

Sacred Land Film Project

*STANDING ON
SACRED GROUND*

Teacher's Guide

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StandingOnSacredGround.org/teach
and bullfrogfilms.com/guides/ssgguide.pdf

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Standing on Sacred Ground *film transcripts* are available to download from our website.



About the Project

Standing on Sacred Ground is a four-part documentary film series about indigenous people around the world facing threats to land they consider sacred. Each episode is 55 minutes long and each contains stories of two native cultures.

Director's Statement

Thirty years ago, listening to Hopi elders, I first heard the message: The environmental crisis is a spiritual crisis. The absence of a conscious connection to land and water inevitably leads to violence toward the Earth, and threatens all life. It is a message I have heard since from a chorus of indigenous voices around the world, as diverse native cultures defend against attacks on their resources and on our common future. My films explore this environmental-spiritual crisis, and reveal the clash between proponents of a utilitarian view of land as property and traditional communities that view land stewardship as a sacred responsibility. *Standing on Sacred Ground* sparks dialogue about western culture's relationship to nature and the growing global yearning to reconcile with aboriginal people. Internationally, efforts are already transforming public awareness of sacred natural sites and how revered landscapes strengthen biological and cultural diversity. The people in these documentaries have profoundly changed my life and worldview. Please join me in discussing the values, themes, lessons and issues they raise in the films. I look forward to hearing from you—and I hope you find the films to be inspiring teaching tools. —CHRISTOPHER (TOBY) MCLEOD



Narrative Synopses

EPISODE ONE: *Pilgrims and Tourists*

In the Russian Republic of Altai, traditional native people create their own mountain parks to rein in tourism and resist a gas pipeline that would cut through a World Heritage Site. In northern California, Winnemem Wintu girls grind herbs on a medicine rock as elders protest U.S. government plans to enlarge one of the West's biggest dams and forever submerge this touchstone of the tribe.

EPISODE TWO: *Profit and Loss*

Villagers in Papua New Guinea resist forced relocation and battle a nickel mine dumping waste into the sea. In Canada, First Nations people are divided by a tar sands industry that provides economic growth but destroys traditional hunting and fishing grounds and endangers peoples' health.

EPISODE THREE: *Fire and Ice*

In the Gamo Highlands of Ethiopia, elders defend traditional taboos that protect biodiversity and an ancient culture as Christian fundamentalists disrupt their rituals. In the Andes of Peru, Q'eros farmers are forced to adapt to a warming climate that threatens food crops, glacial water and a way of life based on reverence for mountain spirits.

EPISODE FOUR: *Islands of Sanctuary*

Aboriginal Australians reclaim indigenous protected areas and battle government collusion with an international mining corporation over a sacred river. Native Hawaiians restore the island of Kaho'olawe, severely damaged after 50 years of use as a military bombing range.

How to Use This Guide

The Teacher's Guide for *Standing on Sacred Ground* is designed for high school classrooms and can be used in many subject areas, particularly social sciences and environmental studies. You will find many of the sections also appropriate for use in middle school and university settings. This guide contains discussion questions and activities to help you use the films productively before or after students watch clips from them. In this guide, each episode is

SUBJECT AREAS

Activism
American Studies
Anthropology
Asian Studies
Australia
Business Practices
Canadian Studies
Capitalism
Climate Change/Global Warming
Developing World
Environment
Environmental Ethics
Environmental Justice
Geography
Global Issues
Health
Human Rights
Humanities
Indigenous Peoples
Leadership
Mining
Native Americans
Pacific Studies
Pollution
Recreation
Religion
Science
Technology
Society
Sociology
Toxic Chemicals

linked to six key themes. We understand it may not be practical to use all four hours of the film series, and we encourage you to select and adapt the film stories and activities to your classroom's needs. Note that the DVDs allow you to select one location if all you have is 30 minutes and you want to focus on one place and one culture.

Many of the questions, activities and writing assignments in this guide encourage viewers of *Standing on Sacred Ground* to reflect on complex situations, not to reach definitive answers. Previewing the films will help you decide which issues and themes you want to raise in your classroom.

Getting Started

To get started, and help you decide which film episode will be most relevant for your classroom, we have posted eight [90-second film clips](#) on our website to give you a taste of each of the eight stories. You may also choose to view [transcripts of the four films](#). The series is designed to be viewed from start to finish, but each film stands alone. You can watch any individual film, or any 30-minute single location segment in any order.

How This Guide is Organized

- ☉ The guide begins with introductory activities that may be used with any part of the series. We suggest using these discussion questions before showing a film, especially as a way to prepare your class for discussion of religious and spiritual topics.
- ☉ There are four sections in the guide, one for each film. Each section contains a set of learning objectives and a viewing guide with basic comprehension questions, recommended for high school classes.
- ☉ Questions and activities for each film are organized by theme. Select the topics that you want to focus on in your classroom rather than moving through each topic in sequence.
- ☉ You will find suggested activities and film clips alongside discussion prompts that can be used to enhance or supplement your in-class discussions of the film's content.

- ☼ The guide ends with concluding activities that may be taught with any part of the series. You might want to use these to inspire reflection after viewing and discussing the films.

An ideal way to use the four films is to show them through an entire semester or school year, returning to themes and questions, and carrying the reflection and discussion over months in relation to other lessons, history, books, readings, stories, activities and field trips. You may choose to conclude the semester or school year with a culminating project or service-learning experience that draws on the film's central themes.

Relevant Common Core Standards

The discussion prompts and activities found in the *Standing on Sacred Ground* Teacher's Guide are fully aligned with the English Language Arts (ELA) Common Core State Standards. In the pages of this guide, you will find many opportunities to engage your students in thoughtful discussion, critical thinking, writing, research and service learning opportunities.

A note about Common Core's language: You will notice that many of the standards ask students to consider claims made by the author or the speaker. Depending on how you choose to interpret the standard, you may view the filmmaker and the people interviewed in the films as authors and speakers.



Relevant Common Core Standards

Reading – Informational Texts; Grades 9-10; 3 (CCSS.ELA-Literacy.RI.9-10.3)

Analyze how the author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

Writing; Grades 9-10; 1.B (CCSS.ELA-Literacy.WHST.9-10.1.B)

Develop claim(s) and counterclaims fairly, supplying data and evidence for each while pointing out the strengths and limitations of both claim(s) and counterclaims in a discipline-appropriate form and in a manner that anticipates the audience's knowledge level and concerns.

Writing; Grades 9-10; 7; Grades 11-12; 7 (CCSS.ELA-Literacy.WHST.9-10.7, 11-12.7)

Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.

Speaking and Listening; Grades 9-10; 1.A (CCSS.ELA-Literacy.SL.9-10.1.A)

Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

Speaking and Listening; Grades 9-10; 1.D (CCSS.ELA-Literacy.SL.9-10.1.D)

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

Speaking and Listening; Grades 9-10; 3 (CCSS.ELA-Literacy.SL.9-10.3)

Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, identifying any fallacious reasoning or exaggerated or distorted evidence.

Speaking and Listening; Grades 9-10; 4 (CCSS.ELA-Literacy.SL.9-10.4)

Present information, findings, and supporting evidence clearly, concisely, and logically such that listeners can follow the line of reasoning and the organization, development, substance and style are appropriate to purpose, audience and task.

Speaking and Listening; Grades 11-12; 1.C (CCSS.ELA-Literacy.SL.11-12.1.C)

Propel conversations by posing and responding to questions that probe reasoning and evidence; ensure a hearing for a full range of positions on a topic or issue; clarify, verify or challenge ideas and conclusions; and promote divergent and creative perspectives.

Speaking and Listening; Grades 11-12; 1.D (CCSS.ELA-Literacy.SL.11-12.1.D)

Respond thoughtfully to diverse perspectives; synthesize comments, claims and evidence made on all

sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task.

History/Social Studies; Grades 9-10; 6 (CCSS.ELA-Literacy.RH.9-10.6)

Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

History/Social Studies; Grades 11-12; 2 (CCSS.ELA-Literacy.RH.11-12.2)

Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

History/Social Studies; Grades 11-12; 6 (CCSS.ELA-Literacy.RH.11-12.6)

Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning and evidence.

History/Social Studies; Grades 11-12; 8 (CCSS.ELA-Literacy.RH.11-12.8)

Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

History/Social Studies; Grades 11-12; 9 (CCSS.ELA-Literacy.RH.11-12.9)

Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.



INITIAL DISCUSSION QUESTIONS AND ACTIVITIES

You may choose to engage students with these discussion prompts before viewing the films.

Learning Objectives

- ☉ Understand what is meant by *sacred* and *sacred ground*.
- ☉ Reflect on your own attitudes about places that have been significant in your life.
- ☉ Explain why places have different meanings for different people.
- ☉ Describe what might make a place have special or spiritual value for someone.
- ☉ Identify influences on your own personal value set.

What is Sacred?

The following prompts and activities can help guide students' exploration of the concept of *sacred*.

- ☉ Have students write down their own definition of the word *sacred*. Share it with a partner and compare ideas. As part of a class discussion, ask students whether it is possible to have multiple definitions that are correct. Why are there different definitions in the class?
- ☉ Provide definitions of the word *sacred* (see box).

sacred

Merriam-Webster Dictionary
1: dedicated or set apart for the service or worship of a deity; devoted exclusively to one service or use (as of a person or purpose) **2:** worthy of religious veneration; entitled to reverence and respect. **3:** of or relating to religion: not secular or profane. **4:** highly valued and important.

