeable people. Active engagement in community projects to enhance the impact of work already being done requires civil society to own the mandate for education as restitution. Rather than acts of individual charity, the hope is that education restitution becomes a part of societal responses to their neighbours in need. These acts by different sectors of civil society will, collectively, provide holistic support for every student as they build agency and the capacity to navigate their way through the education system to employment. Outliers focuses on the academic side of education but also supports extracurricular subjects and activities.

Outliers works towards 'Best Practice' policy that entails finding something that works best for any particular context, which may vary from situation to situation. The grounding principle is that achieving alignment in working within different communities is essential.

They also emphasised the need to work towards shared values for education in South Africa. In their discussions with partners involved in the same work, they found that common areas of need included:

- Safe space
- Mobilisation of resources from the community
- Training of tutors
- Networking and monitoring facilities

Current work done by Outliers includes 'Click Maths', a program that is being translated from English into Xhosa, so that kids can start learning mathematics in their own language first. Outliers also does career-development workshops for older school-children; these are run by trained staff who encourage the participants to think about their journey and their stumbling blocks and help to empower them to navigate these difficulties. They also use networking opportunities to help youth seeking low-level entry jobs.

Case study: Early Childhood Development

Worcester Hope and Reconciliation Process

Jan Ungerer

Ungerer is a retired minister of the Dutch Reformed Church and is a founding member of the Worcester Hope and Reconciliation Process. He provided an account of the work done by the WHRP on early childhood development.

Research shows that the most important tool needed to combat poverty in South Africa is education. Within the first one-thousand days of a child's life, the brain develops up to 70% of its potential, reaching 90% development within the first 6 years. Violence, hunger, fear and social neglect are all negative factors for development. With higher rates of these experiences impacting children in lower socio-economic brackets, the cycle of inequality can be entrenched at an extremely young age. The best way to improve the development of the brain within this period is to ensure that four building blocks are in place: love, security, nutrition and stimulation. This session brought together representatives of the community-led restitution process in Worcester, known as the Worcester Hope and Reconciliation Process. They shared the lessons and challenges they have encountered in implementing restitution in Worcester's Early Childhood Development Centres, where networks of connection have been formed. The programme includes literacy and computer literacy classes.

Transformation in higher education

The positioning of tertiary education has shifted rapidly since 2015 in the wake of heightened national student protests. During the conference's plenary session on 'Institutional responses to the past', discussion focussed on the state of tertiary education in South Africa. Dr Max Price, Vice-Chancellor of the University of Cape Town (UCT), and Professor Sabelo Ndlovu-Gatsheni, Head of Archie Mafeje Research Institute at the University of South Africa, spoke to this topic. An excerpt of Ndlovu-Gatsheni's presentation to the plenary is provided.

Price highlighted the understanding of restitution in two phases, specific in historically White universities in South Africa. In the first phase, he explained that restitution is needed to address the exclusion of Black staff and students by creating mechanisms that change the demography of the student body and staff. The second phase entails looking at the core work in research and the kind of engagements and services given to disadvantaged communities. Price spoke to the first phase.

To address student admissions, policies have been developed to recognise that you cannot simply rely on someone's school academic record to reflect their talent or ability. Once entering university, Price explained, disadvantaged students have access to funding, noting that "inclusion is not simply about whether you make it into university, but whether you can afford to be there". He went on to explain that some universities have relied on government financial aid systems while other universities like UCT have created financial aid systems internally which have gone well beyond what government has afforded.

Price acknowledged that UCT's admissions policy has raised questions around restitution, namely whether the primary interest is providing equal opportunities or redress for the past. A recurring question has been whether race is a fair proxy for other things and whether the advantage of admission should be given to Black children of families who are part of a new wealthy economic class and compete on the same level as

their White counterparts. This debate has centered on the details of the policies, starting with race-based classification, where different degrees of restitution were required according to the race of the student. The policy involves the allocation of points and different entry point requirements for Coloured, Indian and White applicants. Price explained that UCT has attempted to create a hybrid by asking if a student has been disadvantaged, noting the school that the applicants went to, whether their parents have a university education, the household income and resource access. “The big debate on whether we eliminate race and if Black students need a leg up has led us to keep race, but include socio-economic [variables] because there is a restitutive element and that is about race and not wealth and instead the legacy that race continues to hold in the current day.”

With regards to the employment of black academic staff, Price admitted that this “has been much slower from both the part of UCT and the rest of country”. He cited structural factors, in particular the trajectory and time between graduating from undergraduate through to postgraduate studies and then reaching professorship. He identified that “restitution takes places in building the pipeline to ensure that more people come into academic positions”.

On the student movements at UCT, Price emphasised that the #RhodesMustFall movement has been able to capture the problem with institutional culture at historically White universities. “The definition of restitution is ultimately about restoring dignity and a sense of belonging, not just access to resources and opportunities. In this aspect historically white universities have failed, with institutional culture being something that Black students feel alienated [by] and [by which] they are made to feel inferior.”

Case study: Decolonising education

Crimes committed in the domain of knowledge
Professor Sabelo Ndlovu-Gatsheni

Professor Sabelo Ndlovu-Gatsheni, Head of the Archie Mafeje Research Institute at the University of South Africa, shared the following ways of thinking through how crimes are committed in both primary and tertiary education.

Excerpt from Prof Ndlovu-Gatsheni’s plenary presentation:

“I think it is valuable to think about restitution because the crimes are not obviously visible – they are structural and you cannot see them unless you have the language to speak about it. It is easier to talk about land and restitution than discuss the complicity of the university in knowledge. Once you name a crime you can think of the restitution process.

“The first crime: dismemberment of Black people from the family of humanity. We need to begin thinking through the theory of the human we use in the university. It is a Eurocentric canon because they were all theorising the human in such way that a Black human being is not a human being and, in terms of restitution, as universities currently, we need to shift from those theories.

“The second crime: The theft of history. When the Khoi people spoke through the conference that is essentially what they were speaking about. Such that we are told we can’t remove the statue of Rhodes because he donated the land to the university. You are stealing history because you are not telling us who was on that land before Rhodes took it. So it is important that we name things as they are.

“Third crime: Epistemicide in simple terms is when you deliberately destroy the knowledge of other people in two ways: you either deny that they have knowledge or you appropriate and then claim that it is your own knowledge.

“Fourth crime: linguicide. The deliberate destruction of other people’s language.

“Fifth: alienation. From pre-school to primary school to university – alienation. I am a professor and I have undergone a process of alienation from my community and I look at my community from outside. And this comes from a particular [discourse] which says that when you come to school with a name like Sabelo you need to change it and you are given the name John.

“On the role of university staff, as academics they need to be more aware, reflective. Are we the right people to champion the transformation of universities or are we actually the problems of the university? We are produced by the very university we are trying to transform. We don’t even have the right language: indigenisation, transformation and diversification. Unless you change the attitude of the academic who is at the centre of the university, a Black academic is complicit in committing epistemicide. How do we change that? I work in the office of the VC at Unisa and I face these questions on a daily basis. We are asked to change the curriculum, but the academics asking are the ones that have written the work. The mind-set of the academic must change to shift from writing work in the colonial lens.”

Linked to the work of Ndlovu-Gatsheni and the accounts provided by Price, the Human Sciences Research Council (HSRC) conducted a five-year longitudinal, qualitative study of agency and impasses to success amongst higher education students in a sample of South African universities (2013-17). Presenting these findings were Alude Mahali and Adam Cooper, who have been involved in the Race, Education and Emancipation (REE) study. The REE study focused on discourse around the individual, structural and social factors that students identify as aiding or hindering success. The conversation included the role of intersecting identities (race, class, gender and language) in students’ perceptions, experiences and agency in creating opportunities or being ‘shut out’ in higher education institutions (HEIs). Volatility in South Africa’s HEIs shows that universities are currently perceived as being oppressive, stifling and unsupportive. Furthermore, exclusionary practices that affect students’ everyday realities are disguised or explained as ‘institutional culture’: transformation (or the lack thereof), higher education’s oppressive financial schemes, lack of racial representation among faculty at historically White universities, the exclusion of African narratives and experiences in curriculum, the historical edifices (statues, monuments, building names) whose meanings have changed in a democratic South Africa, and the outsourcing of student residence and low-income university workers have all been highlighted as challenges in HEI’s.

The preliminary findings of the study showed that language and communication are central to education. Mahali explained that this is linked to the ways in which power is used in communication. A clear example is the use of academic jargon while students still need to work with a dictionary for words and concepts. A sense of the role that lecturers play in students' successes was evident, with lecturers often being seen as barriers. In many cases students explained that lecturers were closed off and underprepared and that this is perpetuated because we do not speak enough about quality at tertiary level.

English backgrounds have formal and informal privileges (in terms of social capital). Students have a policy where African languages should be used on campus, but this is not always realised. Researchers are not necessarily good teachers. This is tied into how we think of universities and their purpose. Cooper noted that students frequently spoke of the poor quality of lecturing, being made to feel ignorant and not tech-savvy and constantly facing financial obstacles which impacted on their work and study load. We should think how we make universities more accessible and less alienating.

On the notion of an African university, Cooper explained that it is both a geographic and an epistemological question in the context of universities having to meet certain "global" targets that are formed by the higher education bodies of European countries. These external measures fail to understand that the base of knowledge must be relevant to your immediate circumstance. This comes back to questioning the university's purpose. What is knowledge and the implication of knowledge production?

Questions for Discussion

1. How can schools be assisted in creating multilingual learning spaces both inside and outside the classroom?
2. How can organisations and businesses assist in mobilising resources towards early childhood development?
3. Besides government, what external social structures must be drawn on to facilitate changes in tertiary education
4. What forms of redress must be enacted in response to the different crimes committed in the domain of knowledge?

Chapter 5: Community initiatives

Key points

- There is a need for practitioners to be aware of positionality when engaging in community interventions.
- Building social enterprises in disadvantaged communities can be a means of authentic redress.
- Community interventions can work on a micro-level to build relationships across historical lines of discrimination and injustice.
- The lack of willingness by White South Africans to participate in restitution must be countered through historical responsibility as benefactors of injustice.

Facilitating interventions

The importance of facilitating interventions in communities during and after a transition featured throughout the discussions of the conference. Restitution becomes an organising principle in this process, from the interventions on a community level to the agenda followed through by government, if authentic redress is the objective.

Johan de Meyer is the manager and owner of Macassar Pottery, a township-based social enterprise that creates employment in the crafts sector for unskilled and underprivileged youth. His journey began with the realisation of being both a benefactor of Apartheid and a witness to overt racism and physical violence faced by Black South Africans. He undertook to try deal with his own complicity in injustice by actively learning how to become part of peace-building. Reflecting on his personal attempts at building restitutive pathways, he presented on the four principles that have arisen through his journey: Relate, Ideate, Incubate and Integrate.

De Meyer explains these principles as follows: “We need to relate to marginalised communities and learn cohesion in the midst of extreme differences and past and present trauma. This is followed by implementing processes that help communities to come up with their own restorative and healing Ideas. We then need to Incubate these ideas into products and processes that can create economic justice, with the potential to connect diverse people in shared spaces as they engage around products. Finally, these products and processes then become the means to Integrate diverse communities and to work towards economic justice.”

De Meyer has developed these principles by hosting dialogues and retreats for people currently from Macassar, Khayelitsha and the northern suburbs, as well as by building social enterprises in Macassar. These are low-income areas in Cape Town that face various socio-economic issues. While working in historically disadvantaged communities, De Meyer has applied a holistic model that operates in different social and economic spheres, but gains strength from grassroots buy-in. These efforts provide a starting point to explore the importance of identity and how we interpret our role in communities disadvantaged by past injustices.

Schalk van Heerden related his initiative of “a new Great Trek” of becoming “an African Afrikaner”. He describes this move as a call to Afrikaners to resist a laager mentality of closing down in homogenous pockets so that they can instead journey into the ‘real’

South Africa. Explaining his objectives, Van Heerden said: “I advocate a stance that has radical aims pertaining to transformation, but an invitational and respectful posture of togetherness as a tool to achieve desired outcomes.”

He spoke about two areas of activity. The first is the ‘Zebra Crossing’, a safe online space and platform to promote reconciliation and integration at a very basic level through exchanges of different life experiences. Van Heerden explained it as a ten-step process that challenges the biases and prejudices that White people held about Black people. He argued that this process is necessary before any form of restitution can take place, as restitution is not limited to material compensation, but also about acknowledging the problematic way we relate to one another. The second area is focused on a social enterprise that reimagines BBBEE, seeing young Afrikaners working with Black business partners to do social good.

