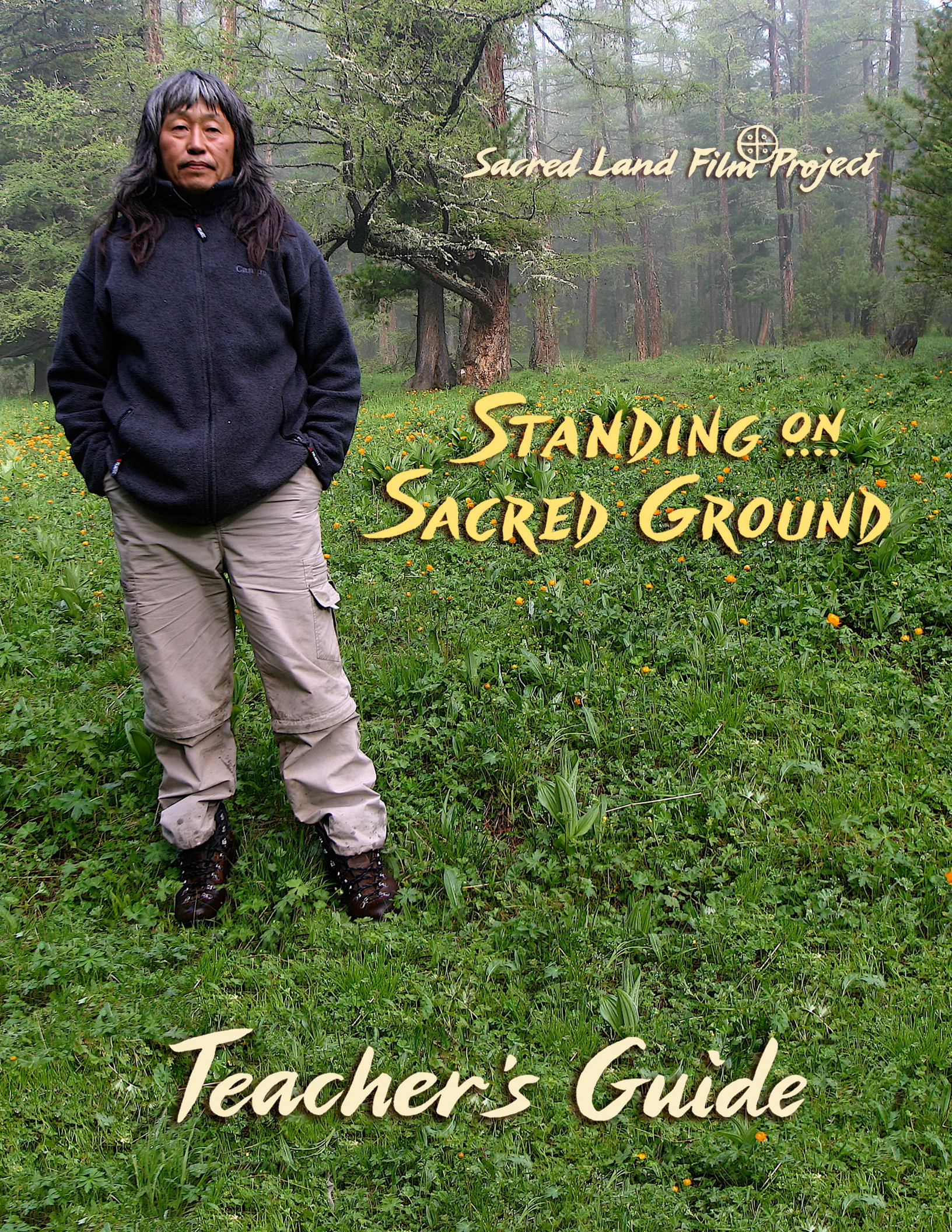
Sacred Land Film Project
Standing on Sacred Ground
Teacher's Guide

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

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TABLE OF CONTENTS

Page numbering remains consistent throughout the guide, whether you are viewing the full 136-page document or an individual episode guide. Every Table of Contents line is a link to the respective page.

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 Kahoʻolawe, 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

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.

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

- 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

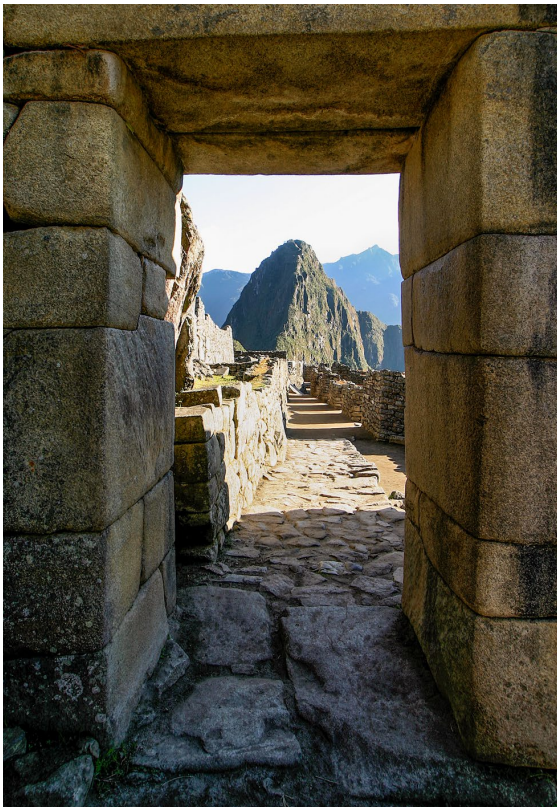
Show Satish Kumar's explanation of *sacred* in the Special Features section on the *Pilgrims and Tourists* DVD, "What is a Sacred Place?" (4 minutes).

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?

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)

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?

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.

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?

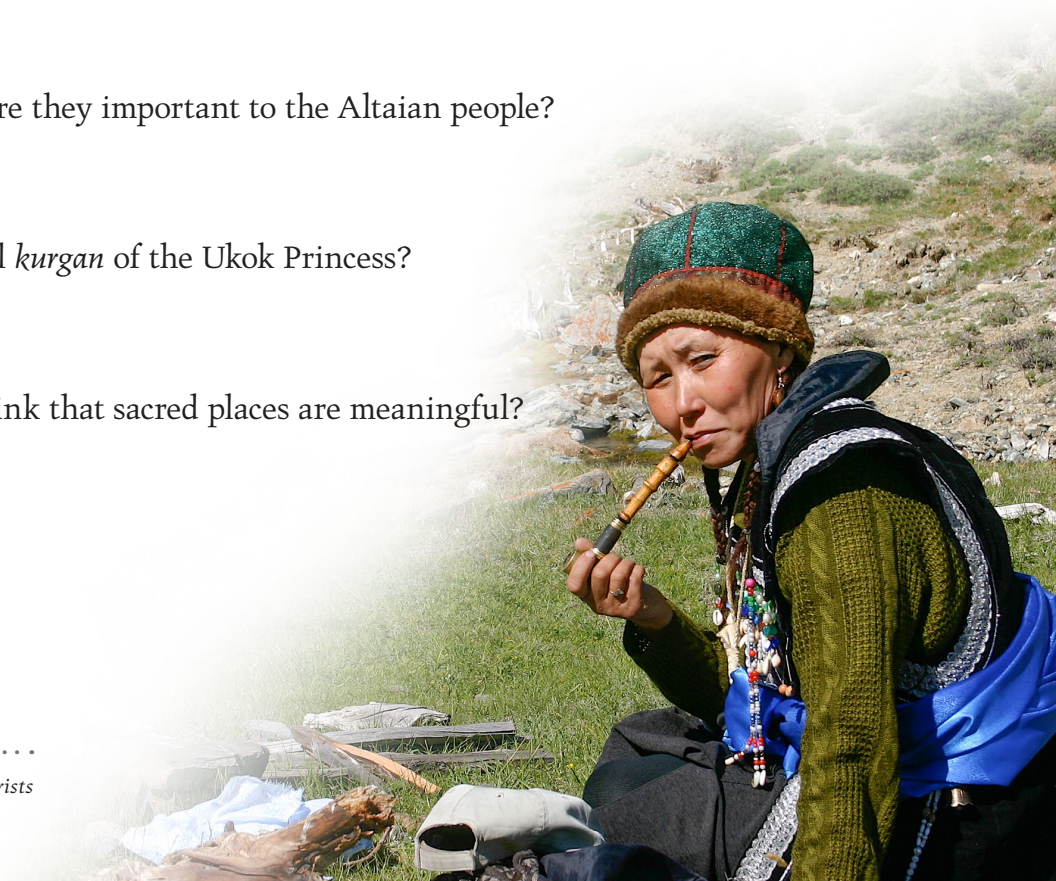
6. What happened to the Altai Republic after the 1917 Russian Revolution? What did Stalin's agents do to the shamans of Altai during The Great Terror of the 1930s?

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?

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 Winnemen 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.

- "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?

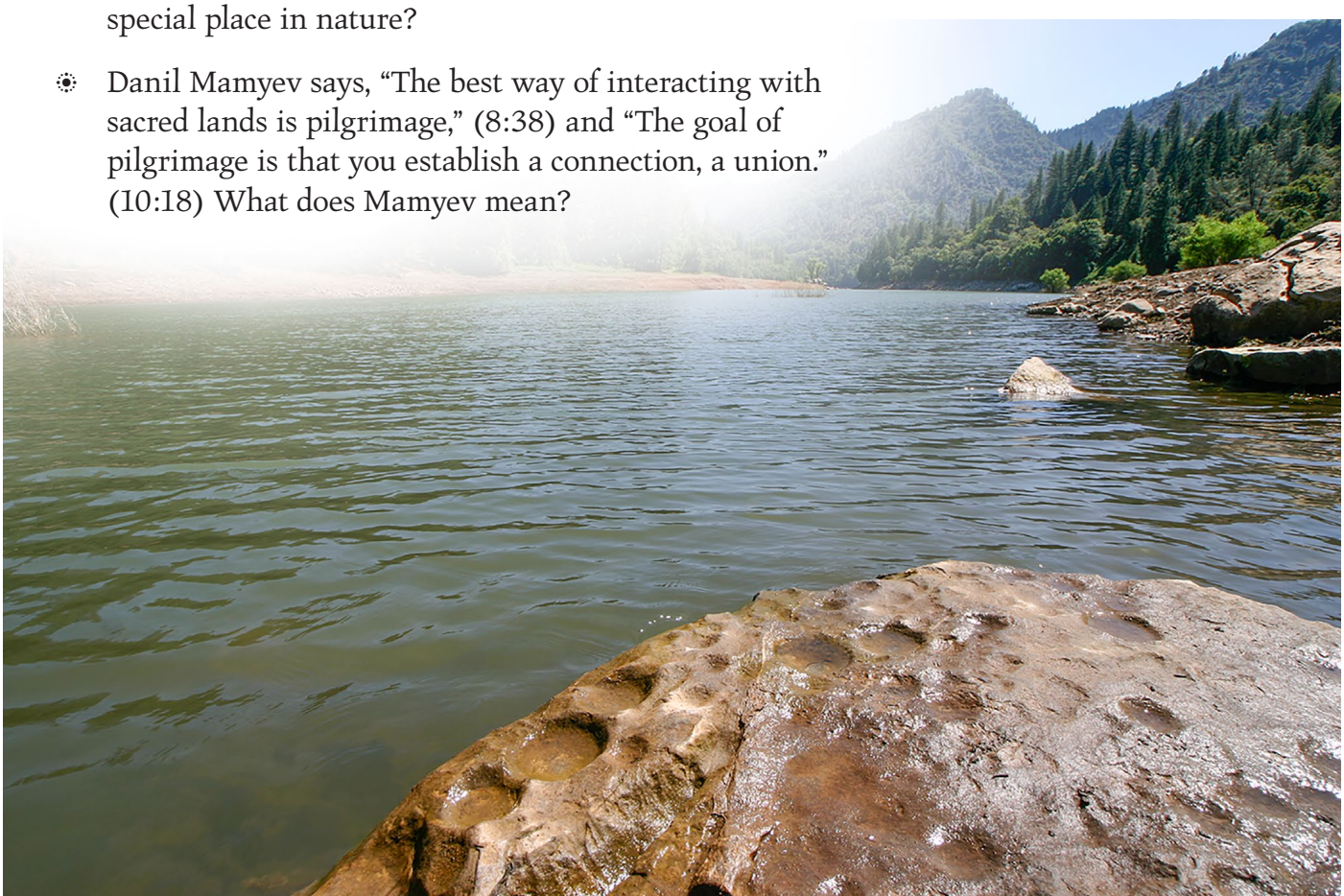
- What does the title of the film mean? What is a pilgrim? What is a tourist?
- How can tourism damage sacred lands? How might it protect them?

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?

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?



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?

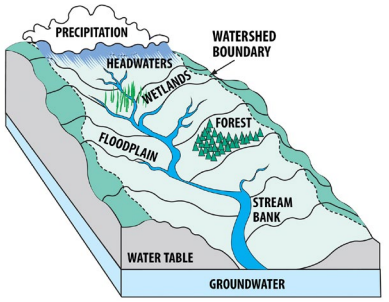
Additional Resource

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.

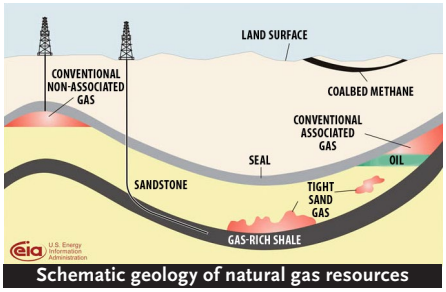
Natural Gas

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.



Schematic geology of natural gas resources

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?

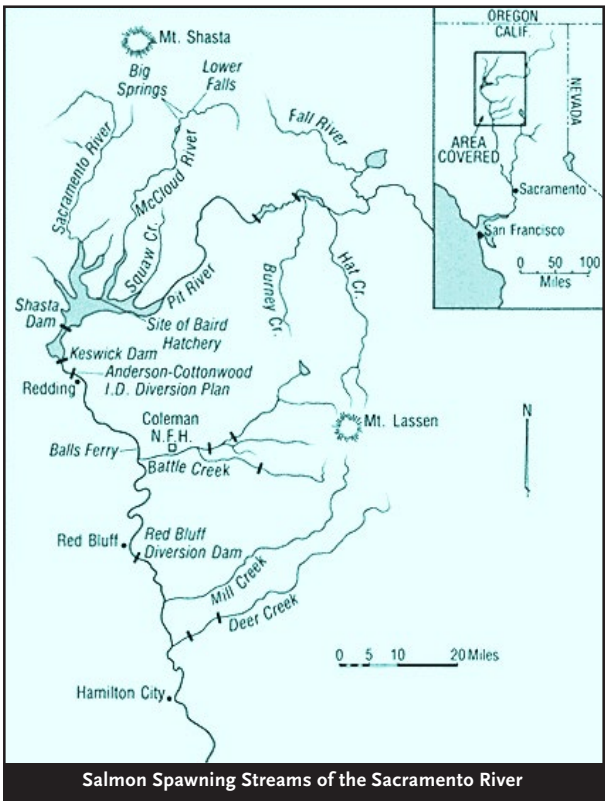
Courtesy of National Geographic

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?

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.

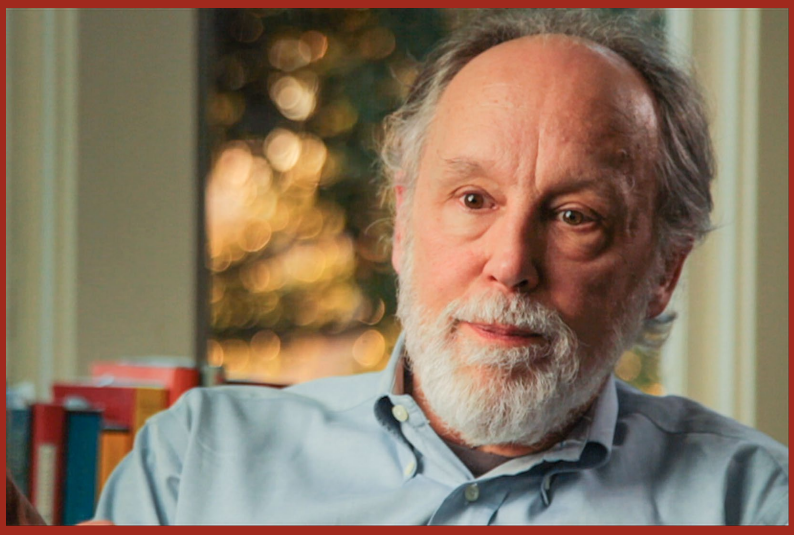
- How do both the Winnemem and Altaians use mapping as a strategy to protect their lands?
- Do you think mapping is a good strategy or not?
- How could mapping "backfire" and lead to the opposite of the desired effect?

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?

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?



