



## Lesson Plan: This Land is My Land, Not Yours

### OVERVIEW

In this lesson, students will participate in a role-playing activity that presents a hypothetical scenario in which the U.S. government seeks to restore Native Americans to their historic homelands by asking current landowners to sell their land and move. The class will then explore how a similar situation is playing out in modern-day South Africa.

The lesson features a clip from the film **Promised Land**, which looks at the complex issues of South African land reform and racial reconciliation by following two black communities trying to reclaim land from which they say their ancestors were removed under apartheid. For more information on the history of South Africa, see the [Related Resources](#) section of this lesson plan.

POV documentaries can be recorded off-the-air and used for educational purposes for up to one year from their initial broadcasts. In addition, POV offers a lending library of DVDs and VHS tapes that you can borrow any time during the school year — FOR FREE! Get started by joining our Community Network:

[www.amdoc.org/outreach/events/](http://www.amdoc.org/outreach/events/)

Please visit our Film Library at [http://www.amdoc.org/outreach\\_filmlibrary.php](http://www.amdoc.org/outreach_filmlibrary.php) to find other films suitable for classroom use or to make this film a part of your school's permanent collection.

### OBJECTIVES

Students will:

- Examine how the U.S. government forced Native Americans to leave their land and eventually moved them to reservations.
- Discuss a hypothetical land restitution scenario from a given perspective.
- Explore land reform issues and racial reconciliation in South Africa after the end of apartheid.
- Compare and contrast the situation of Native Americans in the United States with similar situations in South Africa.

### GRADE LEVELS

9-12

### SUBJECT AREAS

Civics, Geography, U.S. History, World History, Current Events

### MATERIALS

- Internet access and equipment to show the class an online video clip
- [Handout A](#) (PDF file)
- [Handout B](#) (PDF file)
- Handout: [Viewing Guide](#) (PDF file)

### ESTIMATED TIME NEEDED

One 50-minute class period, plus homework time

## FILM CLIP

Clip 1: "Land Reform in South Africa" (length 14:52)

The clip begins at the beginning of the film with archival footage of men in uniform walking with dogs and people being forced from their homes. It ends when Blessing Mphela says, "It is a result of history that we find ourselves in this situation."

## ACTIVITY

1. Provide half the students in the class with Handout A and the other half with Handout B. Give students a few minutes to read their handouts and react in writing to the scenarios presented.
2. Tell each student with Handout A to pair with a classmate with Handout B or group students into pairs. Ask students to share the scenarios from their handouts with their partners and explain their reactions to them from their given perspectives. Challenge pairs to determine how the government should decide who gets the land in question.
3. Invite a number of pairs to summarize their discussions and solutions (or impasses) with the class. Have students discuss who they think should pay the price for such historical wrongs and why.
4. Tell the class that countries around the world struggle with how to address injustices from the past with their citizens. One such country is South Africa.
5. Distribute and review the Viewing Guide for this lesson and then show the video clip "Land Reform in South Africa." Students should take notes on the Viewing Guide as they watch.
6. For homework, tell students to create Venn diagrams that compare and contrast the situation of Native Americans in the United States with the situation of South Africans currently involved in land reform issues.

## ASSESSMENT SUGGESTIONS

Students can be assessed on:

- Meaningful contributions to the partner activity.
- Thoughtful responses on the Viewing Guide.

## EXTENSIONS AND ADAPTATIONS

- Conduct a more detailed exploration of the history and emotions underlying South African land reform by asking students to write plays based on the land claim stories featured in **Promised Land**. To prepare, tell them to watch the entire film and read the Q&A About Land Claims in South Africa ([http://www.pbs.org/pov/promisedland/land\\_reform.php](http://www.pbs.org/pov/promisedland/land_reform.php)) on the POV website. Students may write these plays individually, or they may collaborate in small groups outside of class using online wikis. If possible, allow students to perform their plays in a theater setting or as video productions.
- Look further into the history of how Native Americans were dispossessed of their land by having students read *Trail of Tears* by Gloria Jahoda and/or *Bury My Heart at Wounded Knee* by Dee Brown. Have students keep journals as they read to capture questions to discuss with the class or to

research. Also ask students to use their journals to record their reflections on the events described. Then, have students analyze information in textbooks about this time period and determine whether or not the Native American perspective is represented appropriately.

