

Procurizing Land through Alternating Territorial Stratagems: A Classic Grounded Theory of the Torah/Pentateuch

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Abstract

This study is a classic grounded theory of the first five books of the Bible. The main concern of the narrators and writers of those books was identified as “wanting a land”, and their means of resolving this concern emerged as *procurizing land* through *alternating territorial stratagems*. The theory emerged in two parts: precipitants and phases of *alternating territorial stratagems*, and properties and process of *procurizing land*. Salient properties of the theory include *valuing humans*, *slaughtering the defenseless*, and *the divine concept*. The primary theoretical proposition of the theory is that violative people, posing as virtuous, ignore others’ rights by claiming authority, putting them down, and take advantage to mark, mobilize, and take over their land. Although no such prior theory was found, it is seen as having emergent fit with the literature on land claims and conquests, and with known experience in a number of countries. The theory also appears to fit, and be relevant, workable, and modifiable as a formal theory of procurizing any object of desire through alternating stratagems.

Keywords: claim, land, procurizing, stratagems, violation

Background

Various motives and instincts operate in the sociopsychological mechanisms of acquiring and ownership of things to prolong or protect life (Kline & France, 1899). The *first come, first owner* principle appears to be rooted within us from childhood (Verkuyten, Sierksma, & Thijs, 2015). It appears to be an intrinsically fair principle. As applied to land, it also seems to make sense, but defining *first come* or *first arrival* is another matter, and forms the basis of many erroneous land claims worldwide (Watson, 2005).

The purpose of this study was to discover the main concern of the narrators and writers of the Torah and how they resolve it. Thus, the first five books of the Bible, otherwise known as the Pentateuch or Torah, were approached as “treasure troves of diverse articles to constantly compare and pull out the underlying variables...latent

patterns...not reading them as absolute truths, but reading them as data" (Glaser, 2010b). Wanting to have a land or country of their own was identified as the main concern (Gen. 12:1). This was resolved by *claiming* the land (Canaan), by *procurizing* the land (Gen. 12:7). The suffix *-ize* in the word *procurize* lends intensity and specified execution to the action *procure*. As such then, land can be *procurized* by various means, including purchase, theft, negotiation, stealth, or force. Throughout history, land has been procurized through various tactics and strategies. In this study, land is seen to be procurized through *alternating territorial stratagems*.

First, the basic social structural conditions precipitating *alternating territorial stratagems* are examined: *changing living conditions, effects of change, coping with change, deprocuration, and procurizing*. Next, the resolute basic social structural process phases of *alternating territorial stratagems* are presented: *ignoring, orienting, marking, and mobilizing*. Then, the properties of the basic social psychological process of the core variable *procurizing land* are elaborated: *violation, cumulation, territoriality, tacticality, and virtue*. Finally, the core process and subprocesses of *procurizing land* are explicated and integrated through *claiming covenants, asserting prominence, imputing evil, espousing superiority, and knowing esoterica*.

To avert any possible suspicion of prejudice, it should be clearly understood that this study is purely an academic exercise without preconception or knowledge of what the grounded theory process would yield. I am just as surprised with the outcome as others might be. And, use of the Torah/Pentateuch is not to target Jews or Christians in any way, for I myself am part Jew and a follower of Jesus, and I have equal respect for all people. The study also shows that its results are not necessarily unique to the Torah/Pentateuch, but that other varied writings, histories, and incidents yield similar results. I see the emergent theory in this study as working to help people assess the equity of their land processes in an effort to ensure fair and reasonable land acquisition, disposal, and use for all.

Method

The Pentateuch contains 187 chapters distributed throughout five books as follows: Genesis (50), Exodus (40), Leviticus (27), Numbers (36), and Deuteronomy (34). Ten chapters are approximately equal to an hour of talking at a normal rate. Thus, the Pentateuch provides the researcher with the equivalent of about 19 interviews of an hour each. I read the text carefully, including the first chapter of the following book, Joshua, as if coming from participants wanting to tell me about their experiences and those of people who had gone before them. I have also read the entire text at least three times in the past. I observed relevant linguistic usage and manner of expression in a prayerful and openminded manner, reading the Hebrew and English texts in parallel.

Over 3,150 data bits, consisting of phrases or paragraphs, were reviewed, and 742 were substantively analysed and open coded (Glaser, 2016). After reviewing data bit 889, all open codes were sorted, generating a concept index (cf. Holton, 2011). Main categories began emerging, and I started conceptualizing latent patterns (Holton, 2008) by writing memos after coding data bit 887 (Gen. 12:7). At this point the core variable emerged as *claiming the land*, later changed to *procurizing the land*, to include the idea of actively

making the procuring happen by systematic accretive steps. Open coding was stopped, and theoretical sampling was done throughout the data, after which I searched keywords and categories to saturate the concepts theoretically by selective coding (Holton, 2008). Higher level concept codes (properties of main categories) emerged quickly after further conceptual analysis and comparing codes with concepts, which were interrelated into hypotheses by theoretically sorting to the outline (Glaser & Holton, 2004).

Various theoretical codes emerged throughout the study, and the main concepts showed themselves to work best in precipitative basic social structural conditions, a phasic basic social structural process - incorporating stratagems, and a basic social psychological process - incorporating cultural representation of proscriptive properlining (Glaser, 1998 in Hernandez, 2009). It must be remembered that the conqueror wrote the Pentateuch; as such it is a story of heroism, success, and possible embellishment; but emergence of the truth always remains a distinct possibility (Anderson, 2019; Glaser, 2007). Far from wanting to be a myth-breaker or crusader, doing proper grounded theory and finding out what is really going on is incumbent on the researcher even at the expense of challenging the validity or ongoing viability of certain vested social fictions (Glaser, 2010c).

Theoretical memos were written as per outline, then collated, integrated, reviewed, and reworked. Little logics link properties to categories and to hypothetical statements about core variable resolution of the main concern (Glaser, 2009). The theory was then written up and integrated with the literature (Glaser, 2009).

The social structural precipitants and phases of *alternating territorial stratagems* emerged as the first part of the theory, with the social psychological properties and process of *procurizing land* emerging as the second part.

Theory Part One:

Social Structural Precipitants and Phases of Alternating Territorial Stratagems

A basic social structural process (phases) of *alternating territorial stratagems* emerged simultaneously with the basic social psychological process of *procurizing*. As their main categories were becoming conceptually saturated, I began to theoretically sample and selectively code within the data for the emerging basic social structural conditions (Holton, 2006) which precipitate stratagems, in order to better understand their origin, rationale, and motivation.

Precipitants of Alternating Territorial Stratagems

People do not choose where they are born in the world. Some grow up to love and live in their birth place, whereas others are discontented and desire to move and acquire a different place to stay. *Changing living conditions, the effects of change, coping with change, deprocuration, and procurizing* are social structural conditions which can precipitate stratagem use.

Changing living conditions. *"Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants"* (Gen. 47:19). The way a person views their current lifestyle in a specific place depends on the changes in their living conditions.

Genocide: The threat or actual implementation of genocide makes people want to instantly pack up and move (Exod. 1:15-22).

Harsh economic conditions: Harsh labour and economic conditions, unfair taxation, and asset forfeiture make people wonder why they continue to subject themselves to such an unfriendly and cruel system (Gen. 47:17-24; Exod. 1:8-14; 6:9). A lack of jobs and income or poor weather or farming procedures can lead to a reduction in food supply and a desire to find greener pastures (Gen. 46:5-7). Constant disregard and obstruction of people's need for mobility and progress makes them feel like they are imprisoned (Exod. 9:27-28). Enforced landlessness disempowers you and makes you humiliatingly dependent on others (Rund, 1994). Purposely oppressive living conditions can be so bad that it feels like it is getting worse and worse as the days go by, and indeed it could be (Exod. 3:7-10; 5:4-9). Self-serving settlers set themselves up as landlords over your own land and turn you into a tenant (Serrão, Direito, Rodrigues, & Miranda, 2015). The death of a loved one, especially a child, can break your heart, make you dream of a better future, and just want to go away (Gen. 11:28). The death of a monarch can throw a whole kingdom into turmoil, making it vulnerable to greedy landgrabbers (Potts, 2011). Land expropriation, forced removals, urbanization, or racial persecution can be the last straw that breaks the camel's back and makes one fight, flee, or acquiesce (Gen. 47:20-24; Exod. 1:8-14).