Relationship building

In the same sitting, Kathryn Derksen of the Southern African Development and Reconstruction Agency, presented on her experiences working across different contexts and countries: from a traditional Mennonite community, to divided Northern Ireland, to inner-city America. She emphasised that restitution offers a platform to validate the past, repair brokenness in the present, and heal for the future. Referring to conflict transformation in communities, Derksen said: “Acknowledging that while there are traditional models of inter-community restitution that work, *intra*-community restitution is particularly complicated and even contradictory.”

A clear illustration of this contradiction is seen in South Africa’s TRC experience, where community healing stagnated without sufficient reparations. Yet, it is through our communities that peace must come, and there is both precedent and a vision for communities to learn new ways of building relationships for a restored future. A key feature of this discussion was therefore the need for rebuilding relationships built on trust through recognising our interconnectedness.

Derksen also asserted: “More than material compensation, restitution is part of the biblical concept of shalom, right relationship, which therefore must build new processes of interacting. This kind of community building becomes complicated by issues of identity that exclude and deny, and there is often a lack of motivation to invest in such work.” Identity is also an important factor to build healthy relationships across historical lines of discrimination and injustice.

The discussion expanded to the need for exploring ‘oppressive identities’ in national discourse. In response to Van Heerden’s work, a conference participant raised the question of whether it is possible for individuals to be both proud of their Afrikaner identity and actively take part in the process of restitution. Others explained that the hesitance to understand and commit to acts of restitution is often a function of guilt and shame from White South Africans. One participant said that “White people would like to do something, but they do not know where to go or how to go about doing something”. Participants also asserted that restitution cannot be forced upon people, but should rather be something that people willingly participate in.

These points indicate the role that White people must play in restitution. Their role was tackled to some extent by a past intervention called "The Home For All Campaign". Launched in December 2000, the campaign was formed by a group of non-partisan White South Africans who believed it was necessary to acknowledge the damage Apartheid had caused. While short-lived, the organisers – Mary Burton, Di Oliver and Geordie Ratcliffe – discussed the relevance of the campaign today. The campaign recognised that Apartheid forced black South Africans off their land and from their homes, robbing them of their human dignity. White South Africans were called to support the campaign and be actively involved in the reconstruction and development of the country. A "declaration of commitment by White South Africans" was released with the names of those who had signed it, acknowledging that Apartheid inflicted massive social, economic, cultural and psychological damage on Black South Africans. Despite the noble intentions of the initiative, not gaining traction and getting negative responses from many sectors within the White community meant the campaign was not able to achieve most of its goals.

The Home For All Campaign's story reveals the obstacles for current interventions like those discussed by the other presenters. These relate to White South African resistance to buy into restitution efforts due to a lack of understanding of themselves as benefactors of historical injustice.

The apparent paralysis felt by South Africans when it comes to bridging historical lines of injustice became a main area of discussion in these sessions. However, this stance is not taken lightly, with many conference participants calling on White South Africans to be accountable and contribute to interventions. While Derksen, Van Heerden and De Meyer provided accounts from working at the community level, the experience of the Home For All Campaign alludes to a disjuncture between micro-interventions and wider national discourse.

Questions for discussion

1. Why are micro-interventions at the community level important in creating an awareness of restitution?
2. How do we connect initiatives on the local front to the national discourses that take place?
3. What is the role that civil society can and cannot play in working with communities?
4. What are the key principles that people should follow if they wish to work with disadvantaged communities?

Chapter 6: Tools for Implementation

Key points

- Restitution should not be understood as individual acts of charity and should instead be approached as a long-term commitment to structural change.
- Our family histories can be used to help us understand and position ourselves within the social, political and economic contexts of South Africa.
- Through the process of pilgrimage, the history, context and sacred stories of a community can be utilised to spur dialogues.
- Media and digital platforms offer important avenues to tell stories of hope and reconciliation as well as encourage difficult but necessary conversations.

Collaborative giving and going beyond charity

At the inaugural conference, objectives included opening up a long overdue and necessary conversation. In the same vein, it was clear that conversations needed to happen in tandem with the more practical and tangible dimensions of social restitution. During the course of the conference, three sessions, along with separate experiential activities, offered insight into practical methods that can be used in the course of realising social restitution.

The first session looked at how to locate individuals and their social networks, including their families, in processes of restitution. The misunderstanding of restitution as individual acts of charity was addressed by Valerie Anderson and Nicole Joshua from Common Change South Africa. As a model for collaborative giving, Common Change South Africa aims to support groups in giving together in deeply relational and restitutive ways. This model seeks to expand impact and longevity while growing communal wisdom around restitution. Three key areas explored during the presentation were: 1) foundational principles of collaborative giving through relationships and collaboration; 2) collective commitment to longevity and proactive restitutive giving; and 3) demonstrating how principle meets practice moving from charity towards restitution.

Horst Kleinschmidt then presented a personal account of the colonial-Apartheid legacy in his family, made up of Khoi and European ancestry. In a post-1994 setting, the family has expanded, comprising some members with a White identity, others classified as Coloured, and others who have now married into Black families. In this intimate project, grappling with tangible and accessible family history is used as a method to make sense of a national discussion about race, privilege and inequality. By having honest and inclusive conversations about the impacts of racial prejudice while also seeing the structural legacies, macro questions are brought to the micro level.

Dialogue through pilgrimage

Rev René August presented pilgrimage as a tool for deeper dialogue. The concept of pilgrimage is universally known and practiced. It combines space, place and time to catalyse deeper dialogue. The powerful act of being present and intentional through

pilgrimage helps us to put history, context and sacred stories in conversation with our own experiences.

August said that collective pilgrimage builds connections that can be personally transformative and that help people to faithfully share their stories of being South African. By asking questions about the circumstances of our immediate community and the present-day context, we are able to take on the difficult task of locating ourselves in relation to injustices committed. We are then seen as active players in a country's history as well as the future. Once this understanding is gained, clear intentions can be put towards action.

Following on from this community-level focus, a case study is offered about the work of the Khulumani Support Group, the Restitution Foundation and other partners in Worcester among the victims and survivors of the Christmas Eve 1996 bombing. This case study offers insight into the challenges and achievements that come from community-led peacebuilding within the framework of restitution.

Case study: Family, individual and community

Black Christmas

Marje Jobson and Tshepo Madlingozi in conversation with Stefaans Coetzee

On Christmas Eve in 1996, the then 17-year-old Stefaans Coetzee and three other members of the Afrikaner Weerstandsbeweging (AWB) detonated a bomb in the packed Shoprite shopping centre in Worcester. A woman and three children died in the explosion. Some 67 other people were injured. The Worcester Bombers, as they became known, were all sentenced to life in prison.

Processes of restitution and peacebuilding are greatly enhanced when perpetrators (i) acknowledge that their actions were unjust; (ii) take full responsibility for their actions; (iii) provide the full truth about their unjust actions; (iv) demonstrate sincere remorse; (v) render an unconditional apology; and (vi) provide evidence of transformed behaviour. As one of the perpetrators of the racially motivated 1996 Christmas Eve bombing in Worcester, Stefaans Coetzee entered this process with the affected community of Worcester. The focus was on taking responsibility for his actions and how his subsequent interactions with the survivors of the bombing facilitated an opportunity for restitution and peacebuilding. The discussion of this journey between Coetzee, Jobson (National Director of Khulumani) and Madlingozi (Chairperson of Khulumani), illustrated how interactions between victims and perpetrators can possibly be initiated. Khulumani's role has been critical. Their approach tackles the unfinished business of South Africa's Truth and Reconciliation Commission, emphasising the need to mobilise from victimhood to active citizenry. Khulumani explores this in victim/survivor-led group spaces that facilitate healing from and discussion about the legacy of colonialism and apartheid. Through the experiences of the Worcester community and Coetzee, distinct lessons emerged. Firstly, the issues of reconciliation and forgiveness are foregrounded by seeing both as personal processes. The pursuit of forgiveness should be unconditional and expectations that victims are obliged to forgive must be dismissed. Instead, forgiveness can be seen as a two-way process where both victim and perpetrator are able to be freed from certain burdens. Furthermore, approaches cannot

solely focus on perpetrators because working together across divisions is key for restorative justice. On another level, the case of Coetzee has led Correctional Services to begin an important journey of victim-offender dialogues, an equipped parole model, and a justice system foregrounding victims.

Film and digital applications as a tool

Capturing the Worcester community-led healing process, the documentary film *Black Christmas* tells the painful but poignant story of how Coetzee, as one of the perpetrators of the 1996 Christmas Eve bombing, found redemption and forgiveness in the same community he had once hated. The film also tells how Olga Macingwane and others chose to forgive Coetzee, and how Worcester has tried to bridge the divide between the town's communities. Their initiatives include the Hope and Reconciliation Process and annual Peace Table, supported and guided by Dr Deon Snyman of the Restitution Foundation.

Directed by Mark Kaplan, the documentary sheds light on the forgiveness that is sought and given during the restitution process. In the discussion, Kaplan was joined by Themba Lonzi, a community organiser, activist and a reconciliation practitioner. Participants in the session noted that film has the potential to prompt more critical thinking and is a useful tool for dialogue around restitution. Both Kaplan and Lonzi raised themes of inter-generational trauma and the role of faith and forgiveness as victim-centred processes.

Sharlene Swartz and Nathan Begbie explored another interesting use of technology by creating a smart phone application for restitution dialogues. Created to be used in tandem with Swartz's book, *Another Country: Everyday social restitution*, or on its own, the application helps to facilitate conversations about the acts and attitudes that can help individuals and groups to bring about restitution. The idea for the app arose during interviews for the book, where it was suggested as a way to help conversations start happening across racial and class barriers. With this, 10-10-10 Restitution Dialogues arose: the principle was to form groups all over the country, and have ten conversations, over ten weeks with ten people different to you, with the aim of making restitution real. Social restitution offers opportunities for everyday people to engage in everyday acts that seek to make good what past injustice has damaged. The book also records the many ideas South Africans of all backgrounds came up with for how restitution might happen practically.

Questions for discussion

1. What are other methods through which we can use technology to raise awareness of restitution?
2. How can collaborative giving be used within your own social and familial networks to bring about change?
3. Who are the stakeholders in your community who you would invite to participate in a pilgrimage or dialogue?
4. How can we create spaces for both the younger and older generations in our families to discuss their ancestry?

Chapter 7: Role of Corporate South Africa

Key points

- Business entities are not apolitical, nor are they able to operate in silos. It is imperative for them to incorporate restitution into their business practices.
- A voluntary employee trust that owns equities in the company is one model that can be implemented by businesses.
- In working to combat unemployment, job creation must be supplemented with mentorship and skills development.
- In order for Broad-Based Black Economic Empowerment (BBBEE) to be adequately implemented, businesses must shift their thinking and actions.
- Case study: Employee trusts in agriculture

Inclusive business models

Corporate South Africa holds a contentious position that is shaped both by the historical role certain industries have played in committing injustices as well as by the (in)actions of companies in post-Apartheid South Africa. The practices of corporates are increasingly being called into question, with the understanding that these entities are not apolitical or able to operate in a silo. In a national context where the unemployment rate at strict definition is at 25% (broad definition 35%), job creation and skills development are core needs. And while government must be held accountable, corporates must also answer for an economy that is failing South Africans and future generations. This section of the conference invited participants to engage with companies carrying out restitutive, employee-centered actions.

One company that has worked towards a restitutive business model is Martin & East, one of the oldest civil engineering construction companies in South Africa. In 2002, the group created Isidima, a voluntary employee trust that owns equity in the group's companies. The trust is composed of previously disadvantaged senior employees of Martin & East. Isidima is completely autonomous and was established as a means of empowering and financially rewarding previously disadvantaged employees of the group. Presenting on the company was Michael Lawrence, the director of Martin & East and trustee of Isidima. Their model was described as an example of an employee ownership model that balances ownership of an enterprise with the employee's responsibility to meet selected values that will enhance the profitability and sustainability of the business.

Such an enterprise may have shareholders or venture capitalists who do not work for the business. Ownership may also manifest through the management team and those who add strategic value to the business. Selected employees may also be shareholders or beneficiaries of a trust. The relative percentage ownership of the different shareholders can vary depending on the nature and requirements of the enterprise and the shareholders. Typically, an employee trust can own from 5% to 30% of an enterprise. An Employee Trust has various objectives, including:

- to manage many employees as shareholders of a business enterprise;
- to allow all employees to share in the financial success of the business;

- to provide longer-term employees financial benefit in proportion to their years of service;
- to deliver financial benefit to employees when they retire from the company;
- to encourage employees to behave as financial beneficiaries of the company.

