Promised Land
A film by Yoruba Richen

POV
www.pbs.org/pov
MAY 2010

Dear Colleague,

My first experience working in journalism was as a teenager interning for the public television series *South Africa Now*. This was in the 1980s, at the height of the anti-apartheid movement, and *South Africa Now* was one of the few outlets bringing news from the country during the state of emergency — a time when the government had banned foreign news outlets. I remember sitting in a dark, dank room in SoHo for hours, transcribing interviews and organizing tapes. I was fascinated by this unfolding freedom struggle and struck by the similarities between the anti-apartheid movement and the civil rights movement in the United States, which had peaked before I was born. Thus began my lifelong interest in South Africa.

I remember the day Nelson Mandela was released, and then the day he came to New York, when almost everyone who lived in my neighborhood walked to nearby Yankee Stadium to hear him speak. The sense of possibility and jubilation was more then palpable — we, as part of the African Diaspora, felt as if we had won the freedom struggle, too. I remember in 1996 at the United Nations Conference on Women, South Africans describing what it was like to vote in the first multi-racial elections. I became heady thinking about what it must feel like to be part of building a country. It seemed like the dream of South Africa had been attained.

Then I began hearing about the harsh realities — entrench poverty, HIV and land inequality. It was 2003 when I began reading about the land problems in the country. I was particularly interested in the fact that 10 years had passed since the fall of apartheid, yet whites still owned most of the land. Land reform, which had been one of the pillars of the freedom movement, was stalled. I wanted to find out why.
When I began to read the stories of landless black claimants, who were spending years trying to prove that they were the original inhabitants, and white farm owners, who were contending with the reality of having to give up their land, I thought it would make for a revealing documentary. To me, the land struggle in South Africa is emblematic of how all post-colonial societies deal with race, reconciliation and reparations.

I left my job at ABC News in 2004 and received a fellowship from the International Reporting Project (IRP) to travel to South Africa and begin the film. The first person I interviewed was Roger Roman, a white farmer who had willingly given up his land as an act of reconciliation. Roman is a fascinating character and had undergone a personal transformation about his responsibility as a white person who had benefited from apartheid his entire life. It was then that I decided that I also wanted to tell the story of the white farmers who were on the other side of this land struggle; I knew the project would not be complete without their voices.

And though there was tension and mistrust between the two sides, the Mekgareng and the Molamus and the farm owners they were all battling shared their lives and their history with me. I believe they did this in order to tell the larger story of a country still in transition, reflecting a shared belief in South Africa’s future. I hope viewers will come away with a sense of what is at stake for South Africa and for all societies who are grappling with the issues of land and race.

Yoruba Richen,
Director/Producer, Promised Land
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What should a government do when two entities have reasonable claims to the same piece of land? What if the current owners inherited the property because policies enacted generations ago dispossessed the indigenous residents? And what if patterns of current ownership entrenched wealth in the hands of those who directly benefited from colonization and legal discrimination by whites against blacks? Those are the messy questions facing South Africa today.

Promised Land, a feature-length (52-minute) documentary, looks at the complex issues of South African land reform and racial reconciliation by following two black communities trying to get back land from which they say their ancestors were removed during apartheid. The Mekgareng are an impoverished, semi-literate community. They’re up against a coalition of wealthy white farmers and developers who say the Mekgareng have no right to claim the land. The Molamus are an educated, middle-class black family armed with lawyers and financial resources. They are fighting Hannes Visser, a white farmer who refuses to vacate contested land. Visser says the land is his business, his livelihood, and that he has nowhere else to go.

Through these stories, the epic battle over land and race is played out with very real consequences for all sides. As an outreach tool, Promised Land raises fundamental questions about determining a fair price for justice for a historical wrong and deciding who must pay it. It invites viewers to examine the economic and political fault lines that have made land inequality a “ticking time bomb” that has the potential to destroy the fragile racial compact on which the future of the new South Africa rests.
POV

Promised Land is well suited for use in a variety of settings and is especially recommended for use with:

- Your local PBS station
- Groups that have discussed previous PBS and POV films relating to South Africa, land development or attempts to achieve reconciliation, including Twelve Disciples of Nelson Mandela, Good Fortune and Traces of the Trade.
- Groups focused on any of the issues listed in the Key Issues section
- High school students
- Faith-based organizations and institutions
- Cultural, art and historical organizations, institutions or museums
- Civic, fraternal and community groups
- Academic departments and student groups at colleges, universities and high schools
- Community organizations with a mission to promote education and learning, such as local libraries