- Watch the section of **Promised Land** (from 17:53 to 24:23) that features Roger Roman, a white farmer who was inspired by the book *Bury My Heart at Wounded Knee* to give away his land in South Africa to black people. Also, review the film [update on Roger Roman](#) ([http://www.pbs.org/pov/promisedland/roger\\_roman.php](http://www.pbs.org/pov/promisedland/roger_roman.php)) on the POV website. How does Roman's philosophy about land reconciliation compare to that of other white farmers featured in the film? Do students think his ideas of rapid, transformative land reform are realistic? Why or why not? What are the advantages and disadvantages of fast versus slow change?
- Examine how the policies of apartheid once governed the everyday lives of black people in South Africa. Read the *NewsHour* Extra handout [Apartheid in Practice](#) ([http://www.pbs.org/newshour/extra/teachers/lessonplans/world/safrica\\_apartheid.pdf](http://www.pbs.org/newshour/extra/teachers/lessonplans/world/safrica_apartheid.pdf)) and discuss how these racist policies might influence a black South African's quest for land restitution. Also, have students consider how South Africa's treatment of black people under apartheid compares to the treatment of black people historically in the United States.
- Compare and contrast land reform issues in South Africa with those in Latin America in post-colonial times. Assign student groups Latin American countries to research. Have each group present to the class a summary of the land issues, the ways in which they were addressed and the outcome of those decisions. Are there any patterns? How could the experiences in these countries inform the situation in South Africa? Have students summarize their findings and their recommendations for how best to achieve equitable and stable land reform in a policy brief for the president of South Africa.

## RESOURCES

### Indian Removal

[http://www.pbs.org/kcet/andrewjackson/themes/indian\\_removal.html](http://www.pbs.org/kcet/andrewjackson/themes/indian_removal.html)

The website for the series *Andrew Jackson: Good, Evil and the Presidency* explains President Andrew Jackson's position on Indian rights. Two short video clips summarize this period in U.S. history and provide a scholarly discussion of its impact.

### Indian Removal: 1814-1858

<http://www.pbs.org/wgbh/aia/part4/4p2959.html>

The *Africans in America* website describes the policies of the U.S. government that led to the forced removal of Indians east of the Mississippi River.

### Key Dates in South African Land History

[http://www.pbs.org/newshour/bb/africa/land/ct\\_safrica.html](http://www.pbs.org/newshour/bb/africa/land/ct_safrica.html)

This *NewsHour* timeline lays out important developments in South African land history from 1806 to 2005.

## **STANDARDS**

These standards are drawn from “Content Knowledge,” a compilation of content standards and benchmarks for K-12 curriculum by McRel (Mid-continent Research for Education and Learning) available at <http://www.mcrel.org/standards-benchmarks/>.

### **Behavioral Studies**

Standard 4: Understands conflict, cooperation and interdependence among individuals, groups and institutions.

### **Civics**

Standard 14: Understands issues concerning the disparities between ideals and reality in American political and social life.

Standard 25: Understands issues regarding personal, political and economic rights.

### **Geography**

Standard 9: Understands the nature, distribution and migration of human populations on Earth’s surface.

### **Language Arts**

Standard 9: Uses viewing skills and strategies to understand and interpret visual media.

### **U.S. History**

Standard 9: Understands the United States territorial expansion between 1801 and 1861, and how it affected relations with external powers and Native Americans.

### **World History**

Standard 44: Understands the search for community, stability and peace in an interdependent world.

## **ABOUT THE AUTHOR**

Cari Ladd, M.Ed., is an educational writer with a background in secondary education and media development. Previously, she served as PBS Interactive’s director of education, overseeing the development of curricular resources tied to PBS programs, the PBS TeacherSource website (now PBS Teachers) and online teacher professional development services. She has also taught in Maryland and Northern Virginia.



## Handout A

### Background:

In the 19th century, the population in the United States grew rapidly, and so did the demand for new land. Settlers wanted to expand their territory and cultivate the land that belonged to the Cherokee, Creek, Choctaw, Chickasaw and Seminole nations.