Profit and Loss

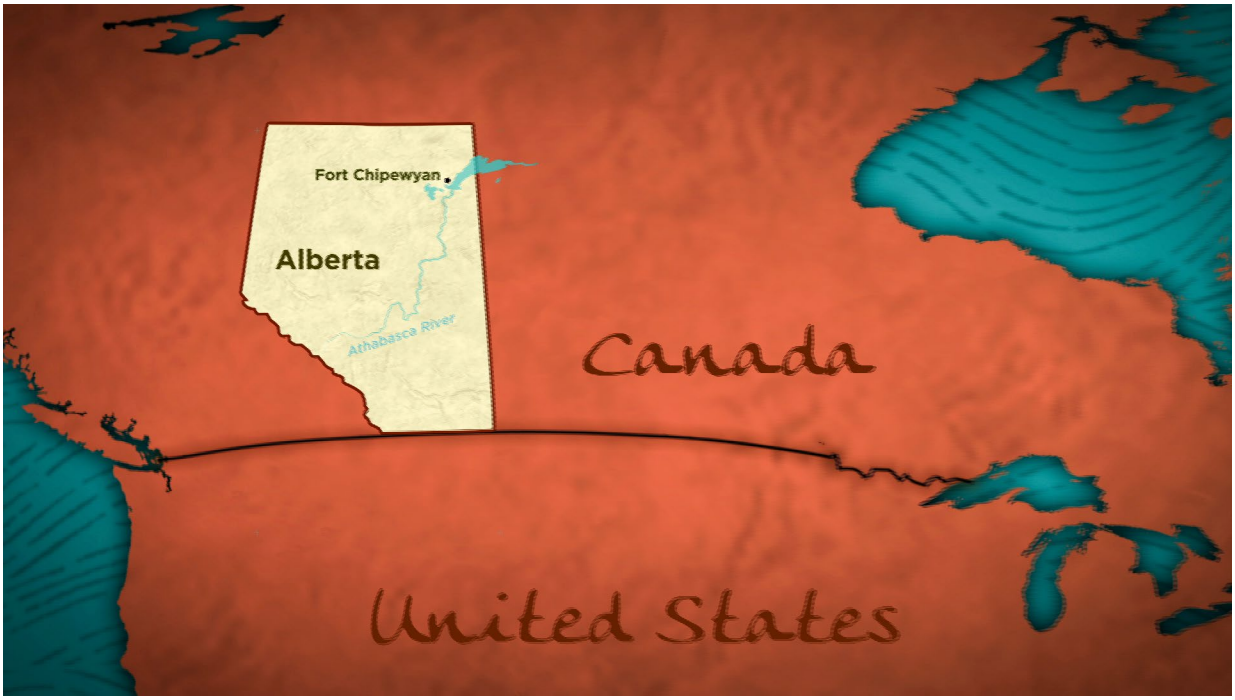
EPISODE TWO

Learning Objectives

- Examine how indigenous voices in the film explain the concept of *sacred*.
- Describe the history of the environmental, economic and political challenges faced by the people of Papua New Guinea and First Nations people of Canada.
- Explain the relationship between geography and cultural identity.
- Identify competing indigenous attitudes about development projects and explore why there is disagreement within the same community.
- Utilize primary source texts to assess whether treaties and laws have been violated.
- Discuss the significance of international declarations designed to protect human rights.
- Explain why living on top of natural resources can be both a blessing and a curse.
- Identify the uses of nickel and oil, and discuss possible scenarios for reducing global consumption of non-renewable resources.
- Evaluate the film's depiction of health and environmental stressors.
- Identify and describe the interest each stakeholder has in the tar sands development.
- Describe the mapping processes used by Papua New Guineans and Canada's First Nations people and explain their respective goals.
- Discuss the film text as an historical document and record of the conflicts between local people and external forces of government and business.
- Compare local indigenous resistance strategies to the efforts of international activist organizations.

Viewing Guide

This two-page viewing guide can be helpful in focusing students' viewing of the film. You can print copies of pages 24 and 25 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.



Papua New Guinea

1. How long have people lived in the Bosmun village settlement?

2. In what way is the Ramu River important to Bosmun villagers?

3. What unusual step did the country of Papua New Guinea take when it gained independence in 1975?

4. What percentage of Papua New Guineans still live on the land?

5. What has happened to the villagers of Kurumbukari? On whose orders?

6. What does the Bismarck Ramu Group do and what is its philosophy?

7. Where has the China Metallurgical Company (MCC) set up its refinery?

8. How does the mine dispose of its waste (mine tailings)?

9. Why are local residents suing the company?

10. What does the Al Jazeera news segment reveal about Prime Minister Somare?

Alberta, Canada

1. How long have the indigenous cultures of northern Canada lived in the tar sands region of Alberta?

2. Where does most of the fuel derived from tar sands go? What other countries are extracting the oil?

3. When the native people gave up rights to the land in Treaty Eight, what were they promised in return?

4. Why is the Athabasca Chipewyan First Nation making maps?

5. After two tons of oil sands are mined, how much water and natural gas are consumed to produce one barrel of oil?

6. What is in situ or SAG-D (steam-assisted gravity drainage), and why is this mining process damaging to the environment?

7. What toxins have scientists found in the water and wildlife, and what are the external manifestations?

8. What impact do these toxins have on wildlife and human health?

9. Why did the Alberta government aim a $25 million public relations campaign at the U.S.?

10. Why is the construction of pipelines from this area so controversial?

SACRED CONNECTIONS WITH THE LAND

The Ramu River is regarded as sacred by the villagers who reside along it because it provides life.

- By this definition, what else can you identify as sacred?
- How does this change your perception of the world around you?

"The water is very sacred because we need that to survive. The air is sacred to me because we breathe in the air to live."
—Big Ray Ladouceur, fisherman, Métis (32:00)

"Our elders are our traditional scientists. They considered everything sacred from the water, the air, the rocks, the plants, the trees. This is all sacred [gesturing to the map] because everything there provides life. All of this comes from the land and this is what we're protecting."
—Mike Mercredi, Athabasca Chipewyan First Nation (32:17)

- How are these definitions of sacred similar to or different from the definition provided by the Papua New Guineans?

"In our culture, food is the center of life, all rituals are developed from food."
—Melchior Ware, Ramu leader, Papua New Guinea (7:24)

- What kind of food rituals do you participate in?
- How can a focus on traditional foods connect you to place?

Film Clip

Watch 40:15–41:20 and 51:50–53:22 to hear Ida Stepanowich's (Métis) reflections.

"When I go to work at Suncor, that is just a tiny part of who I am. That's not who I am."

- What is your reaction to Ida Stepanowich's story?
- What is her attitude toward the land?
- How does she make sense of the conflict between her job and her heritage and beliefs?
- Have you ever felt conflicted about something but done it anyway? What influenced your decision to go ahead?
- Are there people in your life who have jobs that might harm the environment or people in some way? How do they feel about it?

LAWS, TREATIES AND HUMAN RIGHTS

Film Clip

Watch 4:55–7:20 to learn about the history of Papua New Guinea.

Read the site report on the Ramu River on the *Standing on Sacred Ground* website.

- What is unusual about the historic interaction between the remote indigenous communities of Papua New Guinea and the outside world?
- What legal protections exist for indigenous land ownership in Papua New Guinea? (See Activity on page 28.)

Activity

Read the following excerpt from the preamble of Papua New Guinea's 1975 Constitution. (You may also read the full text of the Papua New Guinea Constitution.)

Constitution of the Independent State of Papua New Guinea (excerpts)

4. Natural resources and environment.
We declare our fourth goal to be for Papua New Guinea's natural resources and environment to be conserved and used for the collective benefit of us all, and be replenished for the benefit of future generations.

WE ACCORDINGLY CALL FOR—

PNG National Legislation

(1) wise use to be made of our natural resources and the environment in and on the land or seabed, in the sea, under the land, and in the air, in the interests of our development and in trust for future generations; and

(2) the conservation and replenishment, for the benefit of ourselves and posterity, of the environment and its sacred, scenic, and historical qualities; and

(3) all necessary steps to be taken to give adequate protection to our valued birds, animals, fish, insects, plants and trees.

5. Papua New Guinean ways.
We declare our fifth goal to be to achieve development primarily through the use of Papua New Guinean forms of social, political and economic organization.

WE ACCORDINGLY CALL FOR—

(1) a fundamental re-orientation of our attitudes and the institutions of government, commerce, education and religion towards Papua New Guinean forms of participation, consultation, and consensus, and a continuous renewal of the responsiveness of these institutions to the needs and attitudes of the People; and

(2) particular emphasis in our economic development to be placed on small-scale artisan, service and business activity; and

(3) recognition that the cultural, commercial and ethnic diversity of our people is a positive strength, and for the fostering of a respect for, and appreciation of, traditional ways of life and culture, including language, in all their richness and variety, as well as for a willingness to apply these ways dynamically and creatively for the tasks of development; and

(4) traditional villages and communities to remain as viable units of Papua New Guinean society, and for active steps to be taken to improve their cultural, social, economic and ethical quality.

Discussion questions:

- Notice that the Constitution includes explicit reference to the environment and natural resources and describes them as "sacred." What does this tell you about Papua New Guineans' relationship with the land?
- Locate specific text that either supports or challenges the actions of China Metallurgical Corporation (MCC), the mining company.
- Based on this section of the Constitution, do you think that Papua New Guineans have the legal right to challenge MCC?
- Were MCC's actions unconstitutional?
- Do you think the government of Papua New Guinea is upholding this part of the Constitution?

Land rights and ownership in Papua New Guinea is a confusing subject with many controversies and historical disagreements. In the case of the mining lease at Kurumbukari, a small group of men, led by David Tigavu, formed a "landowners association," took money from the mining company and signed a lease agreement against the wishes of hundreds of villagers.

When the Kurumbukari villagers were removed from the highland plateau to make room for nickel mining, their right to "free, prior, and informed consent" was violated. A comprehensive study by the U.N. Office of the High Commissioner for Human Rights (OHCHR) says that indigenous peoples need the recognition of specific collective rights for their survival as a social group. These indigenous peoples have rights:

- to their lands, territories and resources;
- to maintain their cultures;
- to recognition of their distinct identities;
- to self-government and self-determination; and
- to be asked for their free, prior and informed consent in decisions that may affect them.

- How were the Kurumbukari villagers' rights violated?
- What options do the villagers have to challenge their government or the mining company?

Film Clip

Watch 27:50–31:46 for a brief background on the history and controversy surrounding the tar sands, or oil sands, in Canada.

Read the site report on the Athabasca River Delta on the *Standing on Sacred Ground* website.

- Who is benefitting from the tar sands located underneath the Treaty 8 territory?

Activity

Treaty 8 was signed on June 21, 1899 by First Nations chiefs and a commission representing "Her Majesty's Government of the Dominion of Canada." Read the following (modified) excerpt of Treaty 8:

Her Majesty the Queen HEREBY AGREES with the… Indians that they shall have right to pursue their usual vocations of hunting, trapping and fishing throughout the surrendered tract, subject to such regulations as may from time to time be made by the Government of the country… and saving and excepting such tracts as may be required or taken up from time to time for settlement, mining, lumbering, trading or other purposes…

It is further agreed between Her Majesty and said Indian subjects that such portions of the reserves and lands indicated [above]… may at any time be required for public works, buildings, railways, or roads of whatsoever nature may be appropriated for that purpose by Her Majesty's Government of the Dominion of Canada, due compensation being made to the Indians for the value of any improvements thereon, and an equivalent in land, money or other consideration for the area of the reserve so appropriated.

Read the full text of Treaty 8.

Discussion questions:

- What is a treaty?
- What is your reaction to Treaty 8?
- Under what conditions do you think a treaty might be signed? Under what conditions do you think Treaty 8 was signed?
- According to the treaty, what is the government allowed to do with the land?
- What kind of compensation do you think the Canadian government should provide, if any, to the Athabasca Chipewyan First Nation?
- Do you think Treaty 8 has been violated? Use text from the treaty to prove your point.
- Do you think treaties can or should be revised or updated?

"The tar sands development is an infringement on our treaty, it's breaking the treaty. Government is allowing this to happen. That's why we say it's a form of genocide. It's smallpox happening all over again. And they're making money doing it."
—Mike Mercredi, Athabasca Chipewyan (49:10)

- What does Mike Mercredi mean by this?
- Do you think the treaty has been broken?

"Tar sands is the civil rights issue of my generation."
—Clayton Thomas-Müller, Cree (27:38)

- What does Clayton Thomas-Müller mean?
- Do you agree that tar sands development is a civil rights issue?

Additional Resource on Treaty 8:

Treaty 8 First Nations

Activity

The United Nations was formed in response to Word War II. In 1948, the U.N. adopted the Universal Declaration on Human Rights, which today serves as the foundation of international human rights law.

Examine the U.N. Universal Declaration on Human Rights, found also in Appendix A.

- Why do you think the Universal Declaration on Human Rights was adopted?
- How is protection of these rights enforced?
- What happens if these rights are violated?
- Do you think this is an effective tool for protecting indigenous communities? Why or why not? What has been the impact of the declaration?
- Have the Canadian or Papua New Guinean governments violated the declaration?
- Did the mining company MCC violate the declaration?
- How else could you safeguard indigenous rights? What is the best way to protect indigenous communities?
- How does corruption of government officials, who might take money on the side from a mining company, undermine indigenous peoples' human rights? Is national law a better way to fight corruption?
- Why is it in the interest of other nations to protect indigenous communities?

Additional resources

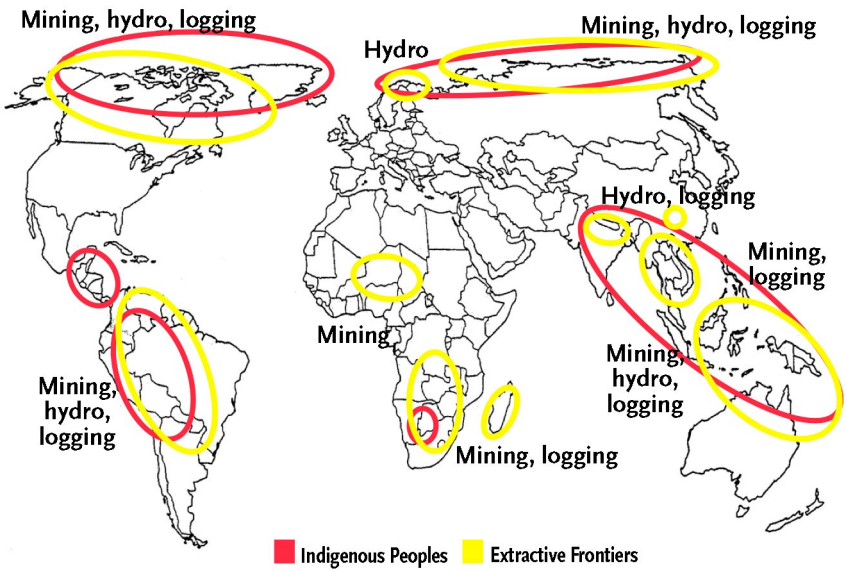
For guiding discussion about human rights, corporate sustainability and responsibility:

- United Nations Declaration on Human Rights
- Human Rights and Business Dilemmas Forum (This website contains links to various case studies that may provide productive research opportunities for students.)

THE CHALLENGE OF RESOURCES

What do you think is meant by the title *Profit and Loss?*

Discuss this map: What do you notice about this map? What do the Papua New Guineans and Canadian First Nations have in common with other indigenous communities?



MAJOR EXTRACTIVE FRONTIERS

Produced by Russell Barsh in cooperation with First Peoples Worldwide

Film Clip

Watch "Winona LaDuke on Colonization" (6 minutes) in the Special Features of Episode 2, *Profit and Loss.*

Activity

In 2007, the United Nations adopted a Declaration on the Rights of Indigenous Peoples. Have students read the Declaration on the Rights of Indigenous Peoples, focusing on Articles 8, 25, 26 and 29.

- Why do you think this declaration was created and adopted if the United Nations had already adopted a declaration on human rights?
- Given that there is no international law that binds countries to enforcing this declaration, what is its significance?

Activity

Essay Prompt or Debate

Do you think that Papua New Guineans or First Nations people of Canada have had their laws or treaties violated? Do you think their human rights have been violated? What evidence would you use to prove your claim?

"When the company digs out these minerals they will become trillionaires and I will be left with peanuts."
—Peter Kepma, Kurumbukari, Papua New Guinea (13:55)

- Do you think that Papua New Guinea land with valuable mineral resources should be mined?
- What should the land's residents get in return?
- What does the Papua New Guinean Constitution guarantee people like Peter Kepma? (See the activity on the Papua New Guinea Constitution on page 28, above.)
- Research "conflict minerals" and compare the situation in Papua New Guinea to others. (See activity at right.)

Have you ever anticipated something with excitement and then been disappointed? How was the reality different from your expectations? Initially, many of the Kurumbukari villagers in Papua New Guinea saw the nickel mine as a good thing. Why? What changed? How would you characterize their treatment by the mining company? By their own government?

Wanting village people "to come out of the bush," get education and supermarkets, and receive infrastructure, David Tigavu, President of the Kurumbukari Landowners Association signed the agreement with MCC and made promises of new homes to the people who were forcibly relocated to the taboo Snake Mountain. Tigavu believes the mine project is "a lifesaver, a godsend." (14:36)

- Why do you think David Tigavu believes this?
- Do you agree with his views? Explain your answer.
- Why or why not might traditional villagers want to seek this kind of change?

Activity

Capitalism vs. Communism

Mining companies from the global capitalist economy assessed the nickel and cobalt deposit at Kurumbukari in Papua New Guinea and decided they could not mine the minerals and make a profit—too remote, too costly. MCC is owned by the communist Chinese government and there is no requirement to profit. The strategic minerals go to military or industrial concerns in China, and yet there is still pressure to keep costs down and minimize environmental safeguards.

Have students pick a capitalist mining company and compare its environmental record with MCC in Papua New Guinea or another Chinese mine elsewhere in the world. For example, compare the Ok Tedi Mine in Papua New Guinea with new Chinese mines in Ghana, Zambia or the Congo Basin in Africa.

- What incentive is there for a government-owned mining company operating in a different country to protect the environment and worker safety? Are laws needed? Who enforces the law?
- How are the economic dynamics different for a privately-owned, for-profit mining corporation, as compared to a government-owned company?

> "The richness in PNG is like a curse. The government must decide to what extent do we sacrifice our land and environment for the purpose of economic development. The way we're going, we're going to fail our responsibility to the next generation."
>
> —Powes Parkop, Governor of Port Moresby, PNG (24:31)

- Explain why living on land containing natural resources is both a blessing and a curse.
- What other places in the world suffer from this "curse"?

In Papua New Guinea, the government has been lax about protecting indigenously controlled land from mining interests. Similarly, the Alberta state government has a close relationship with oil companies because they jointly developed the tar sands extraction technology over many years and because the industry is good for the economy.

- Should a government with a financial interest in industry be responsible for monitoring water quality and health impacts?
- Do indigenous people in the film trust the government's findings?
- Define "conflict of interest" and discuss ways to assure objective and independent scientific monitoring.

Activity

Research and list the products you use daily that contain nickel.

- How easily could you reduce or give up these products? What could you do?
- What other "conflict minerals" do you know of? Do you think it is possible to reduce or eliminate worldwide demand for these minerals? How?
- Under what conditions do you think it is acceptable to build a new nickel mine?

Activity

"It should be a challenge to every person on this planet to look toward reducing consumption. But that said, we're going to need hydrocarbons for quite a while. We can't just go back to the Stone Age." —Preston McEachern, Section Head, Science Research and Innovation, Government of Alberta (50:57)

- This is the second time in the film series where someone has said, "We can't go back to the Stone Age." How do you think we can move forward into the future responsibly while meeting the needs and demands of 7 billion people?
- Create a concept map showing all of the times in your day when you use oil directly and indirectly. You might want to begin very close to home and ask students to think about how oil was involved in the production or transportation of materials right in the classroom.
- How as an individual or family can you influence demand for oil?

