



P.O.V.

Discussion Guide

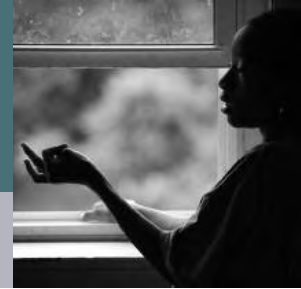
Season **20**

Rain in a Dry Land

A Film by Anne Makepeace



www.pbs.org/pov



Letter from the Filmmaker

Salisbury, CT, 2007

Dear Colleague,

A front page *New York Times* article published March 12, 2003, inspired in me a passionate commitment to make this documentary. The article described a "Cultural Orientation" classroom in a refugee camp in Kenya, where 12,000 Somali Bantu were preparing for resettlement in the United States. The Somali Bantu, an oppressed minority in Somalia, were subsistence farmers with very little exposure to modern life, and were illiterate due to the discrimination that prevented them from going to school. In the Cultural Orientation class, they were learning for the first time about ice, elevators, computers, everything we take for granted in modern life. How would these illiterate, Muslim farmers adjust to 21st century, urban life in America?

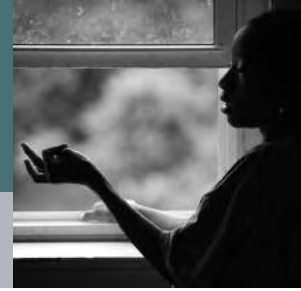
Fascinated by their story, I immediately contacted the International Organization for Migration (IOM), the office of the United Nations High Commissioner on Refugees, the immigration officials at the State Department and the Joint Voluntary Agencies to make the project happen. I learned that the Somali Bantu were being sent to 50 cities across America, and after much research decided to focus on two of these: Springfield, Massachusetts and Atlanta, Georgia. After eight months IOM was able to schedule families slated for those two cities for the same Cultural Orientation class in Kenya so that there would be a pool of people to choose from during the first shoot. With a grant from the Pulitzer Foundation, I took a crew of three people to Kenya in January 2004.

After our somewhat rocky beginning at the Kakuma refugee camp in Kenya, the Somali Bantu community welcomed us and gave us complete access to everything in the camp. We were fortunate to find the families mentioned above, who were eager to participate and who were very much at ease in front of the camera. We filmed them for two weeks in their homes, in adult literacy classes, at soccer games, during healing dances and in their Cultural Orientation class. We also filmed them telling harrowing stories of murder and rape in Somalia and talking about their hopes for a new life in the United States.

In late February I received the news that the families were about to come to America. I had run out of funding, so this was a difficult moment. Reaching into savings and calling in favors, I went to Kenya with a crew of one — my cinematographer — to film the refugees' last three days in Kakuma. We filmed Aden and Madina's wild departure party — lit by Coleman lanterns and the headlights of a security-patrol jeep — Arbai's more stately departure dance and poignant good-byes to relatives and friends they all might never see again.



Anne Makepeace, Filmmaker, "Rain in a Dry Land."



Letter from the Filmmaker

We flew with Aden and Madina's family to Nairobi, filming their flight and their first experience of a modern city in a disjointed way to reflect the refugees' amazement and disorientation. On March 17 we boarded a charter flight with 300 Somali Bantu refugees and filmed the family's flight to America, then continued to film key moments in their resettlement journey, capturing moments of struggle and difficulty as well as humor and poignancy as the family navigated its way in their strange new land. Underscoring the theme of "new beginnings," it seemed fitting that our final shoot in Springfield was the naming ceremony of Aden and Madina's first-born American child, a joyful moment of celebration. And in Atlanta, we finished filming with the beautiful wedding that Arbai gave her daughter Khadija, a wildly colorful affirmation of family bonds and culture.

During the filming of *Rain in a Dry Land*, the underlying theme changed from "strangers in a strange land" to a story of incredible resilience on the part of people who, despite decades of horror and hardships, retained their optimism, their family cohesiveness, their senses of humor, and their determination to make a better life. The title changed from the original "Refugee Dreams" to *Rain in a Dry Land*, a rough translation of their own term for resurrection.