Oxford English Dictionary
1: connected with God (or the gods) or dedicated to a religious purpose and so deserving veneration. **2:** (of writing or text) embodying the laws or doctrines of a religion. **3:** regarded with great respect and reverence by a particular religion, group, or individual.

In Episode 1, *Pilgrims and Tourists*, Onondaga Chief Oren Lyons says, “We use the word *sacred*. That’s not an Indian word. That comes from Europe. It comes from your churches. We have our own ways, and our own ways to say things. The way we use it is: a place to be respected.” (28:16)

- ☉ Does this broaden or change your understanding of the concept *sacred*? If so, how?

Extension questions to go deeper:

- ☉ Do you have to believe in God or follow a particular religion to view something as sacred?
- ☉ Do people from different cultures have different interpretations of what is sacred? Why?

Other possible words to explore as a class include *divine*, *spiritual*, *holy*, *venerate*.

FILM CLIP

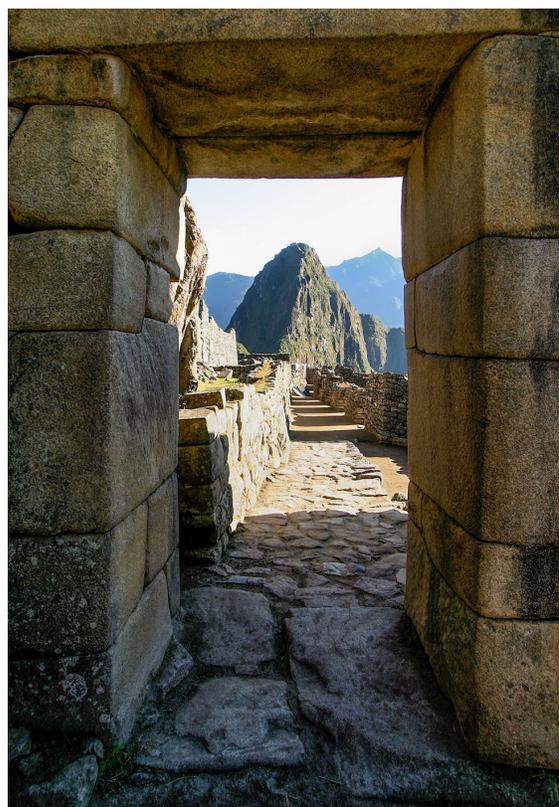
Show Satish Kumar’s explanation of *sacred* in the Special Features section on the *Pilgrims and Tourists* DVD, “What is a Sacred Place?” (4 minutes).

Have students write down their reactions and share with a partner. Did their understanding of *sacred* change?

What is Sacred Ground?

The following prompts and activities can help guide students’ exploration of the concept of *sacred ground*.

- ☉ Has a place or experience ever changed you? Ask students to discuss their own experiences, and guide the class to draw parallels and distinctions between each other’s experiences.
- ☉ What makes a place sacred? Encourage students to consider places they themselves might consider to be sacred: What do these places have in common? After watching segments of the film revisit this question and ask students what the sacred places depicted in the films have in common.



Extension questions to go deeper:

- ☉ Are there places that you would be sad to see changed or destroyed? What does it feel like to be in these places?
- ☉ Are there places in nature that are special to you? How were you introduced to these places? How do you experience these places?
- ☉ Other possible words to explore as a class include *Holy Land*, *hallowed ground*, *consecrate*.
- ☉ What is the cultural purpose or function of a sacred place? What is its value?
- ☉ Places considered sacred could include a cemetery, a battlefield (consecrated or hallowed ground) or a place where a historic or legendary event took place. Examples include Gettysburg and 9/11 Ground Zero in Manhattan. (See box at right.) Why might people view these places as sacred? How is that different from a place in nature where one goes to pray or receive instruction—from nature, God or the spirit world (see box at right)? What is the difference between a place made sacred by human events that happened there as compared to a “place of power” respected because of human perceptions of what is divine?

ACTIVITY

Take-home assignment: Ask family members and friends to reflect on sacred places or experiences in their own lives. Add these reflections to the class’s understanding of what a sacred place is, its purpose and its value. Consider these questions:

- The world’s dominant religions all have sacred sites. It is unlikely that any country would consider putting something like a natural gas pipeline through the holy cities of Jerusalem or Mecca. Why is it different for the world’s indigenous peoples?
- Have you ever walked past a site of cultural or religious significance and not been allowed to enter because you were not a member of the culture or religion? How did that make you feel? To what extent do you think someone, or a group, has the right to determine which sites are off limits to other people?

Sacred natural site:

Areas of land or water having special spiritual significance to peoples and communities. Many traditional indigenous communities throughout the world have given a special status to natural sites such as mountains, volcanoes, rivers, lakes, springs, caves, forest groves, ponds, coastal waters and entire islands. Many of these have been set aside as sacred places. The reasons for their sacredness are diverse. They may be perceived as abodes of deities and ancestral spirits; as sources of healing water and medicinal plants; places of contact with the spiritual realm, or communication with a “more-than-human” reality; and sites of revelation and transformation. They are sometimes the burial grounds of ancestors, places of pilgrimage, the locale of a temple, shrine or church, or sites associated with special events, saints and spiritual leaders. (from *Sacred Natural Sites: Guidelines for Protected Area Managers*, Robert Wild and Christopher McLeod, Editors, 2008)

You can read more about how to define sacred sites at [What Is a Sacred Site?](#) on the Sacred Land Film Project’s website.



Exploring Values

Values are the basis for ethical action and they inform and guide us. Values vary across cultures and individuals and are usually aligned with belief systems including ethical or moral values, doctrinal/ideological (religious/political) values, social values and aesthetic values. Qualities or things we value might include spirituality, respect, honor, relationships, family, security, wealth, status, safety, experience, wisdom, language, humility, reciprocity, sharing and more. It is important for students to recognize that they all enter the classroom with different value sets, and none is more valid than another.

- ☉ How do you think your language, religion, gender, socioeconomic status and geographic location have influenced your values?
- ☉ What do you value most deeply?
- ☉ Indigenous values are often taught through story. The Onondaga people of New York were instructed long ago by a visitor called The Peacemaker to base all decisions on their effect seven generations in the future. Is this an effective way to teach a value—in this case: “always consider the future”?

ACTIVITY

Creating a values chart can help students better understand various belief systems and provides a basis for understanding and discussing conflicting values. When discussing value sets, it is critical not to suggest that some values are better than others.

Have students list and discuss:

- Some of their personal values
- The values of capitalism
- Judeo-Christian values
- Add values of indigenous peoples as you watch the films.

Ask students: Where are there overlaps, similarities or differences? Do you see any values in direct conflict with each other?



Property ownership and religious freedom are two core American values. The films show multiple examples of these two values coming into conflict.

- ☉ What is the value of property ownership? What is the value of religious freedom? Ask students to create arguments in support of each value.
- ☉ Ask students to imagine a situation in which someone's private property has religious significance to someone else. How would they weigh each value to help them make a decision about who gets access? (This question is explored in *Islands of Sanctuary* about conflicts in Australia and Hawai'i, see page 93 of this guide.)

Extension questions to go deeper:

- ☉ Do you think sacred sites should be protected regardless of where they are located and what their non-sacred (or material) value might be? Why or why not?
- ☉ Who owns the rights to sacred places—or is “ownership” the wrong question?
- ☉ Does residence in a place give somebody ownership or rights to that place?
- ☉ How long does someone need to live somewhere before his or her voice becomes important in advocating for the place?
- ☉ Is there somewhere you would fight for? Why might people pay attention to you or ignore your concerns?

In Western thinking, there is an ownership link to the land on which we live. There is the tendency to value land as property. In *Pilgrims and Tourists*, Satish Kumar, editor of *Resurgence* magazine, says, “We have to shift our attitude from ownership of nature to relationship with nature. The moment you change from ownership to relationship, you create a sense of the sacred.” (1:57)

- ☉ What does Satish Kumar mean by this?
- ☉ What is the difference between owning a forest or a lake, and having a relationship with that forest or lake?
- ☉ When might it be practical or impractical to own things like air, trees, water and land?



Extension questions to go deeper:

- ☉ Where would you place yourself on the spectrum of owning versus having a relationship with nature?
- ☉ What life experiences have contributed to this?

Exploring the Meaning of Indigenous

- ☉ Have students write what they think are the definitions of “indigenous peoples,” “traditional peoples” and “native.”
- ☉ Provide various definitions and discuss the similarities and differences (see box).
- ☉ Do you think that being indigenous gives someone the right to make decisions regarding their land? What about an indigenous person who no longer lives on his or her traditional land?

indigenous

Merriam-Webster Dictionary
indigenous: produced, living, or existing naturally in a particular region or environment.

Oxford English Dictionary
indigenous: originating or occurring naturally in a particular place.

Although the United Nations has not adopted an official definition of “indigenous peoples,” the U.N. working definition, as cited in the 2004 document “The Definition of Indigenous Peoples” is:

Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.