In particular, President Andrew Jackson pushed for the relocation of Indian tribes, believing that it would benefit them. In 1830, he strongly advocated for the Indian Removal Act, which Congress passed. The law forced Native Americans living east of the Mississippi River to move west, so that their homelands could be developed for economic purposes. Tribes that agreed to the conditions moved peacefully. The members of tribes that resisted were forcefully removed. For example, the Cherokee tribe filed a lawsuit in an effort to stay on its land, but the request was denied and eventually the tribe signed an illegitimate treaty. After one group of Cherokee tribe members refused to relocate, 7,000 U.S. troops forced them off their land. They were not allowed time to gather their belongings, and as they left, whites looted their homes. Many Cherokees had to make their way westward in a march that became known as the Trail of Tears. Along the way, 4,000 Cherokees died from cold, hunger and disease.

By 1840, more than 70,000 Native Americans had moved to Indian Territory west of the Mississippi River. As the population of the United States grew and more settlers moved westward, Indians fought unsuccessfully to keep their lands. In 1887, Native Americans had roughly 138 million acres of land, compared to the 55.7 million acres of land that today comprise U.S. government reservations specifically designated for Native Americans.

#### Sources:

PBS. "Africans in America: Indian Removal: 1814-1858."  
<http://www.pbs.org/wgbh/aia/part4/4p2959.html>

Powersource. "Cherokee Removal: The Trail Where They Cried."  
<http://www.powersource.com/cocinc/history/trail.htm>

National Atlas of the United States. "Indian Lands of the United States."  
<http://www.nationalatlas.gov/mld/inclanp.html>

PBS. "New Perspectives on the West: Events in the West: 1880-1890."  
[http://www.pbs.org/weta/thewest/events/1880\\_1890.htm](http://www.pbs.org/weta/thewest/events/1880_1890.htm)

### Scenario:

You live on a farm in a community built on land that was historically the home of a Native American tribe. As a way to make up for the injustices suffered by Native Americans in the 19th century, the U.S. government has pledged to return a percentage of the tribe's historic homeland to it. You and your neighbors have been asked to sell your land to the government at a fair market price and move. Native Americans are submitting claims for the land in your community, providing evidence that their ancestors lived on the land until they were removed by force.

You do not want to move. Your grandfather bought the land and built the home where you live. You have invested a great deal of time and money to make your home beautiful. You personally did not take any land away from Native Americans. Why should you have to pay the price for past wrongs

committed by the U.S. government? You plan to file suit against the federal government, claiming that asking you to move against your will is unconstitutional. But you fear that the government could decide to take your land without your permission. Native Americans want the land, and they are growing impatient with the slow pace of the land restitution process.

**React:**

Take a few minutes to react in writing to the above scenario from your given perspective. Is the government's strategy for returning land to Native Americans justified? Why or why not? In your view, how many generations should be held responsible for wrongs committed by their ancestors? Are there some circumstances that make it acceptable to separate people from their land permanently? What would be the most appropriate way to resolve this scenario?



## Handout B

### Background:

In the 19th century, the population in the United States grew rapidly, and so did the demand for new land. Settlers wanted to expand their territory and cultivate the land that belonged to the Cherokee, Creek, Choctaw, Chickasaw and Seminole nations.

In particular, President Andrew Jackson pushed for the relocation of Indian tribes, believing that it would benefit them. In 1830, he strongly advocated for the Indian Removal Act, which Congress passed. The law forced Native Americans living east of the Mississippi River to move west, so that their homelands could be developed for economic purposes. Tribes that agreed to the conditions moved peacefully. The members of tribes that resisted were forcefully removed. For example, the Cherokee tribe filed a lawsuit in an effort to stay on its land, but the request was denied and eventually the tribe signed an illegitimate treaty. After one group of Cherokee tribe members refused to relocate, 7,000 U.S. troops forced them off their land. They were not allowed time to gather their belongings, and as they left, whites looted their homes. Many Cherokees had to make their way westward in a march that became known as the Trail of Tears. Along the way, 4,000 Cherokees died from cold, hunger and disease.