Effects of change. *"They made their lives bitter with hard service in mortar and in brick, and in all kinds of service in the field"* (Exod. 1:14). These changes in living conditions lead to a number of effects including entrenched states, unintended results, and decisions to act. So determined can a group of disenchanting residents be that they arm themselves in preparation for their action to move (Exod. 12:37-42; 13:18). Economic conditions can become so dire that people literally run out of money and have to enslave themselves to whatever meagre or miserly means available to find food that society or the system may allow (Gen. 47:20-24). The elite, however, generally take care of themselves and each other, no matter how tough it gets for the average person (Gen. 47:22). Sometimes, in their hardship, persecuted people are forced to disperse across a wide area in order to try to make ends meet (Exod. 5:10-14). This can lead to determinate self-progression and provide unexpected discoveries which could start the process of deprocuration, the systematic relinquishment of one's current place of abode (Exod. 1:8-14). Often you just have to sell your place, pack everything up, and take your family somewhere else (Gen. 46:5-7; 47:20; Exod. 12:37-42). The sense of urgency to leave can be so great that it feels like you are being "thrust" out of your old place and into the future (Exod. 12:38).

Coping with change. *"Leave your country, and your relatives, and your father's house, and go to the land that I will show you"* (Gen. 12:1). People cope with the effects of change in their living conditions in numerous ways. If they have contacts in places of power, they can request, and if lucky, receive sufficient provisions to make life bearable, even comfortable (Gen. 50:15-21). The leader of their group can make rules and regulations for group behaviour having the effect of binding the group together in purpose, loyalty, and action (Exod. 20:3-17; Lev. 2:1-3). He may quote the rules and regulations as

coming to the people from God (Lev. 4:1-12). This can engender belief and cohesion or disbelief and derision (Exod. 2:14; 14:11-12). Some may try to physically fight their way out of their oppressive conditions (Exod. 2:11-12). The odds of success when planning to fight must be carefully weighed, as timing and tactic count for everything (Num. 14:41-45).

Instituting cultural or religious symbols, practices, sanctions, and writings can help people focus on positive aspects of hope for the future, thus making it easier to cope with the negative structural changes in their lives (Exod. 12:1-14; 15:26; 16:31-36; 24:4-7). Establishing a system of dispute management for the group can relieve its leaders of pressure to perform, and free them up to think clearly and coherently to solve the dilemma of adversely changed conditions (Exod. 18:15-23). Simply leaving your current place of abode and going to another country could be a part of the solution (Gen. 12:1-6; Exod. 3:7-10). It could totally liberate you (Exod. 3:12). Some even use magic to try to influence events in their favour when attempting to escape oppressive conditions (Exod. 7:20-8:7).

Plundering of host families by requesting contributions before leaving can boost the pocket for the long journey (Exod. 12:33-36). Sometimes you have to make devious plans just to survive the oppression and maltreatment of the powers that be (Exod. 2:1-10). At other times you outgrow your own area and migrate to open, relatively available land where you might clash with landseekers from another country (Anderson, 2019). The dream and promise of a better land can be a powerful motivator to make someone up and leave the city and head for a wide, open, flourishing country (Gen. 15:4-7). But the process of coping by leaving, deprocuration, is not always an easy one.

Deprocuration. *"You have brought us out into this wilderness to kill this whole assembly with hunger"* (Exod. 16:3). As a social process, deprocuration is the systematic voluntary or involuntary relinquishment of a present place of abode regardless of whether or not there is another place to go to or even the hope of another place. A person may decide to deprocurate due to the lure of another land where exclusion rules are not clear and insecurity of tenure is high (Unruh, Cligget, & Hay, 2005). If deprocurated against your will, the starting point of a comeback could be carefully researching history (Home, 2003). As a psychological and intensely personal process, deprocuration manifests itself in many ways. Although it can be either a positive or negative experience or anything in between, it is often negative. It might lead to a decrease in status (Goldman, 2015). People might be forced to beg, self-subjugate, and be willing to work under extreme conditions (Gen. 47:19,25). It could make them bitter, desperate, thirsty, hungry, cry, sigh, and groan (Gen. 47:19,20; Exod. 1:14; 2:23,24; 3:7; 16:3; 17:3). They might feel deep sorrow, anguish, destitute, dispossessed, impoverished, humiliated, and depressed (Gen. 11:28; 47:14-18; Exod. 6:9). At the edge of the cloud of deprocuration is the silver lining of *procurizing*.

Procurizing. *"[He] placed his father and his brothers...in the best of the land"* (Gen. 47:11). The inevitable stress and strain of any deprocuration experience starts to dissipate as you reach forward to the future hope of gaining a better place, as you begin to take systematic accretive steps toward procuring new land, as you start to *procurize*. Nevertheless, if you do not have the right plan, resources, and knowhow you could be procurizing your way to poverty, stagnation, and disillusionment (Kleinbooi, 2007). The main intent of procurizing is to have the best land, plenty to eat, comfort, kindness, and length of days living as a good person (Gen. 16:3; 47:11-12; 50:21; Exod. 3:12; Anderson, 2019).

Thus, *changes in living conditions* create certain *effects* which *coping* with can lead to *deprocuration* (leaving a land) and *procurizing* (acquiring new land) which can precipitate *alternating territorial stratagems*. As already stated, there are good and bad ways of *procurizing land*. Certain cultures espouse aggression and promote violence against particular groups (Potts, 2011). Others are able to claim land peacefully with economic and environmental benefits for all (Tahsuda, 1998; Steenkamp & Urh, 2000). This study discovered *procurizing land* through *alternating territorial stratagems*.

Phases of Alternating Territorial Stratagems

Alternating territorial stratagems are structural physical-eventing tactical processes which physically and alternatingly take systematic accretive steps toward procuring land. These processes are seen to take place in the phases of *ignoring, orienting, marking, and mobilising*.

Ignoring. "'You shall not steal... You shall not covet anything that is your neighbor's'" (Exod. 22:15,17). In a world filled with people, even in ancient times, it was inevitable that in going to another land or country, you would come across people already living there. Your intention might be only to purchase some land and live among the inhabitants, or it might be to take over the land by force. In order to *procurize* someone else's land by force, whether overtly or covertly, you would essentially have to *ignore* the golden rule of doing unto others as you would have them do unto you (Matth. 7:12), as nobody could conceivably like to have their land taken away against their will. Thus, the first phase of *alternating territorial stratagems* in *procurizing land* is the sub-process of *ignoring*.

Various social structural issues, conventions, values, injunctions, and rights have to be ignored in order for a person to *procurize land* through *alternating territorial stratagems*. They include the following: People are naturally divided into their lands, "everyone after his language, after their families, in their nations" (Gen. 10:2-5, 21-31) and have the right to live in the land of their birth (Gen. 11:28). Kingdoms, countries, and nations come into being and have a right to exist (Gen. 10:10; Exod. 9:24). Cities are built by and for the people (Gen. 4:17; 10:11). People have the right and responsibility to personal and private property (Exod. 22:5), and land ownership is an implicit human right (Gen. 10:15-32; 11:4,28). Original occupiers find empty land and live there (Gen. 11:2,31). They own the land (Gen. 2:8,15; 8:20; 10:15-20), have the right to permanent occupation (Gen. 11:1-4), have inalienable farming rights (Gen. 9:20), and may develop, sell, or give the land away at will. Land borders demarcate where people live and should be respected (Gen. 10:15-20). Indigenous people have cultural and land rights (Robins, 2001) as original owners, and newcomers may only occupy land by purchasing it (Watson, 2005; Atkinson, 2001). Murder is forbidden, and, if a person murders, he or she must be put to death (Gen. 9:5-6). Ultimate value resides in people, not things (Gen. 9:6). Subduing the earth is a process of making the environment workable, not of subjugating its peoples (Gen. 1:26-29). The earth and its peoples are to be looked after and protected (Gen. 2:15). Ignoring these fundamental and important aspects of human life provides the foundation for some to make

preparations for the physical phases of alternating territorial stratagems, *marking* and *mobilizing*. This preparatory phase is called *orienting*.