Pilgrims and Tourists

EPISODE ONE

Learning Objectives 2

Viewing Guide 3

Classroom Questions and Activities Organized by Theme

INDIGENOUS LEADERSHIP 6

HISTORY AND LAWS 9

WHAT ARE PILGRIMS AND TOURISTS? 11

COMPETITION FOR RESOURCES: WATER, DAMS AND NATURAL GAS 13

ENDANGERED SPECIES 17

RESISTANCE STRATEGIES 19



Learning Objectives

- ☉ Describe the history of environmental, economic and political challenges faced by the people of the Karakol Valley and Ukok Plateau in the Altai Republic and by the Winnemem Wintu Tribe in California.
- ☉ Explain the role of leaders in times of social stability and in times of crisis.
- ☉ Explore the positive and negative impacts of tourism on culture and on sacred places.
- ☉ Identify sources of competition for resources such as land, water and natural gas.
- ☉ Evaluate the pros and cons of government megaprojects, including their impact on indigenous communities and the broader society.
- ☉ Research how large development projects affect animal species and biodiversity.
- ☉ Explain how mapping can be used to protect traditional native land and culture, sacred places and sensitive cultural information. Explore how mapping information might also cause harm.
- ☉ Assess the effectiveness of various resistance strategies.
- ☉ Describe the interrelationship of the Winnemem Wintu and Altaian people, their lands, cultures and economies.



Viewing Guide

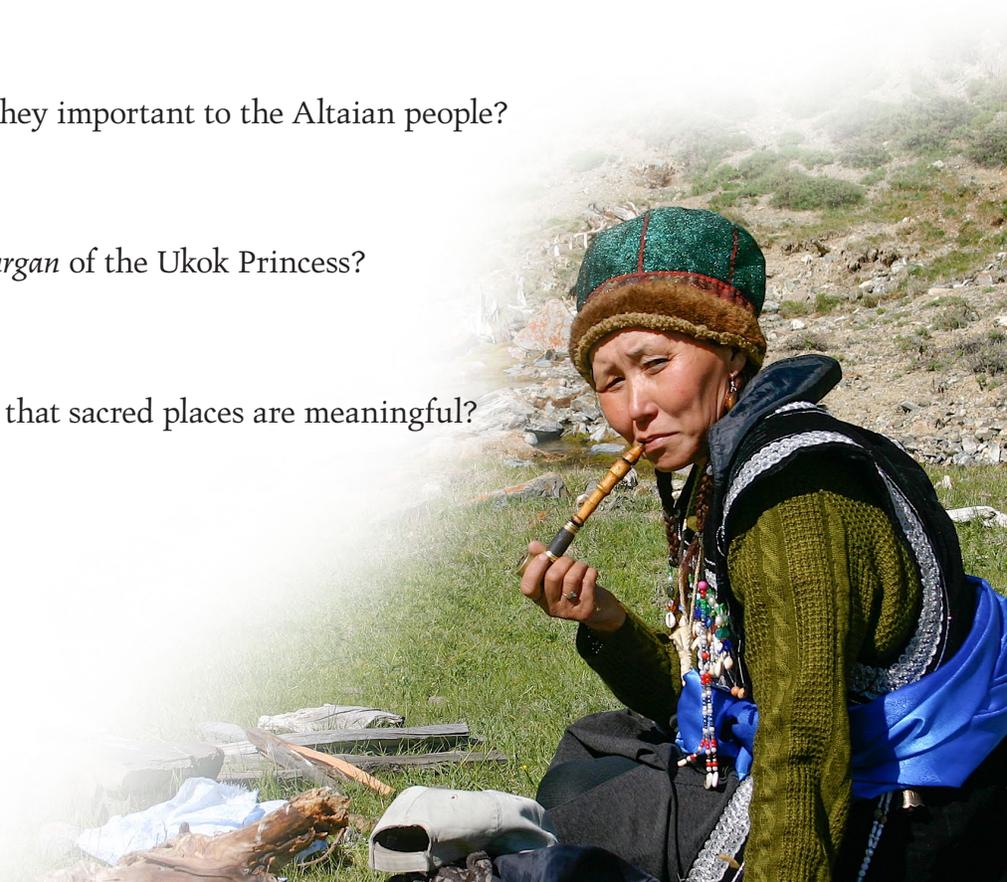
This two-page viewing guide can be helpful in focusing students' viewing of the film. You can print copies of pages 4 and 5 and ask students to fill them out during the film or use them for comprehension prompts after they have watched it. You might also want to allow students time to write their initial reflections or their own discussion prompts after viewing the film.





ALTAI REPUBLIC, RUSSIA

1. The film opens with throat singing in the Altai Republic. What are the three tones and what do they represent?
2. Where did the term “shaman” originate?
3. How does Danil Mamyev prepare for pilgrimage to a sacred place?
4. How might the proposed Gazprom natural gas pipeline harm culture and environment in Altai?
5. What is Danil Mamyev hoping to do by mapping sacred lands in the nature park he founded?
6. What happened to the Altai Republic after the 1917 Russian Revolution? What did Stalin’s agents do to the shamans of Altai during The Great Terror of the 1930s?
7. Why is the Altai Republic geographically important to Russia and China?
8. What are *kurgans* and why are they important to the Altaian people?
9. What happened to the burial *kurgan* of the Ukok Princess?
10. Why does Danil Mamyev think that sacred places are meaningful?





WINNEMEM WINTU, CALIFORNIA, USA

1. What does the word Winnemem mean?
2. How does their tribal identity connect the Winnemen to the spring on Mt. Shasta and to the McCloud River?
3. What happened to the Winnemem during the Gold Rush?
4. Why was Shasta Dam built in the late 1930s and early 1940s?
5. When Shasta Dam was built, what happened to the McCloud River salmon? What happened to the homes of Winnemem people?
6. Caleen Sisk is the chief and spiritual leader of the Winnemem Wintu nation of 125 people. What are the losses she talks about?
7. What is the “paradox of water supply and demand” described by Brian Person from the Bureau of Reclamation?
8. What legal actions have the Winnemem employed against the federal government? Why does State Assemblyman Jared Huffman say they are an “inconvenient tribe”?
9. How do the Winnemem conduct “spiritual warfare” at Shasta Dam?
10. What is the purpose of the puberty ceremony? What will happen to Puberty Rock if Shasta Dam is raised and how will this affect the Winnemem?



INDIGENOUS LEADERSHIP

Danil Mamyev

DANIL MAMYEV is an ethnic Altaian and Karakol Valley native. As a geologist and practitioner of shamanic traditions, he carries responsibilities for stones and mountains. He supports and promotes “spiritual ecotourism,” which not only brings money into the region but offers environmentally friendly excursions and activities coupled with information on local people’s customs and rituals. He founded Altai’s first nature park, Uch Enmek.

After completing school, Mamyev left the Karakol Valley and the Altai region altogether and worked for 20 years in Uzbekistan as a geologist and geographer before coming home in 1993 to his motherland. There he experienced a strong sense of connection to the land of his ancestors. He also watched the chaos of the early post-Soviet era with its confusing laws, absence of law enforcement, and unregulated capital transactions and land development. He spent several years lobbying government institutions to create a protected area in his homeland, and the Uch Enmek Nature Park was established in 2001 as a joint effort with the Altai Republic’s Ministry of Tourism.

As the shaman Arzhan says, Mamyev shows people how to treat the land in a proper way. Concerned over the fate of his homeland and the belief that the Karakol Valley possesses spiritual importance for the local people—and even for humanity—Mamyev also founded the nonprofit organization called “Tengri Spiritual School of Ecology” to write and disseminate information about Altaian traditional beliefs, values and worldview. Mamyev has used GPS mapping to discourage the Russian government from privatizing the land within the sacred valley, which would allow Moscow-based hotel operators to buy land and build tourism facilities. The mapping work will be used to manage tourism by rerouting roads and trails, planning protection strategies for sacred areas, and building a visitor education center.



Caleen Sisk

CALEEN SISK is the Spiritual Leader and Chief of the Winnemem Wintu Tribe, which practices traditional culture and ceremonies in their territory along the McCloud River in northern California. Since assuming leadership responsibilities in 2000, Sisk has focused on maintaining the cultural and religious traditions of the tribe as well as advocating for California salmon restoration, the human right to water and the protection of indigenous sacred sites. She is also leading her tribe's efforts to work with Maori of New Zealand and federal fish biologists to return native Chinook salmon to the McCloud River.



Sisk is an internationally known speaker and a leading voice in raising awareness of the poor human rights conditions suffered by federally unrecognized tribes and unrepresented indigenous peoples around the world. She is a regular speaker at the United Nations Permanent Forum on Indigenous Issues in New York, where she has campaigned for the U.N. to study the plight of federally unrecognized tribes in the United States. She is also the Spiritual and Environmental Commissioner for ENLACE Continental, an international network of indigenous women.

For more than 30 years, Sisk was mentored and taught in traditional healing and Winnemem culture by her late great-aunt, Florence Jones (shown below), who was the tribe's spiritual leader for 68 years. Sisk's traditional teachings and training come from an unbroken line of leadership of the Winnemem Wintu Tribe.