Since its completion in February 2006, *Rain in a Dry Land* has been in more than 25 film festivals, winning prizes in eight of them, and has been used extensively in community engagement programs across the country to raise awareness of the cultures and needs of refugee communities. It is also used in the Cultural Orientation classes where we first began filming to help prepare refugees for resettlement, and an organization called FilmAid holds outdoor screenings of the documentary in camps across Africa.

My goal in making *Rain in a Dry Land* is to foster tolerance, create awareness of global issues, specifically refugee issues, and move audiences with an intimate human story that will inspire them to make a difference in their own communities. I hope you will find many ways to use the documentary in your schools, churches, mosques, synagogues and community centers.

Anne Makepeace

Filmmaker, *Rain in a Dry Land*



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Writer

Faith Rogow, PhD
Insighters Educational Consulting

Research Editor

Daniel McDermon

Guide Producers, P.O.V.

Eliza Licht
Director, Community Engagement and Education, P.O.V.

Shabnam Ahamed
Outreach and Development Coordinator, P.O.V.

Irene Villaseñor
Youth Views Manager, P.O.V.

Design: Rafael Jiménez

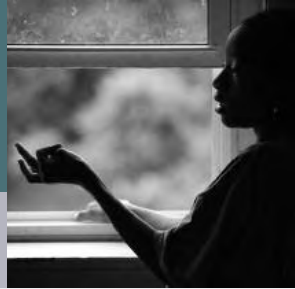
Copy Editor: Kris Wilton

Thanks to those who reviewed this guide:

Suzanne Guthrie
Producer, LAB @ Thirteen

Anne Makepeace
*Filmmaker, **Rain in a Dry Land***

Shaady Salehi
Program Manager, Active Voice



Introduction



Arbai and Sahara Mohammed Ahmed look out glass doors.

Photo Bryan Meltz

For a refugee, the distance between an African village and an American city is measured in much more than miles. It is a journey of enormous cultural, physical, personal and emotional adjustment. ***Rain in a Dry Land***, a feature-length (83-minute) documentary, chronicles that journey for two Somali Bantu families.

We meet the families in Kakuma, a United Nations refugee camp in Kenya that is home to many Bantus fleeing from Somalia's civil war. Sponsored by U.S. relief agencies, which provide initial guidance, the refugees make their way to Springfield, Massachusetts, and Atlanta, Georgia.

Resettlement brings surprises and challenges as the newcomers confront racism, urban poverty, and major 21st-century culture shock. The film captures every step of this

process as parents struggle to create a stable, safe haven for their war-torn families, and children struggle to navigate the social and academic challenges of school.

As an outreach tool, ***Rain in a Dry Land*** helps viewers see beyond group labels or statistics by showing each subject as a complex individual with his or her own set of needs. Each person's unique experience provides an outstanding opportunity for Americans to learn about the Bantu and to see ourselves and our culture through new eyes.



Background Information



Somalia

Smaller than the state of Texas, Somalia is located on the Eastern-most tip of Africa. It shares borders with Ethiopia (with whom it has had perennial border disputes), Djibouti, and Kenya. It sits just across the Arabian Sea from Yemen.

Though instability has made exact figures impossible to obtain, the population is about 9 million, with a Somali majority and Bantu minority. Nearly all are Sunni Muslim.

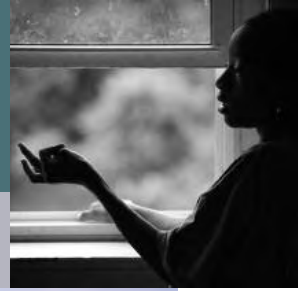
After a history of colonization by both the British (in the north) and Italians (in the south), and a nine-year struggle for power, Somalia formally declared independence in 1969. With backing from the Soviet Union, a socialist, authoritarian government ruled Somalia for two decades.

Farmland in Somalia.

Photo courtesy of "Rain in a Dry Land"

In 1991, the Somali government was overthrown by insurgents. This was followed by a number of secessions in the northern part of the country during the 1990's. The nation has been torn by factional fighting ever since.

