

# THE SHORE BREAK

FACILITATOR'S GUIDE



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## INTRODUCTION

*The Shore Break* can be used for educational purposes as well as to help raise awareness and inspire action around issues explored in the film. The documentary can be used in its entirety, or only selected scenes, to drive discussions with a wide range of audiences. *The Shore Break* would be most relevant to policy makers, universities, organisations, communities and high school students dealing with the following issues and themes:

## ISSUES AND THEMES

- Land
- Development
- ‘the community’
- Mining vs. Conservation
- Free prior and informed consent
- Democracy
- Customary law and practices
- Women leadership

## SUMMARY OF FILM

Pondoland on the Wild Coast, known for its immense beauty and wealth of biodiversity, is also a very under developed part of South Africa. A mining proposal, and a plan to extend the highway are external forces that threaten the traditional way of life, environment, and the homes, graves and grazing land that stand in their pathway.

The film follows the feud that starts between two cousins when an Australian mining company discovers titanium on the Pondo people’s ancestral land. They have opposing views on the likely and potential benefits that the proposed mining and the planned highway will have for the affected communities. The traditional Pondo King is deposed, and the local community believes it is because of his support for the anti-mining voices. Many residents against the mining believe that eco-tourism and agriculture is a more sustainable way to develop their region.

# PRACTICAL TIPS FOR FACILITATING A SCREENING

## PREPARATION

Be sure to carefully consider the audience's main interests, concerns and how the film is relevant to aspects of their lives.

Take into consideration their primary language, level of education and age.

Have a clear idea of what your goal is for the screening.

Establish what goals the audience has for the screening; what they would gain from it, and how the discussion may need to be directed to achieve these goals.

Plan well in advance to ensure that the venue is comfortable for the audience and that you have the necessary facilities to power the equipment. If you are using a generator ensure that it can be far away enough to not interfere with the sound of the film.

Test the equipment thoroughly before the day of the screening. Make sure that you have spare cables and back up plans.

If you are transporting any equipment it is a good idea to have a checklist of each item to make sure that you have everything you need before arrival and when packing up.

Ensure that the sound quality is of a good volume and clarity for everyone in the audience. If you are using a projector take care that the room is dark enough and that the image is properly focused and at the correct aspect ratio setting (16:9).

## THE SCREENING

Before screening the film, introduce yourself and *The Shore Break*. Briefly let people know what it is about, and that it was filmed on South Africa's Wild Coast (released in 2014).

After the screening give the audience a short break before starting the discussion. If appropriate, arrange the chairs into a circle or small groups – whatever will allow more audience participation.

## QUOTES FROM THE FILM

“Now you think we old men know nothing because we don't know money. Maybe we don't know money but we know we need the land. After you sell this land for those tens of thousands that you have been promised, the money, unlike the land, will come to an end. You won't be able to go back and say, ‘Sorry sir, I didn't realise... please return our fathers' land. I want to build and my kids are hungry.’” - **Mr Samson Gampe**

“According to the statement of the Premier today, development is supposed to start from the top - from them, not from the community; which is a top-down approach. That is not the way of developing people.” – **Ms Nonhle Mbuthuma**

“Because nobody without a 4 x 4 can even dance on this road.” – **Mr Zamile Qunya**

“There's a white car I arrived with. That's not my car; it's a car given to the Tribal Authority to use when coming here, and tomorrow it will be returned. So don't go around saying ‘These white people have already given the Chief a car’. But if they can come and give me a car I will never refuse it.” - **Chief Lunga Baleni, Chief of Amadiba area**

“We are tired of your lies here. As you said you are prospecting, and we said ‘no’. Did you receive anything new from us saying you're invited back? If so, bring those people forward so we can continue with the discussion. Don't mess with us.” – **Member of community at MRC community consultation meeting**

“Those people who are against this democracy that we stand for, who think that they will rule this nation through the courts of law - that's a problem.” – **Former Eastern Cape Premier, Noxolo Kiviet**