Lawrence related the challenges that came with developing and operating an Employee Ownership Trust. One challenge is the recurring question of how to ensure workers are placed first. For this, Martin & East developed a list of measures to determine how much of the available profit can be distributed to the shareholders. These measures include the management of assets, adherence to safety regulations, attendance of work and improvement of skills. It is important for employees to understand the workings of investments by taking a long-term view of growth. It is also important for management and shareholders to fulfil the roles they need to make the process a success. Despite discussing the difficulties, Lawrence shared his optimism that this kind of model is critical to imagining what could be and what kind of economy must be built.

Case study: Employee trusts in agriculture

Partnership in Agriculture for Transformation

Keamogetse Mokomele and Jacobus Human

Keamogetse Mokomele is a civil engineer, principal of COR Environmental, non-executive director for Eerstebos Boerdery and director of ACTISOL. She presented with Jacobus Human, a farmer and director for Eerstebos Boerdery. Mokomele shared the following story of how their agricultural partnership came about.

“In 2009, I met the late Mr Jack Human. A pioneer in agriculture, who introduced conservation agriculture some 30-plus years ago in grain farming, Mr Human worked alongside my business partner and me in fish farming. He afforded me the opportunity to prototype my green technologies on his farm. In 2011, Jack tasked me to look into Land Reform, with the aim of empowerment of Black women, wealth sharing and land restitution. In 2012, Jack introduced me to his son Jacobus, who is now my business partner. We had made strides through land reform via the Western Cape Government, but found that their procedures were too protracted. Jacobus and I then decided it was better for us to start a company together.

“Jacobus (through Eerstebos Boerdery) purchased a farm, creating ACTISOL, in which the majority ownership is Black shareholders which include the employee trust. Located in Swellendam, the farm has the potential for renewable green energies as well as citrus development. Consultations and consideration of possible models and best practice for the beneficiation of the employees are in progress and we will start planting summer crops by January 2017. We believe in starting small, working together and bringing different skills to benefit to the company with the hope that this model can be replicated by others that are interested in making a difference. Everyone has the responsibility to narrow the gaps of inequality. Businesses must be good stewards of the environment to ensure sustainability of the farm.”

Mentorship and skills development

Part of job creation is the need to encourage entrepreneurs in small- and medium-sized businesses. These entrepreneurs have a critical role to play in overcoming historical economic inequalities. Speaking on this topic was Msizi Cele, the founder of Magaye Consulting which focuses on the growth and expansion of Small, Medium and Micro-sized Enterprises (SMMEs).

Cele noted that according to the Global Entrepreneurship Monitor (GEM) 2015 Report for South Africa, the percentage of early-stage entrepreneurs who expect to create no employment opportunities has increased since 2013. This is affected by the prevailing negative economic climate in South Africa and globally. Cele also related that South Africa's level of entrepreneurship for the age group 18–34 years (which is the highest entrepreneurial age in similar efficiency-driven economies) is more than 13% lower than the average for Africa. South Africans of prime entrepreneurship age are not attracted to the prospect of forming job-generating businesses. With this in mind, he explained that entrepreneurship is one way in which dignity can be restored. However, constraints to realising this are a lack of education and training, access to finance or supportive government policies.

Cele proposed that restitution can be used to reimagine policies that are supported by both corporate and government sectors to address challenges facing entrepreneurs. Holding a practitioner perspective, he described his experiences in dealing with entrepreneurs as well as encouraging aspiring youth entrepreneurs in townships and rural areas. The binding question of his presentation was "How do we empower?" to which he added the critical relationship between education and business reform. He went on to state that "Equality is not possible if we cannot unlock the constraints that make it near-impossible to do business successfully."

Transformation Diversity Management and BBBEE

Through job reservation and poor education, glass ceilings have been placed on the professional progress of Black South Africans. Government offers a legislative framework to try overcome this through the BBBEE Act, No. 53 of 2003. This Act led to the establishment of the BBBEE Advisory Council which sets out recommendations for the implementation of BBBEE and offers guidance and monitoring on the status and promotion of BBBEE. Both the theory and implementation of BBBEE has faced mixed reactions from companies, becoming a contentious issue in the South African economy. Speaking on the topic during a plenary on institutional change was Zinzi Mgolodela, Head of Transformation at Woolworths and a board member of the Restitution Foundation. The session highlighted that if affirmative action, specifically Broad-Based Black Economic Empowerment (BBBEE), is to truly counter the economic impact of colonialism and apartheid, it needs to be intricately linked to skills development and mentoring. This requires participation.

"The intent of BBBEE legislation is job creation and economic growth which will be driven by the inclusive participation of everyone in the country. So if you look at the legislation, it is the right intent and everything we want for our kids and for our country. It is everything we need for business to survive and be sustainable and make money. Because of the negative attitudes towards legislation, there is a lack of movement

towards understanding how to influence legislation. People must participate in legislation and policy change.”

She went on to explain that there is an opportunity for businesses to advance restitution in the popular financial concept of ‘return on investments’. Stating that this concept needs to be interrogated and extended beyond profits, she emphasised that businesses need to look at job creation and increasing the skills equity of the country, noting: “If this is the stance taken, restitution will start becoming a natural thing that businesses can participate in.”

Mgolodela shared her views on how restitution can become part of the vision of businesses by encouraging them to realise that every opportunity they give to their employees is restitution work in itself, depending on how it is done. The next part is to grow jobs through small Black business development and to give small Black businesses the opportunity to thrive. Restitution also takes place at the top level where management and CEOs make salary sacrifices; she explained: “It is the realisation that unless action is taken at the top level, our Gini coefficient is never going to decrease.”

Lastly, Mgolodela added: “So does business have a role in restitution? Yes, it has a huge role, but I think underpinning this is business advancing the idea of diversity management to activate social cohesion as citizens of the country.”

Questions for Discussion

1. What kinds of skills development should previously disadvantaged employees be provided with?
2. What shifts are needed to make current business practices restitutive in their thinking and actions?
3. What are the alternative employee models that can be used to intervene in generational poverty?
4. How can programmes for aspiring youth entrepreneurs in townships and rural areas encourage restitution?

Chapter 8: South Africa and Beyond

Key points

- The legacy of colonialism has entrenched contestations along the lines of ethnic, religious and language differences.
- Bridging the gap between knowledge of oppression and the ability to act is necessary in post-conflict countries.
- Curbing the re-occurrence of conflict requires power-sharing that is accompanied by the narrative of reconciliation.
- Despite the end of a conflict or an oppressive regime, historical injustices manifest in many modern permutations.

Restitution in other African contexts

The practice of restitution extends beyond the borders of South Africa, with its relevance and necessity evident in the rest of the African continent. During the conference, findings were presented from a qualitative research study in universities across the continent that engaged the core question: *How best can university students be helped to bridge the gap between recognising or knowing about unearned privilege and injustice, and taking action to transform the situation?*

The study took place in four universities in South Africa, Cameroon, Nigeria and Sierra Leone with the research team comprising of Sharlene Swartz (HSRC/UCT), Emma Arogundade (UCT), Jessica Breakey (Wits), Abioseh Bokarie (UWC) and Anye Nyamnjoh (UCT). It addressed the specific issues of ethnic and political privilege in Sierra Leone, language privilege in Cameroon, racial privilege in South Africa and religious and ethnic privilege in Nigeria. Research methods included face-to-face interviews, a labelling activity, use of vignettes to elicit responses and a written reflection on personal privilege. The study applied a postcolonial conceptual-contextual framework that is based on recognising the impact of the past in the present. It looks at place and understandings of social solidarity, recognition and restitution to inform and promote social justice through moral education. The presentation aimed to engage participants by discussing the usefulness of the notion of 'restitution' and reported on how students understand, interpret and apply the term.

Lessons shared from the research showed that the legacy of colonialism, resulting in divisions and conflict, was a reality shared across all the countries. The idea of restitution evidently had a religious connotation for students from a Christian background. In some contexts, acknowledging that things must be put right was challenged by the need to "simply move on", and in Sierra Leone there was the fear that getting people to talk about the conflict would reignite violence. While most students felt that on a personal level, to "do" restitution entailed not discriminating against others and treating people fairly, there were barriers to acting on it due to ongoing social inequalities and structural obstacles.

In terms of practical steps, the presentation outlined how a restitutive framework provides intermediary steps between knowing and acting on moral issues. It highlighted that students considered privilege 'a spider's web' where benefit was often invisible to

those who had it, while painfully obvious to those who didn't. This beckons those who are privileged and know it to articulate its effects and come up with ways to disrupt it.

On the opposite side, the difficult issue of victims' reluctance to label themselves was discussed. It was asserted that the term 'victim' can provoke action towards a more just society in which victims become 'resisters to injustice' working to ensure further injustices aren't perpetuated. Presenters explored the position of 'bystanders' or 'ostriches' to oppression, which occurred across the different contexts.. Avoiding issues or being blind to oppression (sometimes through lies told by historians about historical realities) resulted in inaction. Social restitution could play a key role here in bridging the gap between knowledge of oppression and the ability to act, through every-day actions, where restitution could occur on multiple levels, with a role for everyone.

Concern was raised regarding the goal of the research project to export a South African brand of restitution. The response was that the research was not trying to 'export' a South African model to other contexts, but to tap into ideas of restitution in other African countries to find out what it could mean there, what the future might look like without restitution, and to make comparisons.

Power sharing and post-transition societies

Janelle Mangwanda, an independent researcher, emphasised the need to go beyond power-sharing as a means to address the endemic problem of violent conflicts in the African context. Power-sharing has become a common attempted solution to conflicts that hinder the progress and development of African states. Based on the idea of co-operation between feuding parties in a joint government, proponents of power-sharing suggest that it is a way to end violence. Mangwanda asserted that there a few cases that speak to this. She argued that power-sharing alone may not be enough as it seeks to cover up a problem rather than deal with the root causes. To create relative stability and promote peace-building, power-sharing has to be accompanied by reconciliation. Reconciliation by its very nature forces opposing parties to engage and discuss what led to the conflict. These causes, if left unaddressed, will lead to further conflict. Reconciliation opens the door for restitution, which, in extreme cases plays a pivotal role and is the final stage of settling conflicts once and for all.

As with the presentation given by Mangwanda, the need to curb the re-occurrence of conflict was a strong theme in a presentation given by Daniel Hartford, Masana Ndinga-Kanga and Hugo van der Merwe from the Centre for the Study of Violence and Reconciliation. Their work aims to understand how sustainable peace and the social contract are intrinsically linked in post-transition societies. There is emerging consensus that a robust relationship between society and state – characterised by a resilient social contract – is vital for sustainable peace. The session examined the 'Forging a Social Contract' research project, which is an attempt to measure the strength of South Africa's social contract through three 'spheres of social contract making'. These spheres are the nature, legacy and durability of the political settlement; service delivery and the institutional capacity of the state; and the levels of social cohesion in a society.

The research examines South Africa's social contract by tracing two 'core conflict issues' – service delivery and economic participation – and the 'resilience for peace capacities'

that mitigate these drivers of discord throughout the three spheres. Their work indicates that South Africa's experience in forging a social contract is far from perfect. Instead, it indicates increased societal tensions over the state's failure to deliver key services and address historical patterns of injustice. By focusing directly on the unequal distribution of adequate services, and drawing links to modern forms of historical injustice, the research argues that the South African social contract can be strengthened by building on existing resiliencies in state and non-state institutions. This needs to be done in ways that can respond and adapt to various grievances, while recognising the multiple lived experiences of citizens and non-citizens alike.

Questions for discussion

1. Is the social contract a helpful notion to use in thinking through restitution?
2. How do we undo previous legal systems of injustice through power sharing?
3. Why it is important to draw parallels between South Africa and other African countries?
4. Beyond the language of reconciliation, how can power sharing be effectively implemented?

Chapter 9: Youth Voices

Key Points

- Notions of the rainbow nation and the born-free generation are being called into question by young South Africans.
- Restitution is therefore a quest for humanity that goes beyond admitting privilege towards action and making amends.
- Recognition of historically marginalised groups must take place or we carry the risk of making restitution an exclusionary practice.
- Platforms must be created for discord between older and younger generations to be discussed and for lessons to be shared.
- Civil-society organisations must begin to think critically of their own institutional practices and what work they must do to bring about sustainable change.

