

Standing on Sacred Ground: Fire and Ice
Episode 3 Broadcast Transcript

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
Montage of sacred sites visited throughout the series. (Peru, Australia)		Music	0:00:18
On-camera interview with Satish Kumar. Cutaways to Winnemem-Wintu ceremony, Devil's Tower and scenics from Hawai'i and Peru.	Satish Kumar	In every culture, people have found symbolic sacred places where they can recognize the beauty, the enormity of the universe coming together as a focus.	0:00:26
Shots of ceremony in Hawai'i, California, Altai, Papua New Guinea and Ethiopia.	Narrator Graham Greene	Around the world, people of all beliefs protect their places of connection, rejuvenation, and spirituality.	0:00:49
Conflict in Ethiopia over building in Dorbo meadow.	Narrator Graham Greene	But some sacred sites have become an unholy battleground of land rights and religious dogma.	0:00:59
People running over Dorbo meadow, elders looking angry.	Narrator Graham Greene	In Ethiopia, sacred areas that are sanctuaries of biodiversity are under attack by a wave of religious fundamentalism.	0:01:07
On-camera interview with Aleka Malabo. Cutaways to crowds of people, singing and chanting.	Aleka Malabo	(subtitled) A mob of youth approached, singing and chanting.	0:01:16
Scenic shots of Peru and potato farmers.	Narrator Graham Greene	And in Peru, Andean potato farmers face cultural devastation from climate change.	0:01:26
On-camera interview with Mariano Machacca. Cutaways to Glacier.	Mariano Machacca	(subtitled) The glacier is thinking of disappearing.	0:01:33
On-camera interview with Milton Gamarra. Cutaways to Glacier.	Milton Gamarra	(subtitled) If the glacier is lost it is possible that life itself wouldn't exist.	0:01:37
Peruvian woman watching construction. Maako Wario explaining use of flowers to Zerihun Woldu. Ethiopian man walks with plants. On-camera interview with Oren Lyons. Cutaways to Peruvians and Ethiopians doing ceremony.	Oren Lyons	Things are out of kilter, out of whack, all over. What indigenous people know is nature, and they're the very people who are suffering the most right now. And those people, we have to protect, and we have to learn from them.	0:01:46
TITLE: STANDING ON SACRED GROUND Title over world map with thousand points of light.			0:02:08
TITLE: FIRE AND ICE			0:02:21
Terenke Sank'a speaking in home, cutaways to hands and ceremony.	Terenke Sank'a	(subtitled) The Christians warned me, "If you don't stop your sorcery God will punish you with death." I answered, "No, <i>you're</i> going to the grave." I almost died! I almost died! But now I am back.	0:02:26

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
Men with torches chanting in Gamo Highlands.	Narrator Graham Greene	In the Gamo Highlands of Ethiopia, it's time to light the fire.	0:03:00
Men gather with torches, mock fighting with them, hugging and yelling yo!	Narrator Graham Greene	Across the countryside, people are gathering in sacred groves and meadows for Masqala, the region's New Year celebration.	0:03:07
On-camera interview with elder in field.	Elder	(subtitled) Even more than the food we eat we love this Masqala celebration.	0:03:21
Men building Masqala fire and chanting.	Narrator Graham Greene	The fire brings renewal, giving power to the blessings and wishes for the coming year.	0:03:31
Men build fire and chant.	Elder	(subtitled) The day we build the Masqala fire everyone will get together in their best clothes for our grand celebration.	0:03:37
Line of men walk to dubusha. On-camera interview with Halak'a Shagire. LOWER THIRD: Halak'a Shagire Cutaways of men walking to dubusha.	Halak'a Shagire	(subtitled) This is our <i>dubusha</i> where the truth is spoken, where blessings and justice are realized. Only those who speak the truth here will prosper.	0:04:07
Men chant in dubusha and talk in the group.	Narrator Graham Greene	The <i>dubusha</i> is a sacred meeting place for managing common resources and resolving disputes.	0:04:32
Halaka Mazge stands and addresses the group.	Halak'a Mazge	(subtitled) May your children grow healthy and well. May everyone have a blessed celebration and live safely to the next Masqala.	0:04:41
Man address crowd while young man waits to speak.	Narrator Graham Greene	All decisions are made by consensus.	0:04:50
Young Man address group as elders listen.	Young Man	(subtitled) Even though I am young, I came to try to make peace. I will talk to my brother and try to settle this with you.	0:04:53
Standing among crowd speaking to Young Man.	Desalin	(subtitled) Work it out on your side and then we'll be ready to discuss it.	0:05:00
Sitting elders raise their hands as they agree with consensus. Men exit the dubusha.	Group	Yooooohhh!	0:05:03
Global map, push down to Ethiopia, label Addis Ababa and Gamo Highlands. Footage of wildlife around Ethiopia.	Narrator Graham Greene	Located in the Horn of Africa, Ethiopia boasts high plateaus and fertile lowlands abounding with cultural and biological diversity.	0:05:12
Montage of diversity of traditional practices from around the country and Ethiopian Orthodox Church.	Narrator Graham Greene	Many of the country's 80 ethnic groups have continued to follow their unique spiritual traditions, coexisting with the Ethiopian Orthodox Church since the 4 th century.	0:05:32