Promised Land is an excellent tool for outreach and will be of special interest to people interested in the following topics:

- Africa
- Apartheid
- Community organizing
- Economic development
- Economic justice
- History of colonialism
- Human rights
- Indigenous rights
- Land ownership, rights, use
- Leadership
- Political science/government
- Race relations
- Racism
- Reconciliation
- Reparations
- Restorative justice
- South Africa

Using This Guide

This guide is an invitation to dialogue. It is based on a belief in the power of human connection, designed for people who want to use Promised Land to engage family, friends, classmates, colleagues and communities. In contrast to initiatives that foster debates in which participants try to convince others that they are right, this document envisions conversations undertaken in a spirit of openness in which people try to understand one another and expand their thinking by sharing viewpoints and listening actively.

The discussion prompts are intentionally crafted to help a very wide range of audiences think more deeply about the issues in the film. Rather than attempting to address them all, choose one or two that best meet your needs and interests. And be sure to leave time to consider taking action. Planning next steps can help people leave the room feeling energized and optimistic, even in instances when conversations have been difficult.

For more detailed event planning and facilitation tips, visit www.pbs.org/pov/promisedland

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The land now known as South Africa was colonized in 1652 by the Dutch, who founded Cape Town as a stopover point between the Netherlands and the Far East, where they sourced spices. The English seized the Cape of Good Hope in 1806, prompting the Dutch, known as the Boers and, later, Afrikaners, to found territories to the north. The discovery of resources, including diamonds and gold, in the late 19th century spurred wealth and an English invasion that led to the Second Boer War of 1899 to 1902. The English won, but in 1910 the two sides jointly formed the Union of South Africa, which would be declared a republic in 1961.

Apartheid

The two sides uneasily shared power until 1948, when the Afrikaner National Party (ANP) won a strong majority and, in an effort to control the economy and society, instituted a policy of “apartheid,” from the Afrikaans word for “separateness.”

Racial segregation had long existed in the region. The 1913 Native Land Act prohibited the sale of white territory to blacks and vice versa. But the ANP cemented that segrega-
tion into law through several legislative acts. In 1950, the Population Registration Act classified all South Africans as either Bantu (black), white or “coloured” (mixed race). (A fourth category, Asian — including Indian and Pakistani people — was later added.) That same year, the Group Areas Act established in urban areas residential and commercial sections for each race and prohibited other races from living, owning land or operating businesses in any areas but those designated for them. Although whites made up less than 10 percent of the population, they received more than 80 percent of South African land as a result of this and two later acts, collectively known as the Land Acts.

In 1952 the government strengthened existing “pass” laws, which required blacks to carry “pass books” with fingerprints and identification at all times; eventually restricted most social interaction between races; created separate public facilities, education standards and jobs; and forbade non-white labor unions from participating in the national government. In 1959, the Promotion of Bantu Self-Government Act created 10 African homelands, or Bantustans; in 1970 the Bantu Homelands Citizenship Act assigned every black South African to one of the 10, making them citizens of their Bantustans and revoking their South African citizenship.

The Public Safety Act and the Criminal Law Amendment Act, passed in 1953, allowed the government to impose strict punishments for protesting a law, including fines, imprisonment and whippings. It also allowed the government to declare “states of emergency”; individuals detained during such periods could be held without a hearing for up to six months. These states of emergency were declared often through 1989 and resulted in thousands dying in custody, frequently as a result of torture. Of those who were tried, many were sentenced to death, banishment or life in prison.

Domestic and international opposition to these policies mounted over the years, with black South African students rioting, for example, in Soweto in 1976 and the United States and United Kingdom imposing some economic sanctions in 1985, which helped lead to the abolishment of the pass laws in 1986.

Apartheid remained officially in effect until 1991, when the South African government under president F.W. de Klerk finished repealing the laws that had made it possible. A new constitution restoring blacks’ rights was adopted in 1993, and on April 27, 1994, the first democratic elections were held. Nineteen parties participated: Black parties won the majority, and a government of national unity was formed, with Nelson Mandela as president.