ENVIRONMENTAL AND HEALTH IMPACTS

Film Clip

Watch 15:33–20:35 to learn about environmental degradation and sacred site disturbance caused by the MCC refinery on the Rai Coast in Papua New Guinea.

Film Clip

Watch the following two clips: 35:15–37:36 (health effects, cancers, toxins in the water, competing interpretations of data); 42:27–49:04 (deformed fish, contaminants, government cuts in environmental policing, lack of enforcement)

- What does the film imply about the connection between the oil sands industry and cancer? What evidence does the film provide?
- Based on the evidence provided in the film, do you suspect there is a link between the cancer cases shown and the oil sands mining? What other research could be done to prove or disprove a link?
- What steps, if any, do you think the Canadian government should take with regard to the indigenous peoples' concerns about the cancer risk?

Activity

Conduct research on deep sea tailings disposal. Where else is this practice used? What are the known environmental impacts? Why is this method seen as preferable to disposal of mine waste tailings on land? Are there countries that have outlawed this practice? Why?

Jim Boucher, the Chief of Fort McKay First Nation says, "Once this river was characterized by the elders as a food basket and it was a river of plenty. Today, the river has become barren in the minds of the people." (36:11)

- Do you know of any local places that are today considered barren, unproductive or uninhabitable near where you live?
- When did they become this way? Who told you? What happened there?

- What does the term "environmental justice" mean? Are you aware of any places in your community where this is an issue?

"The Ramu Nico operation is no longer a development issue. It is more a moral issue now because you are dealing with the lives of the people."
—John Chitoa, Bismark Ramu Group (22:35)

RESISTANCE AND PROTECTING THE FUTURE

Compare the similarities and differences between the struggles faced by the indigenous communities of Papua New Guinea's Madang Province and Alberta, Canada.

- How are people on the ground fighting back?

Film Clip

Watch 14:44–15:34 and 22:33–24:06 to learn more about the Bismark Ramu Group and their approach to resisting destructive industrial development.

- What are the goals of the Bismark Ramu Group?
- How are they attempting to fight the mining company?
- What legal protections exist for the people of Papua New Guinea?

How do you think the rights of people in Papua New Guinea can be protected when their government is corrupt?

- Describe the process whereby a prime minister or legislator might become supportive of a mining project.
- Can you point to evidence that this happens in Canada or the United States?

Activity

As a class, make a chart of the two areas of the world covered in this episode of *Standing on Sacred Ground*.

- Make a list of the natural resource issues, and the benefits and damage you have learned about.
- Design a food chain or web for each area showing the interaction and stresses between polluted resources, wildlife, plants and people.
- What factors are affecting wildlife in both regions? Where does human behavior fit in?
- How does resource extraction change both land and culture?

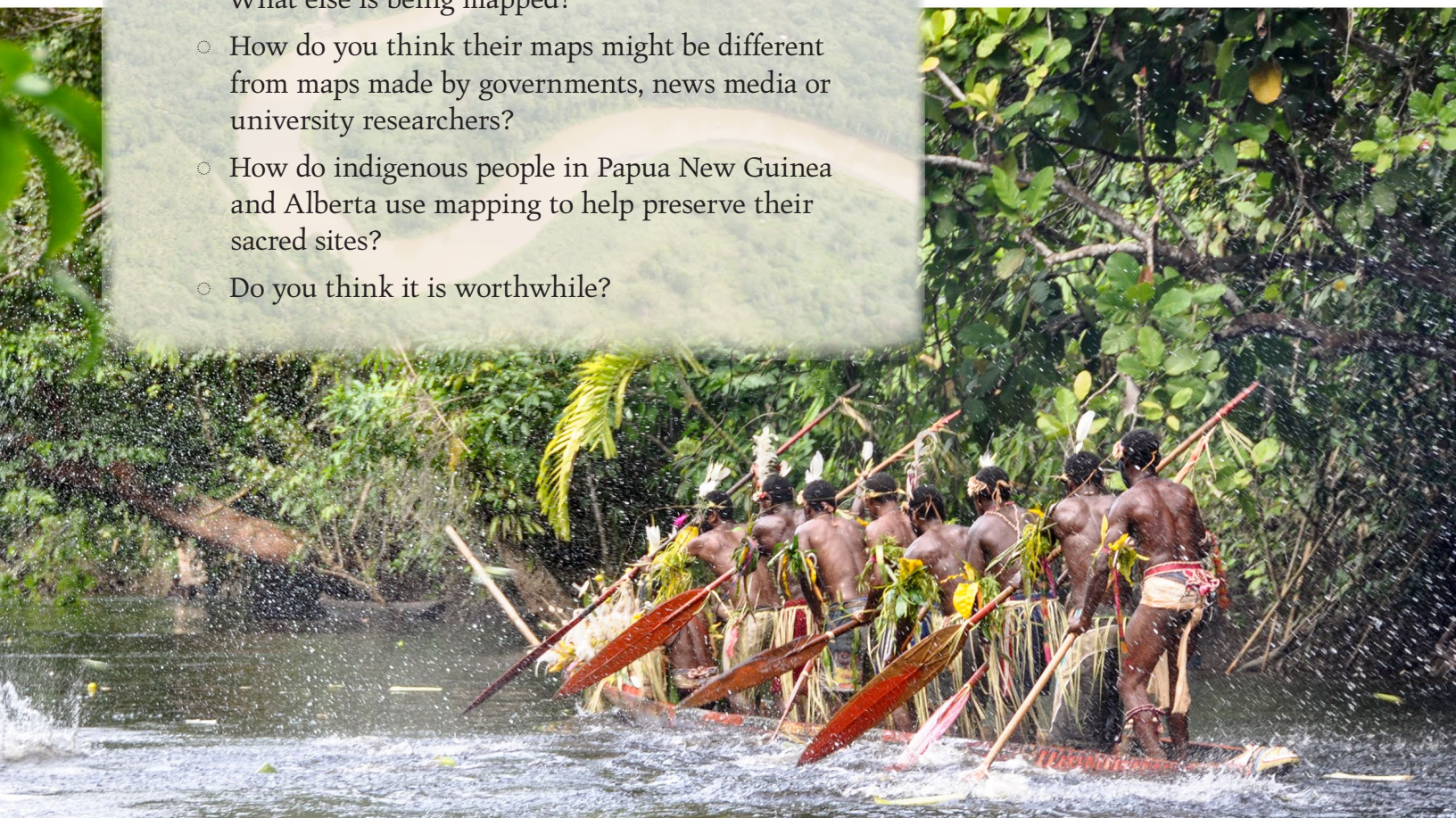
- What effective strategies can local communities use to defend their rights to determine their own forms of economic development?
- How can indigenous groups resist and recover from the displacement and environmental degradation that comes with large-scale mining operations?
- How can non-indigenous groups decrease consumerism and resist industry, such as mining, to help stop land degradation and slow climate change worldwide?

Film Clip

Watch the three clips on mapping that begin at 22:33, 38:30 and 53:25, respectively.

After quitting his job at Suncor, Mike Mercredi began to make maps of sacred sites, working for the Athabasca Chipewyan First Nation, to protect their land for future generations. Mapping, and the restoration of traditional place names, is also being done in areas of Papua New Guinea such as the Meakambut caves, and by both the Altaians and Winnemem Wintu of northern California, as seen in episode one, *Pilgrims and Tourists.*

- Why are indigenous people mapping sacred sites? What else is being mapped?
- How do you think their maps might be different from maps made by governments, news media or university researchers?
- How do indigenous people in Papua New Guinea and Alberta use mapping to help preserve their sacred sites?
- Do you think it is worthwhile?



Film Clip

Watch 51:10–51:49 on international protest against tar sands.

- What is the protestors' strategy?
- What is the impact of protests?
- Do you think this is effective as a means of bringing about change?
- What might make a protest more or less successful? Can you think of historical or current examples?

UNDERSTANDING COMPETING PERSPECTIVES ON THE TAR SANDS

The classic film, *Rashomon*, explores how differing perspectives of individuals can result in divergent and contradictory versions of "reality."

Profit and Loss includes interviews with people who offer many differing perspectives and interpretations of the impact of the tar sands mines. The following sequence of questions and activities challenges students to think critically about how to evaluate statements that contradict one another and to make their own evidence-based claims and conclusions.

Begin by posing the following question to the class to stimulate thinking about different perspectives: Why might people offer different accounts or interpretations of the same event or issue?

Then ask: What differing perspectives about the tar sands are given in the film? Why is this a controversial issue?

Next, lead a class discussion to better understand the perspective of one of the people interviewed in the film. Select either Ida

Stepanowich, Mike Mercredi or Preston McEachern and discuss as a class:

- What is the person's background?
- Who does he or she work for?
- Does he or she have any special knowledge or expertise?
- What message is he or she hoping to convey to the audience?
- Does he or she have any reason to exaggerate or omit information in the film interview?
- Does what he or she says make sense?
- Would you consider this person to be trustworthy?
- Why do you think this person agreed to be interviewed for the documentary?
- Does he or she stand to gain or lose anything from being interviewed?

Then, distribute the "Competing Perspectives" handout (pages 41–45) to each student, or pair of students, and ask them to assess factors that account for the differences in viewpoints regarding the tar sands. The four questions at the end of the handout will help students think critically about why there are so many differing perspectives. The final question asks students to weigh all of the perspectives and to reach their own conclusions about what should be done about the tar sands.

Extension activities:

- **Role Play:** Organize a debate, panel or forum where students play roles of people in the film. Have students conduct additional research to gain more evidence in support of their views. Challenge students to reach a consensus.
- **Writing:** Ask students to write newspaper opinion pieces from the perspective of someone in the film, or from their own perspective, after having considered all sides.

See additional resources collected by the Stanford History Education Group for more ideas on reconciling conflicting claims, considering multiple perspectives and evaluating reliability of sources.

NAME _____

UNDERSTANDING COMPETING PERSPECTIVES ON THE TAR SANDS

Directions: Read the following key quotes from the film *Profit and Loss*. In the spaces provided, record your understanding of what the person thinks about the tar sands, why he or she thinks it, whether or not you believe and trust this person, and how much weight you give this person's perspective. Use the questions in the box to help you think through each person's comments and then respond to the four questions at the end.

- What is the person's background?
- Who does he or she work for?
- Does he or she have any special knowledge or expertise?
- What message is he or she hoping to convey to the audience?
- Does he or she have any reason to exaggerate or omit information in the film interview?
- Does what he or she says make sense?
- Would you consider this person to be trustworthy?
- Why do you think this person agreed to be interviewed for the documentary?
- Does he or she stand to gain or lose anything from being interviewed?

KEY QUOTES FROM THE FILM	REFER TO THE QUESTIONS ABOVE AS YOU ASSESS EACH PERSON'S BACKGROUND, PERSPECTIVE AND BELIEFS ABOUT THE TAR SANDS.
Don Thompson—President, Oil Sands Developers Group "Canada is right now the largest supplier of oil and gas to the United States. I'm proud of the fact that our industry provides the dignity and respect of a job to 456,000 people." "About $4 million a year is spent monitoring the Athabasca River by the industry. In fact, the province of Alberta continues to rate the water quality of the Athabasca River as good."	

KEY QUOTES FROM THE FILM

Raymond Ladouceur—Métis fisherman

"The water is very sacred because we need that to survive. The air is sacred to me because we breathe in the air to live."

"Throughout the years we had very healthy fish in Lake Athabasca. Today we have deformed fish, so people are afraid to use those fish for a meal, for human consumption."

Mike Mercredi—Athabasca Chipewyan

"We can't go to areas to hunt. We can't do anything that's going to allow us to practice our traditional rights. That's infringement on our treaty."

"These guys are coming into our homeland, taking the resources, and now people are dying from it. And the government is allowing this to happen. That's why we say it's a form of genocide. It's smallpox happening all over again."

"I remember thinking all that would be left of our culture will be on this jump drive for our children to view."

Kim Nordbye—Stakeholder Relations, Suncor

"Steam-Assisted Gravity Drainage has a lot less surface disturbance, and overall appears to be a lot less impact on the environment."

"I think the modern world faces an increase in cancer in general, and we live in a very different environment. We're surrounded by development everywhere."

"Many people in the First Nations communities get discouraged, and I have a hard time understanding that because for me, as an individual, I'm responsible for my life, and it's important that I take control and that I do what I need to do to make myself happy."

REFER TO THE QUESTIONS ABOVE AS YOU ASSESS EACH PERSON'S BACKGROUND, PERSPECTIVE AND BELIEFS ABOUT THE TAR SANDS.

KEY QUOTES FROM THE FILM

Kevin Timoney—Ecologist

On the impact of Steam-Assisted Gravity Drainage: "Its function as a natural landscape will be lost over a much greater area of land than the surface mining will ever be able to disturb."

"There are literally billions of liters of tailings produced annually. They are located along the Athabasca River. It's about the worst place in the world you could place a pond that contains a lot of toxins. It's a recipe for disaster."

"The jury is out on what's causing all these deformities [in fish], but certainly one of the well-known causes of deformities are contaminants in the water."

"I did a recent study where we found over 6,000 incidents. Some of these were 10 million liter tailings spills, huge pipeline breaks. No evidence of enforcement. By knitting industry and government so closely together and shutting out the public, it's become a fundamentally undemocratic and dangerous system."

Dr. John O'Connor—Family Physician

"As I got to know the community I began to find serious cancer cases, some of which were occurring in numbers that were really alarming. Given the fact that it was a traditional community where 80% of the people lived off the land, way off the beaten track, and its pristine location, it made no sense to me."

"We have uncovered clusters of illness that cannot be explained in any other way other than that they come from environmental changes that are happening upstream."

REFER TO THE QUESTIONS ABOVE AS YOU ASSESS EACH PERSON'S BACKGROUND, PERSPECTIVE AND BELIEFS ABOUT THE TAR SANDS.

KEY QUOTES FROM THE FILM

Simon Waquan—Mikisew Cree

"We used to go anywhere out here, in any of the rivers, any of the lakes, and we could take water and make some tea. Now we can't do that. Even when you boil it you can't drink it."

Preston McEachern—Section Head, Science Research and Innovation, Government of Alberta

"We've always acknowledged that there are impacts. What we've said is that most of it is natural. Downstream of the oil sands mines, you cannot measure that impact from those discharges when it gets to fully mixed conditions in a large river like the Athabasca River."

"We're going to need hydrocarbons for quite a while. We can't just go back to the Stone Age."

David Schindler—Professor of Ecology, University of Alberta

"There's a soup of toxic chemicals going up. If you think of that airborne pollution coating all the vegetation, any animals that come in there to graze are going to be taking up more arsenic and other pollutants."

"Industry has a big influence in Alberta. If industry wants water, government gives them water. It's just a joke. At the end the rubber stamp comes out, and it's approved."

Lindsey Graham—South Carolina Senator (quoted in Government of Alberta video)

"I'm very excited to know that our good friends in Canada, here in Alberta, have an oil supply that can help fuel America for years to come, instead of having to buy oil from Mideast regime that don't like us very much. Full speed ahead when it comes to oil sands development."

REFER TO THE QUESTIONS ABOVE AS YOU ASSESS EACH PERSON'S BACKGROUND, PERSPECTIVE AND BELIEFS ABOUT THE TAR SANDS.

KEY QUOTES FROM THE FILM	REFER TO THE QUESTIONS ABOVE AS YOU ASSESS EACH PERSON'S BACKGROUND, PERSPECTIVE AND BELIEFS ABOUT THE TAR SANDS.
Cherie Wanderingspirit—Mikisew Cree, mother "They ask pregnant women here not to eat more than a couple of fish while you're pregnant. In my granny's time that was not heard of. What am I supposed to do? Be scared to eat the fish when that's all I know?" "They do all these tests and try to minimize it." "It's just overwhelming seeing my family members firsthand, year after year after year, passing on from different illnesses. The natural part of death doesn't seem natural anymore." **Ida Stepanowich—Métis, worker at Suncor** "The reason I chose to work out here: it's financial gain to begin with. I make excellent money. Nobody's going to come out and hand me money to put my son through school." "I chose to work here for my family to have a better way of life, and Suncor has given me that." "I live in two worlds. When I go to work at Suncor that's just a tiny part of who I am. That's not who I am. I know that we are doing damage to the Earth. Lots of times I say prayers, and I put tobacco down, and I always ask for forgiveness for what I am doing."	

Questions:

1. What are the main perspectives given about the tar sands?
2. What do you think accounts for so many different perspectives?
3. Who would you trust more or less? Why?
4. What story would you tell about the tar sands? Referring to at least three of the perspectives above, write your own reflection and opinion about what should be done.

Discuss Winona LaDuke's comment (at 54:30): "I believe that power that we have as people doesn't come from us. It comes from the Creator and from the sources of power that are there on the land. We may not have all the guns, we don't have all the pens, we don't have all the courts. But we have that power, and that's what keeps people able to battle for so long against such hard odds."