By 1840, more than 70,000 Native Americans had moved to Indian Territory west of the Mississippi River. As the population of the United States grew and more settlers moved westward, Indians fought unsuccessfully to keep their lands. In 1887, Native Americans had roughly 138 million acres of land, compared to the 55.7 million acres of land that today comprise U.S. government reservations specifically designated for Native Americans.

#### Sources:

PBS. "Africans in America: Indian Removal: 1814-1858."  
<http://www.pbs.org/wgbh/aia/part4/4p2959.html>

Powersource. "Cherokee Removal: The Trail Where They Cried."  
<http://www.powersource.com/cocinc/history/trail.htm>

National Atlas of the United States. "Indian Lands of the United States."  
<http://www.nationalatlas.gov/mld/indlanp.html>

PBS. "New Perspectives on the West: Events in the West: 1880-1890."  
[http://www.pbs.org/weta/thewest/events/1880\\_1890.htm](http://www.pbs.org/weta/thewest/events/1880_1890.htm)

### Scenario:

Your tribe has lived on an Indian reservation since the mid-1800s, after U.S. troops unfairly and brutally forced your ancestors to leave the land where they had lived for hundreds of years. Your tribe feels no historical connection to the land on the reservation. Your life there has been very difficult. There are few job opportunities, and your tribe has constantly struggled with poverty. You believe that having your tribe's historic land returned is the key to restoring your people's dignity and rights and will provide opportunity for greater economic prosperity.

The U.S. government has pledged to return to your tribe a percentage of its historic homeland. As part of this process of restitution, you have submitted a land claim with evidence that your tribe used to live on the land in question. So far, the current landowners have not agreed to

move off of the land, arguing that the process is unconstitutional. They plan to file suit against the U.S. government and tie things up in the court system. However, you believe they should leave the land because they have unjustly benefited from the actions of early American settlers who wrongly took the land from your ancestors. Your tribe is concerned that the government is not acting quickly enough to restore the lands. Will this be another example of broken promises made to your people by the U.S. government?

**React:**

Take a few minutes to react in writing to the above scenario from your given perspective. What benefits would receiving this land bring to your tribe? In your view, should the U.S. government force current landowners to sell their land and move? Why or why not?



**Promised Land  
Viewing Guide**

**Directions:** Watch the video clip from the film **Promised Land** and respond to the questions below.

**Key terms:**

Apartheid (Afrikaans for “separateness”): A South African government policy officially in place from 1948 to 1991 that legalized racial segregation. During this period, about 6 million black people were removed from their land because of their race.

Bantustans or homelands: The 14 percent of South Africa’s total land area “reserved” for the country’s 18 million black people. (Four million white people owned the remaining 86 percent of South Africa’s land.)

What did The Native Land Act of 1913 prohibit?

Why do the black members of the Mekingareng community believe the land is theirs?

Why does the white landowner Johan Pretorius believe the land is his?

Describe the living conditions of the people shown in the video clip.

Black people:

White people:

What do you think accounts for the differences?

Explain what Blessing Mphela, the government official, meant when he said, “It is a result of history that we find ourselves in this situation.” (Focus on the decisions that were made and their consequences.)



## **LESSON PLAN: SOUTH AFRICA AFTER TEN YEARS OF FREEDOM**

### **HANDOUT: APARTHEID IN PRACTICE**

*(The following is taken from a booklet by the same name produced in 1976 by the Department of Public Information at the United Nations and distributed by their Centre Against Apartheid. It is a UN Publication: OPI/553)*

#### **Home, Family, Residence**

1. An African who was born in a town and lived there continuously for 50 years, but then left to reside elsewhere for any period, even two weeks, is not entitled as of right to return to the town where he was born and to remain there for more than 72 hours, unless he has obtained a permit. If he does remain without a permit, he is guilty of a criminal offence punishable by a fine of up to R20<sup>1</sup> or, in default imprisonment for up to two months.

7. Even if an African was born in a town, has lived there continuously for up to 14 years and has worked continuously for the same employer for 9 years, his wife commits a criminal offence by living with him for more than 72 hours, if she has not received a permit to do so.

11. Whenever any policeman wishes and for any reason whatsoever he may inspect the dwelling occupied by a resident of the Evaton African township and may enter that dwelling at any time of the day or night.