“And I just want to touch on the Environmental Impact Assessment area that has to do with this Wild Coast road development. If there was anything that was degrading the environment who would have been the first to say this? All of us seated in this room actually have a role to play. Because those of our people who took this matter to court are amongst us and they live amongst us. I'm not asking that we must go and do anything to them, but surely we can do some bit of engagements? I want to assure you and I feel as firm as never before, as I'm standing here on my feet. Once this case... be heard in that court there's just no way that anything against it can be found. All things being equal. And all things are equal.” – **Minister of Environmental Affairs, Edna Molewa**

## POSSIBLE QUESTIONS AND DISCUSSION POINTS

- What kind of place is shown in the film? What are the features of the landscape and how does it make you feel?
- Are landscapes such as the Wild Coast worth protecting? What is the tension between protecting the land and developing the area?
- Are there issues in your community that can be compared with some of the issues in the film?
- What is your response to what Mr Gampe says about land? Do you think he is conservative (old school), traditional, realistic?
- Can you understand why in the film Mr Gampe speaks about ancestral graves?
- What link is being made in the film between basic services and service delivery on the one hand and development on the other?
- What do you think of communities using the courts to exercise and protect their rights?
- Do you think that the community has enough information to make an informed decision about allowing or opposing the mining?
- Which scene or moment in the film stands out for you? Why?
- Has the film influenced your attitude towards development? If so, how?
- Has the film changed your attitude about the power and influence communities can have? If so, how?
- Do you think there is anything you could do to assist the community in the film? If so, what would that be? If not, why not?

## MEANING OF SOME WORDS

### **BIODIVERSITY**

Biological diversity – or biodiversity – is the term given to the variety of life on Earth. It is the variety within and between all species of plants, animals and micro-organisms and the ecosystems within which they live and interact. The biodiversity we see today is the fruit of billions of years of evolution, shaped by natural processes and, increasingly, by the influence of humans. It forms the web of life of which we are an integral part and upon which we so fully depend.

This diversity is often understood in terms of the wide variety of plants, animals and microorganisms. So far, about 1.75 million species have been identified, mostly small creatures such as insects. Scientists reckon that there are actually about 13 million species, though estimates range from 3 to 100 million.

Biodiversity also includes genetic differences within each species - for example, between varieties of crops and breeds of livestock. Chromosomes, genes, and DNA - the building blocks of life - determine the uniqueness of each individual and each species.

Yet another aspect of biodiversity is the variety of ecosystems such as those that occur in deserts, forests, wetlands, mountains, lakes, rivers, and agricultural landscapes. In each ecosystem, living creatures, including humans, form a community, interacting with one another and with the air, water, and soil around them. It is the combination of life forms and their interactions with each other and with the rest of the environment that has made Earth a uniquely habitable place for humans. Biodiversity provides a large number of goods and services that sustain our lives.

Protecting biodiversity is in our self-interest. Biological resources are the pillars upon which we build civilizations. Nature's products support such diverse industries as agriculture, cosmetics, pharmaceuticals, pulp and paper, horticulture, construction and waste treatment. The loss of biodiversity threatens our food supplies, opportunities for recreation and tourism, and sources of wood, medicines and energy. It also interferes with essential ecological functions.



There are elements of nature that have become ignored or overlooked; yet often we have an important or unpredictable need for these. Time after time we have rushed back to nature's cupboard for cures to illnesses or for infusions of tough genes from wild plants to save our crops from pest outbreaks.

What's more, the vast array of interactions among the various components of biodiversity makes the planet habitable for all species, including humans. Our personal health, and the health of our economy and human society, depends on the continuous supply of various ecological services that would be extremely costly or impossible to replace. These natural services are so varied as to be almost infinite. For example, it would be impractical to replace, to any large extent, services such as pest control performed by various creatures feeding on one another, or pollination performed by insects and birds going about their everyday business.