Sources:


**Land Reform in South Africa**

By the end of apartheid, 87 percent of South Africa’s land was in the hands of whites, who made up less than 10 percent of the population; some 19 million nonwhites, most of them poor, were crowded into the remaining 13 percent. Shortly after taking office in 1994, President Nelson Mandela pledged to return 30 percent of white-owned land to nonwhites within 10 years.

The government adopted a three-pronged approach comprised of land restitution, land redistribution and strengthening labor tenancy rights. Under the restitution model, people who felt they’d been unfairly forced off their land after 1913, when the colonial government restricted African land ownership through the Native Land Act, could make a claim for a parcel of land; claims had to be filed by 1998. For redistribution, government-owned land would be transferred to disadvantaged communities.

Both models, however, were predicated on a “willing seller, willing buyer” model, adopted from the World Bank’s approach of market-led reform, under which landowners had to volunteer to sell. Ten years after the end of apartheid, only two percent of the land in question had been transferred,
and more than nine of every 10 acres of commercial farm-land remained in the hands of 50,000 white farmers.

In 2004, Thabo Mbeki, who succeeded Mandela and served as president from 1999 to 2008, signed several amendments to the original Restitution of Land Rights act of 1994, including one that allowed his minister of agriculture, Thoko Didiza, to expropriate farms without going to court, a measure that was to be used only as a last resort. In order for land to be expropriated, black South African claimants had to prove it had been seized unfairly. Current owners were to be compensated fully by the government. Mbeki also set a new deadline for the restitution procedure, saying that all claims, thousands of which had been caught in slow court proceedings, were to be resolved by the end of 2005. That deadline was later extended to 2008, and then to 2011 and again to 2014.

In a separate program launched in 2000, South Africa said it would purchase and redistribute 30 percent of the country’s agricultural land by 2015 in order to promote commercial farming by blacks. In 2009, however, land reform official Tozi
Gwanya said that more than $9.6 billion would be needed to buy up the remaining land, and that the deadline was being pushed back to 2025 due to the global financial crisis. At that time, about 5 million hectares had been redistributed and that 20 million had yet to be purchased, let alone redistributed.

**Sources:**


**IMPLICATIONS OF LAND REFORM**

**Economic Issues**

The land reform process, predictably, has met widespread criticism and protest. Among the most vocal opponents are white commercial farmers, particularly as food production has slowed and import costs have increased in recent years.

A spokesperson for the Transvaal Agricultural Union said in 2008 that increasing food production required proper infrastructure and experienced farmers, and that redistributing prime land to the previously disadvantaged – who might have neither experience nor any interest in farming – would likely result in reduced production.

A report released by IRIN (Integrated Regional Information Networks) in 2008 found several studies showing that beneficiaries of land “experience severe problems accessing services such as credit, training, extension advice, transport and plowing services, veterinary services and access to input and produce markets.” It also found that South Africa had only a third as many staff as required to support the land reform, and that 80 percent of that staff was not adequately trained. In a November 2005 report submitted to Parliament, the agricultural ministry reported that 70 percent of land reform projects in Limpopo Province were dysfunctional, as a result of poor design, negative group dynamics and lack of post-settlement support.

In September 2009, rural development and land reform minister Gugile Nkwinti told parliament that more than half of the thousands of farms the government had acquired had failed or were failing.

**Sources:**

- **South Africa: Land redistribution back on the front burner.** Integrated Regional Information Networks (IRIN), 23 Oct. 2008. [http://www.unhcr.org/refworld/docid/4901bec0c.html](http://www.unhcr.org/refworld/docid/4901bec0c.html)

**Social Issues**

Opponents of land reform fear that restitution laws, and expropriation in particular, could lead to the sort of violence and land invasions seen in Zimbabwe after President Robert Mugabe’s ruling party began seizing white-owned farms in 2000.

In fact, since the end of apartheid South Africa has seen a rise in what are known as “farm attacks,” which the South African Police Service defines as, “...acts aimed at the person of residents, workers and visitors to farms and smallholdings, whether with the intent to murder, rape, rob or inflicts bodily harm. In addition, all actions aimed at disrupting farming activities as a commercial concern, whether for motives related to ideology, labor disputes, land issues, revenge, grievances, racist concerns or intimidation, should be included.”

Reports vary on the number of such crimes, but the South African Human Rights Commission claims there have been 9,400, with 2,500 deaths. Attacks are generally believed to be directed at whites most often; in 2001, 39 percent were directed at blacks.