Orienting. "[They]...killed all the males... plundered the city... They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, and all their wealth" (Gen. 34:25-29). Various *orienting* wealth, family, and fear building tactics and manoeuvres are carried out in the procurization of land through *alternating territorial stratagems*. Prior to venturing off and leaving a country, arrangements are often made over a period of a number of years (Gen. 11:31-32; 47:5-6). Getting possessions, profiteering, securing heirs, and preserving remnants are primacies (Gen. 13:1-6; 15:2-7; 16:1-4, 15-16; 45:7; 47:13-16,27). Families are built up by having children, and added to by acquiring servants and livestock (Gen. 32:3-10). Larger groups are divided into tribes and delegated different functions (Gen. 49:16). Women are often devalued by procurizing men and are sometimes sex trafficked or used as bait to gain advantage or wealth (Gen. 12:4-5, 14-19; 20:1-18; 26:6-33; 34:1-4). Dowries are manipulated (Gen. 12:14-19; Exod. 22:16-17). Flummoxing, shaming, setting up, and terror-honor mass slaughter are used on local populations to gain the upper hand (Gen. 12:14-19; 34:1-35:5). This is how some people *orient* themselves for procurizing land through *alternating territorial stratagems*. It places them in a wealth, size, and fear bracket which is hard for the locals to withstand and is a natural progression to the next stratagem phase of *marking*.

Marking. "[He]...bought the parcel of ground where he had spread his tent... He erected an altar there" (Gen. 33:18-20). Procurizers mark the territory they intend to take over, by building, buying, praying, devaluing, digging, dividing, erecting, gifting, and pitching. These actions all have the effect of saying to everyone else: "This land is actually mine." Marking manifests itself in many specific territorial stratagems. Altars are built to God all over the land and frequented (Gen. 12:7; 13:3-4,18; 26:25; 33:20; 35:3,7; Exod. 17:15; 24:6). Pillars are erected as a house of God, to commemorate God's communication, and to identify loved ones' graves (Gen. 28:22; 35:14,20). These are direct statements of claiming the land. Tents are pitched around the countryside for lodging on the move (Gen. 12:8; 26:25). Building a house adds to the array of marks (Gen. 33:17). Buying small pieces of land legitimates the procurizer's presence (Gen. 33:18-20; 49:29-32; 50:12). Praying openly is a spiritual or psychological mark, claiming credence (Gen. 13:1-5). Mentioning the target country's name often in writing, daily dealings, and events is also psychological and verbal marking (Gen. 35:6; 36:2-6; 42:5-7, 13, 29-32; 44:8; 45:25; 49:30; 50:5, 10-12; Num. 26:19). The desired land is also defamed and devalued by stating that it is incapable of producing sufficient food for the sustenance of its people (Gen. 12:10; 26:1). New names are given to places in someone else's country (Gen. 21:31; 22:14). Gifts are given to favourably-disposed local leaders ensuring entrenchment in the society (Gen. 14:18-20). Digging wells is evidence of a sense of permanency (Gen. 26:25). Colonial procurizers claim so-called unused land then sell, lease, or give it back to their own (Home, 2003). Local land is surveyed and divided up for use amongst family members (Gen. 13:1-18). These *marking* events of territorial stratagems alternate with the chasing, entitling, demonstrating, inducing, befriending, settling, moving, travelling, recording, spying, walking, and warring activities of the *mobilizing* phase.

Mobilizing. "God will cast out those nations before you...until they are destroyed... No one will be able to stand before you until you have destroyed them" (Deut. 7:22-24). Procurizers use mobilization in their *alternating territorial stratagems* to acquire land. They

are purposive in their travels (Gen. 12:5-6), moving around extensively in the host country, even going out to other countries to build up some wealth and then returning again (Gen. 12:5-6, 8-10; 13:18; 37:1). Directions, bearings, locations, and local leaders' names are recorded, including kings, countries, cities, towns, mountains, and trees (Gen. 11:27-32; 12:4-10; 13:1-4,18; 14:17-18). They make allies with community leaders to ensure their safety (Gen. 14:13), making themselves and their people comfortable by strictly looking after their own (Gen. 14:23-24; 45:16-20). They seek out "gray areas" for land grabs (Altman & Center, 2016), exploring and spying out the target land to determine its extent, quality, arboreality, fertility, the number and strength of its inhabitants, and the types of cities, camps, and strongholds (Num. 13:16-20). They entitle themselves to mass slaughter by waging skirmishes to save relatives and help locals recover their losses (Gen. 14:13-20). Moving place of abode is a key element of security, visibility, survival, and avoiding backlash for massacring a local town (Gen. 35:1-2; 45:9-13). When the locals try to fight them off, they attack and slaughter them, stating that the locals are permanently God's enemies (Exod. 17:8-15). They chase local inhabitants from their land, kill, destroy, and exterminate them, and settle on their land (Num. 33:1-54; Deut. 7:1-26). It is more a process of ethnic cleansing than outright genocide; some procurizers spread terror by raping, robbing, and killing indiscriminately as a means of chasing the rest of the locals away; the locals may retaliate in similar but weaker fashion and so are eventually subdued (Anderson, 2019).

Thus, certain people *procurize land through alternating territorial stratagems*, by *ignoring* rights, *orienting* for wealth and power, *marking* a target land, and *mobilizing* resources to overwhelm and destroy the local population.

Theory Part Two:

Social Psychological Properties and Process of Procurizing

The *properties* of procurizing and their elaboration emerged from the data, mostly after the precipitants, phases, and process, as conceptualized on a higher level than those preceding aspects.

Properties of Procurizing

The properties or dimensions of procurizing as a *basic social psychological process* in the context of land acquisition through alternating territorial stratagems, include the following: *violation, cumulation, territoriality, tacticality, and virtue.*

Violation. "*The inhabitants of the land...you shall drive them out... They shall not dwell in your land*" (Exod. 23:31-33). Procurizers who utilise alternating territorial stratagems espouse the principle of violation by negating the rights of others in many ways. People's identities are concealed in order to try extort or extract advantage (Gen. 20:6-7). It is reported that God promises the desired land to them (Exod. 3:8,17), and they rejoice in the fear and melting away of the inhabitants (Exod. 15:15). They boast about the desired land being a fully inhabited self-contained country (Exod. 16:35) and steal from the local inhabitants with impunity, glee, and without compunction (Num. 13:23-27). The virtue, respect, tolerance, hospitality, and empathy of the locals are spurned (Gen.

20:14-16; 50:10-13). They bait the locals and then blame them for taking the bait (Gen. 34:5-9). The right to permanent residence and land possession are assumed (Gen. 22:19; 36:43; 47:11). The local inhabitants are not permitted to live in the land, because the land does not actually belong to them (Exod. 23:20-33). Procurizers wipe out the locals when they fight back for their land (Exod. 17:8-16). Deceivers are favored (Gen. 27:37) and opposition suppressed (Gen. 22:17; 24:60). They gradually and systematically take over the land (Exod. 23:29-30), making the slaughtering and destruction of the locals an acceptable event (Gen. 34:25-29; 48:22). Possession of all of the land is the greatest obsession (Gen. 26:3-4; 28:13-15; 35:12). They manipulate free occupation of the land from locals, anticipating reparations (Gen. 20:14-16). Heirs are sidelined to justify the right to the land (Gen. 21:8-18). Their ultimate goal is worldwide subjugation (Gen. 22:18; 27:29; 28:4,14; Exod. 9:29). Such practices and principles are adhered to by procurizers who believe in the *violation* of other people. The inclination of *violation* is strongly associated with the characteristic of *cumulation*.