12. No African, even if he has been lawfully residing in a town by virtue of a permit issued to him is entitled as of right to have his wife and children residing with him. They are permitted to reside with him only if they have been issued separately with permits to do so.

13. An African boy, aged 16, who has left school and lives at home with and is maintained by his parents but does not work, may, at any time, be arrested without warrant by a policeman who "has reason to believe that he is an idle person".

16. An African convicted of being in a city unlawfully for more than 72 hours may be removed, together with his dependants, by a policeman, acting under warrant issued by the court convicting him, to any place in a Bantu area where he has not lived before, and where he has no relatives or friends and no employment. The cost of such removal may be met from money found in his possession or "otherwise belonging to him".

#### **Movement**

51. Every African over the age of 16 must be in possession of a reference book (pass book). Any policeman may at any time call on any African to produce this book. An African who is unable to do so because he has left it at home is guilty of a criminal offence punishable by a fine of up to R20 or imprisonment of one month.

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<sup>1</sup> R=rand, the South African unit of currency, which was equivalent to approximately U.S. \$1.20 at the time of publication in 1976

## **Work**

57. A labour officer may, at any time, cancel the employment of an African who works in a town, no matter how long he had been employed, even though his employer opposes the cancellation. An African whose employment has been cancelled may be removed from the town where he worked and prohibited from returning to that town for such period as the labour officer specifies.

59. A white person living in a town who employs an African to do any carpentry, bricklaying, electrical fitting or the work which is classified as skilled and therefore “reserved” for members of the “white race” must have a special exemption granted by the Minister of Labour. Without such exemption, he commits a criminal offence punishable by a fine of up to R200 or imprisonment for one year or both.

63. An African factory worker who calls on other workers to strike for an increase in pay commits a criminal offence punishable by a fine not exceeding R500 or imprisonment for not longer than three years, or both such fine and imprisonment.

80. A white workman who is permanently totally disabled is entitled to a monthly pension based on his earnings; an African similarly disabled is entitled to a lump sum based on his earnings, but not to a monthly pension.

86. The Bantu Affairs Commissioner may cancel an African’s contract of employment whenever he considers his “continued presence in any particular Bantu [i.e. African] quarters to be undesirable”.

87. When an African’s contract of employment has been cancelled as described above, he may be sent back to his home in an African area.

## **Education**

93. No school for African children may be conducted anywhere in South Africa unless it is registered by the Government. The Minister of Bantu Education has an unfettered discretion to refuse to register it, if he believes that its existence is not in the interests of the African people. Contravention of this law is punishable by a fine of up to R200 or imprisonment for six months.

97. No white man may spend a few hours each week in his own home voluntarily teaching his African servants to read. If he does so, he is guilty of a criminal offense.

103. An African student who attends even a single lecture in a course at the University of Cape Town (a “white” university) without special permission of the Minister of Bantu Education is guilty of a criminal offence punishable by a fine of up to R200 or imprisonment for six months.

## **Marriage, Assembly and Association**

104. An African who has lived continuously for 50 years in the town in which he was born is not entitled as of right to have an African friend visit and remain with him for more than 72 hours.

105. It is unlawful for a white person and a black person to drink a cup of tea together in a café anywhere in South Africa unless they have obtained a special permit to do so.

106. Without a special permit, no African professor may deliver a lecture at a white club, even at its invitation. If he does so, he commits a criminal offence.

107. If a black person (i.e. an Asian, or a Coloured person or an African) sits on a bench in a public park which has been set apart for the exclusive use of white persons, as way of protesting against the apartheid laws, he commits a criminal offence punishable by a fine of up to R600 or imprisonment for three years or a whipping of up to ten strokes, or any two of the three possible punishments.

109. If there is only one waiting room in a railway station, it is lawful for the station master to reserve that waiting room for the exclusive use of white persons, and any black person willfully entering it commits a criminal offence punishable by a fine of up to R100 or imprisonment for three months, or both.

117. If a white South African or a foreigner marries a Coloured woman abroad where such marriages are lawful, the marriage is void and of no effect in South Africa and the spouses may be prosecuted if they come to South Africa.