Discussion questions regarding the indigenous leadership of Caleen Sisk and Danil Mamyev:

- ☼ What role do indigenous spiritual leaders play in the fight to preserve sacred lands? In cultural preservation?
- ☼ Compare how Danil Mamyev and Caleen Sisk work to save their sacred places and cultural practices.
- ☼ What was meaningful about the meeting of Altaians and Winnemem in California?
- ☼ Is there a spiritual leader in your life? What kind of guidance does that person provide? Can you identify a leader of your own culture?
- ☼ Name other community leaders (spiritual or not) and explain their roles during times of crisis.

SERVICE LEARNING

Oral History

Identify a leader in your family or community. Conduct an interview with that person to learn about decisions that person has made while in a position of leadership. What conflicts, changes or challenges has your family or community faced that this leader played a role in? Create a book, exhibition, scrapbook, video or essay to share with your school or to give to the person you interviewed.

Reflection questions:

- What new insights did you gain about your family and community?
- How would you modify the interview process in the future?
- What role can oral history play in cultural preservation or revival?

Suggested resource to assist with this activity: [The Smithsonian Folklife and Oral History Interviewing Guide](#).



HISTORY AND LAWS

- ☉ What are the similarities between the stories of the indigenous Altaian and Winnemem people?
- ☉ How have the historical experiences of the Winnemem and Altaian people been similar in terms of:
 - outside settlers arriving?
 - far-off federal governments affecting their cultures?
 - languages and spiritual practices being repressed?
 - the impact of major government-sponsored projects on their cultural landscapes?

FILM CLIP

Watch 22:00–26:14 on the burial site of the Ukok Princess.

- Why do you think there is so much interest in the Ukok Princess?
- Why did the Ukok Princess's body give value to the ground in which she was buried?
- What value did she have for Russian archaeologists?
- How do burial grounds or cemeteries help maintain a cultural connection to ancestors and homeland?

The Winnemem were considered a tribe in the 1940s, but in the 1980s the government left them off a new list of federally recognized tribes.

- ☉ What rights and benefits are the Winnemem unable to take advantage of today?
- ☉ Do you think it is fair that the Winnemem are not a federally recognized tribe?
- ☉ What important U.S. laws affect Native American rights and protection of their sacred sites? (For more information, visit [U.S. Laws and Court Cases Involving Sacred Lands](#) on the Resources Page of the Sacred Land Film Project website).
- ☉ Do you think the Winnemem will win the lawsuit against the government for not protecting Winnemem sacred sites?

ACTIVITY

The Altaian People and Their Land

Develop an historical timeline of the semi-nomadic Altaian people. Encourage students to pinpoint pivotal moments of change for the people and the land. Use the [site report on the Golden Mountains of Altai](#) found on the SOSG website:



ACTIVITY

The Winnemem and Their Land

Develop an historical timeline of the Winnemem people. Encourage students to pinpoint pivotal moments of change for the people and the land. You may want to break the class into groups to focus on different sections of the timeline. Use the [Winnemem Wintu timeline](#) on the Sacred Land Film Project website and the [site report on the McCloud River Watershed](#) found on the SOSG website:



FILM CLIP

Watch 32:00–35:55 to engage students in the Winnemem plight to protect their land and gain federal recognition.

- What are the most pivotal moments for the Winnemem people and their lands?
- What strategies have the Winnemem and others used to fight for their land? Which have been successful? Which have not?

ACTIVITY

Write a letter to one of your government representatives presenting the case for federal recognition of the Winnemem.

Additional Resources on Winnemem Legal History

- ☼ [Winnemem Wintu: Journey to Justice](#), the official website of the Winnemem Wintu Tribe.
- ☼ Text of the [Cottonwood Treaty](#), the 1851 agreement that would have established a 35-mile by 35-mile Winnemem reservation. It was never ratified by the U.S. Senate.
- ☼ [Norelputis letter](#), a 1889 letter known as the Wintu-Yana Petition, written by Winnemem headman Norelputis to U.S. President Benjamin Harrison.
- ☼ Text of the [Central Valley Project Indian Land Acquisition Act](#), the 1941 act that authorized the U.S. government to claim Winnemem land that would be flooded by Shasta Dam. The act also promised land and compensation for the Winnemem, but they received neither a reservation nor compensation.

ACTIVITY

Winnemem History

Compare key events in the [Winnemem history timeline](#) to other indigenous peoples' struggles around the world—such as boarding schools, language ban, revival of culture. Research and discuss the historical factors that triggered cultural revivals around the world starting in the 1960s.

STANDING ON SACRED GROUND



- ☼ “The Role of Critical Cartography in Environmental Justice: Land-Use Conflict at Shasta Dam, California,” a 2010 Master’s thesis by cartographer Anne McTavish that contains maps and historical documents that pertain to the Winnemem fight for their land.

WHAT ARE PILGRIMS AND TOURISTS?

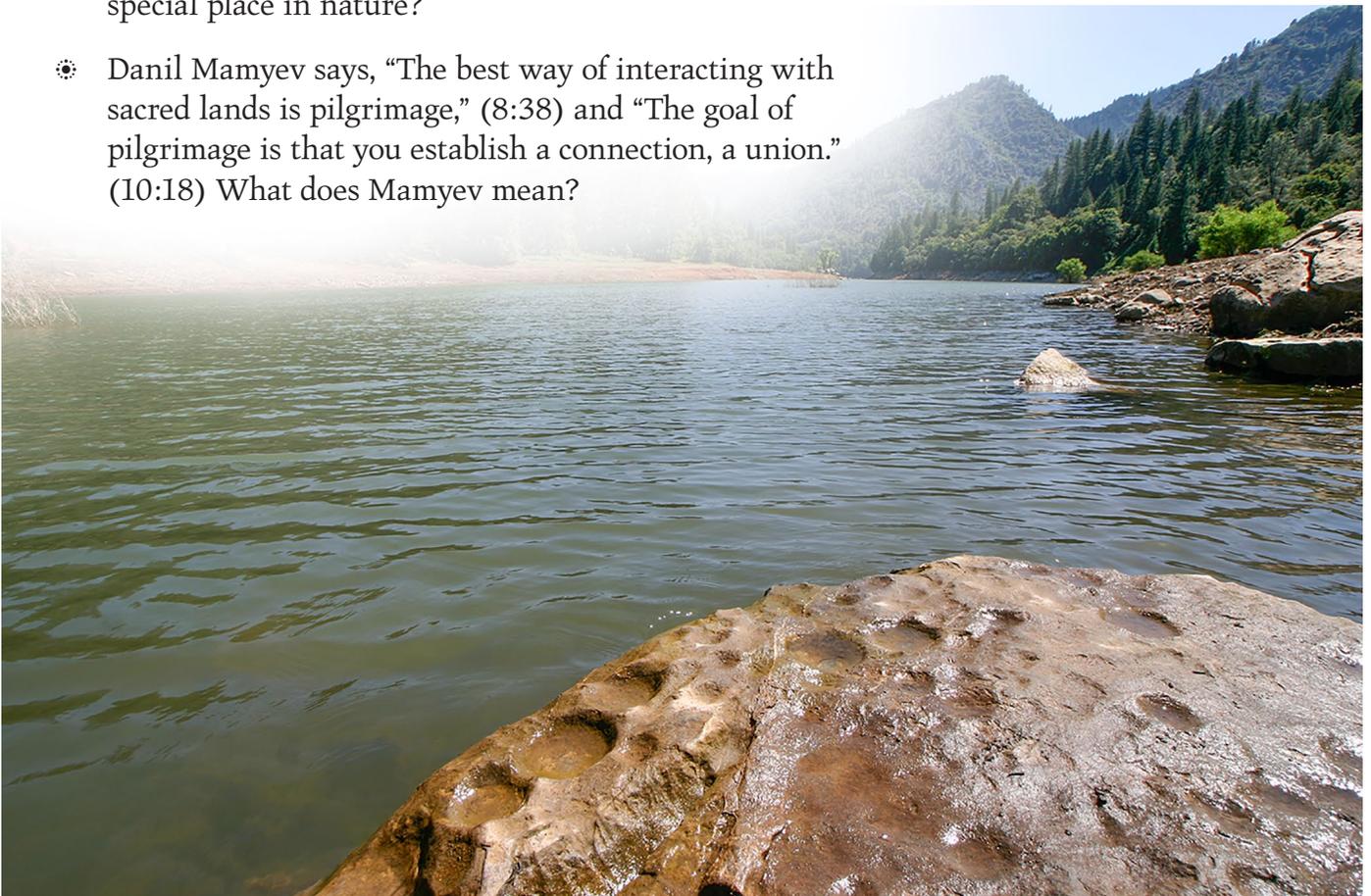
- ☼ What does the title of the film mean? What is a pilgrim? What is a tourist?
- ☼ How can tourism damage sacred lands? How might it protect them?

Ask students to reflect on their own experiences visiting special places:

- ☼ Have you ever been a pilgrim or a tourist?
- ☼ Have you ever visited a place that is sacred to you or someone else?
- ☼ Did you feel a difference between visiting a constructed sacred place, such as a church or temple, as compared to a special place in nature?
- ☼ Danil Mamyev says, “The best way of interacting with sacred lands is pilgrimage,” (8:38) and “The goal of pilgrimage is that you establish a connection, a union.” (10:18) What does Mamyev mean?