When the resulting instability led to widespread famine, the United Nations stepped in to provide relief. The U.S. military deployed forces in order to protect those humanitarian operations but met resistance from independent factional forces. On October 3, 1993, a U.S. military operation in the nation's capital, Mogadishu, was met by resistance from fighters led by warlord Mohamed Farrah Aidid. What was



Background Information



Somalia Bantu refugees at a refugee camp in Kenya
Photo courtesy of "Rain in a Dry Land"

planned as a quick, surgical strike turned into violent chaos, leaving 18 Americans and hundreds of Somalis dead. U.S. forces subsequently withdrew. By 1995, the country had become too dangerous for the U.N. workers and they, too, withdrew.

Sources:

"Black Hawk Down." Bowden, Mark. *Philadelphia Inquirer*. Retrieved February 2007. <http://inquirer.philly.com/packages/somalia/sitemap.asp>

Country profile: Somalia. In BBC News Country Profiles. Retrieved February 24, 2007, from BBC News: http://news.bbc.co.uk/2/hi/africa/country_profiles/1072592.stm

"The Lessons of Somalia." Crocker, Chester A. *Foreign Affairs*, May-June 1995. Retrieved at <http://www.pbs.org/wgbh/pages/frontline/shows/ambush/readings/lessons.html>

Somalia. (2007). In *Encyclopædia Britannica*. Retrieved February 24, 2007, from Encyclopædia Britannica Online: <http://search.eb.com/eb/article-9108375>

Somalia. In CIA World Factbook. Retrieved February 24, 2007, from CIA World Factbook online: <https://cia.gov/cia//publications/factbook/geos/so.html>

Somali Bantu

The Bantu are an ethnic group bound by language and with ancient roots in West Africa, in the region where Cameroon is today. At this point, there is cultural, ethnic, and religious diversity within the Bantu population, which has spread across Africa. The language has also morphed into many forms.

Historically, as Bantu speakers spread across eastern Africa, language barriers and their migratory status led to marginalization and discrimination. In some parts of Africa, Bantu-speaking people have been compared to the "untouchable" caste in India.

In Somalia, the people identified as Bantu are largely the descendants of southern Africans brought to the area by slave



Background Information

traders about 200 years ago. Largely disenfranchised and often denied access to social institutions like schools, the Bantu found themselves without a power base. Caught in the crossfire of a civil war, thousands of Somali Bantu fled, mostly to refugee camps in Kenya.

Sources:

"Bantu peoples." *Encyclopædia Britannica*. 2007. Retrieved February 25, 2007, from Encyclopædia Britannica Online: <http://search.eb.com/eb/article-9013220>

"Refugees in the U.S.: One Family's Story." Lovgren, Stefan. *National Geographic News*. June 20, 2003. http://news.nationalgeographic.com/news/2003/06/0620_030620_banturefugees.html

The Somali Bantu: Their History and Culture. Van Lehman, Dan and Omar Eno. Cultural Orientation Resource Center. 2002. <http://www.cal.org/co/bantu/index.html>

The U.S. as Refuge

The cap on the number of refugees accepted by the United States has steadily declined, from a high of 231,700 per year in 1980 to just 70,000 annually since 2002. Of the total refugee admission allotment for fiscal year 2007, 20,000 are reserved for Africans. Potential Bantu refugees, which, according to Amnesty International, number about one million, would be granted only a fraction of those slots.

Somali Bantu in the U.S.

In 2003, the United States announced that it would accept approximately 12,000 Somali Bantu refugees to be resettled in the U.S. Today, there are more than 13,000 Bantu in more than 50 cities across the U.S., with most residing in Lewiston, Maine, (approx. 3,000) and Salt Lake City, Utah, (approx. 1,000).

Nearly all Somali Bantu refugees in the U.S. previously resided in Kenyan refugee camps. There, candidates for emigration to the U.S. were provided with cultural training and English language instruction. Upon arrival, each family was assigned to one of ten placement assistance groups that contract with the



An educational video about American culture shown at the refugee camp
Photo courtesy of "Rain in a Dry Land"

U.S. State Department. Each of these groups provided assistance in finding housing, improving language proficiency and job training.

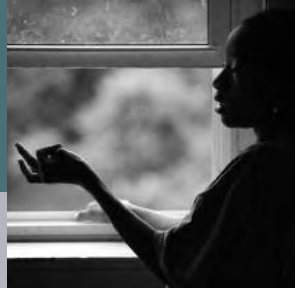
This transitional assistance is critical to resettlement. When the Bantu arrive in the U.S., more than 95 percent are illiterate. Their experience is largely rural, with expertise in farming, cooking and construction, but rarely with modern, urban living.