Fire and Ice

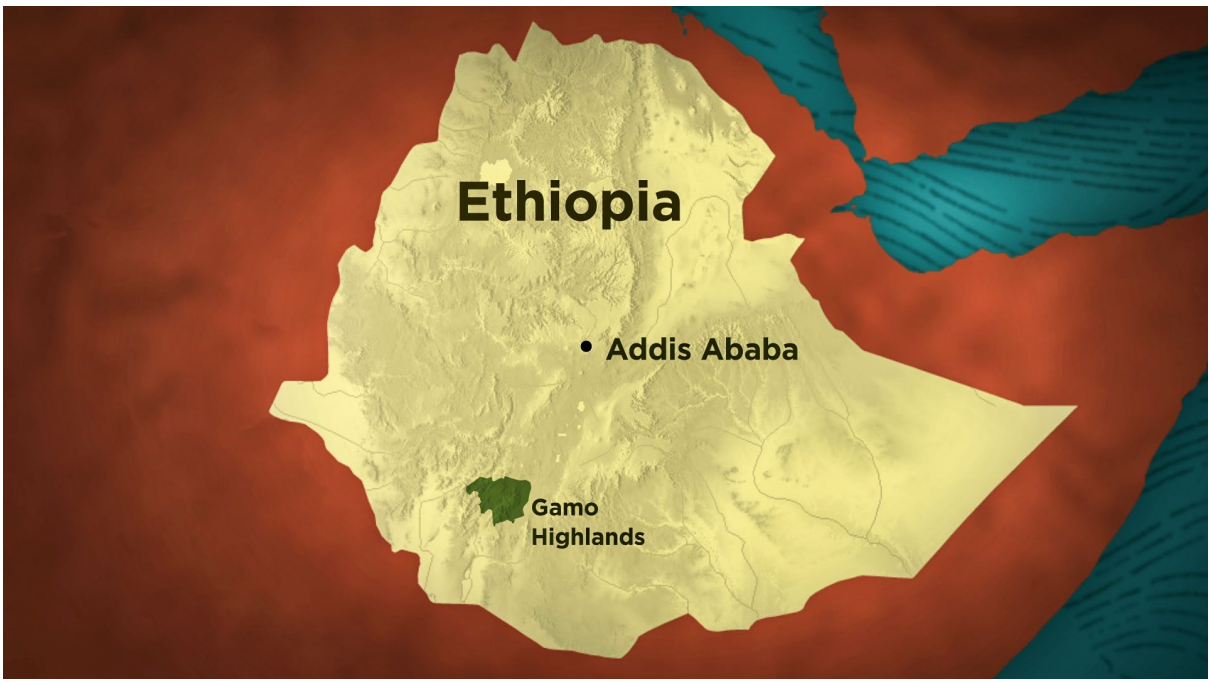
EPISODE THREE

Learning Objectives

- Describe the relationship between geography and cultural identity.
- Identify the environmental, economic and political issues of the indigenous peoples of Ethiopia and Peru.
- Discuss the varying impacts of Christianity on indigenous communities.
- Explore the impact of increasing population density on religious tolerance.
- Compare worldviews from different philosophical and spiritual traditions.
- Explain the influence that religion, including creation stories, has on human attitudes toward land use.
- Describe the Gamo and Q'eros peoples' attitudes toward nature.
- Describe how climate change is impacting the Q'eros culture and land.
- Explain the relationship between biodiversity, indigenous traditional knowledge and cultural diversity.
- Identify and evaluate the techniques and themes the filmmakers utilized to tell stories and build characters.
- Explain how the film is an historical document.
- Distinguish between objective and subjective treatment of the people and issues depicted in the film.

Viewing Guide

This two-page viewing guide can be helpful in focusing students' viewing of the film. You can print copies of pages 50 and 51 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.



Ethiopia

1. What is the significance of the *Masqala* celebration to the people of the Gamo Highlands in Ethiopia?

2. What is a *dubusha* and what happens there?

3. Describe the tradition of *woga*, the indigenous belief system of the people of the Gamo Highlands? Who enforces it?

4. How has the sacred grazing meadow, or *kalo*, been protected?

5. What ritual sacrifice takes place on the sacred Maylo Mountain and why?

6. What changes have elders and guardians of the sacred Naggasa Forest noticed?

7. For centuries the Ethiopian Orthodox Church peacefully coexisted with indigenous cultural practices. What has changed in the last 20 years?

8. The caretaker of sacred Muta Mountain has been forbidden to hold his rituals on the mountain. Who took over the site and what have they built there?

9. What interrupted the ceremonial "presentation of the brides" at sacred Dorbo Meadow?

10. How do traditional knowledge and customary practices protect biodiversity?

Peru

1. What benefits does the Q'eros annual 30-mile pilgrimage from Qochomoqo to Mt. Ausangate for the Qoyllur Rit'i festival ensure for the Q'eros people?

2. How did the Q'eros manage to escape the punishment of Spanish conquistadors in the 16th century?

3. What environmental changes have the Q'eros noticed in *Pachamama* (Mother Earth) and the *apus* (local mountain spirits) in recent years?

4. The potato has both a cultural and a symbolic relationship in the Q'eros culture. What problems are being caused for potato crops by changing weather patterns?

5. How does *anyi* (cooperation, reciprocity) function as a tradition in Andean culture?

6. How are the Q'eros practices different from other Peruvian communities at the Qoyllur Rit'i festival?

7. How is climate change affecting Q'eros grazing areas for llamas and alpacas?

8. What will happen in Peru as the glaciers continue to melt away?

9. How has global warming caused a change in the *ukuku's* glacial ice ceremony during the festival of Qoyllur Rit'i?

10. What is the Potato Park and who created it? Why is the park of interest to international visitors, such as Ethiopians?

CONFLICTING RELIGIOUS BELIEFS

The Ethiopian Orthodox Church was founded 2,000 years ago, and coexisted with traditional religious practices of remote Ethiopian communities for centuries. Starting in the 1960s, missionaries from Protestant churches in Europe began converting people in Ethiopia to evangelical, fundamentalist Christian denominations, such as Kale Heywot (Word of Life) from Holland. The missionaries and their new Protestant converts were intolerant of animistic spiritual practices, which they labeled as "paganism" or "devil worship." As the Protestants converted many Orthodox church members, the Orthodox Church was compelled to compete, and the Orthodox Church became more conservative and less tolerant of traditional animistic practices.

Ethiopia's 1995 Constitution protects freedom of religion, just as the constitutions of 1930 and 1955 guaranteed freedom of worship. There is no state religion in Ethiopia, and it is a crime to incite one religion against another.

- What is fundamentalism?
- How is evangelical Protestantism challenging the centuries-long peaceful coexistence between the Ethiopian Orthodox Church and traditional spiritual practices of remote rural communities?
- Do fundamentalism and evangelism necessarily pose a problem for other religions?
- Why do you think many people in indigenous communities have adopted Christianity?

All sides in this conflict believe firmly in the truth of their religious convictions.

- What might tolerance look like in a situation such as this, where all sides believe they have the truth?
- How have you resolved conflicts in which two people or groups firmly believed they were in the right?
- Different religions have different concepts of God or the spiritual world. Why are tolerance and mutual respect important as population density increases?

Activity

To learn about the history and to gain a sense of the conflict in Ethiopia's Gamo Highlands read the site report on the Gamo Highlands on the *Standing on Sacred Ground* website.

Film Clip

Watch 11:50–16:44 on religious conflict in the Gamo Highlands.

- What has brought Christians into conflict with traditional peoples in the Gamo Highlands?
- What do you think has led to increasing conservatism of Christian groups in Ethiopia?
- What are the values of each group? Which values are in conflict?
- What do the Christian leaders think about *woga*?

"Some people still oppose the takeover of this site [Muta Mountain]. We feel that those who oppose it lack adequate knowledge. But the church continues teaching these people and they are repenting."
—Dawit Merid, Ethiopian Orthodox Church (15:38)

Dawit Merid expresses a view common among missionaries that non-believers need knowledge. "Zeal" is a quality attributed to missionaries, fundamentalists and enforcers of Church law.

- How does this play out in the scenes in Ethiopia? In Peru? (Note: this question may be sensitive in your classroom setting. Use discretion when discussing topics that may ask students to challenge each other's values or beliefs.)
- How are dominant religious groups interrupting traditional spiritual practices in both Ethiopia and Peru? Does this happen in the United States?

Questions to go deeper:

- What is *superstition*? Who defines it? Who judges it?
- Do you think *woga* is superstitious? Is there environmental value or ecological wisdom in *woga*?
- Does *woga's* taboo against cutting trees in sacred groves reinforce positive values such as respect, or, as the Christians assert, does the threat of punishment mean citizens live in fear?
- What is your reaction to the concept of prophecy, and to rituals aimed at communication with the unseen spiritual world?
- Do you think it is important to respect and protect beliefs that might be widely regarded as superstitious?

Spiritual connections to land can lead to environmental protection as well as conflict.

- Would it help strengthen their case, and chances of survival, if the traditional elders of the Gamo Highlands could "prove" that their animistic practices result in a healthy, balanced environment?
- What tools might help conflicting communities, with different beliefs about land value and use, find common ground to respect each other and the environment?
- Where religious practice is legally protected, should the state enter into, or mediate, interreligious conflicts over land? If so, how?
- Can you identify other examples of religious conflict over a place?
- Why do religious beliefs make resolving these conflicts especially challenging?

Film Clip

Watch "Indigenous Reflections on Christianity" (14 minutes) in the Special Features on the *Fire and Ice* DVD.

- How would you summarize the interviews you heard?
- How do the people interviewed in this film clip contrast Christianity with their indigenous spiritual traditions?
- How would you characterize the impact of Christianity on aboriginal communities throughout the world?
- How does Hawaiian scholar Davianna McGregor explain the Christian relationship with land? Do you agree with her assessment?
- How does Anishinaabeg author Winona LaDuke connect the idea of salvation with mining? Do you agree with her assessment?

Worldview and Land

The following activities ask students to consider how differing worldviews affect entire cultures' attitudes about land use and stewardship. You may select any of the following activities to stand alone or teach them as a sequence.

"People are afraid to plow Dorbo because they think God will destroy them. It's a sacred place, it shouldn't be touched. Okay. But what God has given them to use they should really subdue. They should be using the land, because it's given to people. They should come out of that fear. It's like bondage."
—Theophilus Tesfaye, Pastor, Kale Heywot Church (22:56)

- What is Theophilus Tesfaye's attitude toward land?
- Is this a uniquely Christian or Western view of land use?

Suggested resources for further learning:

– Alliance of Religions and Conservation
– The Forum on Religions and Ecology at Yale

Film Clip

Watch "Satish Kumar on the Origins of the Problem" (4 minutes) in the Special Features on the *Islands of Sanctuary* DVD.

- How does Satish Kumar explain the evolution of the Western worldview of the Earth and the human relationship to nature?
- What evidence have you seen that supports or contradicts his explanation?
- What is the "living quality" of the Earth that he experiences?
- What is the impasse he describes?

Activity

Socratic Seminar on Differing Worldviews

The following Socratic Seminar asks students to consider various religious teachings and philosophical explanations that provide insight and cultural instruction about how humans should interact with the Earth.

Prepare students for the Socratic Seminar by having them read Handout #1 (pages 57 to 62). There are spaces provided on the handout for students to summarize what they read and record their reactions.

For the seminar itself, arrange the student desks in a circle. If your class has more than 15–20 students, arrange the desks into an inner and outer circle and hold two discussions in which the inner circle leads a discussion while the outer circle listens. Distribute Handout #2 (page 63) for students to use during the seminar discussion.

Remind students that the goal of a Socratic Seminar is idea exploration. They should not expect to reach conclusions, but rather to have their minds opened and ideas respectfully challenged.

For more ideas on how to arrange a Socratic Seminar, you may want to view this *Teaching Channel* video or read this *Facing History and Ourselves* Guide to Socratic Seminars.

SOCRATIC SEMINAR ON DIFFERING WORLDVIEWS

Directions: Read the following religious and philosophical texts. As you read, highlight or annotate phrases that speak to you personally. Then summarize the text's instructions or implications for humanity's relationship with the Earth.

TEXT	SUMMARIZE THE TEXT'S INSTRUCTIONS OR IMPLICATIONS FOR HUMANITY'S RELATIONSHIP WITH THE EARTH HERE:
Bible, King James version **Genesis 1:26–29** And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."	

TEXT	SUMMARIZE THE TEXT'S INSTRUCTIONS OR IMPLICATIONS FOR HUMANITY'S RELATIONSHIP WITH THE EARTH HERE:

Tao-Te Ching (translation by Witter Bynner, 1944)

Chapter 8

Man at his best, like water,
Serves as he goes along:
Like water he seeks his own level,
The common level of life,
Loves living close to the earth,
Living clear down in his heart,
Loves kinship with his neighbors,
The pick of words that tell the truth,
The even tenor of a well-run state,
The fair profit of able dealing,
The right timing of useful deeds,
And for blocking no one's way
No one blames him.

Chapter 29

Those who would take over the earth
And shape it to their will
Never, I notice, succeed.
The earth is like a vessel so sacred
That at the mere approach of the profane
It is marred
And when they reach out their fingers it is gone.
For a time in the world some force themselves ahead
And some are left behind,
For a time in the world some make a great noise
And some are held silent,
For a time in the world some are puffed fat
And some are kept hungry,
For a time in the world some push aboard
And some are tipped out:
At no time in the world will a man who is sane
Over-reach himself,
Over-spend himself,
Over-rate himself.

TEXT	SUMMARIZE THE TEXT'S INSTRUCTIONS OR IMPLICATIONS FOR HUMANITY'S RELATIONSHIP WITH THE EARTH HERE:

Qur'an

Qur'an, Al-An'am, Surah 6:165

God has given you the earth as your inheritance. He has raised some to a higher rank than others, so that he may test you in the way you treat this inheritance.

Qur'an, Al-Nisa, 4:126

And to Allah belongs whatever is in the heavens and whatever is on the earth.

Qur'an, 55:7–8

And the heaven He raised and imposed the balance, that you not transgress within that balance.

Hadith

The earth is green and beautiful and Allah has appointed you his stewards over it.

Qur'an, 16:65–69

Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies—between excretion and blood—pure milk, palatable to drinkers. And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and in that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down for you." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who reflect.

TEXT	SUMMARIZE THE TEXT'S INSTRUCTIONS OR IMPLICATIONS FOR HUMANITY'S RELATIONSHIP WITH THE EARTH HERE:

Hinduism

Supreme Lord, let there be peace in the sky and in the atmosphere. Let there be peace in the plant world and in the forests. Let the cosmic powers be peaceful. Let the Brahman, the true essence and source of life, be peaceful. Let there be undiluted and fulfilling peace everywhere. —Prayer from the *Atharva Veda*

"I am the seed of all existence. There is no being, moving or still, that exists without Me." —Krishna in the *Bhagavad Gita*

O King of trees! I bow before you. Brahma is in your roots, Vishnu is in your body, Shiva is in your branches. In every one of your leaves there is a heavenly being. —*Vikrama Caritam* 65

Oh King, the rivers are the veins of the Cosmic Person and the trees are the hairs of his body. The air is his breath, the ocean is his waist, the hills and mountains are the stacks of his bones and the passing ages are his movements. —*Srimad Bhagavatam* 2.1.32–33

The Kumulipo—Hawaiian Creation Chant

A line runs through the entire beginning of the chant... "*Komo Ke Akua a'ohe Komo ke Kanaka*," which refers to the tops of the high volcanoes, and translates as: "The place where only gods enter—man cannot," ... which speaks to the way nature works and the sacredness of places where man does not belong...

TEXT	SUMMARIZE THE TEXT'S INSTRUCTIONS OR IMPLICATIONS FOR HUMANITY'S RELATIONSHIP WITH THE EARTH HERE:

John Locke— *Second Treatise of Government*

Chapter V. Of Property

26. God, who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life, and convenience. The earth, and all that is therein, is given to men for the support and comfort of their being...

32. As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. He by his labor does, as it were, enclose it from the common... God and his reason commanded him [man] to subdue the earth, i.e., improve it for the benefit of life, and therein lay out something upon it that was his own, his labor. He that in obedience to this command of God, subdued, tilled and sowed any part of it, thereby annexed to it something that was his property...

34. God gave the world to men in common; but since he gave it them for their benefit, and the greatest conveniences of life they were capable to draw from it, it cannot be supposed he meant it should always remain common and uncultivated. He gave it to the use of the industrious and rational...

43. It is labour then which puts the greatest part of value upon land, without which it would scarcely be worth anything.

TEXT	SUMMARIZE THE TEXT'S INSTRUCTIONS OR IMPLICATIONS FOR HUMANITY'S RELATIONSHIP WITH THE EARTH HERE:

Ralph Waldo Emerson from *Nature*

Every natural fact is a symbol of some spiritual fact... Who looks upon a river in a meditative hour, and is not reminded of the flux of all things? Throw a stone into the stream, and the circles that propagate themselves are the beautiful type of all influence.

Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine. This universal soul... it is not mine, or thine, or his, but we are its; we are its property and men...

We know more from nature than we can at will communicate. Its light flows into the mind evermore, and we forget its presence. The poet, the orator, bred in the woods, whose senses have been nourished by their fair and appeasing changes, year after year, without design and without heed, shall not lose their lesson altogether, in the roar of cities or the broil of politics....

We learn that the highest is present to the soul of man, that the universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that spirit creates; that behind nature, throughout nature, spirit is present; one and not compound, it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves.

Therefore, that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old.

"Heaven is under our feet as well as over our heads." —Henry David Thoreau, *Walden*

"There are no unsacred places; there are only sacred places and desecrated places." —Wendell Berry, *Given*

SOCRATIC SEMINAR ON DIFFERING WORLDVIEWS

Warm-up: What reactions do you have to what you've read? Refer to at least one text.

Questions for Discussion:

- What patterns emerge from the texts that are guiding cultural instructions for land use?
- What fundamental differences do you see?
- How have you seen the teachings of any of these texts manifesting in the world?
- How do creation stories give us instruction about land use?
- Under what circumstances might cultural instructions for land use be challenged, changed, amended or discarded?
- If a culture's creation stories call for communal land ownership, animistic rituals, and practices that protect land, and this evolves into a local legal system (*woga*), is this a social contract?
- Discuss the real life implications of conflicting worldviews as they played out in Dorbo Meadow in Ethiopia. How do you think this conflict should be resolved?

As you listen to the discussion:
Write down your ideas and comments:

Write down questions that are raised for you:

CREATION STORIES

- What creation story were you raised with? How does this creation story inform how you approach the world? Do you believe it as fact or metaphorical myth?
- What is the Western creation story? Trace how the themes in this story have influenced Western values. (In addition to Genesis, you may want students to consider the Big Bang Theory that emerged in the 1990s as a secular Western creation story).
- How do creation stories give human beings instruction about land use and our relationship to nature?

The Genesis creation story of Christianity gives humans dominion over the Earth. In many places this led to conflict between colonizing European powers and land-based indigenous cultures that see nature as spirited and alive and land as communal property. Throughout history there have been many wars on "paganism" and animistic practices. Over the centuries, many sacred places of indigenous people have been taken, and churches have been constructed on the conquered sacred site. In *Fire and Ice,* the filmmakers documented a key step in this process while filming in the present-day Gamo Highlands of Ethiopia.

- As a current day example of this history, have students discuss the sacred grove on Muta Mountain that was cut down so a church could be built on the mountaintop.
- Do you think Dorbo Meadow might now have a church on the hilltop if the local traditional leaders had not objected to the construction project started by the evangelical Protestants?
- Do you think the Kale Heywot church members chose that location specifically because of its value to the traditional people?