ACTIVITY

Generate a list of examples of global pilgrimages and spiritual tourism sites. What do they have in common? Why do people engage in this type of travel or journeying?



FILM CLIP

Watch 17:10–20:25 on tourism in Altai.

- Why is tourism in Altai a “mixed blessing?”
- For what different reasons do tourists come to Altai?
- European spiritual tour guide Ahamkara says of his clients, “They don’t need knowledge of the history of the place. They need connection with the spirits, connection with nature.” (19:14) What is your reaction to this point of view? Why is this form of spiritual tourism distressing to native Altaians in the film?
- Have you ever traveled to see or experience a different cultural practice? What was your experience?



In the United States, legal protection has been granted to wilderness areas and cultural sites through designation of national and state parks, and other preserved wilderness areas. These places are protected because they have environmental, cultural, social and human value. They must also accommodate visitors.

- ☼ In what ways do people benefit from these protected lands?
- ☼ In what ways does the land benefit from having visitors?
- ☼ What are some of the challenges that parks face as more and more people travel to see and use them?
- ☼ How do you make parks accessible while protecting them from adverse human impact?
- ☼ Which national park is closest to your school? Has anyone in the class been there? What do you know about it? Why do you think it has been set aside? How do you think this park benefits people? How do you think people benefit the park?

SERVICE LEARNING

Research the education programming in a local national or state park. What issues are important for visitors to be aware of? What resources exist to educate visitors? What important issues are not covered in the educational materials? Is the history of original Native Americans and sacred places adequately explained? Create educational material that meets the needs of the park and its visitors. This might be in the form of an informational video, a pamphlet or signage.

Reflection questions:

- What need did your project fill?
- What did you learn by doing this project?
- What would you do differently next time?
- What else needs to be done?

COMPETITION FOR RESOURCES

The global population has passed 7 billion and is heading toward 8 billion. There are an estimated 400 million indigenous people, and their lands are being pressured from all sides.

- How is growing population linked to, or a cause of, the two key conflicts in the film?
- What are the benefits of indigenous cultures asserting their human rights and managing their land as they see fit?
- What are the benefits of supporting urban growth, food production and energy extraction? Ask students to think about how they would weigh the needs of indigenous communities against those of the broader society.

Water

FILM CLIP

Ceremonial Water

Watch 49:00–52:49 on the puberty ceremony for Winnemem girls.

- Describe the ceremony.
- What rituals or ceremonies in your own or other cultures involve water?
- Why is water frequently part of ritual and ceremony?
- What other coming-of-age ceremonies or rituals do you know of? Are they connected to a specific place?

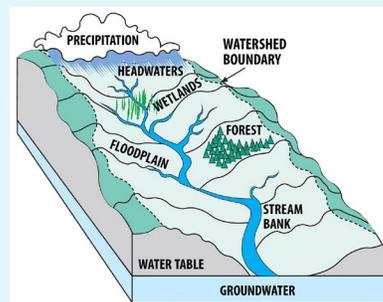
Additional Resource

For more information about water in today's world, including usage and politics, particularly in the developing world, see [The World Savvy Monitor's issue on Water](#).

What Is a Watershed?

A watershed is an area of land that drains all the streams and rainfall to a common outlet such as the outflow of a reservoir, mouth of a bay, or any point along a stream channel. The word watershed is used interchangeably with drainage basin or catchment.

—U.S. Geological Survey



Courtesy of Allegheny County Conservation District

ACTIVITY

Map Your Watershed

- What watershed are you a part of? Make a map of your local watershed. Locate historic maps of your community at your local library or online at your city government's webpage.
- Print out a map of your community. Have students use different colored markers to draw in historic and present-day streams, rivers and reservoirs. What did the watershed look like 100 years ago? How is the presence of water different today than in the past?
- What industries in your town depend on (or exist) because of their proximity to water?
- Are there threats to your community's water supply? (Guide students to note possible contaminants such as agricultural fields, factories, highways in relation to local water sources.)
- How do drought and global warming affect local water supply?

Dams

There are more than 75,000 dams in the United States, 8,100 of which are higher than 50 feet. Come up with a list of dams within 10, 50 or 100 miles of your school.

- ☉ What size are they?
- ☉ Is a dammed reservoir where your drinking water comes from?
- ☉ Do dams seem like a good way to guarantee water to large populations?

WHY WAS SHASTA DAM BUILT?

Shasta Dam was built for many reasons, including water storage, hydroelectric generation, flood control and to create jobs for out-of-work men during the Great Depression of the 1930s. Its main purpose was to provide water for agriculture in desert regions of California's Central Valley.

CONTROVERSY OVER SHASTA DAM

In 2014, a severe three-year drought gave California politicians more leverage to advocate for a major federal project to increase the height of the 69-year-old dam, which would flood several miles of the free-flowing McCloud River and inundate dozens of places sacred to the Winnemem Wintu tribe.

SERVICE LEARNING

Meet with representatives from your city government to learn how city planners think about and plan for water consumption.

- How does a municipal government prioritize issues around water?
- What are the strains on the water supply in your community?
- How is wastewater dealt with?
- Are there water conservation guidelines in place where you live?

Project Ideas:

- Write a proposal for an improved municipal water usage plan that incorporates what you have learned.
- Write a pamphlet to educate homeowners about the local watershed and water usage. What do you think is important for homeowners and other community members to know? How can water be better conserved?
- As a class, create a mural on the importance of water for display in your school.
- Install rain capture barrels in your neighborhood or school.
- Share your ideas with other grades or classes in your school or at a community event.



An environmental impact statement on raising Shasta Dam was completed, and Congressional authorization and funding could come as soon as March 2015. If approved, an 18.5-foot dam raise could be completed by 2021 at a cost of \$1 billion. California's population of 38 million people is expected to grow to 50 million by 2050, and public concern about existing water systems is high. The development of new communities and the growth of water-intensive industries like hydraulic fracturing increase pressures on state supplies. Wildlife experts advocate for increasing stream flows to save endangered fish species. The current drought, concern over the effect of climate change on snowpack, use of water by commercial bottling companies and increasingly catastrophic forest fires have all stoked public fears about future water supplies. Water managers are pursuing conservation measures as well as seeking construction of more storage and massive delivery tunnels to speed the water southward. California water is in higher demand even as it is less abundant.

- If the height of Shasta Dam is raised, a small number of people may be affected by the destruction of sacred sites, while a larger number of people may benefit from increased water supply. If the Winnemem prevail, the federal government will not raise Shasta Dam. Do you think it is fair to protect such a small group?
- What responsibilities does the government, and by extension U.S. citizenry, have toward native people and their lands?
- How else might the state of California address its growing water crisis?



ACTIVITY

Create a T-chart outlining the pros and cons of expanding Shasta Dam. Use this as the basis of a cost-benefit analysis. Encourage students to explore ecological, economic and cultural impacts of enlarging the dam.

ACTIVITY

Write a pamphlet that informs local residents about the Shasta Dam expansion. What information and perspectives do you think are important for the public to understand? How similar would it be to the information presented by the Shasta Dam tour guide?

ACTIVITY

Research other well-known dam projects and explore the movements to fight against or support their construction. Examples might include Hetch Hetchy in Yosemite, the Three Gorges Dam in China or the Glen Canyon Dam that forms Lake Powell in Arizona and Utah. You might also choose to research examples of people successfully fighting to deconstruct dams and restore rivers for salmon spawning.

Further resources for this activity:

- The film [DamNation](#) (directed by Ben Knight and Travis Rummel, 2014)
- [PBS Wide Angle: Five Controversial Dams](#)

ACTIVITY

Simulate a public forum on whether to expand Shasta Dam

Break your students into five groups to represent the main stakeholders: the Winnemem Wintu Tribe, Central Valley agriculture, the Bureau of Reclamation, a wildlife biologist who studies salmon, and California Senators Barbara Boxer and Dianne Feinstein. In groups, students should conduct research and prepare a presentation to defend their argument in favor of or against the expansion of Shasta Dam. Students should be prepared to explain their position with evidence and anticipate how they might respond to counterarguments. You may want to have some students serve as journalists or members of the public who are prepared with questions to ask or comments to make.

Allow time after the simulation for students to explore their own opinions about expanding Shasta Dam. What decision would they make and why? Did their opinions change after all arguments were heard?

Follow up activities could include writing a journalist's report or an opinion piece for a local newspaper.



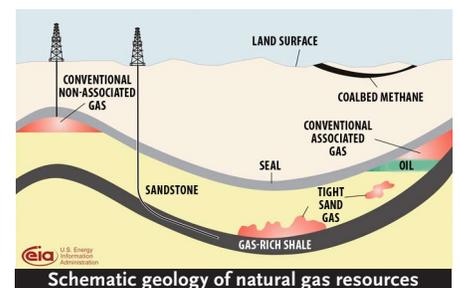
Natural Gas

The Ukok Plateau is part of UNESCO's "Golden Mountains of Altai" World Heritage Site. Russia wants to sell natural gas to China and build a 1,700-mile pipeline that would bisect the Ukok Plateau. UNESCO has warned Russia that building the pipeline would put the World Heritage Site in danger. Pipelines can break or explode and leak gas into the lands, lakes and rivers they cross, and earthquakes are common in the Ukok region. Roads will be necessary to build the pipeline and more people will be criss-crossing the sacred lands that are currently hard to get to. Poaching of endangered snow leopards and argali sheep would likely increase with population growth and greater access.