Sources:

"Bantus Expected to Quickly Adjust." Page, Candace. *The Burlington Free Press*. July 25, 2003. <http://www.burlingtonfreepress.com/specialnews/bantu/6.htm>

"Refugees in the U.S.: One Family's Story." Lovgren, Stefan. *National Geographic News*. June 20, 2003. http://news.nationalgeographic.com/news/2003/06/0620_030620_banturefugees.html

Somali Bantu Refugees. Bureau of Population, Refugees, and Migration. U.S. State Department Fact Sheet. February 5, 2003. <http://www.state.gov/g/prm/rls/fs/2003/17270.htm>



Background Information

Selected People Featured in *Rain in a Dry Land*



Aden



Madina



Arbai

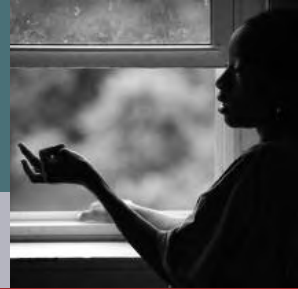
In Springfield

Aden and Madina and their children: Ali (17)*, Warsame (15), Aday (13), Abdi (10), Hassan (7), Hindi (3), Hussein (1) and Jahora (born in U.S.)

In Atlanta

Arbai and her children: Khadija (17), Sahara (13), Said (9) and Mainun (5)

*Note: The numbers in parentheses denote ages at the beginning of filming.



General Discussion Questions

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 may want to pose a general question and give people some time to themselves to jot down or think about their answers before opening the discussion.

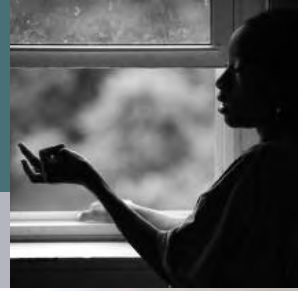
Unless you think participants are so uncomfortable that they can't engage until they have had a break, don't encourage people to leave the room between the film and the discussion. If you save your break for an appropriate moment during the discussion, you won't lose the feeling of the film as you begin 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 them?**
- **What insights or inspiration did this film offer you?**
- **Did anything in this film surprise you? If so, what? Why was it surprising?**
- **Two months from now, what do you think you will remember from this film? What was it about that moment, scene, person or event that was so memorable?**



Sahara in a class in Atlanta
Photo courtesy of "Rain in a Dry Land"



Discussion Prompts

Encountering American Culture

- What did you think about the cultural orientation film used to introduce students to the United States? If you could make that film, what would you say to give prospective immigrants an accurate picture of the history and values of the U.S.?
- List as many of the day-to-day things you see in the film that are new to the Somalis but that you take for granted (for example, escalators, seeing one's breath on a cold day, fast food or frozen packaged food, opening a childproof medicine bottle). If you were new to the U.S., what do you think these experiences would teach you about American culture or values?
- List incidences of misunderstanding that occur as family members try to negotiate their new surroundings (for example, not knowing how to order at Taco Bell, mistaking the amount of money on a food stamps card, etc.). What are the consequences of such misunderstandings? How might they relate to racism, xenophobia or other forms of prejudice? Can you think of any ways that these types of misunderstandings could be avoided?
- In one scene, soccer-playing peers tease Ali. If you had overheard this conversation, what might you have done or said to support Ali?
- The title, *Rain in a Dry Land*, is a rough translation of one of the Somali Bantu's frequent expressions: "bish, bish." Literally meaning "splash, splash," the term refers to the return of rain after a long drought, the transformation of a desiccated land into a world bursting with new life. What things do the families find in the U.S. that they describe as "rain in a dry land"? What kinds of things might you describe for your own life? How do the two lists compare?