Activity

Read the Q'eros creation story told in the film:

"In the early days, when Pachamama was young, the spirits of the mountains were still growing. All of the peaks wanted to reach the heavens, but especially Apu Ausangate, who grew higher and higher. The Creator, angered by Ausangate's arrogance, struck the Apu's head with a silver cross. Then Ausangate grew no taller, only older, with a white head like the wise men. But the Creator warned him: 'Your ice and snow will one day disappear, and a great wind will blow. It will blow away everything, even you, the mightiest apu, and the world will be empty.' "

- This story attributes consciousness, volition, intention to the high mountains. How might this affect the way people view the mountains?
- The Creator is angered by the mountain's arrogance. Is this an effective cultural warning? What lessons, values or behaviors would this encourage?
- Is there a prophetic quality to this story?

Activity

List and compare the stories, sacred objects, customs and rituals from both the Gamo and the Q'eros people. What are the common threads?

The Gamo people in Dorbo Meadow defy the instructions given in Genesis for humans to subdue and have dominion over the land.

- If a culture's creation stories call for communal land ownership, animistic rituals and practices that protect land, and these traditions evolve into a local legal system (for example, in this case, *woga*), is this a social contract?
- Under what circumstances might these cultural instructions be challenged, changed, amended or discarded?

CULTURAL LANDSCAPES

The term "sacred site" can be misleading. The people of Ethiopia's Gamo Highlands assert that there are many sacred places that are connected, interdependent and inseparable. In Peru, the Q'eros pilgrimage connects their home territory with far-off Mt. Ausangate and the glaciers above the Qoyllur Rit'i festival.

- To what extent would the creation of legal boundaries for sacred "sites" conflict with the traditional understanding of sacred places as interwoven within sacred landscapes?
- How might the cultural meaning that is infused throughout landscapes be preserved amidst a modernizing, globalizing world?
- Place names, history, memory, songs, rituals of reverence for life-giving elements—these are now referred to as "intangible heritage." Why is intangible heritage as important as tangible heritage?
- In a secular world, defining a sacred site and protecting it brings the possibility that everything around it might be deemed expendable, because it is not sacred. Discuss why values are as important as definitions and laws.

Peruvian culture is adaptive, in terms of both religion and environment. The Q'eros describe their approach to development as "adaptation-resistance." The Q'eros strategically assimilate new developments that are useful, reject those that are not, and preserve tradition by adapting it to the present.

- How did the Q'eros adapt the ancient beliefs of the indigenous Incas with those of Catholic colonizers from Spain?

Activity

Follow the link to "Comparing Creation Stories," an activity from the University of North Carolina School of Education in which students read and compare three creation stories from the Cherokee, Judeo-Christian and Yoruba/West African traditions and analyze the impact these stories had on the respective cultures. In these stories:

- Who created the Earth?
- Why was the Earth created?
- Why were humans created?
- What is supposed to be the relationship between humans and land?

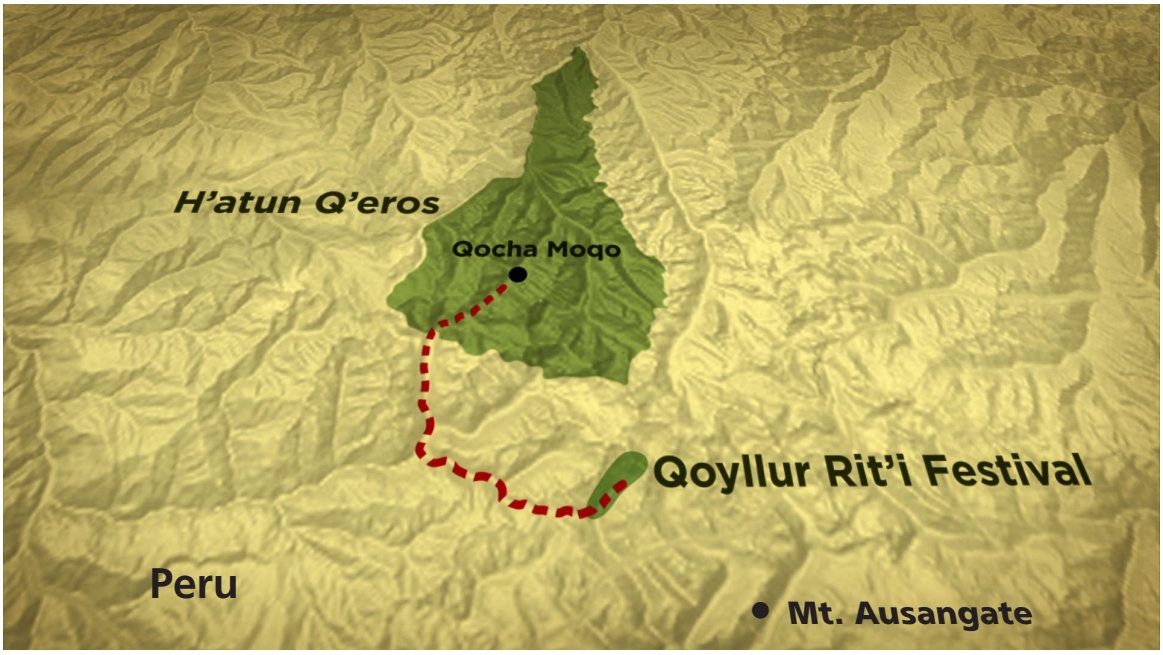
Cultural Landscape

Cultural landscapes represent the combined works of nature and of man. They express a long and intimate relationship between peoples and their natural environment.

Certain sites reflect specific techniques of land use that guarantee and sustain biological diversity. Others, associated in the minds of the communities with powerful beliefs and artistic and traditional customs, embody an exceptional spiritual relationship of people with nature.

Cultural landscapes—cultivated terraces on lofty mountains, gardens, sacred places—testify to the creative genius, social development and the imaginative and spiritual vitality of humanity. They are part of our collective identity.

—UNESCO



Compare the rituals shown in the film as practiced by both Ethiopian and Peruvian traditionalists.

- How are they similar? How are they different?
- What rituals do you have in your culture? What is their purpose?

CLIMATE CHANGE

As Peru's glaciers melt away, we see that indigenous people who create virtually no greenhouse gases are suffering the effects of global warming. Whose responsibility is it to control and minimize the release of carbon into the atmosphere? Have students analyze the following three charts (in blue boxes) and discuss the importance of limiting CO2 in the atmosphere, the ways this can be achieved and the obstacles to action.

Film Clip

Watch "Satish Kumar on Global Warming" (6 minutes) in the Special Features of the *Fire and Ice* DVD.

Kumar calls for a paradigm shift in our attitude toward the natural world, saying, "You cannot solve the problem of global warming with the same tools and mindset that created global warming.... We have to shift our attitude from ownership of nature to relationship with nature."

- What does Satish Kumar mean by these statements?
- What kind of thinking do you think is necessary to slow or halt climate change?

To go deeper with this film clip, see the activity on pages 74–75 in the "Media Literacy" section below.

In the Andes, there are 4,000 varieties of potatoes, and this diversity is a safeguard against a harsh and variable environment. Strength comes from diversity.

- Discuss how biological diversity and cultural strength create resilience.
- As the climate becomes increasingly unforgiving and unpredictable, how might we protect food diversity and strengthen food security?
- As glaciers melt and water sources become increasingly scarce, what other strategies can communities employ to maintain sustainable lifestyles?

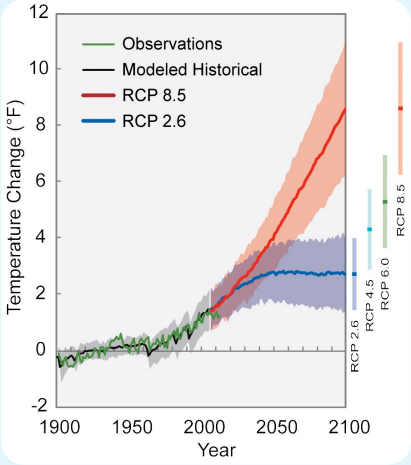


Image credit: EPA
www.epa.gov/climatechange/science/future.html

Emission Levels Determine Temperature Rise

Different amounts of heat-trapping gases released into the atmosphere by human activities produce different projected increases in Earth's temperature. Each line represents an estimate of global temperature rise for a specific emissions pathway. Shading indicates the range of results from various climate models. Projections in 2099 for additional emissions pathways are indicated by the bars at right. In all cases, temperatures are expected to rise, but the difference between lower and higher emissions is substantial.

The lowest emissions pathway shown here, Representative Concentration Pathway (RCP) 2.6, assumes immediate and rapid reductions in emissions and results in 2.5°F warming this century. The highest pathway, RCP 8.5, assuming a continuation current global emission increases, is projected to lead to more than 8°F warming by 2100, with a high-end possibility of more than 11°F. —U.S. Global Change Research Program, 2014

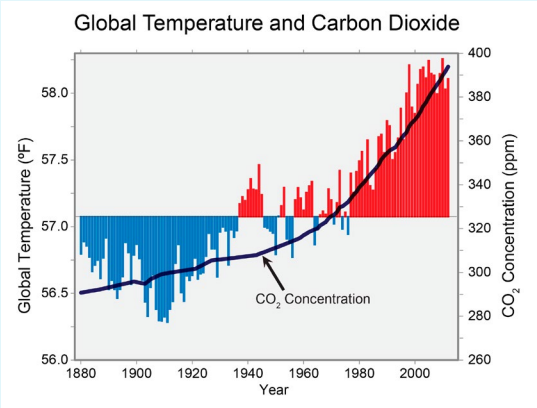


Image credit: EPA
www.epa.gov/climatechange/science/future.html

Global annual average temperature (measured over land and oceans) increased by more than 1.5°F (0.8°C) from 1880 to 2012. Red bars show temperatures above long-term average, blue bars show temperatures below long-term average. The black line shows atmospheric carbon dioxide (CO_2) concentration in parts per million (ppm). While there is a clear long-term global warming trend, some years do not show temperature increase relative to the previous year. Some years show greater changes than others. These year-to-year fluctuations in temperature are due to natural processes, such as the effects of El Niños and volcanic eruptions.

(Figure source: updated from Karl et al. 2009)

Activity

Have students read these two articles and watch the following two film clips about glacier melt. Compare the challenges in countries like the United States and Switzerland to the challenges facing Peru. How are they different? Who suffers the brunt of climate change?

- Read The Dying Glaciers of California from *Earth Island Journal* (by Jeremy Miller, May 2013).
- Read As Glaciers Melt, Alpine Mountains Lose Their Glue, Threatening Swiss Village from the *New York Times* (by John Tagliabue, May 29, 2013).


Petermann Glacier, Greenland, 2009


Petermann Glacier, Greenland, 2011

- Watch the CNN report Glaciers in Meltdown.
- Watch the 2-minute trailer for the film "Chasing Ice," in which environmental photographer James Balog documents the dramatic disappearance of Arctic glaciers.


Qori Kalis Glacier, Peru, 1978


Qori Kalis Glacier, Peru, 2004

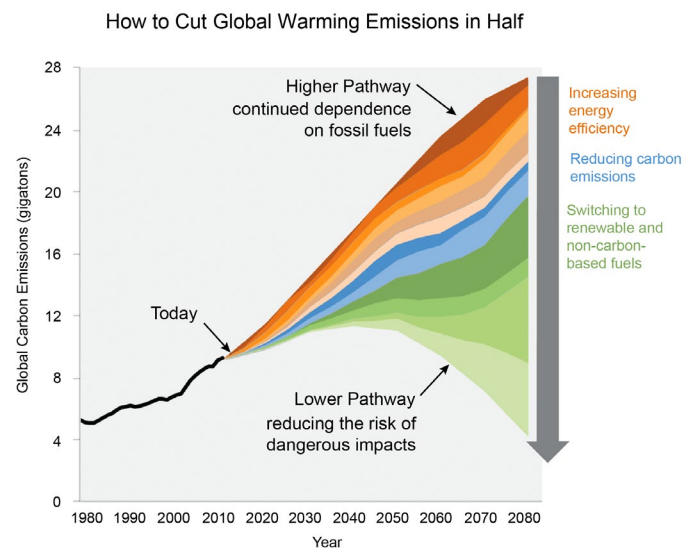


Image credit: EPA www.epa.gov/climatechange/science/future.html

Separating Human and Natural Influences on Climate

The green band shows how global average temperature would have changed over the last century due to natural forces alone, as simulated by climate models. The blue band shows model simulations of the effects of human and natural forces (including solar and volcanic activity) combined. The black line shows the actual observed global average temperatures. Only with the inclusion of human influences can models reproduce the observed temperature changes.
—U.S. Global Change Research Program, 2014

Activity

Listen to this 2009 NPR story, "In Highland Peru, A Culture Confronts Blight."

- Describe how climate change impacts the potato crops and the culture of Highland Peru.

BIODIVERSITY AND TRADITIONAL KNOWLEDGE

- What is biodiversity?
- What causes its disappearance?
- What happens when we lose it?
- Why does biodiversity have global importance?
- Why should we protect biodiversity and, in particular, endangered species?
- Is it possible to economically quantify the value of a species?

Biodiversity

Biodiversity is the variety of all life forms on earth—the interconnected species of plants, animals and micro-organisms—and the ecosystems of which they are a part.

Film Clip

Watch the online clip Sacred Sites and Biodiversity (6 min) which contains three scenes from *Standing on Sacred Ground* from Australia, Papua New Guinea and Ethiopia.

According to the World Bank, indigenous people make up 4% of the world's population and control 12% of the Earth's land surface. That land contains 80% of the remaining biodiversity on the planet.

- If 4% of humanity is preserving 80% of all plant and animal species, what can we conclude about these cultures' traditional knowledge, customary laws and values in relation to sustaining life on Earth?
- Examine the photograph of Kayapó territory in the Amazon (at right). Discuss how the ecological values of indigenous people are evident in the photo.
- How do the value systems associated with sacred places lead to preserving biological diversity?
- Could cultural laws associated with sacred places explain why indigenous cultural landscapes contain a disproportionate amount of the Earth's remaining biodiversity?

Areas of high biodiversity tend to coincide with a high number of distinct ethnic groups speaking different languages. Traditional knowledge of ecology and sustainable environmental practices are communicated via these different languages by indigenous, tribal and other local communities. Terralingua, an international non-governmental organization (NGO) that works to sustain the diversity of life, defines biocultural diversity as "diversity in both nature and culture. It's a living network made up of the millions of species of plants and animals that have evolved on Earth, and of the thousands of human cultures and languages that have developed over time."

- What are the links between biological and cultural diversity?
- What relationships did you see in the two stories presented in the film?

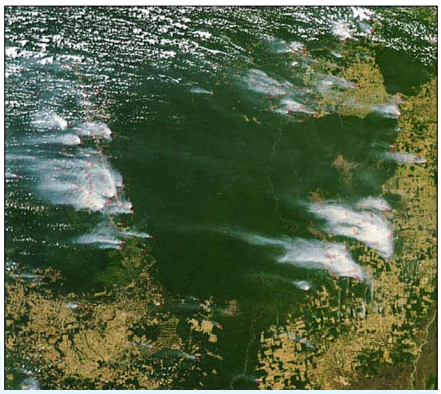


Photo courtesy of cfcanada.org/kayapo.shtm

This satellite image shows Kayapó lands in the Amazon Basin of Brazil. The green area comprises the Xingu Indigenous Park with smoke plumes rising from burning primary forest remnants outside the indigenous territory. Dark green areas are indigenous lands and surrounding brown areas are agricultural ranch lands.

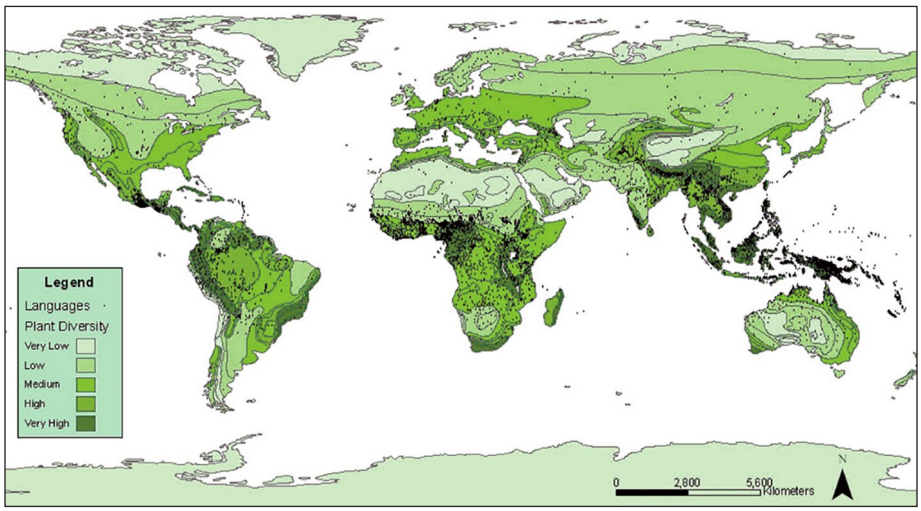
Activity

Visit the website "Conversations with the Earth" to hear indigenous perspectives on climate change.

- What observations do indigenous people make about climate change?
- Do you believe the first-hand perspectives of these indigenous people?

The Western worldview (and creation story) separates culture and nature, whereas indigenous traditional knowledge blends ecology and spirituality. Referring to "traditional ecological knowledge" in the context of Western science often misses the fact that spirituality is an inherent part of how indigenous cultures relate to land and the biodiversity of their territory.

- Examine the map below and discuss the dynamics of why cultural diversity—including linguistic diversity (many languages)—is highest where biological diversity is high, and vise versa.



Map courtesy Rick Stepp/Terralingua

- What does Alejandro Argumedo mean when he says, "The Q'eros think like a mountain, a lake"? How is the Q'eros's cultural relationship with nature different from ours?

Additional Resource

Read "What are the Links Between Biological and Cultural Diversity?"

Film Clip

Watch 24:18–26:57 on biodiversity in the Gamo Highlands.

- What is the relationship between traditional know ledge and biodiversity?
- How can sacred places and *woga* (local law) preserve biodiversity?

According to Zerihun Woldu (at left below), ecology professor at Ethiopia's Addis Ababa University, 300 sacred sites in the Gamo Highlands keep biodiversity intact. His research shows that there is 35% more biodiversity in the sacred groves than in unprotected forests. Woldu believes biodiversity can be protected by giving non-sacred groves the same status as sacred groves.