- ☉ What are political and economic forces supporting the construction of the Gazprom Pipeline across the Ukok Plateau?
- ☉ Which segments of society stand to gain or lose the most?
- ☉ What will likely happen to the natural gas if it is not piped into China? Who else might be interested in it?

What is Natural Gas?

Natural gas is a fossil fuel composed primarily of methane. It is one of the most popular forms of energy for residential heating and cooking in the United States. There is disagreement as to whether this non-renewable energy source should be labeled as a clean-burning fuel.



US Energy Information Administration

The proposed natural gas pipeline will disrupt sacred lands in Altai. The Deputy Minister of Energy of the Altai Republic says, “Put simply, we can’t go back to the Stone Age.” (13:00) What does he mean by this?

- ☉ How would you weigh indigenous land and culture against the increasing global demand for resources such as natural gas?

Additional Resource:

For more information and classroom activities about competition for resources, see [The World Savvy Monitor’s issue on Sustainability.](#)

ACTIVITY

Research the world’s major producers and consumers of natural gas. Where are major pipelines located? (You might compare the Altai pipeline controversy to the Keystone XL pipeline issue raised in episode 2, *Profit and Loss.*)

ENDANGERED SPECIES

Hunting is a major threat to the endangered snow leopard. Major economic projects, such as the construction of a gas pipeline, bring in hundreds of workers.

- ☉ How might the GAZPROM pipeline project threaten the snow leopard population?



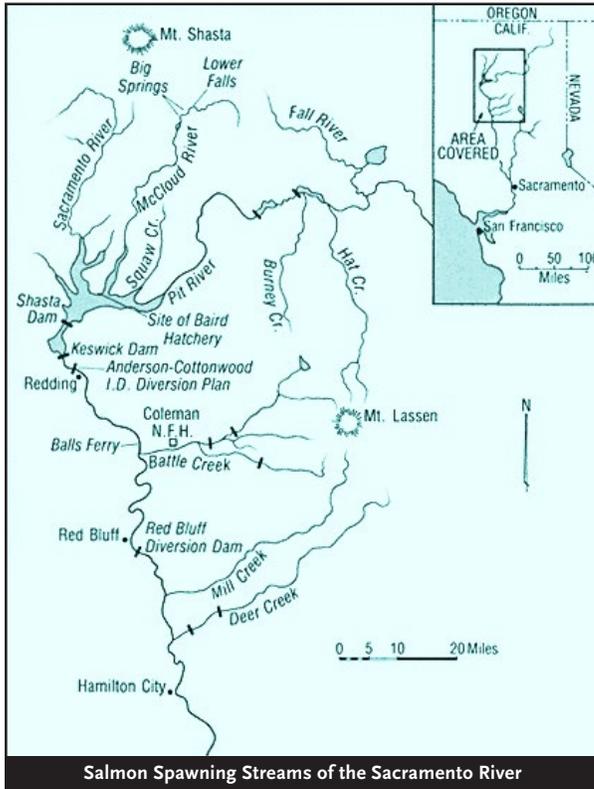
Courtesy of National Geographic

ACTIVITY

Research animal habitat and aquatic life for both Mt. Shasta’s McCloud River and Altai’s Ukok Plateau. List the endangered species that inhabit each area. What factors have led to their endangerment? What restoration strategies are the Altaians and Winnemen using to bring back the populations of snow leopards and Chinook salmon?

Danil Mamyev has created a “new model for parks.” He protects biodiversity and cultural traditions, and people live in the park.

- ☉ Explore different international models for protected areas.
- ☉ What is unique about Mamyev's nature park?
- ☉ What is an "Indigenous Protected Area" compared to a National Park?
- ☉ What role do such parks play in protecting biodiversity? Is it sufficient?



Salmon Spawning Streams of the Sacramento River

ACTIVITY

The U.S. Fish and Wildlife Service has determined that the best strategy to help endangered salmon species recover is to restore high altitude ecosystems where salmon spawn.

Have students:

- chart seasonal salmon runs and reproductive cycles
- research impacts to waterways and spawning grounds
- investigate where the removal of dams has helped salmon recovery.

Salmon eggs from the McCloud River were exported around the world in the late 1800s from the Baird Hatchery (see map above). The Winnemem recently learned that their salmon are thriving in the Rakaia River in New Zealand, and in 2010 they traveled to New Zealand to sing and dance for the salmon, in hopes of one day bringing them back to the McCloud River.

- ☉ What is your reaction to these efforts?
- ☉ What does it mean to have a spiritual covenant with the salmon?
- ☉ Do you think it is important that the salmon are returned to the McCloud River?

As a further resource watch the documentary film *Dancing Salmon Home* (Moving Image Productions, 2012).

ACTIVITY

Research the life cycle of the Chinook salmon. How has Shasta Dam affected the fish's ability to reach their spawning grounds?

ACTIVITY

Read "Tribe travels across Pacific to recover lost salmon species," from *California Watch*, August 31, 2011.

In the film scene where the Winnemem spring on Mt. Shasta goes dry, Onondaga Chief Oren Lyons says (at 43:12), “We’ve affected the patterns of the Earth and we’re going to suffer that consequence. Where we’ve lost our way, as a human species, we’ve lost the understanding and therefore lost the respect. But pockets of indigenous people have hung onto that and we’re truly an endangered species.”

- ☉ What does Chief Lyons mean? Is he referring to indigenous people? Is he referring to human beings?

According to the World Bank, indigenous people comprise 4% of the world population and control 12% of the Earth’s surface. Those lands and waters contains 80% of the biodiversity—the plant and animal species—remaining on our planet.

- ☉ How might the cultural values and land management practices of indigenous people be protecting biodiversity?

RESISTANCE STRATEGIES

The film shows many resistance strategies used today by the Altaian and Winnemem people. These include lawsuits, creating nature parks, petitions, testifying for legislators, ceremonies, protests, mapping and choosing to participate in a film project to tell their stories.

- ☉ What has been the impact of each strategy?
- ☉ What strategies seem to be most effective?
- ☉ What are other strategies that indigenous people employ to counteract destructive land practices like resource extraction, dam and pipeline construction, or irresponsible tourism?

The film shows the Winnemem and Altaians protesting projects that endanger their sacred land.

- ☉ Compare and contrast the different approaches to protest.
- ☉ What action or events galvanized each community?
- ☉ The Winnemem “War Dance” is actually a nonviolent protest. What did this “spiritual warfare” accomplish?



- ⦿ What is the value of networking and sharing information?
- ⦿ How would you oppose a serious threat to something that is sacred to you?

ACTIVITY

Make a map of places in your community of historic and/or cultural significance. How or why might one student's map differ from another's? Are there any places in danger of being destroyed? How might a map be of use in preserving historically and culturally significant sites?

FILM CLIP

Watch 7:32–7:52 on mapping in Altai.

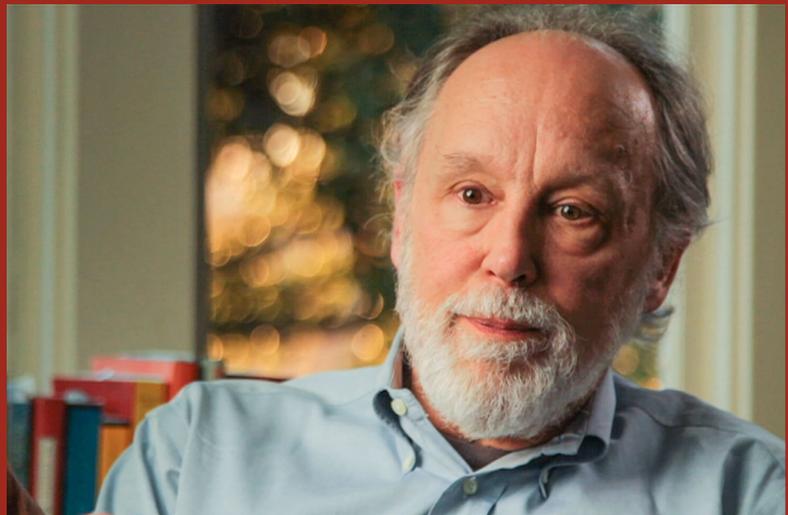
Watch 45:34–46:41 on GPS mapping near the McCloud River.

Mapping sacred lands can “minimize damage from the growing presence of outsiders” as well as educate the public about the history and traditions of a native culture.

- How do both the Winnemem and Altaians use mapping as a strategy to protect their lands?
- Do you think mapping is a good strategy or not?
- How could mapping “backfire” and lead to the opposite of the desired effect?

Author Barry Lopez says (at 2:50), “Traditional people have a hold of a truth that we set aside thousands of years ago, and it’s not primitive, it’s profound. And it is not part of the past, it is part of the future.”

What does he mean by this?



CONCLUDING QUESTIONS

Compare and contrast the beliefs, customs and rituals of the indigenous cultures depicted in the four episodes of *Standing on Sacred Ground*.