Meanwhile, while South Africa formerly suffered from a gulf between white “haves” and black “have nots,” according to the Organisation for Economic Co-operation and Development, land redistribution has contributed to inequality within the black population, which is increasing, while inequality between races is falling slowly.
Sources:


Political Issues
South Africa has had four presidents since the end of apartheid: Nelson Mandela (May 1994-June 1999), Thabo Mbeki (June 1999-September 2008), Kgalema Motlanthe (September 2008-May 2009) and Jacob Zuma (May 2009-present). Each has had to grapple with land reform policy.
When Mbeki resigned in 2008 after being declared unfit to lead by his African National Congress (ANC) party and was replaced by Motlanthe it was believed that the ANC had moved to the left and that the ruling party’s partners, the Congress of South African Trade Unions (COSATU) and the South African Communist Party, would soon wield greater influence over government policy and accelerate land reform.

Karen Kleinbooi of the Institute for Poverty, Land and Agrarian Studies (PLAAS) at the University of the Western Cape said in late 2009 that there were indications of “a shift away from chasing targets . . . and a shift towards more efficient land reform” by the administration of new president Jacob Zuma.

In PLAAS’s June 2009 quarterly report, director Ben Cousins said that policy decisions reached at the ANC congress in 2007, when Mbeki was deposed as the party’s leader, placed a “new focus on agrarian reform, including the restructuring of value chains, [that] is appropriate and much needed, given the complete neglect of these aspects in the past.”

One step Zuma has taken during his first year in office is dividing responsibilities for land and agriculture administration between two entities: the Ministry of Rural Development and Land Reform and the Ministry of Agriculture, Forestry and Fisheries.

Sources:


Selected People Featured in **Promised Land**

**MEKGARENG CLAIMANTS**

Nelly Makhafollil – Community Member

Philip Rafedile – Community Leader

Solly Selibi – Chair, Mekgareng Land Claim Committee
Selected People Featured in *Promised Land*

**DESCENDANTS OF ABRAM MOLAMU**

Kathy Motlhlabane

Pinky Gumede

Steve Bogatsu
Selected People Featured in Promised Land

WHITE LANDOWNERS

Patrick Jonsson – Mekgareng Claim
Johan Pretorius – Mekgareng Claim
Hannes Visser – Molamu Land Claim
Roger Roman – Founder, Land for Peace
Selected People Featured in Promised Land

GOVERNMENT OFFICIAL

Blessing Mphela – Regional Land Claims Commissioner
Immediately after the film, you may want to give people a few quiet moments to reflect on what they have seen. If the mood seems tense, you can pose a general question and give people some time to themselves to jot down or think about their answers before opening the discussion.

Unless you think participants are so uncomfortable that they can’t engage until they have had a break, don’t encourage people to leave the room between the film and the discussion. If you save your break for an appropriate moment during the discussion, you won’t lose the feeling of the film as you begin your dialogue.

One way to get a discussion going is to pose a general question such as:

- If you could ask anyone in the film a single question, who would you ask and what would you ask him or her? Why is that question of interest to you?
- What did you learn from this film? What insights did it provide?
- What is the significance of the film’s title?
- Describe a moment or scene in the film that you found particularly disturbing or moving. What was it about that scene that was especially compelling for you?
Ties to the Land

- Johan Pretorius says, “Where we’re standing now, my grandfather stood, my great-grandfather stood, you know? You know, it’s something special.” What ties people to particular pieces of land? Do you feel an attachment to particular places? What is the basis of that attachment?

- In several instances, the word “legitimate” is used to claim or question ties to the land. How would you define that term as it applies to land claims, especially in light of the regional land claims commissioner’s observation that “the problem with our history is that it is not documented, it is not written. White history is documented.” What makes a land claim “legitimate”?

- What role should the passage of time play in the rights of the dispossessed? How many generations are entitled to reparations or, alternately, are responsible for wrongs done by their ancestors? What kinds of circumstances might permanently sever a person’s ties to land?

- If, as Blessing Mphela says, “Land is the basis of power and wealth,” are there ways that a country could achieve economic justice without giving claimants land?