The born-free generation

The end of Apartheid and the transition to democracy gave rise to national narratives of reconciliation and the new beginnings of the rainbow nation. These notions were embodied in the so-called 'born-free' generation. However, the relevance and authenticity of these narratives has been questioned given South Africa's current socio-economic conditions. Young people who could be considered 'born-free' have offered some of the strongest criticisms. Throughout the conference, youth participants were vocal on their understanding and push for restitution to take place in South Africa. Speaking at the conference during the book launch of *Another Country: Everyday Social Restitution* were Jess Breakey and Paballo Chauke (see Appendix 1 for information on the book). Both Breakey and Chauke are young South Africans who are engaged in questions of justice, equality and restitution.

Reflecting on the work of the book in the South African context, Chauke remarked: "As a country, we have reached a crossroad. We are at an impasse and the plaster of the rainbow nation that we used to cover up our ill democracy has finally come off. The volcano has erupted. South Africans are up in arms and we need solutions." He went on to explain that while we may not all be responsible for the atrocities of this country – Apartheid, colonialism and slavery – he believed that we are all responsible for making sure that these atrocities are addressed, and that South Africa works to serve all its citizens equally. He added: "For this social restitution to work, we need everyone to be involved, even those who are screaming 'we want blood, we want war, we want to destroy everything'. They need to be part of this conversation."

Breakey noted that in post-Apartheid South Africa, "White people are living in a different time to Black people". She went on to explain: "This idea that time is linear and that in 1994 we entered into a new period of time is completely false. This idea that time moves forward and doesn't stay in a moment of pain, oppression and privilege is false."

Chauke reflected on his experiences as a young Black South African who has witnessed how White South Africans internalise the injustices of the past. "I cannot count how

many times I've had to comfort, unfriend, teach or shut down White friends or White people who cry and say 'I'm sorry, I'm sorry about Apartheid. I'm sorry about colonialism'." He went on to challenge this, saying: "It's okay to feel bad and be sorry but the point is you cry, you say sorry and I go back to my shack in Khayelitsha and you go back to your nice house in Rondebosch. As such, I think it is really important to DO sorry instead of saying sorry."

Linked to this, Breakey challenged the thinking of fellow White South Africans stating: "There was a very well-known author, Rick Turner, who said that white people created a system that dehumanised others and though they benefitted from that system, that system made them inhuman."

She emphasised that restitution is therefore a quest for humanity with critical shifts needing to take place in how we make things right, going beyond "just admitting privilege". As with Chauke, she reflected that acts of restitution could and should not "come from a place of guilt or blame but from real, radical reflexivity because the oppression around us is the truth."

Understandings of the past and present

At the close the Restitution Conference, youth participants were invited to talk about the process of the conference and share their reflections about the happenings over the course of the past two days. Contestations surrounding identities and how we understand our positions in South Africa's history sparked discussion throughout the conference.

As a representative of one of the indigenous Khoi groups, Tarayan (**insert surname please**) spoke about the history of genocide against the group she self-identifies with. Under the classification of Apartheid, her group was categorised as Coloured, a term they have worked to dispel now. Reflecting further on the history, Tarayan (use surname) said: "We were taught in Apartheid that we are better than our Black counter-part, but less than our White colonial counter-part. We then fought the liberation struggle alongside our Black counter-part but we were left behind ... We are a landless people and this is why we came to this conference." She expressed her frustration over discussions being "a black and white thing" when acts of recognition and restoration were necessary and still needed for Khoi and San groups.

Continuing this discussion, Tarryn de Kock shared her thoughts around identity politics and how it plays out in discussions around restitution. "I am Black. I am Coloured. I am Creole. And it is messy. It is a history of rape and shame and contamination and inferiority. It is hard to accept and it is hard to unravel." She highlighted the need to understand how societies and groupings of those once oppressed can become complicit in the oppression of others. When speaking about restitution for different identity groups, she emphasised that it cannot be approached as an exclusionary project that separates the struggles of marginalised groups.

A vital way forward for her was that of marginalised people identifying as Black through Steve Biko's understanding. Seeing the value in connecting struggles of those that continue to be marginalised she concluded: "We are not going to accomplish anything if

we find another reason to distinguish ourselves from what it means to be Black in this country.”

Both perspectives shed light on the ongoing discussions around identity and how we understand the roles we must play in restitution. While De Kock and **Tarayan (use surname)** offered different standpoints, a clear emphasis was placed on the need for recognition of historically marginalised groups. In addition, the information and education we receive and disseminate on the history of different groups must be re-evaluated. Rhetoric of not being ‘African’ and the open land myth must be challenged to ensure that restitution is inclusive of all South Africans.

Approaches to restitution

The grievances and disappointments of young people in post-Apartheid South Africa were clearly vocalised by the #RhodesMustFall and #FeesMustFall movements. Both movements emerged in 2015 in the university setting and have raised contentious questions about access to education, institutional racism, cycles of poverty and the trajectory of transformation more than 20 years into democracy. These struggles in higher education have worked to expose the major factors that shape the experiences of Black staff and students.

However, the challenges faced by young South Africans extend beyond the gates of tertiary education, with between 50-54% of the youth population unemployed. It is clear that calls for free decolonised higher education form but one area of the struggle faced by young people. As the notions of being born-free and part of the rainbow nation fall away, discord and disagreement between older and younger generations has become clear. It seems spaces are needed for both groups to learn from each other.

Addressing the issue of intergenerational dialogue directly was youth respondent Marlyn Faure. “A lot of what I heard was older people telling younger people ‘this is who you are, this is what it was like and you don’t know’ and that is incredibly problematic because it denies that young people know something and says that they cannot contribute anything to the conversation.”

Faure went on to challenge the audience to think about the role of power, saying more attention needs to be given to who is able to speak and who is silenced when discussing restitution. In his reflections on the politics of restitution, he posed questions to the audience such as “Who gets to benefit from the conversations? Who has access? Who has the financial means to be in these spaces? Who is excluded and whose voices are silenced?”

Another youth respondent, Parusha Naidoo, spoke of the role that civil society must take in promoting restitution. She challenged those working in civil-society organisations to think critically about their own institutional practices and how this needs to be changed in order to bring about the sustainable change we so urgently need in South Africa. While understanding the importance of dialogue, she cautioned the audience against staying at the stage of discussion and not moving towards actions. “We cannot sit in this space of privilege and discuss restitution, but then go back to our homes.”

She questioned the conflation of reconciliation with restitution and the use of reconciliation as the bargaining chip that needed to be discussed when restitution was the focus. Asking the audience to think more critically about the failures of reconciliation in the South African context, Naidoo challenged the conference participants to think beyond reconciliation between Black and White South Africans. It needs to be a process inclusive of multiple identities.

Questions for Discussions

1. What platforms are you aware of that can be used to facilitate inter-generational dialogues?
2. In what ways can we think of identity as a catalyst instead of a barrier to restitution?
3. What forms of support need to be given to young South Africans and can these forms of support be categorised as acts of restitution?
4. Notwithstanding the importance of movements such as #FeesMustFall, what other struggles that South Africa's youth face must be emphasised?

Chapter 10: Intergenerational Trauma

Key Points

- The family unit is a protective social structure that has been severely impacted by the injustices of both colonialism and Apartheid.
- Families worst affected by colonial and Apartheid policies have consequently been affected by cycles of cumulative structural violence.
- Indigenous forms of therapy should be drawn on to assist marginalised communities in the process of healing.
- Mental-health support programmes must engage communities with the tools to make sense of the past and the current injustices they face.

Mental health of marginalised groups

The structural injustices of the colonial and Apartheid systems have had grave impacts on the mental health of Black South Africans. These impacts are not limited to individuals who lived during oppressive regimes, but extend to younger generations in their families and broader communities. Despite this glaring reality, insufficient attention and resources are given to unpacking how historical injustices potentially affect current generations and future generations.

Kudzai Nyabadza, a master's student in psychology, presented her work on the family unit as a protective social structure that has disintegrated in Black communities.

"Apartheid was a system that stripped Black families of their human dignity, well-being and their right to self-determination." Expanding on this, Nyabadza referred to a recent study that sought to explore and understand the intergenerational humiliation phenomenon in the lives of 20 children and grandchildren of victims of Apartheid-era gross human rights violations. The findings of the study indicated that participants' socioeconomic development was hampered by the structural legacy of Apartheid that had caused familial protective structures to disintegrate. As a consequence, participants of the study hold shared experiences of living in poverty and struggle to survive in the present day. Views on victim-family identity status, reparations and the authority structures through which they have sought redress were also interrogated.

With this in mind, Nyabadza said that "as their cries go unheeded, feelings of anger and intergenerational humiliation continue to be stirred with implications on the well-being of their offspring and the social cohesion amongst racial groups in a transitioning society."

The family unit and historical trauma theory

Extending this focus on families, Cyril Adonis (HSRC) presented current work from a study about the impact of the past on descendants of Apartheid-era gross human rights violation victims. The study draws on historical trauma theory and the life-course perspective as a framework. It focuses on issues such as intergenerational justice and equity.

The study gathered the descendants' views on the democratic transition, and explored their expectations in contemporary South Africa by drawing on qualitative interviews conducted with 10 males and 10 females. The interview data was interpretively analysed to uncover underlying meaning in their responses. It was found that participants considered the past very important, especially for its impact on victims and their families. At the same time, they felt that the past is inherently difficult to engage with. Many of their views on the democratic transition related to the South African Truth and Reconciliation Commission (TRC). In terms of present expectations, a recurring theme was their outlook of the government's responsibility towards them. Given these findings, the paper argues for an approach to addressing historical injustice that gives greater consideration to the structural legacy of Apartheid, the impact it has on the contemporary realities of Black people in South Africa, and the impact it could have on future generations.

Narrative therapy and indigenous forms of therapy

Helen Malgas and Elize Morkel have looked at how narrative therapy can be used to understand the psychological impact of historical injustices, continued inequality and overwhelming trauma in the South African context. As practicing psychologists, Malgas and Morkel indicated that narrative therapy is a response to trauma and inequality as well as an opportunity for psychologists themselves to 'do sorry' by taking a participatory approach with their clients and their communities. Recognising that the personal is political, a holistic approach is taken in the commitment between psychologist and client, with restitution being a two-way engagement. Based on the organising principle that our lives are multi-layered, a commitment is made to undo the discriminatory legacy of Apartheid which entrenched single stories. Malgas shared her and Morkel's story about emerging from these single stories, and how this has impacted their practice with clients towards the tool of narrative therapy.

Building on the discussion of psychological approaches, Yasmin Jessie Turton spoke about alternative therapy methods that go beyond the individual to rather focus on community healing. Complementary and indigenous methods break away from the current main mode of intervention - talk therapy - which is largely a Western model. AN example is the Capacitar model (from the Spanish "to empower") which gives communities tools for developing collective well-being so that they can solve their own problems and take on their own healing process. More holistic practices provide opportunities to integrate spirituality into social-work practice. Turton spoke about social justice activism as an essential expression of spirituality in which people collectively hold responsibility for making the world a better place. She used the term "spirituality of resistance" which links individual and community spirituality to social change. She argued that complementary and indigenous healing practices can contribute to holistic social work interventions for vulnerable communities. Furthermore, communities can be encouraged to find their healing in their own methods, resources and resilience.

Cycles of violence

Sarah Crawford-Browne, a lecturer and psycho-social trauma programme designer, spoke about continuous traumatic stress as a cycle in which those families worst

affected by colonial and apartheid policies are still affected by cycles of cumulative structural violence, globalisation and intergenerational trauma. In addition, many live in communities affected by high levels of embodied violence. Living in a dangerous community is likely to affect a person's cognitive and emotional functioning, and impact their wellbeing in ways not described by post-traumatic stress – an individualistic frame that assumes that the trauma is in the past and the person has reached safety. Within this social framework, Crawford-Browne introduced a project where 21 adult women who live in a high-violence neighbourhood were interviewed to account for their experiences. The core question of the project was “How do the participants make meaning of their context and of their experiences of violence, and how does this process of meaning making affect their adaptations to their experiences of violence and their context?”

The research found themes of strength, vulnerability, loss, distrust and shame throughout their accounts, with the sense of vulnerability often making it difficult for participant's to discern real from feared threat. Crawford-Browne said this points to a gap in evidence-based post-traumatic stress intervention protocols, which may not be appropriate where violence is anticipated and safety is not assured. Appropriate mental health support programmes that move beyond psychiatry and counselling, to develop consciousness and engage community systems are needed to restore the well-being of people affected by South Africa's past and current injustices.