What are the specific issues and challenges of the indigenous cultures depicted in the four episodes of *Standing on Sacred Ground*?

What strategies are used to confront these challenges?

How can the eight indigenous cultures depicted in the four episodes of *Standing on Sacred Ground* help and learn from each other? Is there value in networking and mutual support?

What do the beliefs, traditions and values of indigenous people offer us as we think about ways of relating to the environment in the modern world?

Why does preservation matter in terms of culture and the environment?

FILM CLIP

Watch “Oren Lyons on Profit and Loss” (4 minutes) in the Special Features of the Episode 2, *Profit and Loss* DVD.

- Chief Lyons says, “You are going to have to fight for the commons, for the common good and for the future.” Discuss what he means by this.



Appendix A

U.N. UNIVERSAL DECLARATION ON HUMAN RIGHTS (1948)

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.



Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of the Declaration and against any incitement to such discrimination.



Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each state.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.



2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.



Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression: this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.



Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.



Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.





Appendix B

SATISH KUMAR INTERVIEW TRANSCRIPT (APRIL 26, 2008)

This transcript goes with the Media Literacy activity in Episode 3, *Fire and Ice*, on page 75.

In the DVD Special Features clip “Satish Kumar on Global Warming” the interview bites were reordered. Here is the actual order of interview comments in order spoken, with the sounds bites used in the clip printed in bold:

(Sound bite #3) In the olden days we used to think that one nation is superior to another nation and we called it nationalism. We used to say one race is superior to another race and we called it racism. One gender is superior to another gender and we called it sexism. And we are trying now to be free of such nationalism, racism, sexism, but still humanity is suffering from this idea that human species are superior to all other species. And I call this species-ism.

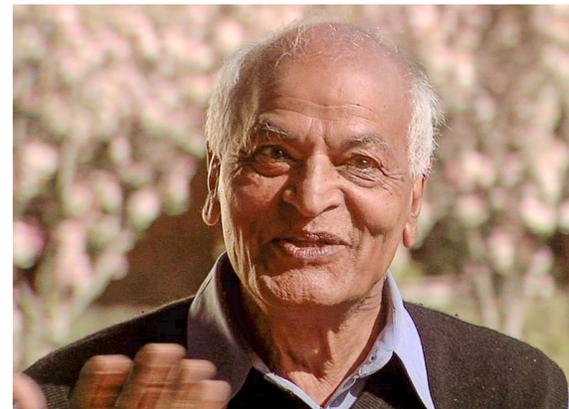
This is where the, the sacredness is lost, because we become ego-centered. Now we have to transform our egocentric thinking to eco-centric thinking. Just one letter we change from G to C. From ego to eco. The moment we become eco-centric then we will recognize the intrinsic sacredness of all life.

So trees have intrinsic sacredness. Birds, worms, bees, butterflies, soil, every, every aspect of the Earth has intrinsic sacred value irrespective of its usefulness to humans. And this is what I call a sacred view of life. The moment we have that deep reverence to nature, the deep reverence to all life upon this Earth then we can celebrate.

We can take joy in our existence and we can take celebration of all the gifts we receive from the Earth. We receive so much from the Earth and we take all that with deep gratitude. So this is a relationship of great gratitude and, and a gift and thankfulness is the way we can create an eco-centric worldview. And then we can live on this Earth for millions and millions of years to come. That to me is pure sacred sustainability.

Q: Where was the point of change where humanity became superior and exploitative that way?

The human egocentric worldview that all nature there is for the benefit of human beings has many different roots. One of the root we find





in Genesis where it is said that human beings have dominion over the Earth. And we have responsibility and duty to subdue the Earth and multiply our numbers and we have been doing a very good job of that.

We are now six billion people or more upon this Earth. So this idea that we have a dominion over the Earth takes us away from our interdependent relationship with the Earth. Rather than thinking that we depend on the gifts of the Earth and gifts of Gods and, and the places, a sacred place, we think it's a place to be exploited. So I would say some of the seeds of this egocentric thinking are in Genesis in Christian tradition.

And then also Newtonian and a kind of rational scientific worldview where we see the, the natural world as inanimate and machine, a clock-work and, and it works like a machine. So we have seen the Earth as inanimate. And that begins to create a worldview of human superiority, because inanimate Earth we can we do what we like.

You can exploit it. It's a resource for you. But the sacred worldview, which I bring from the Hindu, Jain and Buddhist perspective, the Indian perspective, we say Earth is alive. Earth is not only alive, Earth is sacred living. Earth is goddess and therefore we have to revere Gaia, we have to revere the Earth. We have to have reverence for the Earth.

So that worldview cannot go well, cannot sit together well with the idea that Earth is a dead machine and we have to just use it. Then Cartesian thinking also creates dualism and separation. Rene Descartes the French philosopher says *cogito ergo sum*. I think, therefore I am. So, this is the kind of separational, dualistic worldview where we say that I live in my mind.

This is very individualistic and ego-centered again. The Hindu worldview is *so hum*. The other is, therefore I am. You are, therefore I am. The Earth is therefore I am. The water is therefore I am. The sunshine is therefore I am. The trees and birds and bees and worms are butterflies are therefore I am. My ancestors were, therefore I am. My teachers were, therefore I am.

The entire worldview is based in the web of relationships. We are living in the web of living relationships. And, and the whole entire Earth is a web of life. So this living Earth, living soil, living trees, living humans, how can human beings take life and derive life from a dead Earth? How if the dead Earth is dead how can we take full, dead food and be alive?

We have evolved out of the Earth. We have evolved out of water. We have evolved out of rocks and, and fungi. How can we evolve from dead matter into life? So for Hindu view of the sacred life is that life is not just human life. Rocks have life. Rocks have spirit. That's why rocks are sacred. Mount Kailash is sacred, because it is alive. And, the River Ganges is sacred, because river is alive.



So this living quality, recognizing that, was lost in Newtonian science and physics, in Cartesian dualism, in the idea of Genesis, where we have, this idea that we have dominion over the Earth. So there are many, many historical roots by which we have come to this impasse now. **(Sound bite #2) But now there is a new awareness arising. People are recognizing that our approach to the Earth and to the environment and to ecology that we can go on exploiting as if it was a dead machine and there was no other value than its value for human benefit.**

That is changing now. And the global warming and the climate change is forcing the issue to people, forcing the issue to rethink about our relationship with the Earth. And I think that is a very important transformation and a change in consciousness taking place at this moment. It is small, but it's beginning.

I said from egocentric worldview to eco-centric worldview there I imply that we have to have an ecological worldview and understand that we are part of this web of life. But sometimes in our Western materialistic and intellectual tradition where rationalism has dominated our thinking even ecology has become a kind of materialistic discipline.

And even ecology has become a scientific rational description of our relationship with the Earth. When you are thinking in terms of Earth being an abode of the divine you are going further than a materialistic or a rationalistic worldview of ecology, what I call reverential ecology.

What I would call even spiritual ecology, because ecology has two dimensions. One dimension is what I call visible dimension. We see the trees. We see the mountains. We see the river. We see the animals, we see the land. We see these things and we can see yes the tree is good for me, because it gives me oxygen. It gives me wood, it gives me fruit, it gives me shade. I have a relationship therefore I can protect it. This is a visible dimension.

When you have reverential ecology you see trees, mountains, rivers, forests not just visible and material dimension, but you see that all these elements have spirit. Tree spirit, mountain spirit, nature spirit, animal spirit as much as human spirit. So when you see this invisible dimension then you come in the realm of reverential ecology and you say thank you tree, thank you for being there.

You are good as you are. You are good who you are. As we value human beings and say you are good as you are and who you are in the same way we say the tree, we say to the tree that you are good as you are, this intrinsic sacredness of the tree we recognize that I call reverential ecology. And when you have reverential ecology then sacred places and sacredness of the Earth becomes a deeply felt realization.



Not an intellectual theory, but a self-realization, because tree is therefore you are. It's the relationship between you and the tree. So, human spirit and tree spirit are in conversation.

Q: What would you say is wrong with the current approach to solving the big problems we have?

(Sound bite #1) In the last few years humanity has suddenly woken up to the problem of global warming and climate change. Scientists, media, politicians, everybody's talking about big problem of global change, global climate change and global warming, but global warming is a consequence of some actions, human actions. Global warming is not a problem in itself.

Global warming is only a symptom of the problem. Now as Einstein said you cannot solve a problem by the same mindset and the same tools, which created the problem in the first place. Now we have to think what is the cause of global warming? Our economic activities? Our technological advances? Our globalization?

All these, our dependence on fossil fuel and use of fossil fuel to create this kind of economic growth and technological advancement. Most of the media, most of the government leaders, business leaders, industrialists, most of the scientists they are saying let's find a new technology. Let's find a new source of energy. Instead of fossil fuel let's have biofuel.

Instead of fossil fuel let's have nuclear fuel. Even solar or wind power, but we will continue to have our economic growth. We'll continue to have our violence to nature. We'll continue to have our technological advancement. We don't want to stop our consumerism. We don't want to stop our materialism. We just want to find a new technological fix. This is a fundamental folly of egocentric worldview.