With a group of researchers from the university and the Ethiopian Wildlife and Natural History Society, Professor Woldu has mapped sacred sites and collected data on plant and animal diversity in order to better understand the role of indigenous stewardship. Where a location is defined as sacred, the

people have a strict set of rules guiding human conduct and resource use there. In collaboration with many members of the community, and in consultation with local elders, the researchers were able to define 12 types of "major traditional sacred locations." These include:

– *kashaa* (forest)
– *dubushaa* (outdoor assembly places)
– *boncho zummaa* (mountains)
– *boncho shafaa* (rivers)
– *kalloo* (pasture lands)
– *bonchetida fultoo* (springs)

The Gamo have also designated sacred areas for lamentation (grieving) and consider some caves, stones and paths to be sacred as well, with soil from those areas used as a traditional medicine.

- How does designating these types of sacred locations help to preserve biodiversity?

There are 4,000 known varieties of potato. Maria Scurrah of the International Potato Center says (at 54:18) "The best way to protect biodiversity is to have a healthy culture living inside that ecosystem because they have been preserving it."

- Why is this the case?
- What evidence can you point to from the film?
- Why will diversity in the potato crop help create resilience for both the potatoes and the cultures of the Andes?
- What can the Ethiopians and Peruvians learn from one another? What can we learn from them?

Film Clip

Watch 52:16–54:05 on the Potato Park.

You can read more at the International Potato Center and the Potato Park website.

- Why is a genetic bank for potatoes especially important with regards to climate change?
- What are the dangers of monocultures?
- Why is it important that local people manage the Potato Park?

"People are very much attached spiritually to crops and to the land, and to the mountains. It's not in books or in classrooms. You have to practice. You have to touch it with your hands. You have to eat it. You have to be part of it."
—Alejandro Argumedo, Director, Asociación ANDES (54:31)

Activity

Read and analyze excerpts of the Intergovernmental Panel on Climate Change's (IPCC) technical paper on climate change and biodiversity.

Use the table of contents to decide what you'd like to focus on in your classroom. You may want to print out sections and cut out each paragraph to create a jigsaw in your classroom, during which students read different sections of the report and teach each other.

- Discuss what Alejandro Argumedo means by this statement.
- What do you think is "spiritual" about connecting to the land in this way?

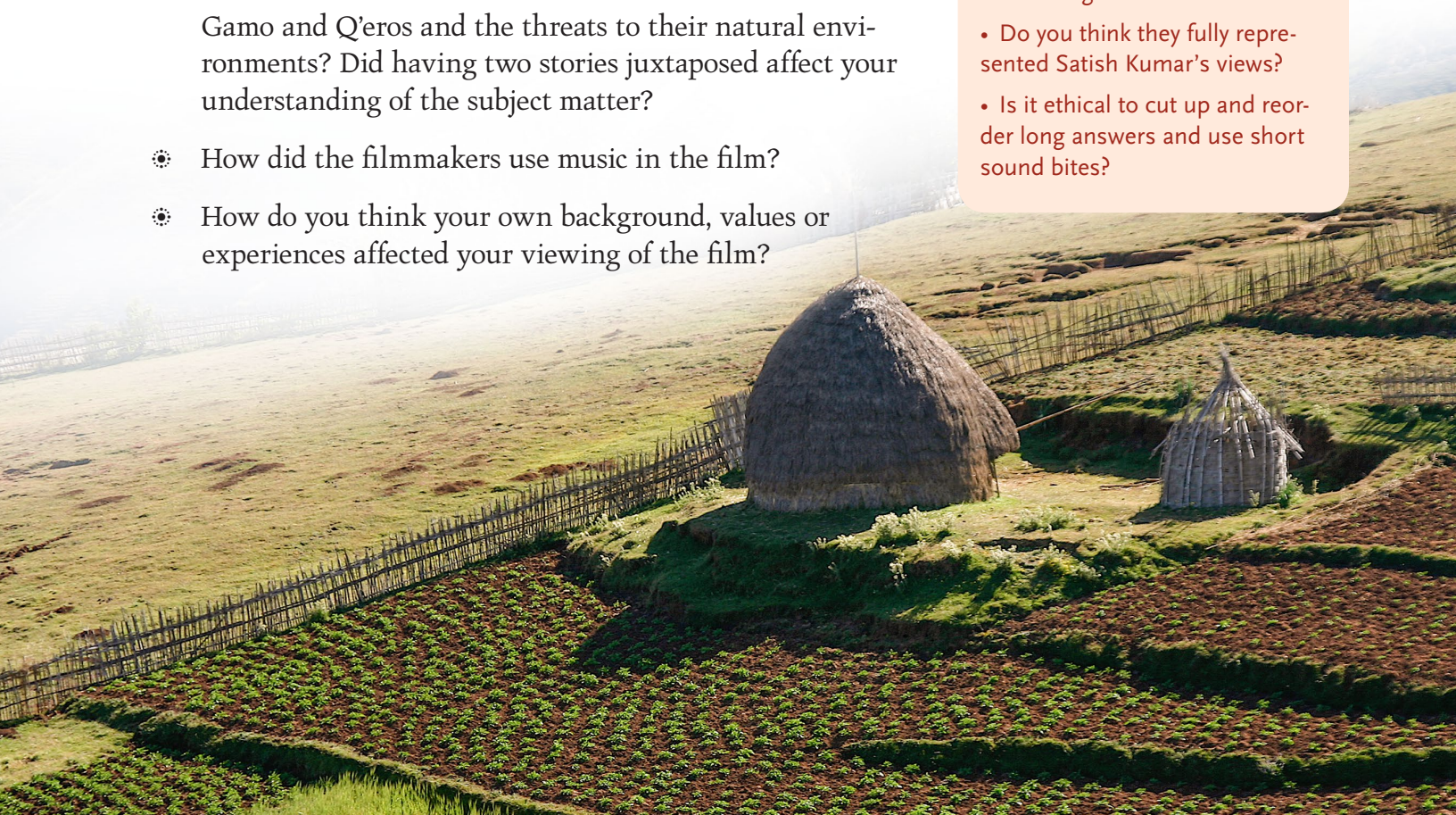
MEDIA LITERACY

- What are the key ideas and themes in the film *Fire and Ice*? What is the film's message?
- What did you take away from the film? Does this correspond to what the filmmakers were trying to say?
- How are the Gamo and Q'eros peoples represented in this documentary?
- Did the filmmakers give fair treatment to all sides?
- Did they present an objective view of the events? Give examples from the film to support your claim. Is it possible to present a completely objective point of view?
- Does this film advocate a point of view? If so, what is it? How can you tell? How does this affect your viewing of the film?
- How did the filmmakers contrast the two stories of the Gamo and Q'eros and the threats to their natural environments? Did having two stories juxtaposed affect your understanding of the subject matter?
- How did the filmmakers use music in the film?
- How do you think your own background, values or experiences affected your viewing of the film?

Activity

The Special Features section of the *Fire and Ice* DVD, contains an interview with Satish Kumar in which he discusses global warming. Watch "Satish Kumar on Global Warming" (6 minutes) and then look at the full transcript of Satish Kumar's interview response, found in Appendix B.

- The filmmakers used several short sound bites from this long interview answer throughout the four films in this series. Which segments of Satish Kumar's interview did the filmmaker choose to include in the "Satish Kumar on Global Warming" segment? In the final cut of the films?
- Do you think these were effective editing choices?
- Do you think they fully represented Satish Kumar's views?
- Is it ethical to cut up and reorder long answers and use short sound bites?



Film Clip

Watch "The Director's Backstory: Filming the Riot in Dorbo Meadow" (8 minutes) in the Special Features section of the *Fire and Ice* DVD.

- What surprised you about this story?
- What did you learn about the filmmaker's process?
- In the final edited film (19:33–22:55), do you think the story is told accurately? Fairly? Objectively? Is it overly dramatized?
- Is the filmmaker sympathetic to one side of the conflict? What evidence could you point to?

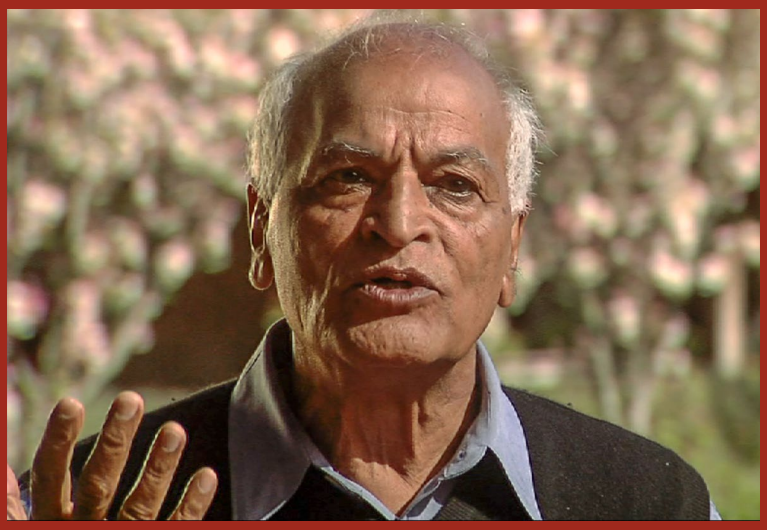
Film Clip

Watch 35:31–36:32 where a female narrative voice tells the Q'eros creation story.

You might also want to view clips from the other films that utilize a female narrator's voice to tell indigenous cultural stories. In Episode 1, *Pilgrims and Tourists*, watch 22:17–22:55 on the Ukok Princess of Altai, and 38:28–38:53 on the 20 sacred mountains of the Winnemem. In Episode 4, *Islands of Sanctuary*, watch 12:45–13:12 on Australia's Rainbow Serpent and 45:22–45:48 on the Hawaiian gods Kane and Kanaloa.

- How is this narration treated as compared to the factual narration in the rest of the film series?
- Why do you think the filmmakers used a female voice to tell these cultural stories? What effect does this have?
- Was this an effective storytelling technique?
- Why do you think the filmmakers included these stories in this way?
- How is music used in these storytelling sequences?
- Does giving cultural stories their own omniscient narration add credence to the story?

Discuss Satish Kumar's comment (at 29:55): "You cannot solve the problem of global warming with the same tools and mindset which has created it. The problem is our attitude towards the natural world. We don't want to stop our consumerism. We don't want to stop our materialism. But climate change is forcing us to rethink our relationship with the earth."



Islands of Sanctuary

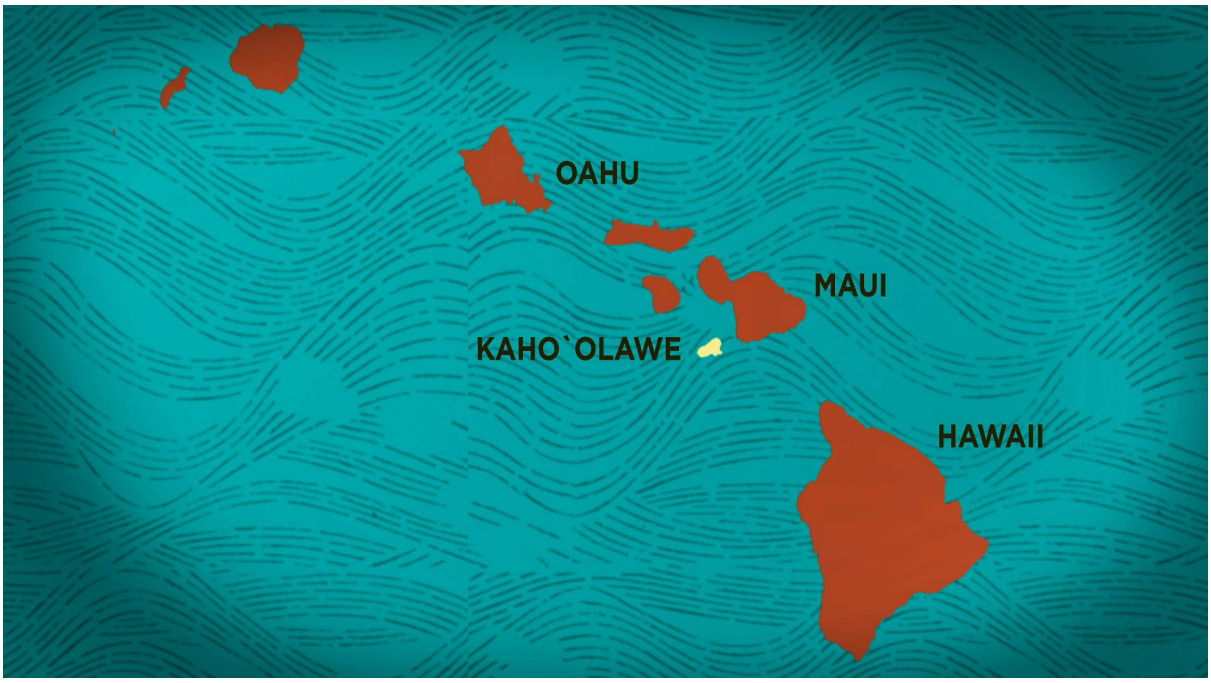
EPISODE FOUR

Learning Objectives

- Describe the environmental, economic and political challenges faced by the indigenous people of the Northern Territory of Australia and the Hawaiian island of Kahoʻolawe and explain how these challenges affect their cultures.
- Describe the histories of Aboriginal Australians and Native Hawaiians with regard to their treatment by governments and missionaries.
- Explain the history of the Stolen Generation of Australia and determine how its legacy should be dealt with today.
- Explain the importance of truth and reconciliation for both victims and perpetrators of crimes against humanity.
- Explain the impact of federal apologies on indigenous and non–indigenous people.
- Discuss the responsibilities of indigenous people, members of settler cultures and governments in protecting places regarded by native people as sacred.
- Explain the concept of the Dreamtime and how "songlines" memorialize the location of sacred places for Aboriginal Australians.
- Compare the roles of the Australian and U.S. governments in contributing to environmental degradation and the loss of spiritual places.
- Describe and assess the efficacy of indigenous efforts in Australia and Hawaiʻi to seek government assistance in restoring land to indigenous control through the creation of Indigenous Protected Areas.

Viewing Guide

This two-page viewing guide can be helpful in focusing students' viewing of the film. You can print copies of pages 81 and 82 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.



Australia's Northern Territory

1. The era of creation is called Dreamtime or The Dreaming in Aboriginal culture. What is it, and what is the role of the Rainbow Serpent in this creation story?

2. How long have Aboriginal people been on the Australian continent? When did Europeans arrive?

3. When did Captain Cook declare the east coast of Australia to be a British possession? What happened to the Aboriginal people and their land?

4. What triggered the land rights movement in Australia in the 1960s?

5. When and where was the world's first law to protect indigenous rights to sacred land enacted?

6. Some regions of Arnhem Land are now Indigenous Protected Areas. Who makes the land management decisions there?

7. Why have locals been worried about extracting lead and zinc in the floodplain of the tropical McArthur River?

8. Xstrata's solution to unearthing minerals was to move the river. What ancient pathway are they disrupting and why are local Aboriginal leaders concerned?

9. Where do believers in Aboriginal stories say ancestral beings live?

10. How did Aboriginal people in the McArthur River region achieve a win against Xstrata? How did the government respond?

Kahoʻolawe, Hawaiʻi

1. Where did the early Hawaiians come from and how? Where is Kahoʻolawe situated in the chain of Hawaiian islands?

2. When Puritan missionaries brought Christianity to Hawaiʻi, what changed for Hawaiians?

3. What happened to the land and the language after 1893?

4. What happened to the island of Kahoʻolawe after Japan bombed Pearl Harbor?

5. What strategies did activists in the 1970s, including George Helm, use to stop the bombing?

6. What did Emmett Aluli (pictured below) and Walter Ritte find as they explored the island before being arrested by the military?

7. What happened to activists George Helm and Kimo Mitchell?

8. The Protect Kahoʻolawe ʻOhana is healing and restoring the island. What are they finding as they clean up the island? How much of the island remains uncleared?

9. What topics did you hear discussed during *kuka kuka*, or "talking story"?

10. What does it mean for a place to be a "cultural reserve"?

COLONIAL HISTORY AND LEGACY

Film Clip

Watch 8:00–10:53 to learn about history from the colonial era through the Land Rights Movement of the 1960s and 1970s in Australia.

When the British arrived in Australia in 1788, they did not enter into a treaty with Aboriginal people, as they had done with native people in other countries such as Canada and New Zealand. Observing an absence of fences, farming and buildings, the British applied the legal concept of *terra nullius*, "territory belonging to no one." The British seized control of the Australian landscape, ignoring 50,000 years of Aboriginal tradition and land occupation.

- What is *terra nullius*?
- What implications do you think *terra nullius* had for the relationship between the Aboriginal people and the British?
- Where else in the world did European powers declare ownership over other people's land and enslave or destroy indigenous peoples?

In 1992, the High Court of Australia's historic Mabo Decision overthrew the concept of *terra nullius*. Although it was a ten-year struggle, which Eddie Koiki Mabo did not live to see completed, the Meriam people proved ownership of the Murray Islands based on the principles of British common law. This in turn led to the Native Title Act of 1993 which allowed other Aboriginal groups to make similar land claims.

- How were the 1992 Mabo decision and the Native Title Act of 1993 victories for Australia's Aboriginal people?
- What else do you think the Australian government still needs to do?
- Do you think reconciliation is possible?

Film Clip

Watch 30:34–32:51 for the colonial and military background of Kaho'olawe.

Discussion questions:

- What actions did the U.S. government take on Kaho'olawe?
- How did these actions, and the response by Native Hawaiians, influence Hawaiian culture?

Activity

Read the site report on Kaho'olawe on the *Standing on Sacred Ground* website to learn more about the history of Kaho'olawe.

TRUTH AND RECONCILIATION: THE STOLEN GENERATION

The Stolen Generation of Australia

"Indigenous children were taken from their families from the very early days of the colony. On the frontier there were many instances of children who were kidnapped by settlers who often became servants for the newcomers. On missions and reserves across the country children were often separated from their families. They slept in dormitories and had very limited contact with their parents. This system helped convert the children to Christianity by removing them from the cultural influence of their people. But the removal of Aboriginal children intensified at the end of the 19th century. There were a number of Aboriginal children being born of mixed race. Colonial authorities believed the children with training and education could be absorbed into the white population ridding them of the so-called 'half caste' problem."
—Stolen Generations' Testimonies

- Who were the "stolen children"?
- How did the government and church missions justify these removals?
- Why do you think it took until 1997 for the Australian government to launch a formal inquiry into these policies?