Madina and her sons at a supermarket in Springfield
Photo courtesy of "Rain in a Dry Land"

Resettlement

- What did you learn from this film, and how did it influence your thinking about immigrants in the U.S.?
- In the film, what are the greatest sources of frustration for the families? How are those stressors alleviated? What happens when they are not alleviated?
- What examples of resilience do you see? In your view, what are the sources of that resilience?
- Upon being greeted by a Bantu who arrived prior to Aden's family, Aden says, "You will be my goat. The goats are the eyes of the sheep. If someone arrives even one day ahead of you, they become your eyes and ears." One of the men says, "We are all brothers. We should watch out for each other." How would you characterize the ties among immigrants and the responsibility of one immigrant to another? Outside of your immediate family, to whom do you owe such responsibility?



Discussion Prompts



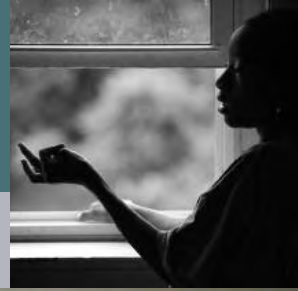
- Among the women, neighbors admire the sharing of groceries: "It's unity. How the unity we wish we had in America." What binds the Somali Bantu refugees that isn't present in this American neighborhood? What can we learn from these immigrants that might help us improve our own lives?
- Massachusetts welfare policy requires Madina to take a job or lose food stamps once her youngest child turns two. Do you think that policy is valuable? Why or why not?
- Some of the children, such as Ali and Sahara, seem to have a much tougher time adjusting than others. How would you explain the differences among the children in terms of behavior and attitudes? How does an immigrant's age upon arrival influence their experience?
- Early in the film, Ali wants to be a doctor and he wants to play soccer for his school team. Neither turns out to be a

Arbai and her four children arrive in the Atlanta airport
Photo courtesy of "Rain in a Dry Land"

realistic goal for him. What happens when immigrants begin their journeys with unrealistic dreams?

Parents and Children

- Aden says, "If Allah permits us to go to America, we will focus on our education. I hope for the best for my children in America. I know they will change a lot." How are his hopes similar to or different from those of other immigrants or refugees? If you were his friend, how might you help Aden prepare for the changes that his children might experience?



Discussion Prompts

- What is the impact on parent-child relationships when parents rely on children to serve as translators or sources of information about American customs?

- In 14-year-old Sahara's view, "America is better. You can focus on your education. You don't have to worry about cooking. You can go to school, read books and just go to bed. When I turn 18, nobody can boss me around. I can go anywhere I want. I'm free. This is America." If you were Sahara's parent, teacher, counselor or friend, how would you respond?

- Arbai seems unable to address Sahara's behavior. (Sahara has slapped her mother, stayed out late, acted up in school, and insists on seeing a boy against her mother's wishes). If you were Arbai, what would you do? What might case workers or school personnel do to help Sahara and Arbai? What would be the likely consequences of traditional school discipline such as suspension?

- Ali refuses his teacher's request to talk about his life before coming to America. How might a teacher distinguish between a student who is merely uncooperative and one who does not want to deal with past trauma or potential embarrassment? How might school personnel respectfully get to know students who may have experienced trauma and do not want to talk about it?

Identity

- From what you have seen in the film, list the clashes between American and Somali Bantu values or core cultural practices (for example, spousal relations, child rearing, fast food, babysitting.)



Hindi, Madina and Hussein
Photo courtesy of "Rain in a Dry Land"

- How much of one's cultural or religious belief should an immigrant be asked to compromise or give up? Where would you draw the line between the need to acculturate and the need to preserve one's heritage? What would you be willing or unwilling to give up?

- From what you've seen in the film, what role does religion play in the lives of these families? In your view, will being religious make life in the U.S. easier, harder or neither? Explain your reasoning.

- What do you make of the school-girl dispute over the difference between being African and African-American? What do the Somali Bantu refugees share with African-Americans? What might separate the two communities?

- Fourteen-year-old Sahara says, "We have to adopt American culture. I don't need my culture here." Her mother, Arbai, responds, "If you abandon your culture, what else do you have?... If they follow American culture, they're lost." Role-play the rest of this conversation.