Cumulation. *"I will bless you greatly, and I will multiply your offspring greatly like the stars of the heavens, and like the sand which is on the seashore. Your offspring will possess the gate of his enemies"* (Gen. 22:17). Violative procurizers amass wealth at the expense of host countries (Gen. 15:14; 39:2; 46:6; 47:14; 49:25). They keep everything strictly in the family (Gen. 25:5-6). They insist on paying for a small piece of land, even though the hosts may offer it as a gift, in order to project fairness and gain acceptance by the locals, but this is merely a ploy, for at the slightest opportunity, they would buy up the entire land for a pittance, exhausting the people's reserves (Gen. 23:1-20; 31:14-16; 47:20-24). God is bribed for food, clothing, and protection (Gen. 28:20-22). There is an overconcern with exceeding multiplication of offspring, servants, and livestock into a mighty social force to fill the land (Gen. 17:2,15; 22:17; 30:43; 32:10-12; 35:11; 46:3; 47:27; 49:25; Exod. 1:7; 32:10). They are so successful and shrewd in farming grain and livestock, that it demoralizes the locals (Gen. 26:12-16; 30:31-33). They allow their wives to have sexual intercourse with rich men to gain favour and wealth (Gen. 12; 20; 26). It is firmly believed that it is God who makes them wealthy and elects them for safekeeping (Gen. 19:29; 31:9). Thus, violative procurizers have a proclivity for *cumulation* which is founded on a deep sense of *territoriality*.

Territoriality. *"See this heap, and see the pillar, which I have set between me and you. May this heap be a witness, and the pillar be a witness, that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm."* (Gen. 31:51-52). Those who oppose the procurizer will be destroyed and burned (Gen. 19:27). A strict history and account of leaders, successors, cities, towns, regions, rivers, fields, wells, conquests, reigns, deaths, and relations is kept to position procurizers in "their" land (Gen. 21:30,33; 36:31-39). They project their ownership onto the land by naming places that hold particular meaning for them (Gen. 16:14; 26:20-22; 32:2,30; 35:6-8,15). God protects the procurizer's place and entrenches his land rights (Gen. 19:21-22; 26:17). Earth ownership by God implies earth ownership by procurizers, and they see themselves as permanent owners of the host country (Gen. 17:8; 30:25; Exod. 19:5). The more land they dream of, the more land they aspire to (Gen. 15:18-21). Procurizer know exactly the size, boundaries, and full extent of "their" land and erect beacons to demarcate no-go zones for other immigrants (Gen. 15:5-7; 18-20; 31:45-55). Even though procurizers might be illegal immigrants themselves, they assert ownership rights and make themselves thoroughly at home (Gen. 20:1; 21:30-34; 26:22; 35:18-27;

Exod. 2:21-22; 12:43-49; Lev. 25:35-38). People outside of the procurizer's party are sent as far away as possible so as to isolate the land for themselves (Gen. 25:5-6,18; 36:8; 37:1). This sense of *territoriality* not only undergirds *violation* and *cumulation*, it inspires *tacticality*.

Tacticality. "*She is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife*" (Gen. 20:12). The psyche of territorial procurizers is invested with social *tacticality*. They complain pretextually (Gen. 21:25-26). People must be assessed for their level of evil so as to match the punishment (Gen. 18:16-21). The evil and unrighteousness of the locals are emphasized to look good by comparison (Gen. 18:32). Procurizers stay close to the action to influence eventualities (Gen. 30:35-36). When a gift is given, it is usually conditional (Gen. 21:27-29). They deny that they have been enriched by the host country (Gen. 14:22-24). They induce others to fear, and seek protection, but in reality they only protect their own (Gen. 19:12-13; 26:26-31). Genital cutting is practiced as a way to exclude the locals (Gen. 17:9-14; 22-27). They engage in half-truth duplicity to extort the locals (Gen. 20:11-13). They use multi-meaning keywords in law and practice, like partition, transfer, settlement, and absenteeism to exclude, marginalize, and dispossess the locals, effectively saying one thing and doing another (Home, 2003). No hiring of locals or selling land back to them is legislated (Goldman, 2015). History is interpolated to strengthen their cause (Gen. 15:12-21). They mix lies and deceit with God's name to get what's not theirs (Gen. 27:20-35). Psychological advantage over the locals is achieved by misleading them (Gen. 21:22-23; 26:6-11). They fear letting key procurizers out of the country in case of loss or cause collapse (Gen. 24:6-8). Roles are reversed when afraid, to butter up a potential enemy (Gen. 32:18-20; 33:4-6). They use rules and requirements to make their people feel important, inducing compliance and obedience, and making them manipulable and controllable for the devastating possession of the land (Exod. 39:32-43). Non-compunctive rights-stealing from people at their weakest is an accepted practice (Gen. 25:27-34). Thus, an array of embedded ploy processes manifests through the violative procurizer's mindset of *tacticality*. *Violation*, *cumulation*, *territoriality*, and *tacticality* are all imbued with *virtue* claimed.

Virtue. "*They saw...God... Under his feet was like a paved work of sapphire stone... They saw God, and ate and drank*" (Exod. 24:10). In the social psychological process of procurizing land through various stratagems, procurizers consistently hold to a position of virtue. Regardless of how wrong they may appear or actually be, they believe they are connected to God, and God tells them what is right and wrong. God appears and speaks to them, tells them what to do, and makes them promises (Gen. 17:1-2). They physically see God and engage in eating and drinking at the same time (Exod. 24:9-11). They manipulate and deceive the honourable and then pray to God for them (Gen. 20:17-18). God is bargained with and promised rewards (Gen. 28:18-22). God takes them around and tells them where to look and what to count, views them as good if they believe, and brings them out of their country to give them another country to inherit (Gen. 15:4-7). They call on God's name and converse with God (Gen. 15:8-21; 26:25). Some of them walk with God and others have to be instructed to walk with God (Gen. 5:22-24; 6:9; 17:1). They covet their neighbor's house, wife, servants, livestock, land, and anything that is their neighbor's, even though their God has forbidden this (Exod. 20:17; Num. 34:1-5,16-29; 35:6-15; Deut. 11:8-32). They abuse and replace their wives with other women, emotionally in their hearts and socially within their homes (Gen. 16:1-5). Foreign gods are carried with them

wherever they go (Gen. 35:2-3). Their God makes repeated promises to them of covenanting, multiplication, and land procurement (Gen. 17:1-8; 22:17; 26:3-4; 35:11-12) and makes them his equal (Gen. 32:28). They condone killing a thief caught in the act, alternatively, the thief must pay double (Exod. 22:1-4). Intentional, even negligent killing or murder, must be repaid with death (Exod. 20:13; 21:12-14, 22-25, 28-32). Oppression of foreigners or temporary residents is forbidden (Exod. 23:9). When implicated, they find it hard to shoulder responsibility and easy to pass the buck (Gen. 16:6). Killing the locals is not necessarily bad as it advances civilization (Anderson, 2019). This is the ambivalent and contradictory *virtue* of procurizers whose personalities are propped up by *violation, cumulation, territoriality, and tacticality*.

Process of Procurizing

The *basic social psychological process of procurizing land through alternating territorial stratagems* is executed by multiple subprocesses of *claiming covenants, asserting prominence, imputing evil, espousing superiority, and knowing esoterica*. These subprocesses appear to be mostly proscriptive properlining in that they seem to project, not exactly what did go on, but what the narrators and writer determined "should have gone on" (Glaser, 2010a). Constant comparison brings the narrative quality of properlining to light and helps the reader work out what is actually going on in the data (Glaser, 2002).