- Several people in the film note that current land owners have the agricultural skills and means to make the land productive, while most of the claimants lack farming skills and investment funds. In your view, should the state be concerned about turning over agriculturally productive land to people without agricultural skills? What types of remedial actions might mitigate those concerns?
Race Relations and Responsibility

- What is white privilege and how is it manifest in the situations you see in the film? In terms of achieving future equity, what are the responsibilities of those who have benefited from white privilege? How do you think land owners Hannes Visser (“I did nothing in the past that I had to feel ashamed about”) and Roger Roman (“I am responsible for being part of the system that delivered and created and maintained apartheid”) might answer that question?

- Reflecting on being forced to sell his land, Visser says, “We’re undoing wrongs in the past by repeating the wrongs in the future.” Compare and contrast the removal of blacks under apartheid and the removal of whites for reconciliation. Are they, as Visser sees it, equivalent wrongs? Why or why not?

- Patrick Jonsson believes that the situation “is not about whites. It’s not about blacks.” Rather, he sees it as being about preserving the constitutional rights he has as a landowner and citizen of South Africa. In your view, is Jonsson’s position credible? Is it racist? Can it be both? Why or why not?

- What do you make of the fear expressed by Johan Pretorius and others that when blacks take control of former African colonies (e.g., Mozambique, Angola, Congo, Zimbabwe), as Pretorius says in the film, “They kick out the whites, then they take over, and then they cause chaos.” Are fears that blacks are not capable of governing reasonable? Why or why not? Why might encroachments on white control make whites fear that blacks “don’t want whites in Africa anymore”? Why might some blacks not want whites in Africa?

- What was your reaction to the Molamu descendants turning down Visser’s offer to sell most of his land but keep his meatpacking business? Should it have been incumbent on the black claimants to work out an amicable relationship with the white owner? Why or why not?

- Should white South Africans be expected to give up what they have worked for to make up for past injustices? What might white South Africans gain from land reform and reconciliation?

Reconciliation

- What lessons do the people featured in the film have to offer to others involved in conflicts over land ownership?

- In response to egregious human rights violations, South Africa’s Truth and Reconciliation Commission recommended the following principles as a basis for future government programs:
  i) Redress, which is the right to fair and adequate compensation;
  ii) Restitution, which is the right to the re-establishment, as much as possible, of the situation that existed for the beneficiary prior to the violation;
  iii) Rehabilitation, which is the right to the provision of medical and psychological care and the fulfillment of significant personal and community needs;
  iv) Restoration of dignity, which could include symbolic forms of reparation; and
  v) Reassurance of non-repetition, which is the creation of legislative and administrative measures that contribute to the maintenance of a stable society and the prevention of reoccurrence.

In what ways do (or could) these principles apply to the land claim situations profiled in the film?

- What are the strengths and weaknesses of South Africa’s willing buyer/willing seller policy? Who benefited most from the policy? What are the relative advantages and disadvantages of the kind of slow, incremental change favored by most white landowners as compared with the quick, transformative change that Roger Roman advocates?

- Nelly Makhafollil describes being removed forcibly from land — the only home her family had ever known: “We still have wounds that won’t heal now. We may forgive you, but I don’t think we will forget.” Current policies attempt to address the financial injury to the dispossessed. What kinds of actions or policies could address the kind of pain that Makhafollil expresses?

- What are the distinctions between the Mekgareng and Molamu land claims? In your view, are those distinctions rel-
relevant to the question of whether whites should relinquish ownership? Why or why not? Consider in your answer factors such as:

- Abram Molamu was paid for his land;
- Hannes Visser employs direct descendants of his grandfather’s black employees;
- Johan Pretorius’ family had lived on the land since the early 1800s;
- Patrick Jonsson did not purchase his land until 2001.

• Visser laments that he is just an individual “and there is not much that an individual can do in order to defend himself against institutions such as the government.” How can governments preserve the rights of individuals while trying to address pressing systemic problems?

• How is the government’s taking of Visser’s land similar to and different from implementation of U.S. eminent domain policies? In your view, under what circumstances does a government have the right to force a citizen off his or her land?
**Activism**

- What organizing or protest techniques do you see in the film? Which are most effective and why?
- Whose voices are typically included or featured in the media coverage of South Africa that you have seen, heard or read? How do the portrayals in the film compare with the media that you typically encounter? What could you do to ensure accurate reporting on South Africa?
- What do you know about the book that inspired Roger Roman (Bury My Heart at Wounded Knee)? How does the situation faced by South Africa relate to incidences of land dispossession in the United States, e.g., forced removal of Native Americans, redlining that kept minorities from purchasing homes, sharecropping arrangements that prevented freed slaves from becoming landowners and Japanese internment camps. In your view, what should the U.S. government do to address these past wrongs?
• Investigate historical land ownership policies in your community. Look at who was prevented from owning land in particular places; the consequences of exclusionary ownership policies on subsequent generations; and possible remedies for the resulting inequities.