Taking Action

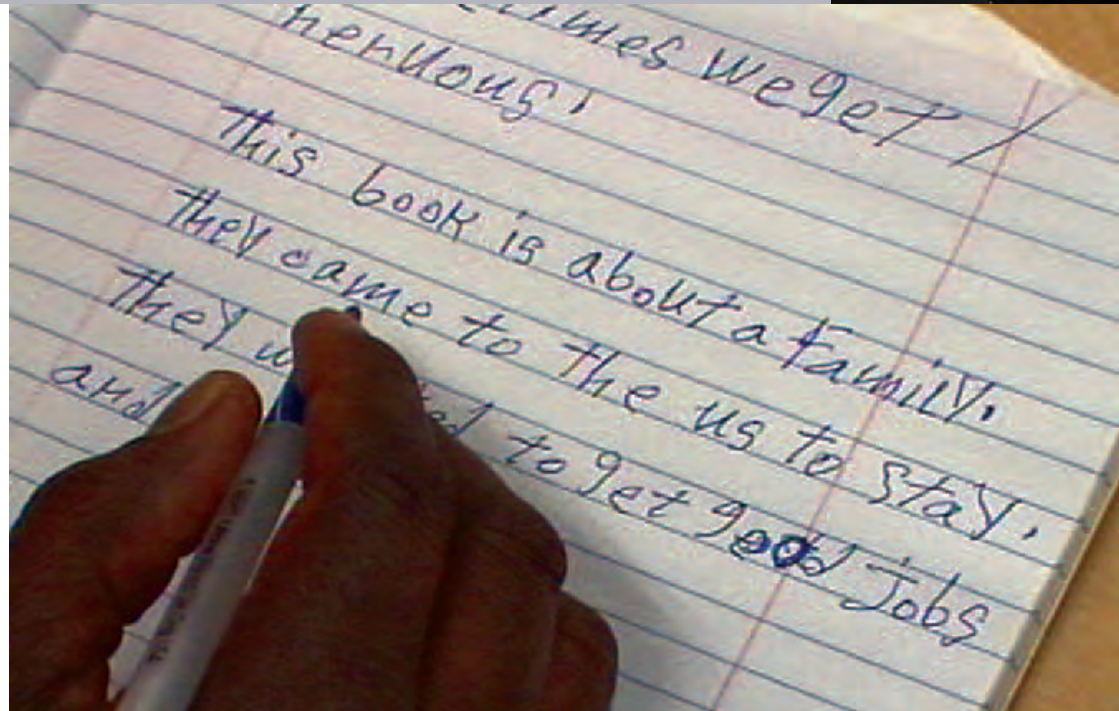
- Survey recent immigrants to find out which everyday things they found most confusing. Use the survey results to create a cultural-orientation program customized to life in your community. Work with social service providers, schools and other stakeholders to implement your program.

- Work with representatives from immigrant communities to train host families, social workers, teachers and other service providers about the needs of refugees and engage them in a dialogue about the importance of culturally sensitive services.

- Resettlement agencies, case workers, social workers and other volunteers provide a wide range of services for newcomers, including instruction on the basics of daily living and help locating housing, applying for aid, using public transportation, finding clothing and furniture, and much, much more. Hold a fundraiser for the institutions in your community that supply transition assistance to new immigrants.

- Limited knowledge of English reduces the employment opportunities available to immigrants. In many communities, literacy volunteers offer free tutoring to immigrants. Become a literacy volunteer or offer to help whatever organization provides literacy tutoring in your town.

- Help agencies recruit volunteers to help new refugees undergoing resettlement in your community.



Aden learns to write in English class in Springfield
Photo courtesy of "Rain in a Dry Land"

- Research U.S. policy on Somalia, including what the government does to defend human rights, provide humanitarian aid or help stop the violence. Then share your opinions about what the policy should be with your elected political representatives.
- Provide a screening copy of the film to your local high school as a resource for use in model United Nations exercises.



Resources

FILM-RELATED WEB SITES

Original Online Content on P.O.V. Interactive (www.pbs.org/pov)

P.O.V.'s *Rain in a Dry Land* Web site
www.pbs.org/pov/raininadryland

The *Rain in a Dry Land* companion Web site offers a streaming video trailer of the film, an interview with filmmaker Anne Makepeace (video, podcast and text); a list of related Web sites, organizations and books; a downloadable discussion guide and classroom activity; and the following special feature:

IN SEARCH OF THE DURABLE SOLUTION

In conjunction with the 2004 broadcast of *Lost Boys of Sudan*, a film about two young refugees from the Dinka tribe and their first year in America, P.O.V. asked five experts from the field -- including the UNHCR, the US State Department and the International Rescue Committee -- about the complex issues involved with resettling refugee children and orphans such as the Lost Boys. We'll reconnect with that group to catch up on the Sudanese situation and find out what they have to say about Somali refugee resettlement programs in the U.S..