Questions for Discussion

1. How can facilities aimed at providing improved mental health be made accessible to Black communities?
2. What does the rebuilding of a family unit look like outside the constructs of a nuclear family?
3. How can we map how one system of injustice transfers trauma and how current systems of injustice produce further trauma?
4. What local therapy models have you been exposed to through your work, family and community ties?

Conclusion: What Are Our Next Steps?

Working closely with our partners, we established the steps to pursue in the next phase of our operations. Nonetheless, we hope others will emerge as we work for a better society through restitution. The steps that were devised are all active options.

Record: A readable and accessible book on the proceedings, detailing the outcomes of the conference, will be compiled in the first quarter of the new year and made available for open access distribution.

Read: The book *Another Country* is now available, and proceeds from the sale of the book will go towards making copies more accessible. No royalties will be distributed.

Discuss: An app for iPhone (iTunes) and Android (Google Play) based on the book *Another Country* is now available for free download. The 10-10-10 app seeks to ignite dialogues about restitution wherever people are able to gather and can commit to three months of talking together on a once-a-week basis.

Commit: The Restitution Garden, designed and planted in part for this conference, is now a feature of the Castle of Good Hope. Come here to reflect and to ponder, but also to commit to a new course of action. Write down your commitment and place them in one of the clay pots. A virtual facility on the website www.restitution.org.za, a *register of restitution*, will provide space to register your commitment to restitution.

Reflect: The pilgrimage that was arranged as part of the inaugural Restitution Conference is a feature of the Castle of Good Hope. The banners marking each site will be available to groups (by prior arrangement) who wish to repeat this important reflection. A PDF copy of the restitution liturgy is also available. Dr Deon Snyman (deon.snyman@telkomsa.net) of the Restitution Foundation will provide copies of the liturgy without restriction.

Fund: We are investigating setting up a national Restitution Fund, to be administered by trusted members of civil society, many of whom are here at the conference or are already involved in the organisations represented here. In the near future we hope to announce how to both give to and receive from the Restitution Fund.

Appendix 1 *Another Country*: Addressing South Africa's burning questions

South Africans are in agreement about the kind of country they want, but also know they are not yet there. This is a key finding of *Another Country: Everyday social restitution* (by HSRC research director and University of Cape Town academic director Sharlene Swartz) which offers perspectives about how South Africa can be transformed. It calls for individuals and communities to recognise themselves as more than victims and perpetrators of past injustice and to take the initiative to address the past through a process of dialogue-driven restitution. At the launch of the book, chaired by HSRC CEO Crain Soudien, a number of speakers highlighted its relevance given the challenges of ongoing racism and deep inequality in South Africa, which recur despite programmes of state-led redress and broad-based social development.

"The screens have been torn down," former Truth and Reconciliation commissioner and a founding member of the Black Sash, Mary Burton, began. "Events of the past two years have shown the depth and extent of rage felt by those that have not experienced any sense of benefit from what was meant to be a new and transformed society."

"Many of us, mostly those who are white, have been protected, first under Apartheid itself and then by the ongoing effects of privilege. Some would like to deny benefit while others recognise it but don't know what to do about it – this book is going to help us with that," she said.

"We are haunted by poverty and inequality and the unfair distribution of opportunities. Even those that reject the opportunity to be drawn into discussion about restitution do indeed have a longing to be a part of a reconciled South Africa. They know in their hearts the relief, even the joy, that this would bring.

"And while some have tried various ways of responding, they feel incapable of making a real difference. *Another Country* provides some answers, and provokes thought and discussion about finding more answers."

What are those answers? Admitting his scepticism about white South Africans writing about restitution, Tshepo Madlingozi, chair of the Khulumani Support Group and a lecturer in law at the University of Pretoria, said Swartz "is not a justice entrepreneur. Instead, this book is a manifesto that grapples with the issues. The book holds up a mirror to White South Africans about unearned privilege and amnesia about the past, but also asks Black people to talk to White people about anger ... You are allowed to be angry and you must tell us what we should do."

"The legacy of apartheid is still very much present," Madlingozi said. "This book deals with the failed project of decolonisation and offers ideas that look both backward to address the past and forward to a better future.

"Restitution is therefore about becoming post-colonial not merely punishment. It helps us to rethink our way past our location as fractured colonial subjects. *Another Country* reminds us of Mahmood Mamdani's very deep question: How do settlers become native? How do we build a society where we are all human beings?

“How do white people stop being settlers? A settler is someone who comes to someone’s land, dispossesses them of the land, and then refuses to take any moral responsibility. Such a person will always be a settler. I think this book is about how we get through this binary of settler-native and how we come to live in a society where all of us can become human beings.”

Paballo Chauke, a recent master’s graduate from the University of Oxford spoke of “the plaster of the rainbow nation that we used to cover up our ills that has finally come off. The volcano has erupted.” He summarised the ways in which this book contributes towards providing non-superficial solutions.

“I read the multiple stories of White and Black people in *Another Country* with a sense of familiar. I saw myself; I saw my mother, my friends and acquaintances in these accounts. This is our story. We may not all be responsible for the atrocities of this country – Apartheid, colonialism and slavery – but I believe we are all responsible for making sure that we fix it because South Africa needs to work for all of us.”

“For social restitution to work, we need everyone to be involved,” Chauke continued. “Even those who are screaming ‘we want blood, we want war, we want to destroy everything’.”

He said he had stopped counting the times he had to ‘unfriend’ (on social media), teach or shut down White people who say “I’m sorry, I’m sorry about Apartheid. I’m sorry about colonialism”.

“It’s okay to feel bad and be sorry but the point is *you* cry, *you* say sorry and *I* go back to my shack in Khayelitsha and you go back to your nice house in Rondebosch. It is really important to *do* sorry instead of *say* sorry. This book is the perfect way to begin this *doing*. Included in this doing is that we all have to constantly work on our socially learned and endorsed superiority and inferiority complexes.”

Jessica Breakey, a master’s student at the University of the Witwatersrand, told of how reading about White people’s racism in *Another Country* was “petrifying because it related accounts of very real racism present in my own family”. “White South Africans need to be more open in admitting both complicity with the past and on-going racism.”

She drew attention to the way in which *Another Country* speaks about time: “White people are living in a different time to black people. This idea that time is linear and that in 1994 we entered into a new period of time is completely false. Time has frozen in a moment of pain and oppression for some and privilege for others.”

Concluding the discussion, Breakey highlighted restitution as a quest for humanity, especially for White South Africans. “We are in a moment of fire and everything is burning around us. White people need to stop feeling guilty and be more reflective about the past. Only then can we see what is happening around us as oppression, which in turn can lead us to restitution.”

Another Country: Everyday Social Restitution by Sharlene Swartz, Publisher: Best Red, HSRC Press. A discussion guide app for the book is available for free download on the Apple App and Google Play stores.

Endorsements:

A book Black and White South Africans must read together. Swartz has answered Steve Biko's call for a new consciousness among Whites and Blacks alike. Read this and let's have a conversation, our future depends on it. A major achievement!

Xolela Mangcu
sociology professor

What a breath of sorely needed fresh air – a timely call to everyday, no-strings-attached restitution, guided by sustained, humble conversations with those dishonoured by Apartheid.

Wilhelm Verwoerd
peace builder

When last did we hear anybody talk about a just society, a better life for everybody, suggesting that enough was a feast? One of the most insightful suggestions is that inheritance should be more widely shared.

Antjie Krog
author and poet

With impressive clarity and forceful logic, Swartz argues in favor of 'social restitution', a holistic and inclusive process of 'making good' for the injustices of the past, reaching beyond purely financial or legal remedies, and beyond the restrictive cast of perpetrator or victim.

Jacqueline Bhabha
Harvard University

The poignant legacy of Apartheid remains evident in the inequality, racism, and uncertainty about how to heal South Africa. Through vivid interviews, Swartz brilliantly explores anxieties and hopes and offers richly insightful proposals for what 'restitution' could mean for all South Africa's citizens.

- Professor Helen Haste,
Visiting Professor of Education, Harvard University

Swartz has dug deep into the minds of a cross section of South Africans and uncovered their thoughts about our Apartheid past, and about where we are now. She discusses clearly, in simple language, the need for White South Africans to make individual and collective restitution to overcome the tragic legacy of Apartheid. The book should also be read by those holding elected office.

- Denis Goldberg, *author of A Life For Freedom,*
Rivonia trialist

Appendix 2 Conference Programme

Day 1 Wednesday 9th November

14:30 Registration

15.15 Restitution Pilgrimage: South Africa's history and the Castle of Good Hope
Mr. Azola Mkosana and Rev. René August

16.45 Book launch: Another country: Everyday social restitution (Chair: Prof Crain Soudien, HSRC, Mandela Initiative).
Prof Sharlene Swartz in conversation with Dr Mary Burton, Mr Tshepo Madlingozi, Mr Paballo Chauke and Ms Jessica Breakey

18.15 Refreshments, Food and Music

19.00 Plenary 1 Restitution: Intergenerational perspectives on restitution (Chair: Rev Dr Lionel Louw and Ms Zinzi Mgolodela)

Welcome: Mr Calvyn Gilfellan (Castle of Good Hope)

Introduction: Restitution - Something for everyone: Prof Sharlene Swartz (Conference Co-Chair)

Invited panel

1. Mrs Nomonde Calata (widow of Fort Calata and first person to testify at TRC)
2. Mr Leon Wessels (former Human Rights Commissioner)
3. Adv Thuli Madonsela (former Public Protector)
4. Ms Wenzile Madonsela (EFF Welfare Officer, Uni. Pretoria)
5. Ms Erika Wessels (KPMG)
6. Mr Lukhanyo Calata (Journalist)

20.30 Discussion groups (30 mins)
What struck you/what wasn't said?
What ideas do you have for and about restitution?
[Panel members join groups; questions collected]

21.00 Response to/from panel (25 mins)

21.30 Thank yous and evening closure

Day 2 Thursday 10th November

8.30 Registration and Coffee

Holding Spaces: Restitution story telling (All day)
Wall and washing line of restitution ideas & practical steps (All day)

9.00 Plenary 2 Restitution: Institutional responses to the past (Chair: Mr Tshepo Madlingozi)

Invited panel:

1. Ms Zinzi Mgolodela (Woolworths)
2. The Most Revd. Dr. Thabo Makgoba (Anglican Church)
3. Dr Max Price (UCT)
4. Prof Sabelo Ndlovu-Gatsheni (UNISA)

10.00 Responses to the panel

10.25 Restitution Awards

10.45 Tea/Coffee Break

11.15 Concurrent Sessions A

- A1 Practical models for restitution I
- A2 Gender and patriarchy
- A3 Making restitution possible across contexts
- A4 Theological perspectives I
- A5 Peace-building
- A6 Land restitution I
- A7 Education I
- A8 Business models for restitution

12.45 Lunch

13.30 Concurrent Sessions B

- B1 Practical models for restitution II
- B2 Race, privilege and inequality
- B3 Coming to restitution
- B4 Theological perspectives II
- B5 Trauma and intergenerational consequences
- B6 Land restitution II
- B7 Education (and land) II
- B8 Practical models for restitution III

15.00 Tea/Coffee Break

15.30 Plenary 3 Everyday responses from beneficiaries and those dishonoured (Chair: Mr Stan Henkeman)

Invited panel

1. Dr Marje Jobson (Khulumani)
2. Dr Deon Snyman (Restitution Foundation)

Youth respondents: Mr Paballo Chauke (Commonwealth Scholar, Oxford), Mr Marlyn Faure (Public health graduate student), Ms Jess Breakey (Humanities graduate student), Ms Mamello Mosiana (Politics graduate student), Ms Parusha Naidoo (IJR), Mr Siya Njica (RMF and FMF)

16.45 Outcome Discussion Groups (Chairs, Dr Di Oliver)

17.45 Conference Closure

Parallel Sessions A – at a glance

Presentations should be 15-20 minutes in length to allow for group discussion (15 minutes only if 4 presentations in a session). Please arrive at your session 15 minutes early and bring your presentation with you on a removable stick for loading (if you have a PowerPoint). Laptops will be available. Moderators will chair the session and record outcomes.

