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LEARNING FROM SOUTH AFRICA'S
LAND RESTITUTION PROGRAM



BERNADETTE ATUAHENE

We Want Whats Ours Learning From South Africas Land Restitution Program

Clemens Wendtner



We Want Whats Ours Learning From South Africas Land Restitution Program:

We Want What's Ours Bernadette Atuahene, 2014 Millions of people all over the world have been displaced from their homes and property Dispossessed individuals and communities often lose more than the physical structures they live in and their material belongings they are also denied their dignity These are dignity takings and land dispossessions occurring in South Africa during colonialism and apartheid are quintessential examples There have been numerous examples of dignity takings throughout the world but South Africa stands apart because of its unique remedial efforts The nation has attempted to move beyond the more common step of providing reparations compensation for physical losses to instead facilitating dignity restoration which is a comprehensive remedy that seeks to restore property while also confronting the underlying dehumanization infantilization and political exclusion that enabled the injustice Dignity restoration is the fusion of reparations with restorative justice In *We Want What's Ours* Bernadette Atuahenes detailed research and interviews with over one hundred and fifty South Africans who participated in the nations land restitution program provide a snapshot of South Africas successes and failures in achieving dignity restoration *We Want What's Ours* is globally relevant because dignity takings have happened all around the world and throughout history the Nazi confiscation of property from Jews during World War II the Hutu taking of property from Tutsis during the Rwandan genocide the widespread commandeering of native peoples property across the globe and Saddam Husseins seizing of property from the Kurds and others in Iraq are but a few examples When people are deprived of their property and dignity in years to come the lessons learned in South Africa can help governments policy makers scholars and international institutions make the transition from reparations to the more robust project of dignity restoration *African Migration, Human Rights and Literature* Fareda Banda, 2020-12-24 This innovative book looks at the topic of migration through the prism of law and literature The author uses a rich mix of novels short stories literary realism human rights and comparative literature to explore the experiences of African migrants and asylum seekers The book is divided into two Part one is conceptual and focuses on art activism and the myriad ways in which people have sought to write justice Using Mazrui's diasporas of slavery and colonialism it then considers histories of migration across the centuries before honing in on the recent anti migration policies of western states Achiume is used to show how these histories of imposition and exploitation create a bond which bestows on Africans a status as co sovereigns of the First World through citizenship The many fictional examples of the schemes used to gain entry are set against the formal legal processes Attention is paid to life post arrival which for asylum seekers may include periods in detention The impact of the increased hostility of receiving states is examined in light of their human rights obligations Consideration is paid to how Africans navigate their post migration lives which includes reconciling themselves to status fracture taking on jobs for which they are over qualified while simultaneously dealing with the resentment borne of status threat on the part of the citizenry Part two moves from the general to consider the intersections of gender and status focusing on women LGBTI individuals and

children Focusing on their human rights and the fictional literature chapter four looks at women who have been trafficked as well as domestic workers and hotel maids while chapter five is on LGBTI people whose legal and literary stories are only now being told The final substantive chapter considers the experiences of children who may arrive as unaccompanied minors Using a mixture of poetry and first person accounts the chapter examines the post arrival lives of children some of whom may be citizens but who are continually made to feel like outsiders The conclusion follows starting with two stories about walls by Hadero and Lanchester which are used to illustrate the themes discussed in the book Few African lawyers write about literature and few books and articles in Western law and literature look at books by or about Africans so a book that engages with both is long overdue This book provides fascinating reading for academics students of law literature gender and migration studies and indeed the general public

Voicing Identity John Borrows, Kent McNeil, 2022-11-01 Written by leading Indigenous and non Indigenous scholars *Voicing Identity* examines the issue of cultural appropriation in the contexts of researching writing and teaching about Indigenous peoples This book grapples with the questions of who is qualified to engage in these activities and how this can be done appropriately and respectfully The authors address these questions from their individual perspectives and experiences often revealing their personal struggles and their ongoing attempts to resolve them There is diversity in perspectives and approaches but also a common goal to conduct research and teach in respectful ways that enhance understanding of Indigenous histories cultures and rights and promote reconciliation between Indigenous and non Indigenous peoples Bringing together contributors with diverse backgrounds and unique experiences *Voicing Identity* will be of interest to students and scholars studying Indigenous issues as well as anyone seeking to engage in the work of making Canada a model for just relations between the original peoples and newcomers

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