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Local map shows Ethiopia, Addis Ababa, Gamo Highland area highlighted, push down to Chenchu Maylo Mountain or Muta Mountain and Naggasa Forest labeled.	Narrator Graham Greene	Five thousand feet above the Rift Valley, the people of the Gamo Highlands have maintained their own distinctive culture, tending a network of sacred natural sites. Their indigenous belief system, based on the celebration and renewal of fertility, is called <i>woga</i> .	0:05:47
On-camera interview with Aleka Mazge. Cutaways to Aleka Mazge in homestead.	Aleka Mazge	(subtitled) <i>Woga</i> is our traditional culture. We've honored it since the time of our ancestors.	0:06:08
Standing row of men face seated row of elders in meadow.	Elder in field	(subtitled) May the God of the skies be blessed.	0:06:14
Aleka Shagire address crowd speaking into microphone.	Aleka Shagire	(subtitled) We have a <i>woga</i> tradition to manage the <i>dubusha</i> and for animals that graze in the sacred mountains and meadows and for managing our sacred groves.	0:06:19
Men walk across pasture. Scenic shots of forest.	Narrator Graham Greene	Among its many rules governing the relationship between the natural and spiritual world, <i>woga</i> calls for the protection of certain landscapes.	0:06:28
On-camera interview with Kefale Daba. LOWER THIRD: Kefale Daba Christian Environmentalist Cutaways to community and trees.	Kefale Daba	Traditionally when you go to forest to cut trees, you have to ask elders, and they tell you what to cut. You don't cut every tree you get. Tradition protects lots of trees.	0:06:37
Elders speaking in meadow. Montage of maakas.	Narrator Graham Greene	Community leaders, called <i>halak'as</i> , enforce <i>woga</i> . They call on special priests called <i>maakas</i> to pray and perform ritual sacrifice.	0:06:55
Maakas walking through forest. On-camera interview with Zerihun Woldu. LOWER THIRD: Zerihun Woldu Biology Professor, Addis Ababa University Cutaways to maakas in forest and meadow.	Zerihun Woldu	It is quite elaborate. There are guardians responsible for each sacred site. For example there will be a person responsible to maintain and keep the sacred tree. There is another person to maintain the sacred lane and the sacred stone. There are also sacred meadows.	0:07:08
Halak'a Mazge walking through sacred meadow.	Narrator Graham Greene	On sacred grazing meadows, called <i>kalo</i> , any disturbance of the land is strictly forbidden.	0:07:26
	Halak'a Mazge	(subtitled) The <i>kalo</i> is closed starting in April.	0:07:33
On-camera interview with Halak'a Mazge. LOWER THIRD:	Halak'a Mazge	(subtitled) Then, the <i>halak'a</i> leaders decide the date to open the <i>kalo</i> .	0:07:39

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Scenic shots of kalo.	Narrator Graham Greene	This <i>kalo</i> was saved for Masqala. Its abundant grass means a feast for the cattle, and a holiday for their herders.	0:07:48
Men singing in call-and-response on kalo.	Man in hat	(subtitled singing): I am singing of the happiness that Masqala brings...	0:07:57
On-camera interview with Halak'a Mazge. Cutaways to people cutting grass	Halak'a Mazge	(subtitled) Today, the day of the <i>kalo</i> opening, brings joy to all children and adults.	0:08:07
On-camera interview with Zerihun Woldu. Cutaways to celebratory grass-cutting in kalo.	Zerihun Woldu	After the meadow has acquired a sufficient amount of biomass, then the people will be allowed to graze in the meadow.	0:08:21
People cut grass and carry it away.	Narrator Graham Greene	The <i>kalo</i> opening during Masqala celebrates the crucial role grass plays in the cycle of life.	0:08:31
On-camera interview with Maako Wario Aba. LOWER THIRD: Maako Wario Aba Cutaways to animals grazing on the kalo and people harvesting crops.	Maako Wario Aba	(subtitled) We graze our animals on the mountain, sheep, cattle and horses. The animals give us the manure that we use as fertilizer to grow all of our crops. Be it barley, wheat, beans or enset, all crops depend on manure.	0:08:42
Maako Wario Aba conducting ceremony.	Narrator Graham Greene	Maako Wario is the spiritual guardian of Maylo Mountain, another place held sacred for generations.	0:09:11
Maako Wario Aba on-camera interview. Cutaways to ceremony.	Maako Wario Aba	(subtitled) This land is not to be dug up or cultivated. It nourishes our animals and feeds our people. It's vital to us.	0:09:22
Maako Wario Aba performs goat sacrifice.	Narrator Graham Greene	Maako Wario's practice is the foundation of <i>woga</i> and the heart of traditional spirituality: ritual sacrifice.	0:09:34
Goat sacrifice ceremony.	Maako Wario Aba	(subtitled) My sacrifice and gratitude bring harmony. This ritual helps us maintain the well-being of the community, and protects our children.	0:10:16
Scenic shots of area. LOWER THIRD: Naggasa Forest.	Narrator Graham Greene	But elders have seen a change in the community's relationship with the land.	0:10:36
Ek'a Herayssa walks through forest.	Narrator Graham Greene	Ek'a Herayssa is the guardian of Naggasa, the sacred forest where he contacts the spirit world.	0:10:46
Ek'a Herayssa explains what has happened to the forest to companion.	Ek'a Herayssa	(subtitled) When I was young this was dense as a bamboo forest. It was so thick you had to crawl through it! (nat sound) Terrible, terrible, terrible...	0:10:53
Men examine forest.	Ek'a Herayssa	(subtitled) The Protestants have destroyed the forest. Before, no one touched the forest. Now, they cut it and take it away. Some of the	0:11:04