Claiming covenants. "*I will give to you, and to your offspring after you, the land where you are traveling, all the land...for an everlasting possession. I will be their God*" (Gen. 17:8). In the process of *procurizing land through alternating territorial stratagems, claiming covenants* is the initial social psychological activity. Procurizers claim that God covenanted the land to them forever, but at the same time state that God may take it away from them if they are disobedient (Exod. 19:5-6; 32:13; Deut. 28:45-67; 29:25-28; 30:11-19; 31:9-18). Even if they get driven out of the land through disobedience, God will bring them back to the land again (Deut. 30:3-5). God tells them to leave their country, go to another country, and God will make them great by procuring property (H6213; Gen. 12:1-3; Exod. 6:13). God chooses to give them a specified land (Gen. 12:1-7; 15:18-21). Almighty God appeared to their ancestors and established his covenant with them, to "give them the land of their travels...a land flowing with milk and honey" in which they lived as foreigners, and to bring them into the land he swore to give them for a heritage (Exod. 3:17; 6:2; 13:5; 32:13; 33:1-3; Lev. 14:34). This is still claimed historically 3,000 years later (Home, 2003). God has instructed them to multiply and fill the earth and the land, and, by ancestry, they assume the right of occupation of the whole earth (Gen. 1:27-28; 9:1,7; 17:2; 48:4). God not only covenants to give them the desired land but all the surrounding lands (Gen. 26:2-4; Deut. 32:52). They proximate the land by receiving blessings from God Most High who possesses heaven and earth (Gen. 14:19). The covenant is passed down from generation to generation (Gen. 48:1-7; 50:22-24). They implement the covenant by dividing up the land of other people (Gen. 13:1-9). God will drive out the local inhabitants in the land and the procurizers must break down their cultural and worship places (Exod. 34:11-14). They have the right to conquer and the right to religious expansion (Serrão et al., 2015). In fact, *they* must "drive out all the inhabitants of the land" from before them, "take possession of the land and dwell therein", because God has "given the land" to them to possess; then they must divide the land up by size according to their families (Num. 33:51-53; Deut. 1:7-8). God will extend their borders and no one will

desire their land (Exod. 34:24). God tells them that they must not do as the locals do in the land, following their statutes, but that they must only do God's ordinances (Lev. 18:1). A part of the covenant is that they may not charge interest or sell food at a profit to a poor relative (Lev. 25:35-38). They arm themselves for battle and subdue the land (Num. 32:29). God will not fail nor forsake them (Deut. 31:8). They must practice all the rules, regulations, and laws God has given them so as to be a united and prosperous force for going into the land and taking it over (Deut. 1:6-9). Like God, their leaders also allocate and give land to certain families to take over as a possession (Josh.1:12-15; Deut. 32:44-47). God gives them every place that the soles of their feet tread, extending outwards beyond the boundaries of the land, and no one will be able to stop them (Josh.1:2-5). *Claiming covenants* makes it easy for procurizers to *ignore* and *violate* the rights of others and is an effective springboard for the next social psychological subprocess in *procurizing*, namely, *asserting prominence*.

Asserting prominence. "I will bless those who bless you, and I will curse him who treats you with contempt" (Gen. 12:3). People who claim covenants or promises from God position themselves as distinguished and above others, so, asserting prominence, then, is a natural part of such a belief system, and is found throughout their culture and writings. God appears mostly only to them (Gen. 12:7). God's instruction to them to be fruitful and multiply parallels itself with God's instruction to the first humans and the flood survivors (Gen. 1:28; 9:1; 35:11). God cleanses the earth for them (Gen. 6:13-22). They remedy God's initial cursing of the ground (Gen. 3:17; 8:20-22). Their altar building in the land likewise mirrors that of the righteous flood survivors of old (Gen. 8:20; 12:7). Their ancestors were fully obedient to God and were people of high social standing who "dwell in tents and have livestock," "the forger[s] of every cutting instrument of bronze and iron," and all those "who handle the harp and pipe" (Gen. 4:19-22; 6:22; 7:5). They believe it is a curseworthy sin to see a parent naked (Gen. 9:20-25). Only their ancestors were righteous (Gen. 6:8-9; 7:1). The original man and his offspring *calling on God's name* and procurizers *calling on God's name* equivalences them in primordial purity as made in God's image with the progenitor of the human race (Gen 4:26; 5:1-3; 12:8). Similarly, "the history of the generations" of the heavens and the earth and of procurizer ancestry raises them to fundamental importance (Gen. 2:4; 6:9). God blessed the fish, the birds, the original humans, the seventh day, the survivors of the flood, and God blesses those to whom he gives the land of others (Gen 1:22,28; 2:3; 5:2; 9:1; 12:2). God makes a distinction between these procurizers and other nations (Exod. 11:7). God selects, protects, and treats favourites in a special way, and curses any who disagrees with them (H7043; Gen. 6:8; 9:1; 12:3; 16:11; 17:21). They quote God as speaking capriciously and do so themselves (Gen. 7:4; 9:27). God wants to live in an ornate tent among them (Exod. 25:1-31:11). This is how *covenant claiming* procurizers *assert prominence*. They then point a finger at the "evilness" of others in order to justify and assuage any guilt in their execution of *alternating territorial stratagems*; they *impute evil* to others.

Imputing evil. "Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of man's heart was continually only evil" (Gen. 6:5). *Imputing evil* is a social psychological process of making others look so bad, whether or not they really are, that full justification for any unjust treatment emerges. This is what *violative* procurizers do who *ignore* people's rights, *claim* that God commands them, and *assert their prominence* to such an extent that they will not see the injustice of their actions. *Imputing evil* is like gaslighting others into thinking they are bad and unworthy

(Hamilton, 1939). The locals are deemed to rape, steal, and murder because they represent "a flawed humanity" (Anderson, 2019, p. 14). They are called derogatory names to emphasize their right to no land (Hughes, 2016). Every living thing except the procurizers' ancestors are evil and worthy of destruction (Gen. 6:7,13; 7:4,21-23; 9:11). Minutiae are inflated (Gen. 9:20-24). God cursed the snake, the ground, and early humans; procurizer ancestor cursed a grandchild for a small infraction (Gen. 3:14; 4:11; 5:29; 9:26). That curse justifies the eternal routing and destruction of a nation of people (Gen. 9:20). God decries the customs and statutes of the local inhabitants (Lev. 18:3) and punishes nations (Gen. 15:14-16). God sees people's great wickedness and that every imagination of people's thoughts are continually only evil; it grieves God in his heart; God regrets making people and animals, all of whom are worthy of destruction, except for the procurizer's ancestors (Gen. 6:5-8; 8:21). The wickedness of others is exaggerated to justify their destruction (Gen. 14:12,16; 18:20; 19:24). Locals are demonized at any cost, even pretextually, as their very presence in the land is abhorrent (Gen. 9:25; 12:4-6). As the earth was cleansed of evilness by the flood, so the land must be cleansed of its evil inhabitants (Gen. 6:9-12). Everybody except procurizers are cast as corrupt and violent (Gen. 6:9-12). The locals are singled out in order to *mark* them for destruction (Gen. 9:18-19). Some rebellious procurizers, however, intermarry with the locals to make a statement of independence and disapproval of the ancestral hatred (Gen. 28:6-9). Once the locals have been *imputed* with sufficient evil, *claiming covenants* and *asserting prominence* carries over swiftly to *espousing superiority*. It's like saying: "God promised me the land. I am an exceptional human being. Everyone else is bad. That makes me a cut above the rest." Therefore, *espousing superiority* becomes automatic.