<p>A1 PRACTICAL MODELS FOR RESTITUTION I</p> <p>Collaborative giving: moving together from charity to restitution <i>Valerie Anderson, Nicole Joshua</i> (Common Change)</p> <p>A community restitution model <i>Deon Snyman</i> (Restitution Foundation)</p> <p>A family restitution model <i>Horst Kleinschmidt</i> (Claude Leon Foundation)</p>	<p>A5 PEACE-BUILDING</p> <p>From complicity in injustice, to complicity in peacebuilding <i>Johan de Meyer</i> (Macassar Pottery)</p> <p>Building resilience for sustainable peace through a social contract <i>Daniel Hartford, Masana Ndinga-Kanga, Hugo van der Merwe</i> (Centre for the Study of Violence and Reconciliation)</p> <p>Peace-building: A Better Way Out? <i>Janelle Mangwanda</i> (Independent)</p>
<p>A2 GENDER AND PATRIARCHY</p> <p>Sexual orientation, gender identity & expression (SOGIE) & Restitution <i>Laurie Guam</i></p> <p>Gender Based Violence: Why remorse and forgiveness is not enough? <i>Benita Moolman</i> (HSRC)</p> <p>The power of cross-gender storytelling to achieve restitution in gender relations <i>Antonia Porter</i> (GenderWorks)</p>	<p>A6 LAND RESTITUTION I</p> <p>Land restoration deferred: barriers to land restitution in South Africa <i>Peter Jacobs, Charles Nhemachena, Shirin Motala</i> (HSRC)</p> <p>Land and cultural dispossession of the Khoe and San <i>Ron Martin</i> (SA First Peoples' Museum)</p> <p>Land Restitution in the Eastern Cape: A Case Study <i>Terrence Rasmus</i> (Land claimant)</p>
<p>A3 MAKING RESTITUTION POSSIBLE IN MULTIPLE CONTEXTS</p> <p>Investigating possibilities for restitution in Cameroon, Nigeria, Sierra Leone and South Africa: Language, race, ethnicity and religion <i>Sharlene Swartz</i> (HSRC/UCT), <i>Emma Arogundade</i> (UCT), <i>Jessica Breakey</i> (Wits), <i>Abioseh Bokarie</i> (UWC), <i>Anye Nyamnjoh</i> (UCT)</p>	<p>A7 EDUCATION I</p> <p>Daily acts of education restitution <i>Laura Singh, Heidi Segal</i> (Outliers)</p> <p>Our languages as tools for educational restitution <i>Robyn Tyler, Xolisa Guzula</i> (University of Cape Town)</p> <p>Restitution in education: A case study from Worcester <i>Jan Ungerer</i> (Worcester Hope and</p>

<p>Locating Restitution within the Rome Statute: Zionism and 'Grand Corruption' As a Crime Against Humanity <i>Terry Crawford-Browne</i> (Palestine Solidarity Campaign)</p> <p>Women as peace-builders: Restitution and Restorative Justice in Rwanda and South Africa <i>Gertrude Fester</i> (Sol Plaatje University)</p>	<p>Reconciliation Process)</p>
<p>A4 THEOLOGICAL PERSPECTIVES I</p> <p>Decolonization and renewed racism: A challenge or opportunity for reconciliation? <i>Christo Thesnaar</i> (University of Stellenbosch)</p> <p>Restitution as biblical principle for poverty reduction in post conflict northern Uganda <i>Omona Andrew David</i> (Uganda Christian University)</p> <p>The Risk of Restitution without Reconciliation – Reflections on the Joseph Story <i>Julian Muller</i> (University of Pretoria)</p>	<p>A8 BUSINESS MODELS FOR RESTITUTION</p> <p>A business restitution model <i>Michael Lawrence</i> (Martin and East)</p> <p>Partnership in Agriculture through transformation Keamogetse Mokomele, Jacobus Human (ACTISOL), Andre Snyman (Corporate Governance & Labour Law)</p> <p>Encouraging entrepreneurs <i>Msizi Cele</i> (Magaye Consulting)</p>

Parallel Sessions B – at a glance

Presentations should be 15-20 minutes in length to allow for group discussion (15 minutes only if 4 presentations in a session). Please arrive at your session 15 minutes early and bring your presentation with you on a removable stick for loading (if you have a PowerPoint). Laptops will be available. Moderators will chair the session and record outcomes.

<p>B1 PRACTICAL MODELS FOR RESTITUTION II</p> <p>The Worcester Christmas Eve Bombing: a case study of restitution and peacebuilding <i>Marje Jobson, Tshepo Madlingozi, Stefaans Coetzee</i> (Khulumani)</p>	<p>B5 TRAUMA AND THE INTERGENERATIONAL CONSEQUENCES OF INJUSTICE</p> <p>Perspectives from descendants of victims of apartheid era gross human rights violations <i>Cyril Adonis</i> (HSRC)</p> <p>The family as a protective social structure and the consequences of intergenerational</p>
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<p>Psychologists doing sorry: Narrative Therapy as response to trauma and inequality in South Africa <i>Helen Malgas</i> (Psychologist in private practice)</p> <p>Complementary and Indigenous Practices for Healing Communities <i>Yasmin Jessie Turton</i> (UNISA)</p>	<p>humiliation <i>Kudzai Singatsho Nyabadza</i> (UNISA)</p> <p>Acknowledging the cycling violence through recognising continuous traumatic stress <i>Sarah Crawford-Browne</i> (UCT)</p>
<p>B2 RACE, PRIVILEGE AND INEQUALITY</p> <p>An endless violence: an analysis of the SA transitional justice process' handling of structural violence. <i>Mamello Mosiana</i> (UCT)</p> <p>Prevailed impunity in South and its effect on restitution <i>Lance Claasen, Sylvia Vollenhoven</i></p> <p>A seat at the table: what is restitution to Coloured and Indian South Africans? <i>Tristan Pringle</i> (Common Change) <i>Parusha Naidoo</i> (IJR) <i>Marlyn Faure</i> (UCT)</p>	<p>B6 LAND RESTITUTION II</p> <p>Restituting (more) justice: From land restitution to land redistribution in South Africa <i>Olaf Zenker</i> (Free University of Berlin)</p> <p>Account on the History of the !Aman (Amaquas) <i>Martinus Fredericks</i> (!Aman Traditional Authority)</p> <p>Land restitution, 'big 5' tourism, and biodiversity stewardship: A meaningful form of redress? <i>Lindokuhle Khumalo, Shirley Brooks</i> (UWC)</p>
<p>B3 COMING TO RESTITUTION</p> <p>Restitution as Community Building: Learning from Experiences of Interconnectedness <i>Kathryn Smith Derksen</i> (SADRA – Conflict Transformation)</p> <p>The Home for All Campaign: Lessons and relevance for the restitution debate in South Africa <i>Di Oliver, Mary Burton and Geordie Ratcliffe</i></p> <p>Time to Trek: a Rediscovery of Afrikaner Leadership <i>Schalk van Heerden</i> (FSSA: Youthzones)</p>	<p>B7 EDUCATION II (AND LAND)</p> <p>Race, Education and Emancipation: Belonging and restitution in South Africa's Universities <i>Alude Mahali, Adam Cooper, Sharlene Swartz</i> (HSRC)</p> <p>Land as Literary Resource: In search of a discourse with which to transform South African literary studies at universities <i>Matt Winfield</i> (UCT)</p> <p>St Mark's Anglican Church and CPUT: universities as material and symbolic sites of land restitution <i>Austen Jackson</i> (St Mark's Anglican Church)</p>
<p>B4 THEOLOGICAL PERSPECTIVES II</p> <p>Mission as restitution <i>Craig Stewart</i> (The Warehouse)</p> <p>Bicycle theology <i>Rashid Omar, Fatima</i></p>	<p>B8 PRACTICAL MODELS FOR RESTITUTION III</p> <p>Black Christmas: a documentary discussion <i>Themba Lonzi</i> (Fabulous Theatre Communications) and <i>Mark Kaplan</i></p>

<p><i>Swartz</i> (Healing of Memories)</p> <p>A liturgy for restitution <i>Sarah Hills</i> (Coventry Cathedral)</p> <p>A theology and spirituality of environmental restitution, and the future of peacemaking in Southern Africa <i>Allen Goddard</i> (University of KwaZulu Natal)</p>	<p>(Filmmaker)</p> <p>10-10-10 Restitution Dialogues <i>Sharlene Swartz</i> (HSRC/UCT) and <i>Nathan Begbie</i> (UCT)</p> <p>Pilgrimage as a tool for deeper dialogue <i>Rene August</i> (The Warehouse)</p> <p>Restitution and return: the campaign to declare District Six as a National Heritage Site <i>Chrischene Julius</i> (District Six Museum)</p>
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Appendix 3 Pilgrimage of Reflection

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 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 would evoke memory, emotion and reflection. We invite you to fully participate 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.

SITE 1: THE ENTRANCE - LAND

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 Natives 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.”¹

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

TAKE A FEW MINUTES 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?

Leader: 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

Leader: 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...

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

Reader 1: At this place, we remember people who were victims of genocide, enslavement, human rights' violations and loss of life

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 2: THE BALCONY - LAW

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

¹ Plaatje, ST. 1995. Native life in South Africa. Randburg: Ravan.

- 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.*

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

All Together: *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 the spirit of UBUNTU that binds us to one another*

SITE 3: THE CHAPEL - FAITH

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

REFLECT

- What does theological restitution look like?

PRAY

A prayer of Khoisan leader, Robin-Dean Fourie

<i>We are Mountains</i>	<i>Or blow a hole</i>
<i>No matter if we don't amount to much</i>	<i>We overflow with waterfalls</i>
<i>We are Mountains</i>	<i>When it rains upon us</i>
<i>We cannot be measured by the mere</i>	<i>We remain the strongest</i>
<i>Sense of touch</i>	<i>We are nature's giants</i>
<i>Mountains yes</i>	<i>We're His people with no equal</i>
<i>We are hard to the core</i>	<i>We won't bow before a tyrant</i>
<i>If you only rely on feelings</i>	<i>We are Mountains</i>
<i>Then the feeling is raw</i>	<i>Yes, we know the clouds</i>
<i>Stones in our blood and bones</i>	<i>But we are rooted in Him</i>
<i>We don't use words</i>	<i>So we cannot be uprooted or polluted</i>
<i>We speak by our stance alone</i>	<i>By things</i>
<i>These peaks speak</i>	<i>Mountains</i>
<i>Of how deep we're grown</i>	<i>Our name is a song that they sing</i>
<i>Mountains</i>	<i>Mountains</i>
<i>From our heads, hearts and our chromosomes</i>	<i>Our structure is formally structured</i>
<i>We are Mountains</i>	<i>In the structure of our King</i>
<i>You better go around us</i>	<i>We are Mountains.</i>

SITE 4: THE QUAD & WAR MEMORIAL - SOLDIERS

Reader 1: We gather in this quad to remember all those who have died because of war. We think of 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 5: THE TORTURE CHAMBER - LABOUR

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 FOLLOWING QUOTATIONS

“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 labour was considered worthless and our sweat was for the benefit of those who have enough; We forgive and we remember.

SITE 6: THE PRISON - SLAVE or ENSLAVED?

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 up and 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

QUESTIONS TO PONDER

- Who works in conditions like this today?

- What does just labour look like? What is a just wage?

SITE 7: THE V.O.C. - Business

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

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

SITE 8: THE GARDEN - Personal Sustainability

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.
- Tweet your ideas of what restitution is using #RestitutionConference and #SomethingForEveryone
- Write down you own commitment to restitution and share it with someone
- Read through the *litany of restitution* on your own
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Appendix 4 About the Restitution Garden

The Restitution Garden (fynbos, indigenous plants from the Western Cape region) at the Castle of Good Hope was established as a site to acknowledge the acts of restitution recognised by the Restitution Foundation. The garden was established by volunteers of the Restitution Foundation and served as the final stop of the pilgrimage preceding the 2016 Restitution Conference. Also featured in the garden are the three groups whose work was recognised at the conference as making considerable contributions to restitution in South Africa:

Victim-offender dialogues and victim support and advocacy processes:
The survivors of the 1996 Worcester bombing and Stefaans Coetzee

Towards repairing South Africa:
The South African truth and reconciliation commission

The debate on decolonisation and decoloniality:
Professor Sabelo Ndlovu-Gatsheni

The garden was made possible through a generous donation from Woolworths, South Africa.

Appendix 5 Litany of 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.

Appendix 6 Conference Partners

CONFERENCE CHAIRS

- Prof. Sharlene Swartz, Human Sciences Research Council and University of Cape Town
- Ms. Zinzi Mgolodela, Woolworths
- Rev Dr. Lionel Louw, University of Cape Town (ret.)