		farmers around here have become Protestants. They claim they have to cut the forest to protect their farms from wild monkeys who take shelter there. They just keep cutting and cutting.	
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Men discuss what has happened to the forest.	Ek'a Herayssa	(subtitled) We didn't have these problem before, but now the community is cursed. Because we violated the forest, we have more illness and death. Everything used to be respected, including the trees. No one would touch even a little of it.	0:11:28
Scenes from Ethiopian Orthodox Church.	Narrator Graham Greene	For centuries, the Ethiopian Orthodox church coexisted peacefully with indigenous practices like <i>woga</i> .	0:11:53
On-camera interview with Kefale Daba. Cutaway to Montage of Ethiopian Orthodox Church and traditional practices.	Kefale Daba	All over the country, there are peoples who are going to go to the Orthodox church, and they're still practicing their own cultural traditions.	0:12:02
People going to church.	Narrator Graham Greene	But in the past twenty years, the Orthodox church –and growing numbers of Protestant converts—have become more conservative. Now, both churches reject <i>woga</i> as superstition, or worse.	0:12:18
On-camera interview with Aleka Mazge. Cutaway to goat sacrifice.	Aleka Mazge	(subtitled) Three years ago, a new priest came to this area. He insists that we stop our rituals.	0:12:32
On-camera interview with Dawit Merid. LOWER THIRD: Dawit Merid Ethiopian Orthodox Church Cutaway to goat sacrifice.	Dawit Merid	(subtitled) The church doesn't object to slaughtering animals for food. But the church certainly does not approve of ritual sacrifice.	0:12:42
On-camera interview with Theophilus Tesfaye. LOWER THIRD: Theophilus Tesfaye Pastor, Kale Heywot Church	Theophilus Tesfaye	Because most of these practices are attached to some demon worship, personally I'm against them. Because it holds people with fear, and what they're doing doesn't really help them.	0:12:51
Cutaways to church exterior and services.	Theophilus Tesfaye	Many people are becoming Protestant. The Orthodox don't like that, and the traditionals don't like that. Most of these people are coming to the Protestant church because of modernism. There's the synthesizer, the choir, the preaching, that really attracts many people then. And maybe they understand the real message of the gospel.	0:13:07
Maako Dogiso walking around Muta Mountain.	Narrator Graham Greene	No one has felt these changes more than Maako Dogiso, caretaker of the Muta Mountain.	0:13:31
Maako Dogiso performing ceremony on Muta Mountain. On-camera interview with Maako Dogiso.	Maako Dogiso	(subtitled) I practice a ritual that was passed down to me from my forefathers. I pray for fertility, for the well-being of the community and the land, and for the growth of the children. I pray to overcome misfortune. This is what I am asked to do. This is my duty.	0:13:44

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On-camera interview with Ofue Chule. LOWER THIRD: Ofue Chule Maako Dogiso's wife	Ofue Chule	(subtitled) When there is an affliction like drought, the community leaders will approach the Maaka and ask him to pray, and he does.	0:14:10
Maako Dogiso performs goat sacrifice. On-camera interview with Maako Dogiso.	Maako Dogiso	(subtitled) I pray when there is too much rain, or too much sun. But they took over the sacred place where I used to do my ritual, and there's nothing I can do.	0:14:30
Cutaway to scenic shots of Muta Mountain.	Maako Dogiso	(subtitled) I told him to leave me alone but he didn't listen, and now Priest Dawit forbids my ritual at the shrine. Dawit took over. They cut the huge sacred trees that were part of the shrine and used the timber to make furniture for their homes. They suggested that the land be used to build a church.	0:14:41
On-camera interview with Dawit Merid. LOWER THIRD: Dawit Merid Ethiopian Orthodox Church Cutaways to shots of church surrounded by trees and Maako Dogiso walking through mountain.	Dawit Merid	(subtitled) The Orthodox Church consulted with the local people and they built the church. The new church adds more glory to the place. The church doesn't destroy trees, it protects them. There is no problem in this regard. Some people still oppose the takeover of this site. We feel that those who oppose it lack adequate knowledge. But the church continues teaching these people and they are repenting.	0:15:13
On-camera interview with Maako Dogiso. Cutaway to scenic shots of sacred forest with Church looming above.	Maako Dogiso	(subtitled) I still plead with the community to restore our shrine, but without success.	0:15:58
On-camera interview with Ofue Chule. Cutaways to Maako Dogiso walking around landscape and silhouette of woman carrying grass on back across the horizon.	Ofue Chule	(subtitled) The sacred forest used to be respected and protected. But they have taken it from us. We have nowhere to go. We are just waiting.	0:16:10
On-camera interview with Mahamoud Gaas. LOWER THIRD: Mahamoud Gaas Former Minister of Culture	Mahamoud Gaas	(subtitled) We see a diminishing role of the traditional beliefs in society. The reality is that they are vulnerable. (Unsubtitled) They are losing ground, traditional beliefs.	0:16:29
Terenke Sank'a performing coffee ceremony.	Narrator Graham Greene	Now, traditionalists say the conflict has gone beyond threats to the land.	0:16:46
On-camera interview with Terenke Sank'a.	Terenke Sank'a	(subtitled) I am not divine. But I speak from the conviction of the words that God wrote on my hand while I was sleeping.	0:16:54