Additional resource

Watch the 3-minute video on the history of the Stolen Generation at Stolen Generations' Testimonies.

Teaching About the Stolen Generation

The removal of Aboriginal children from their families occurred in some regions of Australia into the 1970s. In the subsequent decades, Australia has made steps to confront this chapter in its history.

In 1997, the Australian Human Rights Commission published a formal report entitled, "Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families." In 1998, upon the refusal of the federal government to issue a formal apology, the group Australians for Native Title initiated the "Sorry Books." About 1,000 Sorry Books circulated throughout Australia, providing Australians the opportunity to sign their names and write an apology.

In 2008, Australian Prime Minister Kevin Rudd issued an apology on behalf of the Australian Parliament. In his address at the House of Representatives, he stated, "We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country."

In 2012, the Australian Curriculum, Assessment, and Reporting Authority announced that the Stolen Generation would be included in the Australian History curriculum for years 3–10. Today, all Australian students study the Stolen Generation and the histories and cultures of the Aboriginal peoples. The Australian Curriculum, Assessment and Reporting Authority (ACARA) has developed standards to ensure that "all students understand and acknowledge the value of Aboriginal and Torres Strait Islander cultures to Australian society and possess the knowledge, skills and understanding to contribute to and benefit from reconciliation between Indigenous and non-Indigenous Australians." (Embedding Aboriginal and Torres Strait Islander Perspectives in schools: A guide for school learning communities)

- Why is it important that the Stolen Generation is in Australia's national curriculum?
- What message do you think teachers should send to students about this history?
- What does a national curriculum reflect about a country?
- Is the new national curriculum a part of the process of reconciliation?

Additional Resources

- Australian Curriculum, an overview of cross-curriculum priorities for the country.
- Education Services Australia provides activities for teachers on teaching primary students about the Stolen Generation.
- National Sorry Day Committee's explanation of the Australian curriculum.
- Australia Government description of Sorry Day and the Stolen Generations.
- Reconciliation, an Australian non-governmental organization (NGO) working to achieve reconciliation.
- The Sorry Books, an online exhibit of the Sorry Books.

Activity

Using the suggested resources, have students investigate the efforts made by Australian government officials and citizens to ensure that the Australian public learns about the Stolen Generation. Ask students to assess these efforts in terms of their impact on Aboriginal and non-Aboriginal Australians. You might choose to have students give the Australian education department a letter grade based on criteria established by your students.

Suggested films

Rabbit-Proof Fence (directed by Phillip Noyce, 2002)—Set in the 1930s in Western Australia, this Australian drama depicts the true story of three girls who escape from a native settlement camp and walk 1,500 miles back to their home and families. Viewer alert: There is a scene that depicts the rape of an Aboriginal girl.

UTOPIA (by John Pilger, 2014)—a riveting documentary, on the secret history of Australia's Aboriginal people (112 minutes) living in a modern-day apartheid.

Activity

Comparing Federal Policies Toward Indigenous Children

Australia, the United States and Canada all adopted policies of forced cultural assimilation of indigenous children. Divide the class into three groups and have students conduct research on this history in each of the three countries. You might have students prepare a written report or oral presentation to share with the class.

Questions to investigate include:

- What methods were used to assimilate indigenous children?
- What impact did this have on indigenous communities?
- How did the governments end the policy of removal? When and why?
- What has each country done to confront this past? (See the prompts below on *Truth Commissions* and *Apologies* for additional resources).

Discussion prompts after student presentations:

- What trends do you notice about 19th and 20th century attitudes?
- What are your reactions to learning about these histories?
- What were the turning points in policies and attitudes toward indigenous children?
- What do you think are the most important parts of these histories to share with future generations and why?

Suggested resources for conducting research for this activity:

–PBS on United States Indian Boarding Schools

–The University of British Columbia on the Canadian Residential School System

–For Australian resources, see suggested resources that accompany the other activities in this section.

Extension activity to go deeper:

Research U.S. missionary conduct toward Native Hawaiians. What factors made their treatment similar to or different from indigenous peoples on the mainland?

Truth Commissions

Truth Commissions are fact-finding bodies that investigate crimes violating human rights, with the goal of seeking truth and achieving justice and reparations. More than 30 countries have official truth commissions.

Amnesty International recognizes the importance of truth: "for the direct victims to know the whole truth about the crimes they suffered and the reasons behind it, as well as have their suffering publicly acknowledged. Moreover, truth is necessary to correct any false accusations made against them in the course of the crime; for family members, particularly of those killed or disappeared, to find out what happened to their loved-one and to establish their whereabouts; and for the affected society to know the circumstances surrounding and reasons that led to violations being committed to ensure that they will not be committed again, and to have their shared experiences acknowledged and preserved." —Amnesty International

- How does truth help victims, perpetrators and members of society who were born after a conflict?
- Why is it important that students learn about crimes against humanity in school?

Additional Readings on Truth Commissions for Indigenous Communities:

–"Facing Australia's history: truth and reconciliation for the stolen generations," an article exploring the need for a truth and reconciliation commission in Australia, from the international human rights journal, *SUR*.
–"Indigenous Rights and Truth Commissions," an article exploring the opportunities and challenges of truth commissions for indigenous communities, from *Cultural Survival.*

Activity

Achieving Justice

Visit the online museum exhibit Stolen Generations' Testimonies, which makes public the personal testimonies of 45 survivors of Australia's Stolen Generation.

Each student should select one person to focus on. First, have students read the Personal Statement and then listen to the testimony or read the transcript of their chosen person's interview. Each student should write down and discuss the stated and implied impacts of being forcibly placed in a residential home. Next, discuss with the class various types of justice, using the definitions provided below. Then, acting as a representative for their selected person, each student should determine what type of justice this person might want to achieve. Hold a class discussion in which students share their stories and explanations of what justice might look like for their selected person. What lessons can you apply to your own life?

Definitions:

Restorative Justice: A cooperative process that involves all stakeholders involved in the crime, with the goal being to repair the harm that has been done.

Retributive Justice: Punishment is given to those who have committed a crime, the belief being that those who have committed a crime morally deserve a proportionate punishment.

Restitution or Reparation: Monetary payment and/or in-kind services paid to the victim by the offender, with the goal being to repair harm done to the victim.

Social Justice: Achieving equality or equal opportunity for all people in society, especially by ensuring equal and fair access to all liberties, rights and opportunities.

Definitions adapted from: Restorative Justice Online, the Stanford Encyclopedia of Philosophy, and Appalachian State University Department of Government and Justice Studies.

Additional suggested resource: Visit the Conflict Transformation and Restorative Justice section of the Sacred Land Film Project website.

Truth and Reconciliation Commission of Canada

In 2013, Canada established a Truth and Reconciliation Commission to investigate human rights abuses in the Canadian Indian Residential School System that saw the forced confinement of approximately 150,000 children from the mid-19th century until the closing of the last school in 1996.

Visit the Truth and Reconciliation Commission of Canada to learn more.

Apologies

Ask students: When have apologies been important in your life?

Film Clip

Watch the segment "What Good is an Apology?" (16 minutes) in the Special Features on the *Islands of Sanctuary* DVD.

- What does a formal government apology make possible?
- Why is an apology important, even decades or centuries later?
- Why is an apology a mutual healing process?
- Why have apologies taken so long in many cases?
- What is your assessment of and reaction to Winona LaDuke's interpretation of the United States government's behavior?
- What do you think prevents the United States from healing?

"…And then to focus on how you might go forward. There's still a need for compensation and for positive programs to deal with the consequences, particularly of those who were subjected to these heinous policies." —Patrick Dodson (2:36)

"And so, there's an opportunity now to rethink not only the relationship between peoples, but also how the building on the relationship with the country, with the land itself, can better be constructed. So, it does open up two avenues for improving the basis of our relationship. And without an apology, none of that becomes possible. In fact, it becomes a difficulty to engage in dialogue with government." —Patrick Dodson (3:55)

"Where genocide has occurred, there must be repatriations. And, a part of the repatriation process, according to international law, is an apology." —Marcia Langton (7:00)

"Essentially, the nation was built on the theft of aboriginal land, the destruction of the aboriginal population, which involved at least in part removing children from their families in an attempt at enforced assimilation. And most Australians did not want their children to inherit a nation based on a crime against humanity." —Marcia Langton (8:38)

"The apology allowed the nation the honor that it wanted, that Australians wanted. And, without an apology, the stain continued. People were so relieved by the apology. There were thousands of people all over the country watching the apology on television screens in workplaces, in public places, even in London, and wherever Australians are in the world, they watched the apology on television. And it made a difference, it made an enormous difference." —Marcia Langton (9:25)

SPIRITUALITY AND ACCESS TO SACRED PLACES

What is a sanctuary? Have you ever been somewhere you consider to be a sanctuary?

Do you think the title of this film has a double meaning?

Australian Aborigines believe in the Dreamtime, a creation time when place, story, song and memory converge. The "songlines" that connect to this era are critical to the understanding and recognition of sacred places.

- In your own experience, how have story and song tied you to a place?
- Do you think such indigenous songs could be used to demarcate ancestral territory in courts?
- What is the significance of the McArthur River for Aboriginal people?
- How is the Aboriginal understanding of "sacred" similar to or different from other definitions you have heard expressed so far in the film series? Is it similar to the Native Hawaiians? How is it tied to the *gudjiga* or songlines?

Activity

Read about the Australian concept of Dreamtime and the Rainbow Serpent on the site report on the McArthur River on the *Standing on Sacred Ground* website.

Yawuru elder Patrick Dodson thinks most people today are disassociated from the natural world. He says, "I think the West hasn't quite understood the need to have a spirituality that links to the land upon which they live." (0:53)

- What does Patrick Dodson mean? Do you agree?
- If so, why do you think Western spirituality isn't connected to the land upon which people live? Has this always been the case?

In northern Australia, Hawai'i and elsewhere, indigenous cultural practitioners feel is it important to remind the land that it has not been forgotten. They do this through singing, chanting, dancing and using instruments like the *yidaki* or *didjeridu* or conch shell.

- What do you think these customs and practices do for the community? For the land?
- Does your community or family have traditions like these? If so, why are they important?

Why does University of Hawai'i Professor Davianna McGregor say: "Christianity had severed that relationship of our soul to the land, which is really the heart of our culture in Hawai'i"? (28:03) What does she mean by this?

What is the purpose of the *ala loa*, the pilgrimage trail that will circle the island of Kaho'olawe?

Both stories in *Islands of Sanctuary* explore what happens when native people are denied access to culturally important places.

- In what ways are culture and nature connected for Aboriginal Australians and Native Hawaiians?
- What is the relationship between sacred sites and cultural strength, and between land and individual health?

- Discuss the cultural responsibilities that families and communities have to conduct ceremonies or visit important places.
- What happens if access is denied?
- How did Native Hawaiians respond in the 1970s to being forbidden from visiting Kahoʻolawe?
- Has renewed access made a difference in restoring Hawaiian culture?

Review scenes from all four films in which access is denied, ceremony is disrupted, or the ecological integrity of a place has been harmed: the Ukok Princess in Altai has been removed from her grave; the Winnemem have lost access to sacred places now underwater; the Ramu Nico Mine has destroyed a cemetery and forcibly relocated people from their homes; Athabasca Chipewyan people watch hunting grounds being stripmined and drinking water polluted; Ethiopians' sacred Dorbo Meadow was pierced and a wedding ritual interrupted; the Q'eros cannot complete a ritual offering beneath a glacier; the Australian Aboriginal families cannot visit their sacred sites on the McArthur River; and Kahoʻolawe was off limits for 50 years due to bombing.

- What common feelings are evoked by these injustices?
- What reasons are given for denying access to these places?
- Compare the different forms of protest or direct action taken by each community.

CULTURAL AND LAND RESTORATION

What does it mean to restore something?

Wamud Namok,* the rock painting artist featured in the film and known for his Rainbow Serpent and Spirit Beings depictions, died at the age of 83. He was one of the last living links with the rock art tradition that dates back around 50,000 years in Arnhem Land.

Born on the Arnhem Land Plateau in 1926, he spent much of his life traversing the traditional walking tracks of Arnhem Land. There he met with extended kin, hunted, painted and took part in ceremonies. It became his vision to bring his people back to care for their traditional lands after they had left for a half-century. He was mentor to younger generations of Kunwinjku and a range of scientists on programs as diverse as rock art recording, site mapping, documentary filmmaking and land management. He facilitated partnerships amongst indigenous experts and scientists for research into fire management, and his knowledge was sought by anthropologists, art historians, botanists and other researchers.

- Why did Wamud Namok think it was important for his people to go back to their traditional homelands?
- What knowledge did he impart to younger generations?

Wamud Namok received the Order of Australia award from Queen Elizabeth.

Wamud Namok's painting of the Rainbow Serpent greets passengers arriving in Darwin, Australia.

**Wamud was well known by another name when he was alive. Out of respect for Aboriginal tradition governing the use of names of a person who has died, we have used his alternate name in the film.*

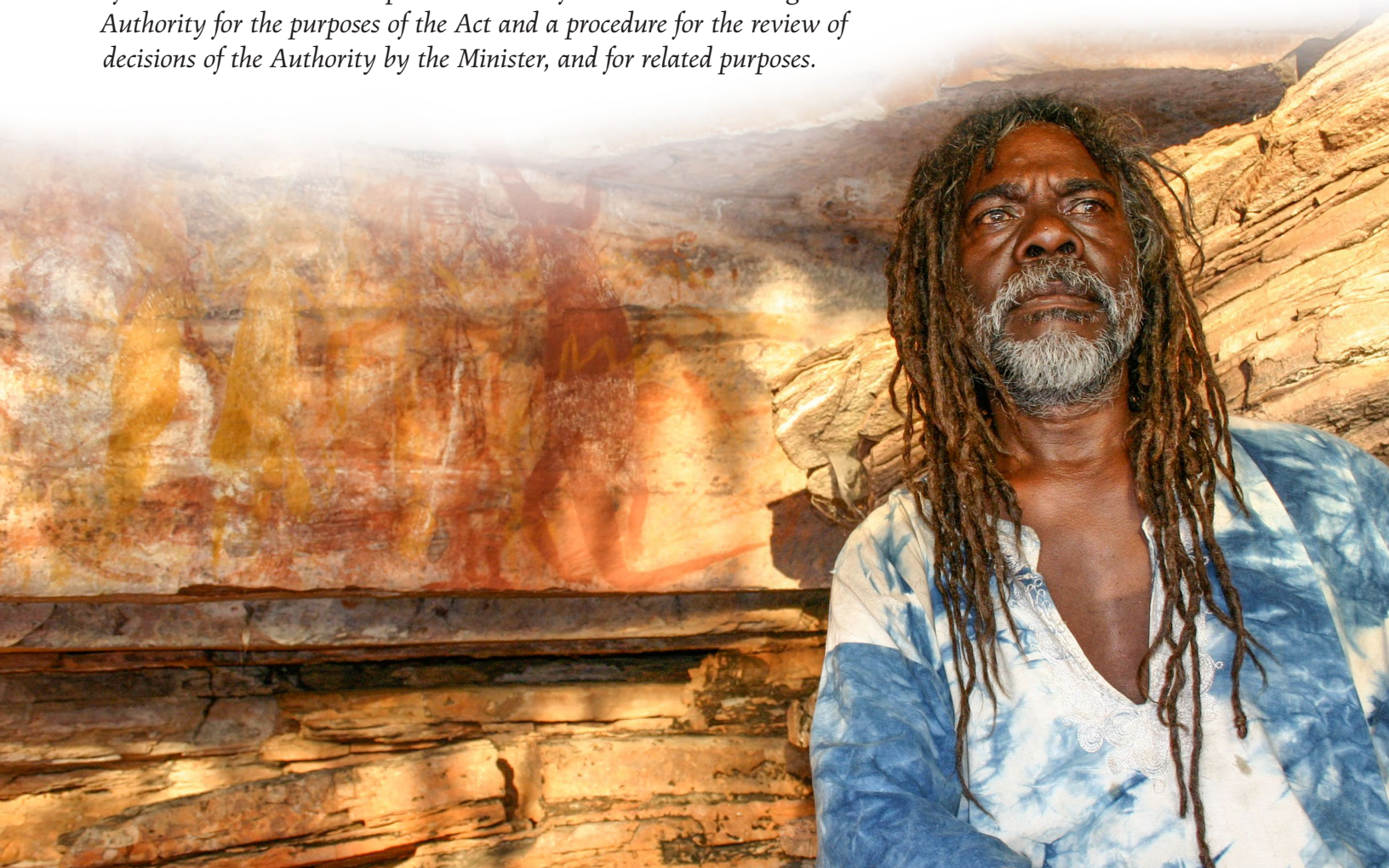
Going deeper and considering your own community:

- How does this compare to the community where you live?
- Do you spend time with elders?
- How many people in your family now live in the same place where they grew up?
- If possible, talk to family or local elders and find out their history in your community. What did you learn that you didn't already know? What has changed?

The following text is the long title and description of the 1989 Northern Territory Aboriginal Sacred Sites Act.

Northern Territory Aboriginal Sacred Sites Act

An Act to effect a practical balance between the recognized need to preserve and enhance Aboriginal cultural tradition in relation to certain land in the Territory and the aspirations of the Aboriginal and all other peoples of the Territory for their economic, cultural and social advancement, by establishing a procedure for the protection and registration of sacred sites, providing for entry onto sacred sites and the conditions to which such entry is subject, establishing a procedure for the avoidance of sacred sites in the development and use of land and establishing an Authority for the purposes of the Act and a procedure for the review of decisions of the Authority by the Minister, and for related purposes.



- According to the text, what are the goals for Aboriginal and all other peoples of the Territory?
- What is this law supposed to establish or set up?

For more background information, visit the Aboriginal Areas Protection Authority (AAPA) website and view this fact sheet from AAPA.