PARTNERS

- Prof Ben Cousins, Plaas, University of the Western Cape
- Mr Calvyn Gilfellan, Castle of Good Hope
- Prof Pumla Gobodo-Madikizela, Stellenbosch University
- Mr Stanley Henkeman, Institute for Justice and Reconciliation
- Dr Marje Jobson, Khulumani Support Group
- Mr Horst Kleinschmidt, Claude Leon Foundation
- Fr Michael Lapsley, Institute for the Healing of Memories
- Mr Ron Martin, SA First People's Museum
- Prof Sabelo Ndlovu-Gatsheni, UNISA
- Dr Deon Snyman, Restitution Foundation
- Mr Craig Stewart, The Warehouse
- Rev Johan van Rooyen, Groote Kerk

MODERATORS

A1 Di Oliver and Theo Mayekiso
A2 Selina Palm and Ayanda Nxusani
A3 Ros Irlam and Judy Cooke
A4 Hans Engdahl and Glenda Wildschut
A5 Tim Murithi and Theresa Edlmann
A6 Mqondisi Vena and Mary Burton
A7 Cindy Tyrell and Fatima Swartz
A8 Lou-May Immelman and Crossing Bridges Africa

B1 Ros Irlam and Ayanda Nxusani
B2 Linda Martindale and Horst Kleinschmidt
B3 Laurie Gaum and Crossing Bridges Africa
B4 Selina Palm and Glenda Wildschut
B5 Tim Murithi and Theresa Edlmann
B6 Lou-May Immelman and Theo Mayekiso
B7 Crossing Bridges Africa
B8 Caroline Powell and The Warehouse

ORGANISING PARTNERS

- **THE RESTITUTION FOUNDATION** is a Cape Town based non-profit organisation that promotes socio-economic justice, healing and reconciliation through restitution. Its mission is to be a catalyst for restitution in South Africa. Its patrons are

Archbishop Emeritus Desmond Tutu; Archbishop Thabo Makgoba; Prof Jonathan Jansen; Prof Mark Solms and Dr Mary Burton. Board members are Prof Sharlene Swartz (Chair); Mr Mike Winfield; Prof Geoff Everingham; Mr Ashley Herold; Ms Zinzi Mgolodela; Ms Nolubabalo Ndevu; Dr Charles Robertson; Rev René August; Mr Msizi Cele; Rev Lynn Pedersen; Rev Lionel Louw (honorary) and Dr Deon Snyman (COO).

- **THE HUMAN SCIENCES RESEARCH COUNCIL** is South Africa's statutory research agency and is the largest research institute in the social sciences and humanities on the African continent. Our mandate is to inform the effective formulation and monitoring of government policy; to evaluate policy implementation; to stimulate public debate through the effective dissemination of research-based data and fact-based research results; to foster research collaboration; and to help build research capacity and infrastructure for the human sciences and national development.
- **THE CASTLE OF GOOD HOPE** is a historically important venue; a place that holds stark reminders of exploitation, persecution, pain and dispossession, yet offers opportunity for critical active reflection. This year the Castle commemorates its 350th year of existence. As Calvyn Gilfellan, the Castle's CEO says, "This is a commemoration not a celebration. One cannot in all decency celebrate the slavery and oppression synonymous with the Castle under colonial and Apartheid rule. However a conference such as this, aimed at inclusivity and understanding, provides a momentous opportunity to re-imagine the Castle as a catalyst for restitution".

Appendix 7 Conference Participants

Abrahams, Nina (UCT)
Adonis, Cyril (HSRC)
Adonis, Mthi (His People church)
Ajam, Shahied (District 6 Working Committee)
Anderson, Brettfish
Anderson, Valerie (Common Change)
Antzooylatos, Mandy
Appalasamy, Ahmed (Crossing Bridges Africa)
Appalasamy, Zarina (Crossing Bridges Africa)
Arogundade, Emma (UCT)
Arrison, Edwin (Kairos Southern Africa)
Aston, Thesna (Social activist)
August, René (Restitution Foundation)
Balie, Lorna (CPUT, CITE)
Bam-Hutchison, June (UCT)
Barnes, Dave
Battle, Fowzia (District 6 Working Committee)
Begbie, Ronald (Business 4 Transformation)
Begbie, Nathan (UCT)
Begoor, Natasha (His People Church)
Benjamin, Lane (CASE)
Bokarie, Abioseh (UWC)
Bopape, Malekutu L (Unisa)
Botha, Edwin (URCSA)
Bradford, Jeremy
Breakey, Jessica (Wits)
Bredenkamp, Jatti (Iziko)
Brewster, Emma (Serving in Mission)
Brooks, Shirley (UWC)
Buchanan, Alastair (The Message Trust SA)
Burns, Justine (UCT)
Burton, Mary (Masibuyisane)
Calata, Abigail
Calata, Dorothy
Calata, Lukhanyo (SABC)
Calata, Nomonde
Cele, Gaynor
Cele, Msizi (Restitution Foundation)
Centurier-Harris, Oliver
Chaitow, Nidhi (Conscious Rhythm)
Chauke, Paballo (Oxford University)
Chetty, Devarshnee (His People Church)
Chetty, Pagiël Joshua
Chitsike, Megan
Christians, Cassiem (The Reconnect Foundation)
Claasen, Lance (Independent journalist)
Cloete, Ashley

Cloete, Rosemarie
 Coetzee, Stefaans (Khulumani Support Group)
 Cogill, Rachel (Unitarian Church, Cape Town)
 Comer, James
 Cooke, Judy (Masibuyisane)
 Cooke, Julian
 Cooper, Adam (HSRC)
 Cordery, Patrick (Somerset College)
 Corry, Geoffrey
 Cousins, Ben (PLAAS)
 Crawford-Browne, Lavinia (Desmond Tutu HIV Centre)
 Crawford-Browne, Sarah (UCT)
 Crawford-Browne, Terry (War Resistance International)
 Cupido, Adelaide
 Daniels, David William (Moravian Youth Union of SA)
 Davids, Salie (District 6 Working Committee)
 Davids, Shariefa (District 6 Working Committee)
 De Beyer, Christopher (Children's Campaign Trust)
 De Kock, Benjy (UCT)
 De Kock, Tarryn
 De Meyer, Johan (Macassar Pottery)
 De Meyer, Mimi
 Dean, Carol (Valkenberg Hospital)
 Delo, Elethu
 Delport, Khegan (Rondebosch United Church)
 Dlanga, Siki (UCT)
 Dollie, Na-iem
 Dorman, Julita (Sakha Isizwe Development)
 Doyle, Lindsey (Department of Peace and Conflict, Uppsala University)
 Du Preez, Heyns (In Harmonie)
 Duncan, Eve (UCT)
 Edlmann, Theresa (Unisa)
 Edwards, Mark
 Engdahl, Hans (UWC)
 Erasmus, Terence
 Esterhuizen, Andrew (URCSA, Kraaifontein)
 Everingham, Geoff (Restitution Foundation)
 Farrell, Susan
 Faure, Marlyn (UCT)
 Fehrsen, Lydia
 Fehrsen, Mike
 Fester, Gertrude (Sol Plaatje University)
 Fluks, Lorenza (HSRC)
 Francis, Shelley-Ann
 Fredericks, Daniel (:!Aman Traditional Authority)
 Fredericks, Daniel Tim (:!Aman Traditional Authority)
 Fredericks, Hendrik (:!Aman Traditional Authority)
 Fredericks, Henry (:!Aman Traditional Authority)
 Fredericks, Marie Ann (:!Aman Traditional Authority)

Fredericks, Martinus (:!Aman Traditional Authority)
 Freeman, Eunice (Mizpah Gearing for Growth Projects)
 Freeman, Peter (Mizpah Fearing for Growth Projects)
 Fritzson, Ulrica (Historical Trauma and Transformation)
 Gabi, Tarryn
 Galloway, Taryn
 Gaum, Laurie (Centre for Christian Spirituality)
 Gerbers, Anja (Healing Waters)
 Gierdien, Faadilah (Naturomies Foundation)
 Gilfellan, Calvyn (Castle of Good Hope)
 Goddard, Allen (UKZN)
 Gonnema, Timo
 Gordon, John (District 6 claimant)
 Gumede, Wendy
 Guluza, Xolisa (UCT)
 Guresu, Kat
 Haarhoff, Rowan
 Hajayandi, Patrick
 Hall, Nicole (The Warehouse)
 Hallonsten, Gunilla (Church of Sweden)
 Hallonsten, Herman (Church of Sweden)
 Hancock, Isabel
 Hanekom, Braam (Centre for Public Witness, DRC & URCSA)
 Harris, Rygaana (District 6 Working Committee)
 Hartford, Daniel (Centre for the Study of Violence and Reconciliation)
 Havyrimana, Enock (UCT)
 Hazell, Kyla (UCT)
 Hendricks, Zahra (District 6 Museum)
 Hendrickse, Keenan (UCT)
 Henkeman, Sharon (Turfhall Primary School)
 Henkeman, Stan (IJR)
 Herold, Ashley (Restitution Foundation)
 Herold, Simone
 Heyns, Irénée (DRC, Stellenbosch)
 Hill, Liesl (Stellenbosch University)
 Hills, Sarah (Canon Reconciliation, Coventry Cathedral, United Kingdom)
 Hoffman, Paul (Accountability Now)
 Hoosain, Shamiel (District 6 Working Committee)
 Horne, Rick (The Reconnect Foundation)
 Horne, Roderick (Rhino Trust)
 Human, Jacobus (ACTISOL)
 Immelman, Lou-May (Crossing Bridges Africa)
 Irlam, James (UCT)
 Irlam, Ros (Crossing Bridges Africa)
 Isaacs, Mary
 Isaacs, Shouket (District 6 Working Committee)
 Jackson, Austen (St Mark's, District 6)
 Jacobs, Cynthia
 Jacobs, Peter (HSRC)

Jobson, Marjorie (Khulumani Support Group)
 John, Sally
 Jonker, Anita (Faculty of Arts & Social Sciences, Stellenbosch University)
 Jordi, Patrick (Westerford High School)
 Joshua, Nicole (Common Change)
 Judzen, Mildred (St Mark's, District 6)
 Julius, Chrischene (District 6 Museum)
 Kane, Lisa (UCT)
 Kaplan, Mark (Filmmaker)
 Kariem, Juan (WHRP)
 Kasibe, Wandile (Iziko)
 Katzschner, Tania (UCT)
 Keggie, Stephen
 Kerr, Philippa
 Kgatle, Lukie
 Khumalo, Lindokuhle (UWC)
 Klanisi, Mandla (Institute for the Healing of Memories)
 Kleinschmidt, Horst (Masibuyisane)
 Kleinschmidt, S
 Klopper, Anthea (St John's, Wynberg)
 Knight, Tim (KnightHawk Communications)
 Kokoma, Russell (KwaNdabeni Communal Trust)
 Kotze, Judith (I AM)
 Krassenstein, Melissa (UCT)
 Krassenstein, Melissa (Napier Initiative/CPUT)
 Lane, Ailsa (Quaker Peace Centre)
 Lawrence, Michael (Martin & East)
 Legg, Deirdré (CCN, St Saviours Parish)
 Leisegang, Derek (UCT)
 Lester, Terrence (Anglican Church)
 Lewin, Jan-Louise (UCT)
 Loizides, Jess
 Lonzi, Themba (Fabulous Theatre Communications)
 Loubser, Gielie (DRC)
 Loumouamou, Loret (Institute for the Healing of Memories)
 Lourton, Denise (St Mark's District 6)
 Louw, Edward
 Louw, Lionel (Restitution Foundation)
 Luddick, Edward (Mizpah Gearing for Growth Projects)
 Lundi, Richard (Common Good)
 Maatjan, Mike (URCSA)
 MacKenzie, Autshumao
 Madikane, Liso (Institute for the Healing of Memories)
 Madlingozi, Tshepo (Khulumani Support Group/UP)
 Madonsela, Thuli
 Madonsela, Wenzile (EFF)
 Maggott, Howard
 Mahali, Alude (HSRC)
 Mahloane, Ambrah (KwaNdabeni Communal Trust)