What's Your P.O.V.?

*P.O.V.'s online Talking Back Tapestry is a colorful, interactive representation of your feelings about **Rain in a Dry Land**.*

Listen to other P.O.V. viewers talk about the film and add your thoughts by calling 1-800-688-4768. www.pbs.org/pov/talkingback.html

MAKEPEACE PRODUCTIONS

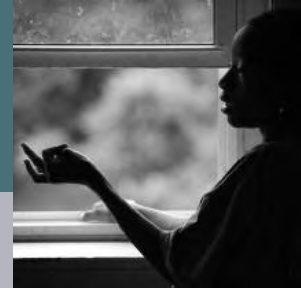
www.makepeaceproductions.com

The filmmaker's Web site includes select film clips, interviews and reviews, a "Behind the Scenes" look at the making of the film and a link to purchasing the film.

ACTIVE VOICE

www.activevoice.net

Active Voice is a team of strategic communications specialists who put powerful film to work for personal and institutional change in communities, workplaces and campuses across America. For over a year, AV has been proud to include *Rain in a Dry Land* as part of its Global Lives initiative, a curated collection of films about refugees and immigrants in 21st century America. More information and case studies are available on the Web site.



Resources

Somali Bantu

THE CULTURAL ORIENTATION CENTER

www.cal.org/co/bantu/index.html

The Cultural Orientation Center at the Center for Applied Linguistics provides a variety of resources for refugee newcomers and service providers across the U.S., including this comprehensive online overview, "The Somali Bantu: Their History and Culture" by Dan Van Lehman and Omar Eno. A great source for background information.

THE U.S. COMMITTEE FOR REFUGEES AND IMMIGRANTS

www.refugees.org/article.aspx?id=1267

The U.S. Committee for Refugees and Immigrants is a good source for current news about conditions in Somalia and the Kenyan refugee camps as well as general information about U.S. immigration law. This link is to their downloadable "Somali Bantu Community Orientation Curriculum."

THE NATIONAL SOMALI BANTU ORGANIZATION

www.somalibantu.com/

The National Somali Bantu Organization supplies networking and resource information for Bantu immigrants to the U.S., including many resources in the Bantu language.

NATIONAL PUBLIC RADIO

www.npr.org

Search the Web site of National Public Radio to find audio recordings and transcripts of news reports and feature stories on Bantu resettlement in the U.S., including a story about the school system in Springfield, Mass.

Somalia

BBC NEWS

http://news.bbc.co.uk/2/hi/africa/country_profiles/1072592.stm

The BBC provides general background information on Somalia, as well as links to relevant news stories and interviews.

Immigration / Human Rights

AMNESTY INTERNATIONAL

<http://web.amnesty.org/report2005/som-summary-eng>

Amnesty International files regular reports on the status of human rights in Somalia.

UNITED NATIONS HIGH COMMISSIONER FOR REFUGEES

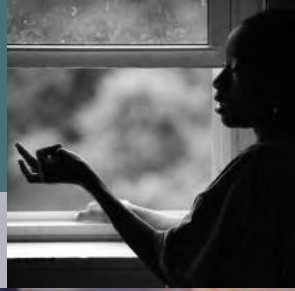
www.unhcr.org/home.html

The Office of the United Nations High Commissioner for Refugees coordinates international action to protect refugees and resolve refugee problems worldwide. Search "Bantu" to find information on the 2003 efforts to bring Bantu refugees to the U.S.

P.O.V.'S WELL-FOUNDED FEAR

www.pbs.org/pov/pov1999/wellfoundedfear/frameset.php3?section=yourquestions

The Web site of the P.O.V. film *Well-Founded Fear* includes a set of links to resources on refugees, asylum and human rights.