### **Opinion and Expression**

137. A white man who tells a group of Africans that the apartheid laws are unjust and should be disobeyed is guilty of an offence punishable by a fine of up to R200 or imprisonment for one year, or both

# Delve Deeper into *Promised Land*

A film by Yoruba Richen

This multi-media resource list, compiled by Gina Blume of Monroe Township Public Library, provides a range of perspectives on the issues raised by the upcoming POV documentary *Promised Land*.

*Though apartheid ended in South Africa in 1994, economic injustices between blacks and whites remain unresolved. As revealed in Yoruba Richen's incisive Promised Land, the most potentially explosive issue is land. The film follows two black communities as they struggle to reclaim land from white owners, some of whom who have lived there for generations. Amid rising tensions and wavering government policies, the land issue remains South Africa's "ticking time bomb," with far-reaching consequences for all sides. Promised Land captures multiple perspectives of citizens struggling to create just solutions.*

## ADULT NONFICTION

### Apartheid

Clark, Nancy L., and William H. Worger. *South Africa: The Rise and Fall of Apartheid*. New York, NY: Longman, 2004. This text outlines the nearly five-decade history, from its creation to tumultuous fall, of Apartheid in South Africa. The historical foundations of the system of Apartheid are summarized, including the origins of population, slavery and early manifestations of racism, and the consolidation of white rule.

Mandela, Nelson. *Long Walk to Freedom: The Autobiography of Nelson Mandela*. New York, NY: Back Bay Books, 1995. Mostly written in secrecy during his 27-year imprisonment on Robben Island by South Africa's apartheid regime, Mandela exposes his innermost feelings about his life as a public servant for justice. He talks about the family sacrifices he had to make, including the dissolution of two marriages and a distant family life, and how his strong spirit guided him through the most difficult of times.

Mathabane, Mark. *Kaffir Boy: An Autobiography--The True Story of a Black Youth's Coming of Age in Apartheid South Africa*. New York, NY: Free Press, 1998. Mathabane describes the harsh realities of growing up in a nonwhite ghetto outside Johannesburg. Hard work and faith in education played key roles, and eventually lead the author to win a tennis scholarship to an American university.

### Land Reform

Bernstein, Henry. *The Agrarian Question in South Africa*. London, UK: Routledge Press, 1996. With a historical perspective in post-apartheid South Africa, land reform policy is presented through a collection of articles authored by prominent South African, British, and American scholars.

Rosset, Peter and Raj Patel and Michael Courville. *Promised Land: Competing Visions of Agrarian Reform*. Oakland, CA: Food First Books, 2006. Through a collection of essays, edited by scholars from the Land Research Action Network (LRAN), critical analysis is offered on a wide range of competing visions of land reform as a means of economic democracy.

### Reparations

Barkan, Elazar. *The Guilt of Nations: Restitution and Negotiating Historical Injustices*. Baltimore, MD: Johns Hopkins University Press, 2001. This text explores the increasingly widespread practice of conflict resolution by which nation-states strive to make restitution for past injustices through apology, monetary reparations, or return of cultural treasures.

Daly, Erin, and Jeremy Sarkin. *Reconciliation in Divided Societies: Finding Common Ground*. Philadelphia, PA: University of Pennsylvania Press, 2006. An examination about the necessary political and economic reforms needed in addition to reconciliation in order to create and maintain lasting peace and stability.

Du Bois, François, and Antje du Bois-Pedain *Justice and Reconciliation in Post-Apartheid South Africa*. Cambridge, UK: Cambridge University Press, 2009.

An assessment of the transitional processes under way since the early 1990s to create a stable and just society in South Africa using the tools of land reform and restitution, institutional reforms, and social and cultural initiatives.

### South Africa/South African History

Meredith, Martin. *Diamonds, Gold, and War: The British, the Boers, and the Making of South Africa*. New York, NY: PublicAffairs Books, 2008. Southern Africa was once regarded as a worthless jumble of tribal lands until the world's richest deposits of diamonds and gold were discovered. The ensuing battle between British and the Boers for control of the land led to the costliest, bloodiest, and most humiliating war that Britain had waged in nearly a century, and the devastation of the Boer republics.