Mahloane, Maxie (KwaNdabeni Communal Trust)
 Majiet, Insaf (District 6 Working Committee)
 Makgoba, Thabo (Anglican Church of Southern Africa)
 Makiwane, Monde (HSRC)
 Malan, Roux (Unitarian Church, Cape Town)
 Malgas, Helen
 Mangwanda, Janelle
 Maritz, Vilma (Initiatives of Change, South Africa)
 Martens, Andrew
 Martin, Carol
 Martin, Ron (SA First Peoples' Museum)
 Martindale, Linda (The Warehouse)
 Matthews, Alexa Russell
 May, Amanda
 May, Claire
 Mayekiso, Theo (JL Zwane)
 Mazwayi, Paul (Peoples Post)
 Mbuyazi, Nathi (His People Church)
 McCormick, Kay (UCT)
 McGrath, Sinead (UWC/University College, Dublin)
 Meintjies, Frank (Hivos SA)
 Meslane, Thabo
 Mfihlo, Zolani (Bamelela Healing Arts Foundation)
 Mgbemena, Busi (Institute for the Healing of Memories)
 Mgolodela, Zinzi (Restitution Foundation)
 Mieth, Friederike (Robert Bosch Academy)
 Miller, Eve
 Minya, Thami (The Warehouse)
 Mkangelwa, Luvuyo
 Mkosana, Azola (Castle of Good Hope)
 Mkunu, John
 Mkunu, Madelein
 Mokomele, Keamogetse (ACTISOL)
 Moolman, Benita (HSRC)
 Moore, Kate-Lyn (UCT)
 Morrell, Penny
 Mosaval, Rafiqua (Focus Livelihoods)
 Moses, Isaac (SANTACO)
 Moses, Magdalena (Institute for the Healing of Memories)
 Moses, René (His People Church)
 Mosiana, Mamello (UCT)
 Motala, Shirin (HSRC)
 Motaung, Simon (House of Hope Ministries)
 Mpiyakhe, Zukiswa (HSRC)
 Mpofu, Lindiwe (Shofar Christian Church)
 Msele, Headman (God's Merciful Hand Ministries)
 Msindo, Nombulelo (Women in Mission Advice & Development Association)
 Mtwana, Phila (KwaNdabeni Communal Trust)
 Müller, Anneke (Centre for Pedagogy, Stellenbosch University)

Muller, Julian (UP/UFS)
 Muller, Marc (Social activist)
 Muller, Retief (Stellenbosch University)
 Murevesi, Lackson
 Murithi, Tim (IJR)
 Muridili, Mashudu (UCT)
 Naidoo, Parusha (IJR)
 Ncolosi, Mbulelo (UCT)
 Ncosani, Thandikaya (Bamelela Healing Arts Foundation)
 Ndabeni, Noxolo (Women in Mission & Development Association)
 Ndamoye, Nobanzi (WHRP)
 Ndinga-Kanga, Masana (Centre for the Study of Violence and Reconciliation)
 Ndlovu-Gatsheni, Sabelo (Unisa)
 Neer, Lukhanyo
 Nekura, Ruth
 Ngidi, Ndumiso (HSRC)
 Nhemachena, Charles (HSRC)
 Njica, Siya (#RhodesMustFall/#FeesMustFall)
 Nonjinge, Guge
 Ntinga, Xolani (HSRC)
 Ntombela, Jane (KwaNdabeni Communal Trust)
 Nxusani, Ayanda (UCT)
 Nyabadza, Kudzai (Unisa)
 Nyamnjoh, Anye (UCT)
 Nyangeni, Babalwa (UCT)
 October, Alicestine (Netwerk24)
 Olckers, Lorna (UCT)
 Oliver, Di (Masibuyisane)
 Omar, Rashied (Institute for the Healing of Memories/Claremont Mosque)
 Oosthuizen, Koss (Hope Prison Ministry)
 Oosthuizen, Simone (UCT)
 Oosthuysen, Lucia (Hope Prison Ministry)
 Otto, Crystal (Foundation Nation Restoration)
 Owen, Kate
 Palm, Selina (Stellenbosch University)
 Pariola, Nyari (Every Nation Campus)
 Pariola, Olajide (Every Nation Campus)
 Peart, Kate Laburn
 Pedersen, Lynn (Anglican Church of Southern Africa)
 Peers, Grant (East Claremont Congregational Church)
 Perez, Javier (UCT)
 Petersen, Dawn
 Pienaar, Gary (HSRC)
 Pono, Mxolisi Samuel
 Porter, Antonia (GenderWorks)
 Porthen, Grant (Jubilee Community Church)
 Potts, Mary-Anne (UCT)
 Powell, Caroline (The Warehouse)
 Price, Max (UCT)

Pringle, Tristan (Common Change)
 Proudfoot, Ian (Medecins sans Frontieres)
 Proudfoot, Joan
 Prozesky, Paul
 Rands, Jennifer
 Ratcliffe, Geordie (UCT)
 Reid, Steve (UCT)
 Richmond, Aisha
 Roberts, Florence
 Roberts, Janine (Ukama Holdings/Ukama Community Foundation)
 Robertson, Charles (Restitution Foundation)
 Robertson, Megan
 Robertson, Rita
 Robinson, Gail
 Saldanha, June (UCT)
 Samset, Ingrid (Leiden University, Netherlands)
 Saunders, Alan
 Saunders, Colleen (The Warehouse)
 Saunders, Lungisa (KwaNdabeni Communal Trust)
 Schmidt, Sophie (UCT)
 Scoble, Bridget Nomonde (Quaker Peace Centre)
 Segal, Heidi (Outliers)
 Shrader, Michelle (Central Methodist Mission)
 Sing, Marcina (Centre for International Teacher Education)
 Singama, Lwandiso (Bamelela Healing Arts Foundation)
 Singh, Laura (Outliers)
 Skoryk, Natasha (UCT)
 Smetherham, Rochelle (YWAM)
 Smith, Charmaine (Mandela Initiative)
 Smith-Derksen, Kathryn
 Snyman, Deon (Restitution Foundation)
 Solari, Jasmine (District 6 Working Committee)
 Solomon, Clive (Foundation Nation Restoration)
 Solomon, Hilary-Jane (Foundation Nation Restoration)
 Solomons, Clamen (Foundation Nation Restoration)
 Solomons, Meagan (Foundation Nation Restoration)
 Sonn, Julian (Stellenbosch University)
 Soudien, Crain (HSRC)
 Stanfield, John (HSRC)
 Stead, Gareth (His People Church)
 Stewart, Craig (The Warehouse)
 Stewart, Grant (R-cubed/Crossing Bridges Africa)
 Steyn, Butch
 Steyn, Francois
 Steyn, Hans (NGK, Worcester)
 Storey, Alan (Central Methodist Church)
 Sturrock, Paul
 Swart, Dehran (UCT)
 Swartz, Blackie

Swartz, Fatima (Institute for the Healing of Memories)
 Swartz, Ronel
 Swartz, Sharlene (HSRC/UCT/Restitution Foundation)
 Tarantal, Peter (WCEN)
 Taylor, Rob
 Teffo, Moneri (UCT)
 Terry, Christine
 Theron, Bruce (Stellenbosch University)
 Theron, Jane
 Thesnaar, Christo (Stellenbosch University)
 Tooke, Jacqui
 Townsend, Sue
 Turton, Yasmin Jessie (UJ)
 Tyler-Simpson, Emily
 Tyler, Robyn (UCT)
 Tyrrell, Cindy (Masibuyisane)
 Ungerer, Jan (DRC, Worcester)
 Uys, Theresa (Representing the Mayor of Cape Town)
 Van Breda, Vincent
 Van der Merwe, Hugo (CSVR)
 Van der Walt, Sarah (IJR)
 Van der Lecq, Fritz (Student YMCA, UCT)
 Van Heerden, Schalk (Foundation for a Safe SA)
 Van Niekerk, Desmond (NCPSA)
 Van Niekerk, Patricia
 Van Rooyen, Heidi (HSRC)
 Van Rooyen, Johan (DRC, Cape Town)
 Van Zyl, Frank (WHRP)
 Vaughan, Jonathan
 Vena, Mqondisi (SACC, Western Cape)
 Vilakazi, Khanya (HSRC)
 Visman, Riaan
 Vogt, Keith
 Vollenhoven, Sylvia
 Warton, Liesl (Student YMCA, UCT)
 Weber, Shantelle (Stellenbosch University)
 Wehrmann, Chris
 Wessels, Erica (KPMG)
 Wessels, Leon (UFS)
 Wildschut, Glenda
 Williams, Lorenza (HSRC)
 Wilson, Jenny (Community of the Cross of Nails)
 Winfield, Matt (UCT)
 Winfield, Mike (Restitution Foundation)
 Wolson, Kathy
 Wonnacott, Liz (Jubilee Church)
 Wood, Roger
 Xhanko, Siphosethu Tumelo
 Yon, Beatrice

Zenker, Olaf (Freie Universität Berlin, Germany)
Zuma, Benjamin (KwaNdabeni Communal Trust)

Appendix 8 What does restitution mean to you?

Restitution is a difficult, restless and provocative word. It speaks about confronting injustice and actively deciding what needs to be done to address a past that continues to erode the present despite our many efforts. While it must include the problem of land and socio-economic redress, restitution ultimately aims at restoring dignity, a sense of belonging and all our humanity.

The inaugural conference on restitution in South Africa held in November 2016 brought together 550 people from 46 civil-society organisations and universities and asked what restitution is and how it can be achieved in South Africa. These proceedings summarise the main contributions at the conference and sets out recommendations for further action. It does so in an attempt to ensure a future where there is something for everyone – to have, to do, to give – so that the next 20 years of our democracy are better than the last, and so that our history of colonial and Apartheid oppression is squarely faced and overcome.

“Restoration is an integral part of healing and transformation. Healing in our country should be emotional, psychological, economic, and political. RESTITUTION is the economic part of our country's healing journey.” – Nicole Joshua

“Restoration of the dignity and livelihoods of Africans in their country of birth.” – Moneri Teffo

“Equality is levelling the playing fields. Restoration is levelling the score regarding economics, gender, race etc.” – Rev Rene August

“Restitution means levelling the economic and educational playing field for all South Africans.” – Paul Prozesky

“I think we need to find languages and places that enable us to communicate and act across wealth divides. Yes it is about acknowledging and being honest about historical processes that have benefitted people differently, but we need to find ways to talk to each other that do not disempower some and enable us all to listen.” – Dr Adam Cooper

“Take responsibility for benefiting from historical injustice in both material and symbolic ways.” – Marlyn Faure

“Restitution is about restorative justice, justice in everything that we lost during the thievery of apartheid, enforced on us by previous colonial savagery.” – Salie Davids
“Paying the price for what one's ancestors did, and accepting that it is necessary and just.” – Benjy De Kock

“We must restore ourselves by creating a new social-anthropology through a new inclusive one. For as long as we build on a frame of who we are based on being White, Black, Coloured and Indian we will build a house fundamentally divided.” – Vincent Van Breda

“To restore all that made us human in a shared community.” – Riaan Visman

"It's a complex, nuanced and interactive process by which perpetrators or beneficiaries of an atrocious system such as Apartheid can begin to attempt to restore and resolve past injustices." – Paballo Chauke

"Restoration of dignity and land." – Lukie Kgatle

"It is about addressing the fundamental needs of the people, improving the living conditions of the people of South Africa." – Themba Lonzi

"White people acknowledging what they and their ancestors have done and making a passionate effort to rectify it, so that we can move forward and call ourselves an equal society." – Sophie Schmidt

"Restitution is an act of liberation, a window of conscience and an exploration of justice. It means giving back what has been taken from people and should be accompanied by adequate compensation." – Dr Na-iem Dollie

"It's about giving back what was taken unjustly. Such giving back helps to bring healing to both the giver and receiver." – Charles Robertson

"As an aboriginal Khoen San, RESTITUTION means correcting the Legal Democratic Alienation of the Aboriginal Khoen San Nation." – Chief Autshumao Francisco MacKenzie

"There needs to be actioned dialogue within every sphere. We need to have conversations while doing, than to talk about what should be happening." – Xolani Ntinga

"Finding a way for South Africans to see – really see that we all benefit from authentic engagements in restitution." – Jacqui Tooke

"Dedicated actions and intentions that make restitution real for ordinary South Africans who do not attend conferences and take steps." – Stan Henkeman

"Without recognising how human dignity and opportunity is affected by our most basic services and programs makes it impossible to even begin to debate redistribution." – Tarryn Gabi

"Simply to apologise PUBLICLY and correct what one has messed up." – Timo Gonnema

"Restitution is about giving effect to a vision of 'samhorigheid' which is an Afrikaans word that brings together the idea of INDABA (saam hoor) – 'we hear together' – and UBUNTU (saam hoort) – 'we belong together'." – Edwin Arrison

"The admission of the guilt for injustice or prejudice carried out on a group of people by the perpetrator. Forgiveness by the victims after full disclosure by the wrong-doer." – Russell Kokoma

"Social and economic reconciliation, followed or accompanied by racial reconciliation with attention to historical trauma." – Dr Sarah Malotane Henkeman