To jumpstart a healing process in the face of historical discrimination:

1. Uncover and speak the truth about what happened.
2. Allow those who were disadvantaged to articulate what next steps they would like to see and what it would mean to them to see those things happen.
3. Think creatively about how those who benefited from discriminatory ownership policies can give something back by doing something affirmative (not just saying something).

• Convene a study group to examine the history of European colonialism and the legacy, positive and negative, of colonizing Africa. Use what you learn to assess U.S. foreign policy in Africa. Share with your elected representatives what you think that policy should be.

• Through a school or civic, religious or sister-city organization, establish a correspondence with residents of South Africa. Find out how the stories of other South Africans compare with those of the people featured in the film. Help your dialogue partners obtain a copy of Promised Land and begin an online discussion of everyone’s reactions to the film.

• Host a forum for visiting South African organizers or scholars to share their perspectives on their country’s reconciliation process and what others might learn from that process that could apply to their own situations.
FILM-RELATED WEB SITES

Original Online Content on
POV Interactive (www.pbs.org/pov)

POV’s Promised Land companion website
www.pbs.org/pov/promisedland

To further enhance the broadcast, POV has produced an interactive website to enable viewers to explore the film in greater depth. The companion website to Promised Land offers a streaming video trailer for the film; an interview with filmmaker Yoruba Richen; a list of related websites, organizations and books; a downloadable discussion guide; and the following special features:

• Q&A with Dr. Edward Lahiff, expert on South Africa land redistribution
• Q&A with Roger Roman, the farmer featured in the film who gave away his land and founded Land for Peace

South Africa and Apartheid

LONG WALK TO FREEDOM: THE AUTOBIOGRAPHY OF NELSON MANDELA (BOSTON: LITTLE, BROWN, 1994)

Nelson Mandela wrote most of this autobiography secretly while he was imprisoned for 27 years on Robben Island by South Africa’s apartheid regime, and it reveals much about the journey of his life. Long Walk to Freedom portrays a strong spirit that prevailed under desperate circumstances and inspired a nation.

NO FUTURE WITHOUT FORGIVENESS (NEW YORK: RANDOM HOUSE, 1999)

In this book, Desmond Tutu recounts memories of his time serving as chair of South Africa’s Truth and Reconciliation Commission and highlights the challenges of healing and restoring a nation torn by apartheid.

NELSON MANDELA FOUNDATION
www.nelsonmandela.org

Through the creation of strategic networks and partnerships, the Nelson Mandela Foundation directs resources, knowledge and practice to add value and demonstrate new possibilities, while embodying the spirit of reconciliation, Ubuntu (an ethical humanist philosophy) and social justice. The website offers transcripts of Nelson Mandela’s speeches, anti-apartheid movement archives and an overview of important social dialogue taking place around apartheid.

THE DESMOND TUTU PEACE CENTRE
www.tutu.org

Archbishop Desmond Tutu and Leah Tutu cofounded the Desmond Tutu Peace Centre in 1998 in order to leverage Tutu’s legacy to enable peace in the world. The center’s mission is to serve the people of South Africa, Africa and the world by delivering programs that promote conflict resolution, restore social justice to marginalized people and inspire leaders to be responsible and committed to the people they serve.

APARTHEIDMUSEUM.ORG
www.apartheidmuseum.org

ApartheidMuseum.org is a resource produced by the Apartheid Museum in collaboration with the Gauteng Department of Education and the Provincial South African History Project. The website focuses on strengthening history teaching in schools, encouraging young people’s interest in the study of history and promoting the recording of unwritten histories from the oral tradition. The website also offers teaching resources and supplements that can be used in the classroom.

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**AVOICE: AFRICAN AMERICAN VOICES IN CONGRESS**

*www.avoiceonline.org/apartheid-edu*

The Avoice website is designed to capture and preserve the rich history of political and legislative contributions of blacks for future generations. It serves as a virtual online library and a central source of information about historical and contemporary African American policy issues and includes a robust section on the anti-apartheid movement, complete with activity ideas and handouts for students.