Resources

The following organizations may be helpful to people looking for agencies that work to resettle immigrants in the U.S.:

www.hias.org

The Hebrew Immigrant Aid Society works worldwide to rescue those in peril, reunite families in freedom and enable newcomers to build new lives with hope and prosperity. As a leading resettlement agency in the United States their Web site offers many resources on resettlement, advocacy and policy.

www.refugees.org

The U.S. Committee for Refugees and Immigrants works to address the needs and rights of persons in forced or voluntary migration worldwide by advancing fair and humane public policy, facilitating and providing direct professional services and promoting the full participation of migrants in community life. Their Web site offers national and local news updates, opportunities for participation, and a full listing of affiliates across the country.

www.lirs.org

Since 1939, Lutheran Immigration and Refugee Service has worked with partners in service, advocacy and education nationwide to bring new hope and new life to America's newcomers. LIRS resettles refugees, protects unaccompanied refugee and migrant children, advocates for fair and just treatment of asylum seekers, seeks alternatives to detention for those who are incarcerated during their immigration proceedings and stands for unity for families fractured by unfair laws. More information about their programs and services is available on the Web site.



*The refugee camp where the two families lived in Kenya
Photo courtesy of "Rain in a Dry Land"*

www.wr.org

World Relief works with local evangelical churches to bring hope to suffering people worldwide – through disaster relief, international development work and refugee resettlement. Their Web site offers many resources about refugees and resettlement, including suggestions for getting involved and real-life stories of families undergoing the resettlement process.



How to Buy the Film

To order *Rain in a Dry Land*, go to <http://makepeaceproductions.com/buy-rain-in-a-dry-land.html>



Produced by American Documentary, Inc. and entering its 20th season on PBS, the award-winning P.O.V. series is the longest-running series on television to feature the work of America's best contemporary-issue independent filmmakers. Airing Tuesdays at 10 p.m., June through October, with primetime specials during the year, P.O.V. has brought over 250 award-winning documentaries to millions nationwide, and now has a Webby Award-winning online series, P.O.V.'s Borders. Since 1988, P.O.V. 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 about P.O.V. is available online at www.pbs.org/pov.

Major funding for P.O.V. is provided by the John D. and Catherine T MacArthur Foundation, the National Endowment for the Arts, the New York State Council on the Arts, the Ford Foundation, the Educational Foundation of America, PBS and public television viewers. Funding for P.O.V.'s Diverse Voices Project is provided by the Corporation for Public Broadcasting, with additional support from JPMorgan Chase Foundation, the official sponsor of P.O.V.'s 20th Anniversary Campaign. P.O.V. is presented by a consortium of public television stations, including KCET Los Angeles, WGBH Boston, and Thirteen/WNET New York.

P.O.V. Community Engagement and Education

P.O.V. provides Discussion Guides for all films as well as curriculum-based P.O.V. Lesson Plans for select films to promote the use of independent media among varied constituencies. Available free online, these originally produced materials ensure the ongoing use of P.O.V.'s documentaries with educators, community workers, opinion leaders and general audiences nationally. P.O.V. also works closely with local public-television stations to partner with local museums, libraries, schools and community-based organizations to raise awareness of the issues in P.O.V.'s films.

P.O.V. Interactive

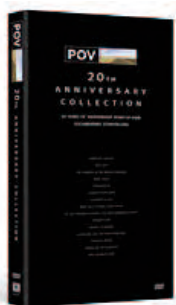
www.pbs.org/pov

P.O.V.'s award-winning Web department produces a Web-only showcase for interactive storytelling, P.O.V.'s Borders. It also produces a Web site for every P.O.V. presentation, extending the life of P.O.V. films through community-based and educational applications, focusing on involving viewers in activities, information and feedback on the issues. In addition, www.pbs.org/pov houses our unique Talking Back feature, filmmaker interviews, viewer resources and information on the P.O.V. archives as well as myriad special sites for previous P.O.V. broadcasts.

American Documentary, Inc.

www.americandocumentary.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.



The P.O.V. 20th Anniversary Collection is a limited-edition DVD collection produced in partnership with Docurama. The collection contains 15 titles reflecting the range and diversity of P.O.V. films, including the series' inaugural broadcast, *American Tongues*, by Louis Alvarez and Andrew Kolker.

Available at www.amdoc.org/shop.

Front cover photo:

Madina Ali Yunye laughs at Baby Naming Ceremony.

Photo Matt Schwab

20th Anniversary Sponsor