Terenke Sank'a performs coffee ceremony.	Narrator Graham Greene	Terenke Sank'a is a medium known for her prophetic visions.	0:17:07
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Terenke Sank'a addressing participants.	Terenke Sank'a	(subtitled) God says: "Don't abandon <i>woga</i> ." "Don't compromise the sacred mountains and groves."	0:17:12
Coffee ceremony continues. Participants smell beans, brewed coffee is poured and sipped.	Narrator Graham Greene	Sank'a's coffee ceremony is an ancient way to communicate with the spiritual world. People consult her to rectify past mistakes or look into the future.	0:17:21
Terenke Sank'a speaks with participants.	Terenke Sank'a	(subtitled) The day will come when <i>woga</i> will be restored. The rule of the elders will return.	0:17:39
On-camera interview with Terenke Sank'a. Cutaway to rosary.	Terenke Sank'a	(subtitled) I never valued the priests. For this reason, they decided to destroy me. The believers walked up to my home to insult me. They claimed I practice sorcery.	0:17:50
On-camera interview with Dawit Merid. Cutaway to close-ups of church accessories and silhouette of woman standing in meadow of tall grasses.	Dawit Merid	(subtitled) We don't knock on doors and tell someone they are a sorcerer. Instead we teach them, and they confess that their deeds were wrong. However, some zealots in the church act on their own, causing conflict in the community.	0:18:04
Men with spears silhouette on the horizon. Terenke Sank'a sits silently with moon over shoulder. On-camera interview with Terenke Sank'a.	Terenke Sank'a	(subtitled) Dawit told his followers: "Load her onto a packhorse and I will destroy her from the Earth." "She will never practice sorcery again." How can they carry me off me on a packhorse? If you think that will be easy, you will find out that God is on my side.	0:18:25
Scenic shots of landscape including large cross on hill. On-camera interview with Dawit Merid.	Dawit Merid	(subtitled) Even though there are troublemakers, they need to understand whom they are challenging. They are challenging God. It's their choice if they continue their futile attempts.	0:18:51
Terenke continues coffee ceremony. Dawit Merid with colleagues stare silently.	Terenke Sank'a	(subtitled) They might think I am crazy, but none of my actions are unreasonable. With the support of God and the community, so far, I have escaped Dawit's trap.	0:19:16
Bride processional in the Dorbo accompanied by chanting women.	Narrator Graham Greene	Another day of Masqala celebration is called <i>sofe</i> , the presentation of brides.	0:19:50
Shots of brides, crowns of butter and community singing and chanting in the Dorbo. Wide shots of community on Dorbo.	Narrator Graham Greene	Newlyweds are dressed in crowns of butter and paraded through Dorbo, the sacred meadow. But before the women could present themselves to the elders, the ceremony was interrupted.	0:20:04
On-camera interview with Halak'a Malabo. LOWER THIRD: Halak'a Malabo Wide shots of people putting poles into Dorbo cut with animals grazing and elders patrolling Dorbo.	Halak'a Malabo	(subtitled) In the center of Tsemate, the most sacred part of Dorbo, the Protestant converts started building a structure. Dorbo has never been dug. Even if someone accidentally trips and pierces Dorbo, he should make an offering of an ox to the <i>halak'a</i> to make up for the damage. Knowing this about Dorbo, the intentional building by the Protestants converts—people who were born of us—upset many people.	0:20:18