Espousing superiority. "*Turn from your fierce wrath, and turn away from this evil against your people...'* So Yahweh turned away from the evil which he said he would do to his people" (Exod. 32:12,14). If you think you are a cut above the rest, you will play the part, no matter if anyone believes you or not. *Espousing superiority* is the *social psychological subprocess* that carries "the right" to *procurize land* through *alternating territorial stratagems* - if I'm better than you I can take your land. Procurizers position themselves as being "of God", belonging to or coming from God; this association with deity projects a powerful image of superiority (Gen. 14:19). In fact, they equivalence themselves with God - they and God are equally blessed (Gen. 14:19-20). Their function in the world is to be prosperous (H1293; Gen. 12:2). They have insight into God's assessment of issues (Gen. 1:25). Their interests are placed above every other human being's, even their spouses' (Gen. 12:14-19). Their own fallibility is denied (Gen. 9:20-25). They compromise family, and encourage lying and betrayal, leading to *violation* (Gen. 12:13-15). Great enhancement of fame and reputation is sought (Gen. 12:2). They put God in his place telling him that his intentions are evil (Exod. 32:12-14). They believe they can get away with evincing cowardice and feigning integrity to achieve advantage (Gen. 12:12; 14:21).

The right to plunder their hosts is assumed (Exod. 3:21-22). They claim that God told them that they are special and that he gives the land to them (Gen. 13:14-17). Their takeover of the land is viewed as "creating peaceful societies with new ideals in the successive vast and differing geographic provinces", regardless of the injustice, damage, and destruction wrought on the locals (Turner, 1920, Preface). They dream of all the families of the earth kneeling to them, subjugating the world (H1288; Gen. 12:3). When they begin "to be a mighty one in the earth" before God, then it follows that they can rule a "kingdom" or a country (Gen. 10:8-12). They presume entitlement to the land of tolerant

peaceloving inhabitants (Gen. 13:9) and are not afraid to express their disdain for them (Gen. 27:46).

They see themselves as culturally superior to the indigenous people (Home, 2003). Procurizers vow to God, if he gives them victory, they will completely destroy the locals' cities; God listens, gives them victory, and they completely destroy the cities *and the locals themselves* (Num. 21:1-3). All local cities in the interior of the land are completely destroyed; all men, women, children, and livestock are slaughtered (Deut. 20:16-17). If an outskirts city allows a takeover, then the locals become forced laborers; if they do not allow it, all the men are killed and the women, children, livestock, and goods are taken as plunder (Deut. 10-15). *Espousing superiority* allows the portrayal of God in a basic, rationalistic manner, quoted verbatim in reasoning with his fallen creation, what appears to be a figmented recount of God, self-conceived by the writer, unlike what one might expect of the true God; this is very sad and deceptive, leading to much pain and suffering of innocent people (Gen. 4:10-12; 6:3; 7:1-3; 8:15-17; 11:5-7; 12:1-3; Deut. 20:16-17). The *superiority of covenanted, prominent, self righteous* procurizers endows them with "*special knowledge*" in the spiritual realm.

Knowing esoterica. "*He shall kill it... sprinkle its blood around on the altar. He shall cut it into its pieces, with its head and its fat... on the fire... a burnt offering, an offering made by fire, of a pleasant aroma to Yahweh.*" (Lev. 1:11-13). Procurizers are privy to the mysteries of the divine mind; they *know esoterica*. *Knowing esoterica* makes *claiming covenants* and *imputing evil* easy and bolsters *asserting prominence* and *espousing superiority*. Thus *violative* procurizing is premised on *knowing many esoterica*. Deities are advanced and promoted with the passage of time and as a result of new experience (Gen. 15:2). Deities are ranked: Prominence (*uw/ H193*; "God above God" - Tillich, 1952, p. 186); Strength (*ayil H352*); God Most High (*el H410*); God (*elowahh H433*); gods/rulers (*elohim H430*); and Jehovah/Existing (*yahweh H3068*) (Gen. 1:1; 2:4; 14:19; Exod. 15:15; Deut. 32:17; 2 King. 24:15). Cultural classifications are anachronized (Gen. 7:2; 8:20). God's thoughts are known, and he may be quoted on any important issue (Gen. 6:12; 13:14-17). God hardens people's hearts so he can punish them and show his power (Exod. 10:1-2). God is involved in child sacrifice (22:2,12) and is influenced by pleasant aromas (Gen. 8:21; Lev. 1:13,17). If you can only know what evil is by getting the knowledge of the difference between good and evil, then you wouldn't know it was evil to get that knowledge before you got it (Gen. 3:6-8). Distinguishing between God and his angels is sometimes difficult (Gen. 16:7-13). God safeguards killers contrary to the divine principle: kill who kills (Gen. 4:15). If God's elect are treated offhandedly, God will curse you regardless of whether or not the treatment was justified (H7043; Gen. 12:3). God kills the innocent with the evil because of the evil (Gen. 8:21). God protects murderers sevenfold (Gen. 4:15).

God has instructed that the earth be captured, dominated, and violated which makes taking over the land completely permissible (H3533; Gen. 1:28). The nations are to respect and serve God's people (Gen. 27:29). God imparts messages about taking over the land through dreams (Gen. 28:10-15). God brings his people out of one country with the sole purpose of possessing another (Exod. 12:42). God is capable of forgetting (Gen. 15:7; 16:2,5; Exod. 6:2-3). God's voice can be heard walking on the earth (Gen. 3:8). When losing face, killing thousands of your own people is acceptable, even if you told God that he would be evil for doing so (Exod. 32:25-29). God can be induced to change his mind (Exod.

33:14-17). God is only sorry he made land creatures including humans, not fish, dolphins, whales, and other water creatures (Gen. 1:20-22; 6:7). God is discriminatory (Gen. 4:15). God reduces the human lifespan in years to limit him having to deal with humans on an ongoing basis (Gen. 6:3). God wants to kill certain people, even his chosen, if they do not do what he requires; he might use disease, the sword, or mishap (Exod. 4:24; 5:3; 22:22-24). God kills and raises the same animals in short succession (Exod. 9:1-19). God destroys the local inhabitants of the land so his chosen ones can take it over (Exod. 23:20-33).

Knowing esoterica is highly regarded by procurizers and embraces several additional insights. God sees the light, sky, land, seas, vegetation, sun, moon, stars, fish, birds, animals, and approves of them (Gen. 1). God was sorry he had created land animals and killed them all in a flood, except for some which were chosen to be saved (Gen. 6:7; 7:13-16). For every sin, God expects a male bull to be brought to him, its throat to be slit, the blood sprinkled around, the body skinned, cut into pieces, and laid out, the head and fat in order on the wood of a fire, the innards and legs to be washed with water, and all of it to be burned as a pleasant aroma to God (Lev. 1:1-9). God comes down to check things on the earth, physically chases people off, and closes doors (Gen. 7:16; 11:5-9). God needs to look at some physical thing as a reminder of what he has promised (Gen. 9:16). Natural phenomena in the world are symbols of God's promises and intentions (Gen. 9:8-15). God is the same as a golden calf (Exod. 32:3-5). God (Yahweh H3068) is greater than God (Elohim H430) (Exod. 18:11). God also communicates with humans through visions and angels (Gen. 15:1; 16:7). God cursed the ground so as to be weak and to grow thorns and thistles (Gen. 3:18; 4:12). Animals can talk to humans (Gen. 3:4). God can be whimsical (Gen. 4:15; 13:11-16), and he makes laws based on human suggestion (Num. 27:5-11). God works, rests, speaks to himself when he is alone, has conversations with all sorts of people, and makes winds pass over the earth; and humans know what God says, sees, does, feels, hears, remembers, understands, and thinks inwardly (Gen. 2:1-3,18; 3:14,22; 4:6-15; 6:5-7,12; 8:1,21; 11:5-7; Exod. 2:23-25; Deut. 34:1).

Knowing esoterica, this special knowledge about God, opens up a world of possibility in the thinking of procurizers who have *claimed covenants, asserted prominence, imputed evil, and espoused superiority* in their planning and execution of *alternating territorial stratagems to procurize* - claim and take over - someone else's *land*.