"Goods and Services" provided by ecosystems include:

- Provision of food, fuel and fibre
- Provision of shelter and building materials
- Purification of air and water
- Detoxification and decomposition of wastes
- Stabilisation and moderation of the Earth's climate
- Moderation of floods, droughts, temperature extremes and the forces of wind
- Generation and renewal of soil fertility, including nutrient cycling
- Pollination of plants, including many crops
- Control of pests and diseases
- Maintenance of genetic resources as key inputs to crop varieties and livestock breeds, medicines, and other products
- Cultural and aesthetic benefits
- Ability to adapt to change

(International Year of Biodiversity – [www.cbd.int](http://www.cbd.int))

## **BIODIVERSITY HOTSPOT**

An area that contains an unusually high number of species, many of which are endemic – those that are found nowhere else. Many of these are heavily threatened by habitat loss and other human activities.

## **CUSTOMARY LAW**

Customary law, in the context of *The Shore Break*, refers to the local law of communities who own and/or use resources on a communal basis. The majority of the African continent is covered by rural communities who live and work on communal land, and is thus governed by customary law. As such, customary law is fundamentally important as a significant source of both the rights and the rules of communities.

Customary law operates at two levels: it provides for the internal rules of communities which regulate relationships between the members of the community and provides for the rights of individual members of the community.

Secondly, customary law provides for communal rights; that is, rights of the community against the outside world. This level only becomes relevant when the community is threatened by outsiders, who are interested in its land or other resources. Then the community needs to assert its rights to these resources through customary law in order to ensure that they are not simply dispossessed of their rights. When these 'outsiders' are neighbouring communities, the problem is simply one of a conflict of customary law and can be resolved in terms of the local arrangements. But when the 'outsider' is the government or a corporation, then these more powerful players will generally ensure that their interaction with the community is regulated in terms of state law and NOT customary law. In fact, they will argue that customary law either does not exist or is trumped by state law. As a result, they will deny communities the rights that they have under custom: and take land or resources without the community's consent and without proper compensation or reparation. State law often 'allows' this to happen – by ignoring customary law or assuming that state law will simply override it.

(Customary Law and the Protection of Community Rights to Resources, Legal Resources Centre booklet, 2014 [www.lrc.org.za](http://www.lrc.org.za))

## **ECOTOURISM**

Responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education.

Ecotourism is about uniting conservation, communities, and sustainable travel. This means that those who implement, participate in and market ecotourism activities should adopt the following ecotourism principles:

- Minimise physical, social, behavioral, and psychological impacts.
- Build environmental and cultural awareness and respect.
- Provide positive experiences for both visitors and hosts.
- Provide direct financial benefits for conservation.
- Generate financial benefits for both local people and private industry.
- Deliver memorable interpretative experiences to visitors that help raise sensitivity to host countries' political, environmental, and social climates.
- Design, construct and operate low-impact facilities.
- Recognise the rights and spiritual beliefs of the Indigenous People in your community and work in partnership with them to create empowerment.

(The International Ecotourism Society – [www.ecotourism.org](http://www.ecotourism.org))

## **ENDEMIC**

A plant or animal species is referred to as being endemic to an area if it is only found in that area.

## **FREE PRIOR AND INFORMED CONSENT**

Free prior and informed consent is a standard that should be seen as the minimum requirement before mining companies or government can assert that their conduct towards local communities affected by mining has been responsible and that a social licence to operate has been achieved.

## **INDIGENOUS KNOWLEDGE**

Indigenous knowledge is the local knowledge that is unique to a culture or society. Other names for it include: 'local knowledge', 'folk knowledge', 'people's knowledge', 'traditional wisdom' or 'traditional science'. This knowledge is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation, health care, education, conservation and the wide range of other activities that sustain societies in many parts of the world.

Indigenous people have a broad knowledge of how to live sustainably. However, formal education systems have disrupted the practical everyday life aspects of indigenous knowledge and ways of learning, replacing them with abstract knowledge and academic ways of learning. Today, there is a grave risk that much indigenous knowledge is being lost and, along with it, valuable knowledge about ways of living sustainably.