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Group of men discussing what to do on the Dorbo.	Man in grey hat	(subtitled nat sound) As our elder, please go and talk to them for us, and tell them to stop.	0:21:12
	Elder in brown hat	(subtitled nat sound) It's better to go to the police.	0:21:18
Big mob building on the Dorbo. Police on the outskirts of the crowd. On-camera interview with Halak'a Malabo. Cutaways to people singing and running.	Halak'a Malabo	(subtitled) The police said the structure would be removed the next day, but the youth couldn't wait. They felt the digging of Dorbo was like stabbing their bodies. A mob of youth approached, singing and chanting.	0:21:25
Crowd runs up hill chanting in unison.	(crowd)	(subtitled nat sound) "Who will harm Dorbo? No one!"	0:21:38
On-camera interview with Halak'a Malabo. Cutaways to mob of people, gunshots and people running. Silhouettes of people as rain falls.	Halak'a Malabo	(subtitled) The anger exploded. The police feared a riot and fired into the sky. Thanks to God no life was lost. While we were praying that we would make it home safely, it started raining cats and dogs.	0:21:46
On-camera interview with Halak'a Malabo.	Halak'a Malabo	(subtitled) The next day, September 27th, the people assembled very early in the morning.	0:22:29
Slow motion shot of crowd on the horizon	Halak'a Malabo	(subtitled) The furious crowd stormed past the police and tore down the structure. Gone—every bit of it whisked away.	0:22:39
On-camera interview with Theophilus Tesfaye. LOWER THIRD: Theophilus Tesfaye Pastor, Kale Heywot Church Cutaways to Dorbo, Theophilus Tesfaye in garden and church service.	Theophilus Tesfaye	We don't know why this whole thing began, but somebody passed on a wrong message to the people, saying that the Christians have come to take Dorbo. People are afraid to plow Dorbo because they would think God will destroy them. It's a sacred place that shouldn't be touched. Okay, but what God has given them to use, they should really subdue. They should really be using the land, because it's given to people. They should really come out of that fear. It's, like bondage.	0:22:55
On-camera interview with Mahamoud Gaas. Cutaways to church services.	Mahamoud Gaas	It is everybody's right to come and convince the individual to give up a certain belief and to assume another. But people shouldn't infringe on the right of others by just propagating their own.	0:23:35
On-camera interview with Maako Wario Aba. LOWER THIRD: Maako Wario Aba Guardian, Maylo Mountain Cutaways to Maako Wario Aba performing ceremony.	Maako Wario Aba	(subtitled) I don't object to people practicing other religions. But I am a priest in my own right. I can also pray. I will not bow down and kiss their cross.	0:23:54

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On-camera interview with Mahamoud Gaas. LOWER THIRD: Mahamoud Gaas Former Minister of Culture Cutaways to people harvesting grass.	Mahamoud Gaas	In traditional beliefs, there is some wisdom, some knowledge in it. If you recognize all beliefs do exist, survival of one is important for the survival of another.	0:24:18
Scenic shots of Gamo landscape. Maako Wario Aba and Zerihun Woldu walking together up path.	Narrator Graham Greene	Elders see the Gamo landscape as a network of sacred sites that are the heart of the community and the key to its fertility. Their wisdom is now being recognized by modern science.	0:24:39
Maako Wario Aba explains stuff to Zerihun Woldu. LOWER THIRD: Biology Professor, Addis Ababa University	Zerihun Woldu	Here in the Gamo highlands we have encountered more than 300 sacred sites. Since these places are protected, that keeps their biodiversity intact.	0:24:59
Maako Wario Aba showing Zerihun Woldu the flower.	Maako Wario Aba	(subtitled nat sound) This flower is a natural clock. As the day gets dark, it slowly wraps to close itself.	0:25:11
On-camera interview with Zerihun Woldu. Cutaways to Zerihun Woldu taking notes, gpsing, conversing with Maako Wario Aba.	Zerihun Woldu	What we found is that there is 35 percent more biodiversity in the sacred groves. Through traditional ways, biodiversity is being protected. Science have quite a lot to learn. There is considerable amount of knowledge attached with the use of the plants. Plants have medicinal values for humans and livestock.	0:25:26
Maako Wario Aba and Zerihun Woldu looking at flower.	Maako Wario Aba	(subtitled nat sound) Bees use this flower. They suck the nectar from this flower to make honey.	0:25:59
	Zerihun Woldu	(subtitled nat sound) Where are their hives? Are there any around here?	0:26:06
On-camera interview with Zerihun Woldu. Cutaways to plants and environment.	Zerihun Woldu	Some plants are wild edible plants. Some plants have importance in maintaining soil fertility. Some plants have not even been investigated. I consider this as a landscape supermarket where people go out and collect the food materials, medicine, and plants of ritual importance.	0:26:10
Zerihun Woldu and Maako Wario Aba overlooking landscape.	Zerihun Woldu	(subtitled nat sound) Nobody cuts the forest for any reason, right?	0:26:36
	Maako Wario Aba	(subtitled nat sound) No, nobody cuts it and nobody touches it. It is culturally respected land.	0:26:38