Main Theoretical Propositions

This is the grounded theory of *procurizing land through alternating territorial stratagems*. The theory's concepts are integrated through the following main hypotheses (Holton, 2006):

Violative people, posing as virtuous, ignore others' rights by claiming authority, making them bad, and taking advantage to mark, mobilize, and take over their land.

Precipitant Hypotheses of Alternating Territorial Stratagems

Changes in living conditions have certain effects that coped with can lead to deprocuration (leaving a land) and procurizing (acquiring new land) which can precipitate alternating territorial stratagems.

Changing living conditions and effects of change. Environmental, familial, financial, governmental, mobility, security, and tenure changes (changes in living conditions) impoverish and disenchant people, making them *feel like* they have to relocate (effects of change).

Effects of change and coping with change. People cope with devaluation and the compulsion to relocate (effects of change) by fantasizing, using contacts, magic, or religion, grouping, organizing, scheming, plundering, fighting, or *deciding to* relocate (coping with change).

Coping with change and deprocuration. The decision to relocate (coping with change) leads straight into the *process* of *extrication* (physical deprocuration) which is preceded and accompanied by the emotional process (psychological deprocuration).

Deprocuration and procurizing. The psychological and physical process of leaving (deprocuration) dissipates and ends as systematic accretive steps are taken to *acquire* a new place (procurizing).

Phase Hypotheses of Alternating Territorial Stratagems

Some procurize land through alternating territorial stratagems, by ignoring rights, orienting for wealth and power, marking a desired land, and mobilizing to overcome the local population.

Ignoring and orienting. *Ignoring* the rights of people to respect, freedom, culture, nationality, citizenship, occupancy, ownership, tenure, borders, protection, productivity, and land creates fertile ground for land-takeover *orienting* through wealth, family, and fear building preparations.

Orienting and marking. *Orienting* by making arrangements, acquiring possessions, structuring the group, scamming, and killing some locals, builds wealth and fear which gives boldness to the *marking* of others' territory by erecting objects and making presence felt.

Marking and mobilizing. The building, buying, praying, devaluing, digging, dividing, erecting, gifting, and pitching stratagems of the *marking* phase are alternately and intricately interspersed with the chasing, entitling, demonstrating, inducing, befriending, settling, moving, travelling, recording, spying, walking, and warring activities of the *mobilizing* phase intended to overwhelm or destroy the local population.

Property Hypotheses of Procurizing

So-called virtue gives support to the tacticality of territorial procurizers in their violation of others and cumulation of what is not theirs.

Violation, cumulation, (ignoring, and orienting). The principle, characteristic, or trait of *violation* is strongly associated with that of *cumulation*. These are reflective of the actions of *ignoring* and *orienting* but are differentiated in that the former are relatively stable patterns of thinking and the latter are consequential outflows of such thinking that are necessarily preceded by them.

Cumulation and territoriality. Territoriality is the more fundamental trait ingrained deep within the psyche giving rise to cumulation.

Territoriality and tacticality. Territoriality provides the impetus for tacticality.

Territoriality, tacticality, and virtue. Virtue (whether or not hypocritical) buoys the influence of territoriality on tacticality. Thus it gives this influence a justifiable projected morality.

Violation, cumulation, territoriality, tacticality, and virtue. Virtue, whether pretended or real, imbues each of the other traits, giving them an indisputable rationale and complete justification, no matter how erroneous these might be.

Process Hypotheses of Procurizing

Knowing esoterica directly fuels the processes of claiming covenants and imputing evil, driving asserting prominence and espousing superiority, which in turn trigger procurizing through alternating territorial stratagems.

Claiming covenants, (violation, ignoring,) and asserting prominence. Claiming covenants, or making entitling laws, comes from a sense of violation and leads to the ignoring of others rights from which wells the inclination of asserting prominence.

Asserting prominence, (alternating territorial stratagems,) and imputing evil. The contrivance of asserting prominence gives license for alternating territorial stratagems which produces guilt that is offset and assuaged by imputing evil to the victims.

Imputing evil, espousing superiority, (and alternating territorial stratagems). Imputing evil formulates espousing superiority which effectively sears the conscience for engagement in alternating territorial stratagems.

Espousing superiority and knowing esoterica. Espousing superiority infuses knowing esoterica, i.e. the assumption of superiority permeates the claim of knowing deep spiritual things.

Discussion

General Implications for Practice

The theory of *procurizing land through alternating territorial stratagems* appears to have reasonable grab by virtue of its core concept *procurizing*, and several other key concepts such as *imputing evil*, *ignoring people's rights (violation)*, and *espousing superiority*. The theory appears to fit many land conquest scenarios, such as the erstwhile experiences in South Africa, America, and Australia, and also has potential fit for more recent events such as the land claims, moves to expropriate land without compensation, and widespread land conquests by farm attacks in South Africa (James, 2007; Moyo, 2007; Ntsebeza & Hall, 2007; Lahiff, 2001).

By way of exemplification, the original land conquests in South Africa included all four phases of *alternating territorial stratagems*. This is not to say that all of the land was fully inhabited or was wrested from the local inhabitants, but that certain battles, subjugations, and relocations did take place throughout the initial *procurizing* period (1652 - 1948). Some land was taken by force and some was bought and sold. Moreover, the five properties and five sub-processes of *procurizing* also emerge in the South African experience with a strong resemblance between the *procurizing* activities in South Africa and Israel (Canaan). Hence, the emergence of Apartheid in both countries. There is no doubt also similarity in the British *procurizing* in South Africa prior to independence. Post-Apartheid South Africa now has its issues, as mentioned above, with *procurizing* by land claim, expropriation, and farm attack which again contains all categories of the theory albeit in culturally adaptive ways.

The theory of *procurizing*, as a divulgement of mostly properlined activity, shows what is actually going on in the *violative* taking over of other people's lands. As such, the theory stands as a cautionary proposition, which should serve to expose incorrect thinking, stance taking, and action in the whole question of land acquisition, distribution, and use. Far from encouraging the repetition of unjust modes of land claim, it is hoped that the theory will serve as a mollifying and balancing influence in present and future equitable land practice and in attempting to repair the past (Bradford, 2005).

The theory of *procurizing* perhaps has formal applicability beyond the substantive area of land acquisition. It is possible that *alternating stratagems* are used to *procurize* almost anything in life which is coveted and claimed in *violation* of others rights.

Contribution to Knowledge

The theory of *procurizing* contributes a new sociostructural and sociopsychological grounded theory to the body of knowledge of land claim and acquisition. It shows relevant fit with numerous land conquest/acquisition scenarios and expands and elucidates various extant theories primarily through baselining their tenets. In this sense, it is seen to work as a theory for deconstructing the latent myths and socially constructed fictions (Glaser, 2010c) within the *land procurizing* process.

Extant theory. No theory similar to *procurizing land through alternating territorial stratagems* was found in the literature. Economic conquest (Grossman & Mendoza, 2001), restorative justice (Bradford, 2005), archaeological conquest (Wright, 1992), land rights,

and various genetic theories abound, but no theory on the emergence of the underlying social structural and psychological patterns (Holton, 2008) within the takeover of other people's lands. Only the land rights and genetic theories are marginally close to *procurizing land* as theories go, but when some of their properlined characteristics are identified through constant comparison (Glaser, 1965), *procurizing land* emergently fits and predicts other implicit properties within those theories. As such then *procurizing land* is seen to work well within the general field of *procurizing land*, as an analytical tool, and this is why it is suggested that it could possibly be used as a guide concerning the expediency of courses of action in regard to current or future land matters.

Land rights theories. Laws have been passed which allow for the take over of other people's lands. These legal doctrines are termed theories, as they are *de facto a priori* speculations, often unjustly and illogically confirmed as law.