(Teaching and Learning for a Sustainable Future, [www.unesco.org](http://www.unesco.org))

## **LOCAL GOVERNMENT**

The level of government that is responsible for the day to day running of a ward, district, province or city. Local government responsibilities often include the provision of public transport and public recreational facilities as well as the monitoring and enforcing of many environmental regulations.

## **SUSTAINABLE DEVELOPMENT**

Development that meets the needs of the people today without compromising the ability of future generations to meet their own needs. To be sustainable, any use of resources needs to take account of the stock of resources and the impacts of its utilisation on the social, economic and political context of people today and in the future.

(Teaching and Learning for a Sustainable Future, [www.unesco.org](http://www.unesco.org))

## TOP-DOWN & BOTTOM-UP DEVELOPMENT APPROACH

Top-down development is characterised by usually a small number of people recruited or elected to develop a 'strategy' that will lead to progress. The 'strategy' is usually accompanied by a 'plan', where costed elements are prioritised and scheduled for delivery in the full expectation that things will, as a result, get better. The strategy and its associated plans are usually supported with evidence and feasibility studies showing just why this is the right course of action and how benefits will accrue and to whom. The top down approach is not much concerned with 'to whom the benefits will accrue'; but rather believe that the trickle down effect will ensure that any wealth and wellbeing created by the plan will be enjoyed by all.

## BOTTOM UP DEVELOPMENT

Bottom Up Development is characterised by people using their power to develop their self-interest. Self interest is not selfishness but means 'self amongst others'. One of the important lessons from top down development is that often the best way to develop ones own self-interest is to look after the self-interests of others. Sometimes bottom up development is also characterised by groups of people coming together when they have shared self-interests. In bottom-up development this coming together around common cause requires little engineering. It sometimes just happens. But it can be supported and encouraged. It is often discouraged.

Bottom-up development is characterised by:

- Individuals working in their own self interests in ways that they see fit.
- Individuals looking for the resources that they need to make progress.
- Individuals pondering their options.
- Individuals coming together around common causes – forming associations and organising in order to increase their power.

Bottom-up is a way to get large numbers of people engaged in their own development and developing agency in their own lives and communities. Bottom up is about life in a participative democracy.

(Realise Development – [www.realisedevelopment.net](http://www.realisedevelopment.net))

## CONTACT DETAILS FOR RELEVANT ORGANISATIONS

- LEGAL RESOURCES CENTRE  
t. 011 8369831  
[www.lrc.org.za](http://www.lrc.org.za)
- SUSTAINING THE WILD COAST  
[swcoastval@gmail.com](mailto:swcoastval@gmail.com)  
[www.swc.org.za](http://www.swc.org.za)
- LAWYERS FOR HUMAN RIGHTS  
t. 012 320 2943  
[www.lhr.org.za](http://www.lhr.org.za)
- CENTRE FOR CIVIL SOCIETY  
t. 031 260 3577  
[www.ccs.ukzn.ac.za](http://www.ccs.ukzn.ac.za)

## CONTACT DETAILS FOR *THE SHORE BREAK*

To arrange screenings and/or purchase DVDs, please contact  
[odette.g@mweb.co.za](mailto:odette.g@mweb.co.za) or [riley@mvfilms.co.za](mailto:riley@mvfilms.co.za)

[www.theshorebreakmovie.com](http://www.theshorebreakmovie.com)

Facebook: <http://www.facebook.com/theshorebreakmovie>

Twitter: <http://twitter.com/theshorebreak>

## SAMPLE QUESTIONNAIRE

This questionnaire which may be adapted for different audiences. It is a useful way to get groups to start a discussion.

DATE:

TIME:

VENUE:

AGE:

1. If you like the film, please say why. If you did not like the film, why did you not like it?
2. How did the film make you feel?
3. Is there anything in the film that relates to your life?
4. What was the main thing that you learnt from watching the film?
5. What are the issues that are raised in the film?
6. What of these issues would you like to discuss with your friends or family or colleagues?