Maako Wario Aba and Zerihun Woldu walk away on trek.	Zerihun Woldu	Our recommendation would be give the non-sacred groves the same status as the sacred groves so that more biodiversity can be protected.	0:26:45
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Festival of a Thousand Stars	Mahamoud Gaas	Knowing your past helps you to determine your own future. You didn't start from nothing.	0:26:59
On-camera interview with Mahamoud Gaas. Cutaways to Ethiopian street scenes and ceremonies.	Mahamoud Gaas	This country's very big. Immense diversities in religious beliefs and cultural practice. Anything that offer value for humanity should be at least not be lost.	0:27:11
On-camera interview with Maako Dogiso. Cutaways to Maako Dogiso walking around homestead.	Maako Dogiso	I am in a helpless situation, with no power to resist these changes. What I have lost is driving me mad. I'm exhausted and I pray to God to intervene.	0:27:31
Terenke Sank'a sipping coffee and swatting with bundle of grasses. On-camera interview with Terenke Sank'a.	Terenke Sank'a	I serve the people, but the Protestant youth harass me. My own community is afraid to stop them. Regardless of the community's stand, I will not stop my opposition to wrongdoers.	0:27:55
TITLE: One year later, Terenke Sank'a passed away of unknown causes.			0:28:18
On-camera interview with Maako Wario Aba. Cutaways to lines of elders walking, Maako Wario on bus and walking through woods.	Maako Wario Aba	(subtitled) Elders and <i>halak'a</i> leaders are asking me to find ways to survive this difficult time. But what would be helpful? God knows. I'm hopeful there will be a way, now, or in the future.	0:28:29
Nagassa elders, Ethiopians harvest grass, Peruvians harvest potatoes. On-camera interview with Zerihun Woldu.	Zerihun Woldu	There is this elaborate way of protecting the landscape and people now are becoming very much aware of their rights. This is very important in maintaining biodiversity and there is a lot to learn from this kind of work.	0:28:58
Ethiopians and Peruvians greet each other in Peru.	Narrator Graham Greene	Though separated by language, custom, and 8000 miles, the Q'eros of Peru share the Ethiopians' deep concerns for protecting their natural heritage in the face of global environmental threats.	0:29:13
On-camera interview with Fredy Machacca. Cutaways to scenic shots of the Andes and glaciers.	Fredy Machacca	(subtitled) Nowadays we have black souls. And the planet, poor thing, is dying.	0:29:27
Landscape images. On-camera interview with Winona LaDuke. LOWER THIRD: Winona LaDuke, Anishinaabe Activist Cutaways to manmade calamities of pollution,	Winona LaDuke	There is a relationship between cultural diversity and biological diversity, and the reality is, is these are man-made catastrophes which cause destruction of people and crashing of ecosystems and climate change.	0:29:39

tornados, flooding and melting glaciers.			
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<p>On-camera interview with Satish Kumar.</p> <p>LOWER THIRD: Satish Kumar, Resurgence Magazine</p> <p>Cutaways to mining, logging, Black Friday frenzy and natural landscape in Peru.</p>	Satish Kumar	<p>You cannot solve the problem of global warming with the same tools and mind-set which has created it.</p> <p>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.</p>	0:29:57
<p>Camcorder footage from Fredy Machacca's point of view on Señor de Qoyllur Rit'i festival pilgrimage.</p>	Fredy Machacca	(subtitled) Hello, my name is Fredy Flores Machacca from the Q'eros community. We have started from the central church of the Q'eros community at 7:20 pm and now It's already dawn. We have been on the road all night, and now we will continue toward Ancasi to the Señor de Qoyllur Rit'i festival.	0:30:24
<p>Q'eros pilgrimage walking thru Ancasi</p> <p>LOWER THIRD: Ancasi, Peru</p>	Narrator Graham Greene	From a small village in the Andes, farmers and shepherds are on a pilgrimage to visit the most powerful spirits of the land.	0:31:03
<p>On-camera interview with Benito Quispe.</p> <p>LOWER THIRD: Benito Quispe</p> <p>Cutaways to pilgrimage.</p>	Benito Quispe	(subtitled) One ought to go with a true heart, aware. So that you will have healthy animals, good crops and couples will have children.	0:31:15
<p>On-camera interview with Mariano Machacca.</p> <p>LOWER THIRD: Mariano Machacca</p> <p>Cutaways to pilgrims circling cross and continuing on pilgrimage.</p>	Mariano Machacca	(subtitled) We make this journey so that we will be well and have abundance. So that our work will be fruitful and our homes safe.	0:31:27
<p>Pilgrimage continues playing music all the way.</p>	Narrator Graham Greene	In this group from Qochomoqo, Mariano Machacca leads the pilgrimage, Benito Quispe is the spiritual guide, and Fredy Flores Machacca, the Q'ero cameraman.	0:31:44
<p>Wide shot of women carrying packs into mountains.</p>	Narrator Graham Greene	<p>On their annual journey to the festival of Qoyllur Riti, the Q'eros will walk thirty miles in the next four days to pray for good fortune in the coming year.</p> <p>The pilgrims also seek blessings for the mountain spirits, now threatened</p>	0:32:02