**INTEGRATED REGIONAL INFORMATION NETWORKS (IRIN)**

*www.irinnews.org*

The main role of Integrated Regional Information Networks (IRIN) is to provide news and analysis about sub-Saharan Africa, the Middle East and parts of Asia for the humanitarian community. IRIN is part of the United Nations Office for the Coordination of Humanitarian Affairs, but its services are editorially independent. Its reports do not necessarily reflect the views of the United Nations and its agencies, nor those of the member states. The website offers weekly newsletters providing the latest news and features on South Africa.

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**Land Reform in South Africa**

**SOUTH AFRICA DEPARTMENT OF RURAL DEVELOPMENT AND LAND REFORM**

*www.ruraldevelopment.gov.za*

The official website of the South African government includes official policies, instructions and contact information. Relevant historical background information is also available at www.info.gov.za/aboutsa/history.htm.

**LAND AND AGRARIAN REFORM IN SOUTH AFRICA**

*www.landaction.org*

This 23-page document serves as the Land and Research Action Network’s primer on land reform issues in South Africa. It offers an overview of the historical basis for land reform, demographics and social indicators, as well as an examination of South Africa’s reform efforts.

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**INSTITUTE FOR POVERTY, LAND AND AGRARIAN STUDIES (PLAAS)**

*www.plaas.org.za*

The Institute for Poverty, Land and Agrarian Studies (PLAAS) is a leading research and teaching center with an international reputation for high-quality applied research and critical scholarship. PLAAS engages in research, training, policy development and advocacy in relation to land and agrarian reform, rural governance and natural resource management. PLAAS is committed to social change that empowers the poor, builds democracy and enhances sustainable livelihoods.

**SOUTHERN AFRICAN NGO NETWORK (SANGONET)**

*www.ngopulse.org*

The Southern African NGO Network (SANGONeT) was founded in 1987. It has since developed into a dynamic civil society organization with a history closely linked to the social and political changes experienced by South Africa during its transition to democracy. SANGONeT is still one of very few NGOs in Africa involved in the field of information communication technologies and continues to serve civil society with a wide range of products and services for such technologies.

**CENTRE FOR DEVELOPMENT AND ENTERPRISE (CDE)**

*www.cde.org.za*

The Centre for Development and Enterprise (CDE) is an independent policy research and advocacy organization. It is one of South Africa’s leading development think tanks, focusing on critical national development issues and their relationship to economic growth and democratic consolidation. Through examining South African realities and international experience, CDE formulates practical policy proposals, outlining ways in which South Africa can tackle major social and economic challenges. CDE has a special focus on the role of business and markets in development.

**NKUZI DEVELOPMENT ASSOCIATION**

*www.nkuzi.org.za*

This nonprofit organization provides on-the-ground services to historically disadvantaged South African communities trying to gain land rights and access. Its website includes reports on specific disputes and South African policy and a set of helpful links to related organizations and resources.
Land Reform Around the Globe

ASSOCIATION FOR LAND REFORM AND DEVELOPMENT (ALRD)
www.alrd.org

The Association for Land Reform and Development (ALRD) was established in January 1991 as an independent national networking organization committed to land rights and agrarian reform. ALRD works toward the goal of attaining land rights for the poor and marginalized and achieving comprehensive agrarian reform in Bangladesh.

WISEREARTH
www.wiserearth.org

WiserEarth helps the global movement of people and organizations working toward social justice, indigenous rights and environmental stewardship connect, collaborate, share knowledge and build alliances. One of its featured organizations is the Alaska Center for Land Reform, which facilitates actions and efforts that empower individual Alaskans to own, use, and develop land and become proactive land stakeholders in the future of Alaska.

FARM-AFRICA
www.farmafrica.org.uk

FARM-Africa is a registered charity with a small office in the United Kingdom, a regional office in Nairobi and a country office in Addis Ababa. One strategy FARM-Africa employs is developing models of good-practice in smallholder development, pastoral development, community forest management and land reform. These models are applied to diverse situations and they are proven demonstrably to reduce poverty.

LAND RESEARCH ACTION NETWORK (LRAN)
www.landaction.org

The Land Research Action Network (LRAN) is a network of researchers and social movements committed to the promotion and advancement of the fundamental rights of individuals and communities to land and to equitable access to the resources necessary for life with human dignity. LRAN offers a section on South Africa, with articles and research papers on land reform efforts to date.