You cannot solve the problem of global warming with the same tools and mindset which has created the global warming. Global warming is a consequence, a symptom, not a problem itself. What is the problem? The problem is our attitude towards the natural world. The problem is our attitude that we own nature. We are the owners of nature.

We own the land, we own the animals, we own the forests, we own the water, we own the sky. We own everything. This idea of ownership of nature is the root cause of global warming. So, now we have to move if we seriously want to address the problem of global warming we have to shift our paradigm. We have to shift our attitude of ownership of nature to relationship with nature.



We are in relationship with nature. We are in relationship with the trees and the mountains and the rivers and the animals and the sky. The moment you change from ownership to relationship you create a sense of the sacred. That is the key. And this is a big change. It's a change of consciousness. It's a change of mindset. It's a change from capitalism to sacred sense. It's a big change.

We are so caught up in our capitalist finance oriented moneymaking system that we think making money is more important than protecting the natural habitat. Making money is more important than protecting the rainforest. Making money is more important than recognizing the rights of nature. We think human rights are all important and there are no rights for nature. We have to change that. A sense of the sacred requires that we recognize the rights of the trees to remain where they are.

The rights of rivers to flow clean and pristine and un-dammed and unpolluted and un-distracted. The rights of rainforests, the rights of nature are as important as rights of humans. Just human rights without the rights of nature cannot go. If you are to really solve the problem of global warming on a long-term sustainability principal, because Earth is a community.

Human community is part of Earth community. If Earth community is destroyed and you want to just protect human community that's a human folly. So, a sense of the sacred requires to see the Earth as primary community. And trees and animals and birds and mountains and a blade of grass and bees all creatures, all species are members of that Earth community.

This is the idea of the sacred, Earth community. And the divine presence in that community, sacred presence in that community. So, **(Sound bite #4) at the moment people are, even many environmentalists are driven by fear. Fear of doom and gloom and financial disaster and end of civilization. This, this fear is driving lot of environmentalists, but if you have a sense of the sacred then you, you cannot be driven by the force of fear.**

You have to be driven by the power of love. And a power of love is love of nature, love of the Earth, love of animals, love of life, love of Earth community, love of human community. And when you have this power of love driving you and your lifestyle and your vision then you create a new harmonious relationship with the Earth. So I would say the long-term solution is not in fear, but in love.

Appendix C

SPECIAL FEATURES ON DVDS

Episode 1 – *Pilgrims and Tourists*

- Standing on Sacred Ground Series Trailer (2 min)
- Satish Kumar: What is a Sacred Place? (4 min)
- Oren Lyons: We are Part of the Earth (8 min)
- Winona LaDuke on Redemption (5 min)
- Barry Lopez: A Way Out of our Predicament (6 min)
- Nogon Shumarov—Throat Singing (3 min)

Episode 2 – *Profit and Loss*

- Guardians of the Ramu River (5 min)
- Tar Sands Map Rap with Mike Mercredi and Lionel Lepine (19 min)
- Winona LaDuke on Colonization (6 min)
- Oren Lyons on Profit and Loss (4 min)

Episode 3 – *Fire and Ice*

- Indigenous Reflections on Christianity (14 min)
- Satish Kumar on Global Warming (6 min)
- Oren Lyons on *The Wizard of Oz* (5 min)
- Director's Backstory: Filming the Riot in Dorbo Meadow (8 min)

Episode 4 – *Islands of Sanctuary*

- Extended *Kukakuka* ("Talk Story") Beach Scene (8 min)
- Deleted Scene: The Legacy of Kaho'olawe
Protecting the Ancestors at Honokahua (5 min)
- Winona LaDuke's Kaho'olawe story (2 min)
- Satish Kumar on the Origins of the Problem (5 min)
- Oren Lyons on Rights and Responsibilities (5 min)
- Barry Lopez on Storytelling (3 min)
- What Good is an Apology? (16 min)



About the Sacred Land Film Project

Standing on Sacred Ground was produced by the Sacred Land Film Project, a project of Earth Island Institute since 1984. To deepen public understanding of sacred places, indigenous cultures and environmental justice, the Film Project produces a variety of media and educational materials—films, videos, DVDs, articles, photographs, school curricula and other materials. The Sacred Land Film Project uses journalism, networking and education to rekindle reverence for land, increase respect for cultural diversity, stimulate dialogue about connections between nature and culture, and protect sacred lands and diverse spiritual practices. Our last film, *In the Light of Reverence*, continues to be widely screened, and used in schools and universities.

We have two websites, one for the [Standing on Sacred Ground](#) series, and the other for the [Sacred Land Film Project](#).

CHRISTOPHER (TOBY) MCLEOD
Producer/Director

Founder and Project Director of Earth Island Institute's Sacred Land Film Project since 1984. He produced and directed *In the Light of Reverence* (2001) and has made three other award-winning, hour-long documentary films that were broadcast on national television: *The Four Corners: A National Sacrifice Area?* (1983), *Downwind/Downstream* (1988), and *NOVA: Poison in the Rockies* (1990). After 10 years of work, he completed *In the Light of Reverence*, which was broadcast in August 2001 on the acclaimed PBS documentary series P.O.V. (Point of View) and won a number of awards, including the Council on Foundation's prestigious Henry Hampton Award (2005). His first film was the nine-minute short, *The Cracking of Glen Canyon Dam—with Edward Abbey and Earth First!* McLeod has a master's degree in journalism from U.C. Berkeley and a B.A. in American History from Yale. He is a journalist who works in film, video, print and still photography. In 1985, McLeod received a Guggenheim Fellowship for filmmaking, and his U.C. Berkeley masters thesis film *Four Corners* won a Student Academy Award in 1983. Toby has been working with indigenous communities as a filmmaker, journalist and photographer for more than 35 years.



JESSICA ABBE

Writer (*Pilgrims and Tourists, Islands of Sanctuary*) and
Co-Producer

Co-produced *Angle of Inspiration*, a 2004 PBS documentary about the effect on the small town of Redding, California, of a new bridge by world-renowned architect Santiago Calatrava. Writing credits include *Power Paths* (2008) about the Native American movement toward renewable energy development and *In the Light of Reverence*. Helped start KRON-TV's *Bay Area Backroads*, the highest-rated local program during her tenure as producer, and produced *San Francisco in the 1970s*. Jessica holds a B.F.A. in dramatic arts from New York University, and a master's degree in journalism from U.C. Berkeley.



JENNIFER HUANG

Writer (*Profit and Loss, Fire and Ice*) and Co-Producer

Documentary filmmaker in San Francisco for 15 years. At Lucasfilm, wrote and produced *Harlem's Hellfighters: Black Soldiers of World War I*, and contributed to nine other documentary films, with topics ranging from Gertrude Bell to Dracula, from Tin Pan Alley to the Congo. Worked as a writer, field producer and associate producer on productions for PBS, Travel Channel, HGTV, TNT and AZN TV, and co-founded *Hyphen*, an Asian American news and culture magazine. Jennifer holds a B.A. in Social Welfare and Ethnography through Cinema from U.C. Berkeley.



PRODUCTION TEAM

Editors – Quinn Costello, Marta Wohl

Cinematographers – Andrew Black, Will Parrinello, Vicente Franco

Sound – David Wendlinger

Associate Producers – Erin Lee, Marlo McKenzie, Ashley Tindall

Narrators – Graham Greene, Tantoo Cardinal, Q'orianka Kilcher,
Rhoda Roberts, Luana Busby-Neff

Additional Resources

Sacred Land Film Project [Bibliography](#)

Sacred Land Film Project:

- ☉ [U.S. Laws and Court Cases Involving Sacred Lands](#)
- ☉ [International Efforts to Protect Sacred Lands](#)
- ☉ [Select from more than 100 individual sacred site reports](#)
- ☉ [Sacred Land Reader](#) (6 essays, 92 pages)
- ☉ [Ethics for Visiting a Sacred Place](#)

Books

Deloria, Vine, Jr., *God is Red* and *For this Land: Writings on Religion in America*

Feld, Steven and Basso, Keith, *Senses of Place* (especially the essay “Wisdom Sits in Places”)

Nabokov, Peter, *Where the Lightning Strikes: The Lives of American Indian Sacred Places*

World Wide Fund For Nature and Alliance of Religions and Conservation, *Beyond Belief—Linking Faiths and Protected Areas For Biodiversity Conservation*

Articles

Sponsel, Leslie E., 2007, “[Religion, Nature and Environmentalism](#),” *Encyclopedia of Earth*

Sponsel, Leslie E., 2008, “[Sacred Places and Biodiversity Conservation](#),” *Encyclopedia of Earth*

Websites

[Challenging Christian Hegemony](#) (by Paul Kivel, author)

[Intercontinental Cry Magazine](#) – essential news on the world’s indigenous peoples

[Sacred Sites: Places of Peace and Power](#) (by Martin Gray, author/photographer)

[The Cultural Conservancy](#)

Film

In the Light of Reverence – (2001) directed by Christopher McLeod, Sacred Land Film Project, on three sacred site struggle in the U.S.

Curricula

Lessons of our Land – from Indian Land Tenure Association

Project Wet – Water Education for Teachers

Face to Faith – curriculum for teaching about religion in schools

In the Light of Reverence Teacher's Guide