		by the choices of people thousands of miles away.	
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<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
World map pushes down into Peru. Lima and Cuzco are identified. Push into Mt. Ausangate and pan up to Qoyllur Rit'i Festival and Qocha Moqo.	Narrator Graham Greene	Since ancient times, the physical geography of Peru has been a map of indigenous spiritual beliefs, rich with sacred mountains, rivers, and glaciers. Just north of the revered Mount Ausangate, thousands of people gather every year for the festival of Qoyllur Rit'i.	0:32:41
Pilgrimage path highlighted on map with video inlay of pilgrims.	Narrator Graham Greene	Pilgrims from the H'atun Q'eros community follow the same mountain passes their ancestors traversed.	0:33:05
Conquistador illustrations depicting Spanish invasion and rule.	Narrator Graham Greene	Their remote location in the highlands protected the Q'eros from the brunt of the Spanish invasion in the sixteenth century. Still, the conquistadors brutally imposed Catholicism upon Peru's native people. To escape punishment, they blended their traditional Incan practices with the new religion. And even under Spanish rule, the Q'eros continued to pass down their traditional ways of surviving on the land.	0:33:17
Men digging potatoes On-camera interview with Alejandro Arguedo. LOWER THIRD: Alejandro Argumedo Asociación ANDES Cutaway to alpaca herders.	Alejandro Argumedo	People have co-evolved with crops and biodiversity here, So, they know the best way of how we could maintain this rich diversity we have.	0:33:49
Scenic shots of mountains	Narrator Graham Greene	But in recent years, the Q'eros have been feeling changes in Pachamama, or Mother Earth, the supreme being, and they are seeing threats to the <i>apus</i> , mountain spirits they invoke for the weather and water they depend on.	0:34:14
People walking on mountains, walking with mountains in background. On-camera interview with Ben Orlove. LOWER THIRD: Ben Orlove Professor, Columbia University	Ben Orlove	To the herders in the Andes, the mountains talk to one another. They know how the mountains are related. The winds are the breath of the mountain. The winds are named for the mountains from which they come.	0:34:34

Cutaway to scenic mountain shots.			
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<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
<p>On-camera interview with Benito Quispe.</p> <p>LOWER THIRD: Benito Quispe Q'eros Shaman</p> <p>Cutaway to scenic mountain shots.</p>	Benito Quispe	(subtitled) I dedicate my service to the 24 <i>apus</i> , like the wind, the rainbow, the mother space, the mother lake. To all of them, we make an offering to the left, to the right, to have a life in balance.	0:34:56
<p>On-camera interview with Mariano Machacca.</p> <p>LOWER THIRD: Mariano Machacca, Q'eros Leader</p> <p>Cutaways to flowing stream with mountain in the background.</p>	Mariano Machacca	(subtitled) Only with these <i>apus</i> can we live and work. We have been raised and fed by them. Because of them we exist.	0:35:10
<p>Footage of flowing river. On-camera interview with Alejandro Argumendo.</p>	Alejandro Argumendo	So, in a way, you can say that the Q'ero think like a mountain. The Q'ero think like a river, like a lake. That kind of thinking we have lost, and we don't understand any longer.	0:35:19
<p>Images of clouds, mountains, rays of sun, lightening strikes, silver cross, melting snow and wasteland.</p>		<p>In the early days, when Pachamama was young, the spirits of the mountains were still growing.</p> <p>All of the peaks wanted to reach the heavens, but especially Apu Ausangate, who grew higher and higher.</p> <p>The creator, angered by Ausangate's arrogance, struck the Apu's head with a silver cross.</p> <p>Then Ausangate grew no taller, only older, with a white head like the wise men.</p> <p>But the creator warned him, "Your ice and snow will one day disappear, and a great wind will blow.</p> <p>It will blow away everything, even you, the mightiest apu, and the world will be empty."</p>	0:35:33

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
Man sings and plays guitar, woman walks with child and tends to land. Sheepherder walks with sheep, farmers harvest potatoes.	Narrator Graham Greene	Beneath the <i>apus</i> , the Q'eros see spirits throughout the landscape, in their herds, and in their crops.	0:36:50
On-camera interview with Alejandro Argumedo.	Alejandro Argumedo	Potatoes have a spirit. And our relationship is not just a food source or a crop, it's more a cultural relationship.	0:36:59
Farmers harvest potatoes.	Narrator Graham Greene	4000 native varieties of potato have been essential to life in the Andes.	0:37:10
On-camera interview with Milton Gamarra. LOWER THIRD: Milton Gamarra Agronomist Cutaway to potato harvest.	Milton Gamarra	(subtitled) The potato continues to be not only a symbol, but is also key to food security in local communities.	0:37:17
On-camera interview with Alejandro Argumedo. Cutaways to varieties of potatoes and tracking efforts.	Alejandro Argumedo	This is a very harsh and fragile environment. One way to create resilience in the system is to have diversity. All these potatoes are like a big family and they cannot live separated.	0:37:28
On-camera interview with Mariano Machacca. Cutaways to harvest, photo of blight and potato documentation.	Mariano Machacca	(subtitled) Our weather is changing and we are abandoning our customs. We've seen a lot of granular growths on potatoes and potato blight.	0:37:48
Potato plants on the hillside. Men unearthing all kinds of potatoes. On-camera interview with Milton Gamarra	Milton Gamarra	(subtitled) In potato cultivation, global warming is very tangible. Native potatoes have evolved to flourish in colder climates so now the potatoes must be planted at higher elevations. But at higher altitudes they encounter soil that is less fertile.	0:38:02
On-camera interview with Maria Scurrah. LOWER THIRD: Maria Scurrah Biologist, Intl. Potato Center Cutaways to harvest.	Maria Scurrah	The seasons are changed, their rain patterns are changed, the disease patterns are changed, and they've already moved their planting season two months early.	0:38:27
Fredy Machacca and his father talking on hillside.	Fredy Machacca	(subtitled) Fredy: <i>Do you think the plants will withstand the frost?</i>	0:38:39