"Sacred site" means a site that is sacred to Aboriginals or is otherwise of significance according to Aboriginal tradition, and includes any land that, under a law of the Northern Territory, is declared to be sacred to Aboriginals or of significance according to Aboriginal tradition. —Aboriginal Land Rights (Northern Territory) Act 1976, Part VII, s.69

A Yanyuwa woman from Borroloola, Malarndirri McCarthy, represented the Arnhem Land area in the Northern Territory Parliament from 2005 to 2012. She voted against the government's decision to divert the McArthur River to allow expansion of Xstrata's zinc mine. In 2007, Aboriginal people won an appeal in the Supreme Court of the Northern Territory to stop all work on expansion of the mine, yet in 2009 the mine expansion was approved.

- What did the government do to ensure the continued operation of the open pit section of the McArthur River Mine?
- Why did the government in the Northern Territory pass legislation to allow for the mine to go ahead with its work?
- Does this seem like a violation of the Sacred Sites Act?
- What do you think about the conflict between elders and paid Aboriginal consultants over whether any sacred sites are affected by open pit mining on the MacArthur River?
- Why do you think the McArthur River Mine received a report indicating that there were no sacred sites involved in their plan to divert the river?

Indigenous Protected Areas

Australia's first Indigenous Protected Area (IPA) was designated in 1998. Today, there are 51 IPAs in Australia covering 36 million hectares (nearly 140,000 square miles). In these areas protection of sacred sites is often as high a priority as biodiversity conservation or economic development. In some cases, outsiders must have a permit to enter. According to the Australian government's Department of the Environment, the goals of the Indigenous Protected Areas program are to:

1. Support indigenous landowners to develop, declare and manage Indigenous Protected Areas on their lands as part of Australia's National Reserve System.
2. Support indigenous interests to develop cooperative management arrangements with Government agencies managing protected areas.
3. Support the integration of indigenous ecological and cultural knowledge with contemporary protected area management practices.

- What do you see as differences between National Parks operated by the Australian government and Indigenous Protected Areas managed by Traditional Owners?
- How do you feel about not being able to enter some of these places?
- How is an Indigenous Protected Area similar to or different from the land held by an individual as private property?

"I think the mine can be the economic generator of the region. We've never had anything like that before. Mining is one of those industries that can link in with a rural tradition like ours. At the moment it's television, grog [alcohol], drugs, that is capturing a lot of our people. The mine can give the Aboriginal people a 'normal' life as is possible out here."
—John Kundereri Moriarty, Yanyuwa, Mining Consultant (14:45)

- How and why does John Kundereri think the mine will positively affect Aboriginal culture?
- Kundereri's attitude is similar to that of David Tigavu, as seen in the Papua New Guinea segment of Episode 2, *Profit and Loss*. How do you think decisions about mining and development should be made with regard to traditional cultures?
- Do you see the economic growth generated by mining as a potential restorer or destroyer of traditional cultures?

Activity

Traditional Land Management

When English settlers arrived in 1788, they described the Australian landscape as looking like a park, with extensive grassy patches and pathways, open woodlands and abundant wildlife. What they didn't realize was that Aboriginal people had managed the land for 50,000 years using controlled burns. Watch this ABC Australia story, Fire Power (18 minutes), which discusses the lessons learned in *The Biggest Estate on Earth*, a book by historian Bill Gammage on how Aboriginal people managed the land using fire. Gammage discusses the importance of Aboriginal people staying "on country," where they learn local conditions, local plants and animals, and where and when to use fire.

- What did Aboriginal people know about the landscape that European settlers ignored?
- What is the relationship between the recognition of indigenous land management and the recognition of indigenous rights?
- Can you think of other places in the world where the disregard of indigenous knowledge about land use has led to environmental damage or human tragedy?
- Can you think of other places in the world where native peoples' traditional ecological knowledge is being utilized to improve land management practices today?

Film Clip

Watch 23:08–25:18 for footage of the Garma Festival.

- How does the Garma Festival contribute to cultural preservation?
- What role do you think non-indigenous peoples can or should play in preserving indigenous culture?
- What are other public festivals, celebrations or events you know of that share traditional cultures with the broader public?
- How can ecotourism controlled by Aboriginal communities benefit local people and tourists?

Film Clip

Watch 31:07–32:51 and 41:36–43:20 on military activity on Kahoʻolawe and the clean-up effort.

- Many island nations in the Pacific have been militarized by the U.S. and other governments, often for decades. What are the ecological and cultural consequences of this militarization?
- What are effective ways to restore lands and cultures, to recover from these long-term impacts?
- How does this militarization, and resistance to it, indirectly impact people living far from these islands?

Questions to go deeper:

- Do you think it was important to test bombs during WWII, the Korean War and the war in Vietnam?
- Is it important that the U.S. military continue to test bombs?
- Where do you think such testing should take place?
- What is left behind after a war?
- Who should bear the cost of the clean-up?
- What other countries still have unexploded ordnance?

Film Clip

Watch 37:48–40:28 on restoration in Kahoʻolawe.

- What methods does the Protect Kahoʻolawe ʻOhana use to restore the island?
- The Hawaiian word *malama* means "to take care." What images and sounds in the film captured the practice of *malama*?
- For a deeper exploration of how spirituality and ecology are blended in Native Hawaiian restoration work on Kahoʻolawe, read the 200-page "Cultural Use Plan" —a detailed blueprint for taking care of a sacred place.

Film Clip

Watch 40:28–41:33 on the Hawaiian concept of *ʻohana*, or extended family, and the Protect Kahoʻolawe ʻOhana.

- How is *ʻohana* created among the people through their connection with Kahoʻolawe?
- Discuss the broad concept of family that includes plants and animals.
- What implications does this concept of family have for land and cultural preservation?
- How else have you seen *ʻohana* present in the film series?
- Who would you include in your own *ʻohana*?

Activity

The story of Kahoʻolawe's bombing occurred years in the past. Today, on the Big Island of Hawaiʻi, the U.S military continues to test bombs on the slopes of the sacred volcano Mauna Kea. Research this current conflict and compare past and present. How are Native Hawaiians on the Big Island voicing their opposition to the military bombing and the construction of research telescopes on Mauna Kea?

For details visit KAHEA, The Hawaiian Environmental Alliance, and read the Mauna Kea site report on the Sacred Land Film Project website.

Service Learning

What environmental restoration projects exist near your school? Where might you identify the need for such a project? Organize students to participate in a local restoration or clean-up project.

Reflection questions:

- What did you learn from this experience?
- What did you find challenging? Rewarding?
- Why did you choose this particular project?
- What did you notice about the organization you worked with?
- Can you relate to what Native Hawaiians mean when they say, "We thought we were healing the island, but it has healed us"?

Film Clip

Watch 46:35–48:04 on the revival of language and traditional dialogue:

- How did restoring the island ignite the revival of the Hawaiian language?
- The Hawaiian word *piko* means center, navel or umbilical cord connecting to the mother and to ancestors of the past. Sacred places are often "the center," so Kaho'olawe, as the *piko*, can embody all these subtleties. Discuss the multidimensional meaning of single words, and the implications of losing language in terms of severing connection to land and history.
- What themes are discussed as the Native Hawaiians "talk story"?

Activity

Values Conveyed by Language

In the film we hear several Hawaiian words, which carry complex cultural information about how people should relate to land and water. Strong values, reinforced by language and cultural traditions such as ceremony or hula dance, affect the way people view nature and treat the life forms of land and sea. Have students research the meaning of the following words, and then discuss how these Native Hawaiian values might guide personal behavior:

malama – to take care, stewardship, deep familial responsibility to take care of land

kuleana – responsibility

aloha – love, affection, respect, peace, compassion, mercy

'aina – land, sacred land

aloha 'aina – love the land

Also, see Introductory Discussion Questions: Exploring Values, pages xiii–xv.

Activity

Watch "Extended *Kuka Kuka* (Talk Story) Beach Scene" (8 min) in the Special Features of the *Islands of Sanctuary* DVD.

Organize a "talk story" to discuss something of importance to your school, community or family. Who would you include and what issues would you want to discuss? On Kaho'olawe they talk on the beach. What would be an appropriate location for you to talk story? What conditions would it take for you to feel comfortable speaking honestly? What activity or project could everyone participate in before coming together to talk story? Does common experience make for better conversation?

CORPORATE RESPONSIBILITY

Do you think mining companies have a responsibility to give back to the communities in which they mine? How do you think this should be done? What do you think the criteria should be?

In Australia, the rules on approaching Rainbow Serpent places say that one must go with a senior Traditional Owner.

- Were the rules followed?
- Do you think the Australian government colluded with the mining industry?
- What role did paid Aboriginal consultants play?

Film Clip

Watch 14:10–17:35. This segment depicts the mining company's assessment of sacred sites, the mine's role in the community, competing Aboriginal perspectives on the mine and Rainbow Serpent places.

- How does the McArthur River Mine threaten marine habitat and the sacred site associated with the Rainbow Serpent?
- The film presents a disagreement as to whether the McArthur River contains contaminants dangerous to human health. What do you think accounts for the differing assessments?
- What changes has Xstrata implemented that are different from the first 15 years of operation of the McArthur River Mine? Is it Xstrata's responsibility to do more?
- What role do you think the government should play in conflicts between mining companies and indigenous communities?
- Connect this discussion with the Hawai'i story: is it possible to open Kaho'olawe to commercialism without losing the island's sacred character? Can the island be a place of teaching only? How can revenue be generated to maintain the island?

Activity

Conduct research on a major business in your home community. How does this business affect your community in terms of jobs, revenue and environmental impact? Does the business have a corporate responsibility program or an official program for giving back to the community?

Activity

A Bill of Responsibilities

Watch "Oren Lyons on Rights and Responsibilities" (5 minutes) in the Special Features section of the *Islands of Sanctuary* DVD.

- Consider the Bill of Rights in the U.S. Constitution and write a *Bill of Responsibilities* for your country—or for the world.
- Discuss the conflict between individual rights and personal responsibility.

RESISTANCE STRATEGIES AND COMMUNITY ACTIVISM

Film Clip

Watch 18:00–22:24 on resistance in Australia.

Watch 32:45–37:48 on resistance in Hawai'i during the 1960s and 70s.

Protect Kaho'olawe 'Ohana member Craig Neff says, "At a certain time, we needed a fighter. Now we need healers." (37:38)

- Do you agree?
- What is civil disobedience and when is it necessary?

Activity

Civil Disobedience

In 1849, angry with what he perceived to be the injustice of the Mexican-American War, Henry David Thoreau wrote his now famous essay, "Civil Disobedience." Read the following excerpt on resistance and discuss the extent to which Thoreau's reasoning applies to Kaho'olawe.

"Unjust laws exist; shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?"

Why do think the 1960s provoked so many rights movements all around the world, including Aboriginal land rights in Australia, Native American rights in the U.S. and Native Hawaiian rights in Hawai'i?

Why do you think the threat of mining near sacred sites catalyzed the Aboriginal land rights movement?

Why did Native Hawaiians consider restricted access to Kaho'olawe and military bombing of the island to be unfair?

In northern Australia a group of elders traveled to Darwin, the Northern Territory's capital, to protest government collusion with industry.

- Why is protesting in front of government buildings a common form of protest?
- What does it accomplish?

"I do not pretend to understand the moral universe. The arc is a long one, but from what I see I am sure it bends toward justice." —Theodore Parker, 19th century abolitionist and Unitarian minister, frequently quoted by Dr. Martin Luther King, Jr.

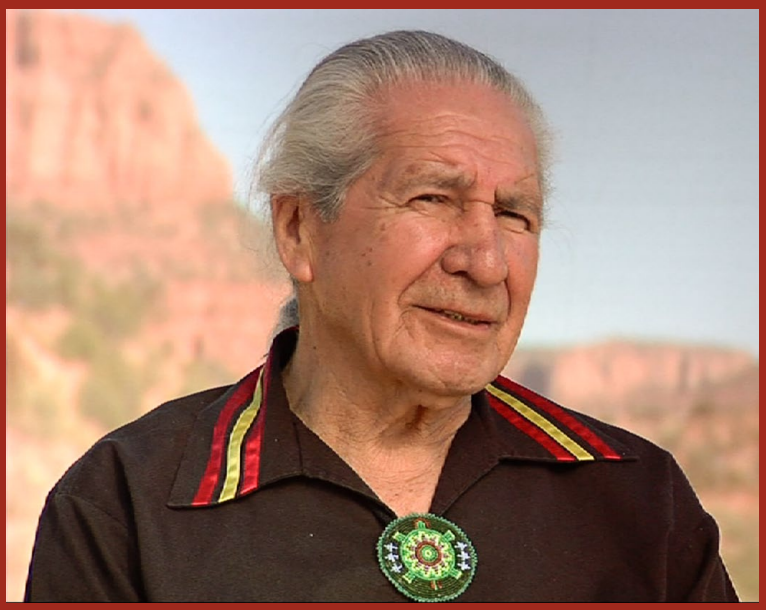
- Do the films you have seen provide evidence to support this view?

Activity

Native Hawaiian Emmett Aluli refers to Vietnam War protests, the Wounded Knee occupation and the Alcatraz occupation all happening around the same time, during an era of unrest (32:58). The momentum and progress achieved through movements for the environment, human rights and womens' rights have led to increasing awareness of and legal protections for indigenous rights and sacred places around the world. View the *Standing on Sacred Ground* History Timeline and look for connections, patterns, causes and effects of the global struggles for social justice.

- What key moments of change can you identify?
- What kinds of progress do you see?
- How significant does the establishment of Indigenous Protected Areas seem? Why?

Discuss Oren Lyons' comment (at 53:20): "For indigenous people, the most important thing is relationship. We value relationship way beyond anything else. Relationship. To be close. To be next to the tree, to be next to the water, to be next to the earth... And if there is something we have to relearn, it's the idea of sharing and being responsible. And to learn, you have to have teachers. And who is your teacher? The teacher is nature."



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?

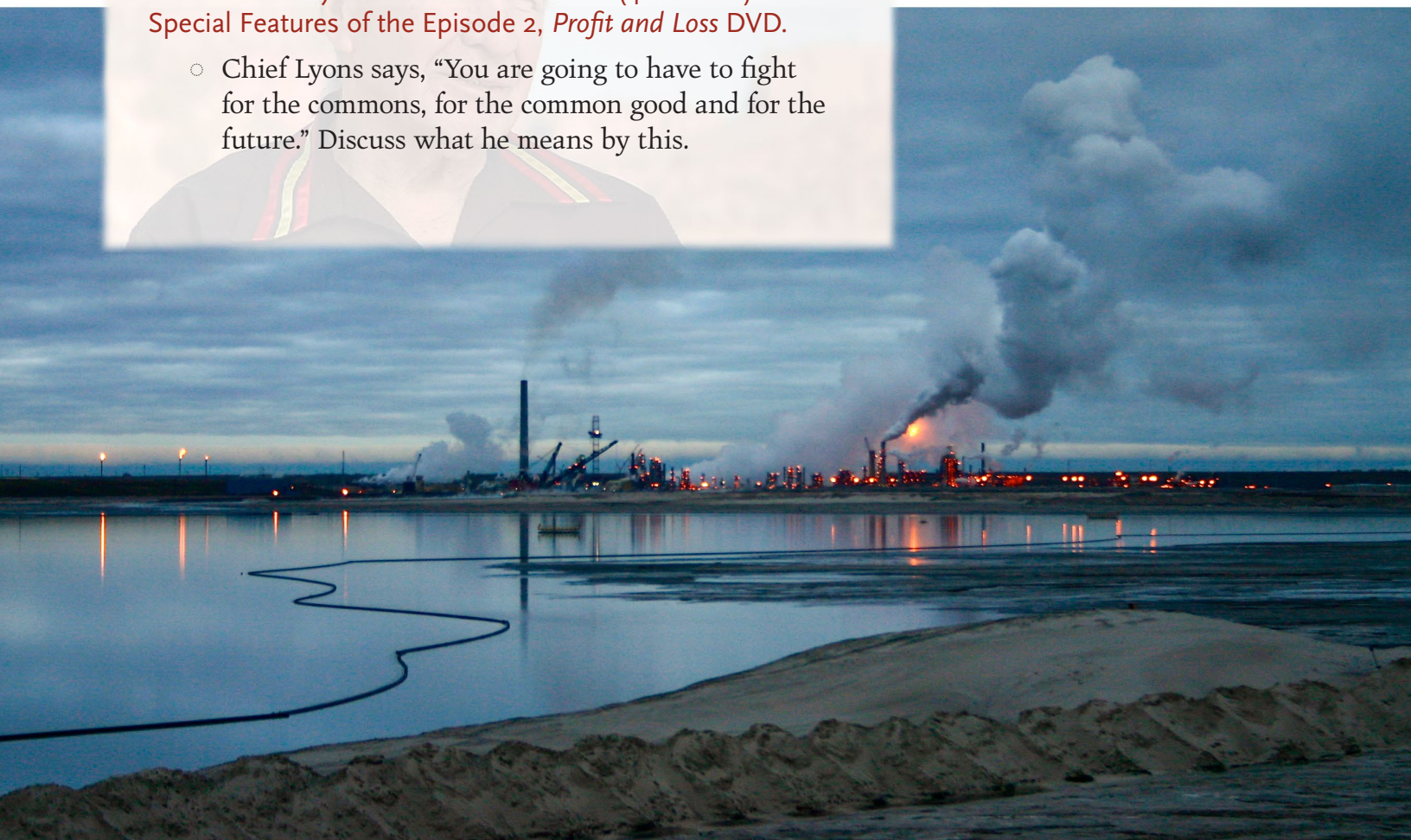
What do the beliefs, traditions and values of indigenous people offer us as we think about ways of relating to the environment in the modern world?

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 mortality, 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

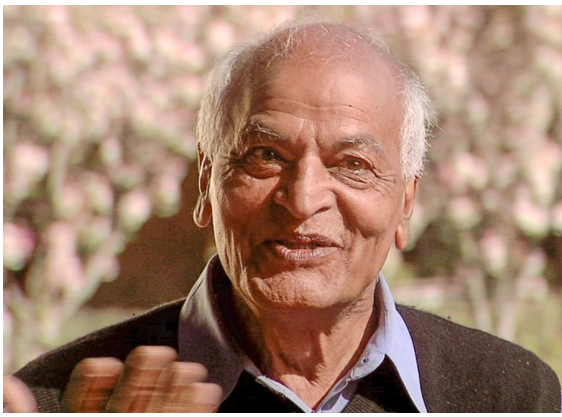
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

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 clockwork 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 Kahoʻolawe
Protecting the Ancestors at Honokahua (5 min)
Winona LaDuke's Kahoʻolawe 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 Damn—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 is 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