Discovery theory. Although international law essentially holds that indigenous nations have ownership and title to their lands, American law (1823) ignored this and stated that the discovery of the lands by the American people gave them title to the land and a right to dispossess the locals with lethal force if necessary (Bothwell, 2000). Thus, *permanent occupancy, land ownership, respecting property, and valuing of humans* of the *ignoring* phase in *alternating territorial stratagems* emerge, as do *entitling to war, war "defence", and chasing inhabitants* of the *mobilizing* phase. *Territoriality, violation, and supposed virtue* also emerge here as properties of the discovery theory, with *tacticality's lying and restating ownership* as well.

Conquest theory. The right to lethal force conferred on *procurizers* by the American courts in 1823 permitted them to wage just war on the Indian people and take their lands and spoils of war; many of these fights were unjust slaughterings and banishments (Bothwell, 2000). Thus the Conquest Theory fully *ignored* the rights of locals, gave license to *mobilizing* *procurizers* against them, and embodied *territoriality, violation, "virtue", tacticality, and finally cumulation*. Its reference to the locals as aggressive "savages" denigrates them or "*imputes them with evil*", *asserts procurizer prominence, and espouses superiority*. Indeed, the reliance upon court decisions for justifying conquest is also strongly associable with *claiming covenants* as the foundational action in the social psychological process of *procurizing land*.

Genetic theories. The genesis of various groups, tribes, and nations is subject to numerous theories which invariably deal with the domination and dispossession of others.

Conquest Theory. This is different from the legal conquest theory above and postdates it by over 100 years. There is substantial archaeological evidence of Canaanite city destruction by the Israellites around 1200 BC. As an ethnogenetic process by land conquest, the Conquest Theory (1935) flies in the face of the Peaceful Infiltration and Peasant Revolt Theories which attempt to explain Israel's emergence in Canaan as being essentially non-militaristic (Levy & Holl, 2002). Thus, the historico-sociological basis of *alternating territorial stratagems* is confirmed, as the core variable of *procurizing land* coincides with the core process of *conquering land* in the Conquest Theory.

Frontier Theory. A sociogenetic theory which involves the operation of the frontier in the formation of the American people was hypothesised by Professor Turner in 1893

(Pierson, 1940). It's main feature was rapid societal growth and westward expansion into "free land" along a frontier line continually bringing civilization up against "savagery" (Turner, 1920). This premise resonates with several aspects of the theory of *procurizing land*. Rapid growth of the people aligns with the *family-building* aspect of the *orienting* phase in *alternating territorial stratagems*, but misses its *terror-inducing* and *profiteering* aspects, although incursions and elimination of the locals are implicit but avoided for an historic and economic emphasis. Western expansion (*procurizing*) into "free land" in Turner is a simplified exaggeration, if not an outright misconception, as large swaths of the land were occupied by various indigenous Indian nations. This is direct properlining to cover up *ignoring* of the *original occupation* and *ownership rights* of the locals. The expansion itself is *mobilistic*, but Turner does not develop any of the grounded properties of *mobilizing* such as *making allies*, *entitling to war*, or *chasing inhabitants*, except to say that his theory includes the property of *making comfortable*. Turner's concept of civilization coming up against savagery is also referred to euphemistically as "meet[ing] the Indian question" (Turner, 1920. p. 9; my emphasis). Again, such properlined sentiments concord with *decrying* and *justifying destruction* of the locals in the psychological subprocess of *imputing evil*, as well as *presumption*, *racism*, and *trivialising the slaughtering* of the locals in *espousing superiority*. In fact, the whole of Turner's Theory, quite apart from any interest or educational factor, appears to be an exercise in the *exclusivity of asserting prominence* of the English (American) people as opposed to the Indian people whose country they were taking over - *procurizing*. The Frontier Theory sees land acquisition only from the biased perspective of the conqueror, much like the biblical narrative, but when the baselines in both of these sources emerge, they are very similar to each other, and essentially produce the same core variable of *procurizing land* with numerous phases and processes in common. Thus *procurizing land* emergently fits the Turner Theory relatively well for an historico-economic theory and shows appreciable relevance in this regard.

Literature. The literature that was shown above to have relevant fit to the theory of *procurizing* deals with the following substantive areas: Bengal's rural conquest by Marxism (Rund, 1994), European conquest and land rights in Angola, Argentina, Brazil, Cameroon, Ceylon, India, Malawi, and Timor (Serrão et al., 2015), post-genocide reconstruction in Rwanda (Potts, 2011), the 19th century conquest of Texas (Anderson, 2019), migrant land rights in southern Zambia (Unruh, Cligget, & Hay, 2005), pre and post possession land law in Israel/Palestine (Home, 2003), Middle East land conquest (Goldman, 2015), South African land claims (Kleinbooi, 2007; Steenkamp & Urh, 2000), San Bushman land claims (Robins, 2001), American Oneida land claims (Tahsuda, 1998), American Indian land rights (Watson, 2005), Australian Aboriginal Yorta Yorta land claims (Atkinson, 2001), and land grabs and territorial conquests (Altman & Center, 2016).

The literature was constantly compared with the core and main categories of *procurizing land* after core category emergence (Glaser, 2009), adding certain relevant properties, as can be seen in the theory explication above. In this way the literature was seen to elaborate the following categories: changing living conditions, coping with change, deprocuration, procurizing, ignoring, mobilizing, tacticality, virtue, claiming covenants, imputing evil, and espousing superiority. This is an almost 60% fit of the literature to the theory, showing that there is good representivity of the general data in the field of land claim/takeover within the procurizing theory, and that the theory makes distinctive contributions, mainly in the areas of: effects of change, orienting, marking, violation,

cumulation, territoriality, asserting prominence, and knowing esoterica.

Limitations

An unintended consequence of this inductive analysis was the emergence of culturally representative proscriptive properlining (Glaser, 1998 in Hernandez, 2009) concerning many issues, leading to finding out what is really going on in the Torah/Pentateuch narrative. This disclosed numerous negative features about how the *procurizing* was done, including *claiming* dubious *covenants* (Could God give away somebody else's land?), inappropriately *asserting prominence*, unjustly *imputing evil*, unjustifiably *espousing superiority*, and claiming to know unknowable things about God. *Knowing esoterica* especially raised incredulity through circular causality, deity ranking and conflation, forcing facts, anachronizing details, exaggerating scope, embellishing superfluously, faulty premising, talking animals, inappropriate favouriting, manipulating God's actions, contorting God's character, caricaturing, farcicalizing, and whimsicalizing God, insulting God's intelligence, mocking God, making God see, speak, work, observe, remember, and forget, representing God as unfair, a killer and boastful, pretexting phenomena, reading God's mind, reading people's minds, blaspheming sacrilegiously, and many others. *Tenuating credibility*, the baseline paired alternative (Glaser, 1998 in Hernandez, 2009) to properline *knowing esoterica* is, with all of its multifaceted properties, a grounded theory in and of itself, essentially a grounded theory of God. It's distorted properlined features expose the baseline polar opposites (Glaser, 1998 in Hernandez, 2009) of what is going on in the narrative concerning God, yielding a reconceptualization of God as an intelligent, fair, stable, loving, and caring being, treating all people equally, unlike the theistic God of the Torah/Pentateuch and more like the God of what one would expect God to be, "the God beyond God" (Tillich, 1952, p. 188).

Although classic grounded theory is not conceptual description but conceptual explication (Holton, 2009), as a means of illustrating the foregoing theory, a few accounts in the data could be utilized to portray *procurizing land through alternating territorial stratagems*. Unfortunately, however, that is beyond the scope of this paper.

Notes

1. References shown, for example, as "Gen.", "Exod.", or "Matth." refer to The World English Bible (WEB, 2019) and may be viewed here: <https://ebible.org/web/index.htm> Gen. 1:1-3,7, for example, refers to the book of Genesis chapter 1, verses 1 to 3 and verse 7. These do not merely point to specific texts in the data, but track the theoretical development by referencing codes and memos in the research documentation.
2. References shown, for example, as "H6213", refer to words in the original Hebrew text in Strong's Dictionary (Strong, 1890) and may be viewed with additional elucidation here: <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H6213&t=KJV>

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