INTERNATIONAL LAND COALITION
www.landcoalition.org

The International Land Coalition is a global alliance of civil society and intergovernmental organizations working together to promote secure and equitable access to and control over land for poor women and men through advocacy, dialogue and capacity building. This organization operates on the belief that secure and equitable access to and control over land reduces poverty and contributes to identity, dignity and inclusion. The website’s Events page offers opportunities to participate in upcoming activities.

From PBS/NPR:

MORNING EDITION: APARTHEID-ERA SONG SWELLS RACIAL TENSIONS IN S. AFRICA
www.npr.org

Morning Edition’s Charlayne Hunter-Gault considers a song that threatens to challenge the fragile racial peace that has existed since the end of apartheid. (Apr. 2, 2010)

MORNING EDITION: WHITE SUPREMACIST’S MURDER OPENS OLD WOUNDS
www.npr.org

Morning Edition host Steve Inskeep interviews Charlayne Hunter-Gault to learn more about the climate in South Africa in the aftermath of the murder of one of the country’s most notorious white supremacists. The situation appears to be opening up old wounds dating back to the apartheid era. South African officials are trying to keep a lid on any racial violence and President Jacob Zuma has called for calm. (Apr. 5, 2010)

ONLINE NEWSHOUR: LAND REDISTRIBUTION IN SOUTHERN AFRICA
www.pbs.org

Online NewsHour’s Leah Clapman provides an overview of the history of land restitution and the beginnings of reform in South Africa. (Apr. 14, 2004)
Produced by American Documentary, Inc. and beginning its 23rd season on PBS in 2010, the award-winning POV series is the longest-running showcase on American television to feature the work of today’s best independent documentary filmmakers. Airing June through September, with primetime specials during the year, POV has brought more than 300 acclaimed documentaries to millions nationwide and has a Webby Award-winning online series, POV’s Borders. Since 1988, POV has pioneered the art of presentation and outreach using independent nonfiction media to build new communities in conversation about today’s most pressing social issues. More information is available at www.pbs.org/pov.

**POV Interactive** [www.pbs.org/pov](http://www.pbs.org/pov)

POV’s award-winning Web department produces special features for every POV presentation, extending the life of our films through filmmaker interviews, story updates, podcasts, streaming video and community-based and educational content that involves viewers in activities and feedback. POV Interactive also produces our Web-only showcase for interactive storytelling, POV’s Borders. In addition, the **POV Blog** is a gathering place for documentary fans and filmmakers to discuss and debate their favorite films, get the latest news and link to further resources. The POV website, blog and film archives form a unique and extensive online resource for documentary storytelling.

**POV Community Engagement and Education**

POV works with local PBS stations, educators and community organizations to present free screenings and discussion events to inspire and engage communities in vital conversations about our world. As a leading provider of quality nonfiction programming for use in public life, POV offers an extensive menu of resources, including free discussion guides and curriculum-based lesson plans. In addition, **POV’s Youth Views** works with youth organizers and students to provide them with resources and training so they may use independent documentaries as a catalyst for social change.

Major funding for POV is provided by PBS, The John D. and Catherine T. MacArthur Foundation, National Endowment for the Arts, The Educational Foundation of America, New York State Council on the Arts, New York City Department of Cultural Affairs, The Fledgling Fund, FACT and public television viewers. Funding for POV’s Diverse Voices Project is provided by the Corporation for Public Broadcasting, The Andy Warhol Foundation for the Visual Arts, and the Rockefeller Brothers Fund. Special support provided by the Academy of Motion Picture Arts and Sciences. POV is presented by a consortium of public television stations, including KCET Los Angeles, WGBH Boston and THIRTEEN in association with WNET.ORG.

**American Documentary, Inc.** [www.amdoc.org](http://www.amdoc.org)

American Documentary, Inc. (AmDoc) is a multimedia company dedicated to creating, identifying and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream media outlets. AmDoc is a catalyst for public culture, developing collaborative strategic engagement activities around socially relevant content on television, online and in community settings. These activities are designed to trigger action, from dialogue and feedback to educational opportunities and community participation. Simon Kilmurry is executive director of American Documentary | POV; Cynthia Lopez is executive vice president.

Front cover: Children in a shantytown. Photo courtesy of Shandu Negesani