Thompson, Leonard Monteath. *The History of South Africa, Third Edition*. New Haven, CT: Yale University Press, 2001. Thompson provides historical information about Dutch colonists destroying the indigenous population through slavery and disease. The apartheid philosophy of racial separatism and forcible uprooting and relocation of millions of poor black Afrikaners is explored and suggested as the impetus for Afrikaners to build their own national identity.

Welsh, Frank. *A History of South Africa*. New York, NY: HarperCollins, 2000. A historical account predating the arrival of the first European settlers in the 17<sup>th</sup> century through the complex and uneasily co-existing blend of races and cultures, and immigrants currently residing in South Africa.



# Delve Deeper into *Promised Land*

A film by Yoruba Richen

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## ADULT FICTION

Paton, Alan. *Cry, the Beloved Country*. New York, NY: Scribner, 1948. This classic novel, set in the 1940's, follows a Zulu priest as he travels from his South African village to Johannesburg in search of missing family members. When he discovers that his son was arrested for the murder of a white man, he must grapple with how to keep his family intact while dealing with the racial tension in Johannesburg.

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## NONFICTION FOR YOUNG ADULTS

Clark, Domini. *South Africa: The People*. New York, NY: Crabtree Pub., 2000. Clark looks at a survey of young people teaching about South African daily life and tradition through photos of village and city life.

Cruden, Alex, and Dedria Bryfonski. *The End of Apartheid*. Chicago, IL: Greenhaven Press, 2009. Middle-grade readers are provided with historical background information and essays about the implications and long lasting effects of apartheid. Personal narratives provide the reader with global awareness on international issues.

Isadora, Rachel. *At the Crossroads*. Logan, MA: Perfection Learning, 1994. Young readers can relate to the universal theme of anticipation of their parents' return from work. Follow the tale of village children in South Africa as they await their fathers' return after ten months of working in the mines.

Koosman, Melissa. *The Fall of Apartheid in South Africa*. Newark, NJ: Mitchell Lane Publishers, 2009. Koosman offers information on one of the most defining moments in history, written for the middle-grade reader.

Oluonye, Mary N. *South Africa*. Minneapolis, MN: Lerner Publications, 2009. Oluonye provides full color illustrations for younger readers that cover life in South Africa including geography, wildlife, history, music and art.

Ryan, Patrick. *Welcome to South Africa*. Mankato, MN: The Child's World, 2008. An introduction to South Africa for young readers including information about language, geography, and wildlife. This book includes satellite and illustrated maps for geography enthusiasts.

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## FICTION FOR YOUNG ADULTS

Gordon, Sheila. *Waiting for the Rain*. New York, NY: Laurel Leaf Press, 1996. Through two friends, one white, one black, apartheid-era life in South Africa gives young readers a better understanding of the injustices the black population endured under white rule.

Javaherbin, Mina. *Goal!*. Cambridge, MA: Candlewick Press, 2010. A lyrical story about a young boy and his friends from a township in South Africa that prevail over a group of bullies by using their talents for playing football (soccer).

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## FILMS/DOCUMENTARIES

"ABC News Nightline South Africa Series." ABC News, 2006 TRT: 90 min. Legendary newsman Ted Koppel goes to South Africa to speak with members of the ANC, South African government officials, members of the Zulu nation, and South Africans themselves on the future of South Africa as Nelson Mandela is about to be released from prison.

*Cry Freedom*. A film by Richard Attenborough. Universal Studios, 1987. TRT: 157 min. This film features a story of the horrors of apartheid, based on the true story of the friendship between white newspaper reporter Donald Woods and South African Black activist Stephen Biko.

*Invictus*. A film by Clint Eastwood. Warner Bros. Pictures, 2009 TRT: 120:13 Knowing that his country was set to host the Rugby World Cup in 1995, Mandela believed the national team could provide an example of reconciliation in action.

*The Wooden Camera*. A film by Ntshavheni Wa Luruli. TLA, 2003 TRT: 90 min. Two thirteen-year-old boys play along the railway line in a township close to Capetown. A dead man is tossed from a passing train, clutching an attaché case. Inside the case, the boys discover a gun and video camera leading to a remarkable turn of events.