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
LOWER THIRD: Fredy Flores Machacca LOWER THIRD: Juan Machacca Fredy's father	Juan Machacca	(subtitled) Unfortunately the frost did damage the plants. The potatoes are very small because the frost affects them when they are growing. The frost kills our harvest quickly.	0:38:43
Milton Gamarra and farmers document potato varieties.	Narrator Graham Greene	Milton Gamarra is working with the farmers of Qocha Moqo to measure the impact of the changing climate on their potato crop.	0:38:58
Milton Gamarra working in fields with the farmers at Qocha Moqo	Milton Gamarra	(subtitled) Records of past harvests show that 60 or 70 varieties existed here. But in 2007, we recorded just 33 varieties.	0:39:08
Men harvesting together.	Narrator Graham Greene	Gamarra encourages the farmers to carry on their planting customs, including the traditional practice of cooperation.	0:39:24
On-camera interview with Benito Quispe. Cutaway to people working together.	Benito Quispe	(subtitled) You can't get ahead alone, isn't that right? Today we do work for you, tomorrow for him. That is called <i>ayni</i> . Then everyone comes to help me with my work.	0:39:32
On-camera interview with Carlos Loret de Mola. LOWER THIRD: Carlos Loret de Mola Former Chair, Natl. Environment Council Cutaways to farmers working the land.	Carlos Loret de Mola	Reciprocity is part of the Andean world, and in the Q'eros, you see it all the way. You will never see even the poorest community not sharing or not giving.	0:39:44
Silhouettes of people with mountain in the background.	Narrator Graham Greene	The spirit of <i>ayni</i> also governs the relationship between people and nature.	0:39:59
On-camera interview with Ben Orlove. LOWER THIRD: Ben Orlove, Professor, Columbia University Cutaway to Freddy Machacca putting rock onto pile in mountain pass.	Ben Orlove	The effort of climbing a mountain is one way to show the respect. Everyone who climbs that pass for the first time takes a rock. And you see actually quite large piles of rocks on passes.	0:40:05
On-camera interview with Benito Quispe. Cutaways to wide shot of pilgrims walking into mountains.	Benito Quispe	(subtitled) There in the cold, on the way to the snow-capped mountain you say your prayers to the <i>apus</i> with an honest heart. After going to Qoyllur Rit'i even our dreams are good, if you go sincerely, with all your heart.	0:40:23

Long shot of pilgrims arriving at festival.	Narrator Graham Greene	When the small Q'eros group arrives at the Sinakara valley, they join more than 40,000 faithful from hundreds of Peruvian communities.	0:40:43
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<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
Footage of festivities.	Narrator Graham Greene	Although a Catholic celebration, the pilgrimage is rooted in pre-Hispanic reverence for glaciers, mountains, and water.	0:40:56
Footage of celebrations around the church.	Narrator Graham Greene	The church near Mt. Ausangate was built in a place indigenous people already saw as powerful.	0:41:06
On-camera interview with Carlos Loret de Mola. Cutaways to festival.	Carlos Loret de Mola	The culture and the religion was westernized, so they have taken into Catholic religion a syncretism which, through the cross or through the saints, they are really worshipping their own deities or their own sacred places.	0:41:13
Footage of ceremony with alpacas and Llamas.	Narrator Graham Greene	In Q'eros villages, reverence for the land permeates daily life. Everyone prays and makes offerings throughout the day. One of the most important offerings is coca leaves.	0:41:45
Group distributes coca leaves.	Narrator Graham Greene	For the Q'eros, this mild stimulant provides a powerful connection to the spirits of the land.	0:42:05
On-camera interview with Benito Quispe. Cutaways to pilgrims doing ceremony and playing music.	Benito Quispe	(subtitled) First you make your prayers to God our Father. That's all that I live with. I also don't forget the <i>apus</i> , or the Mother Earth.	0:42:24
On-camera interview with Maria Scurrah. LOWER THIRD: Maria Scurrah, Biologist, Intl. Potato Center	Maria Scurrah	Different families give thanks to different deities. They also do a ceremony when they plow the fields because they feel they're hurting Pachamama, and when you have frost and droughts, they think that it's Pachamama turning on you.	0:42:34
Footage of herders, Llamas and alpacas.	Narrator Graham Greene	Climate change has given the Q'eros many reasons to believe that Pachamama is angry. For centuries, the meat and wool of their llamas and alpacas have made it possible to survive the bitter wind and cold of the highlands. But now, changing weather patterns have reduced grazing areas for the herds.	0:42:53
Photos of glaciers. TITLE: Qori Kalis Glacier, Peru 1978 TITLE: Qori Kalis Glacier, Peru 2004 On-camera interview with Ben Orlove.	Ben Orlove	The glaciers in Peru are shrinking, and they're shrinking fast, at elevations of 16,000 even 17,000 feet. You see the water coming down from the glacier, and you can also see how this stream has shrunk, how, what was once continuously flowing water is now a series of pools. You can see the areas where the grasses had grown before that are now barren.	0:43:26

Cutaways to glaciers, streams, pastures, herders and mountains.	Ben Orlove	So there's this deep concern that the pasture is going to be gone, and with the end of the pasture, their livelihood. There is no place for them to turn.	0:43:50
On-camera interview with Milton Gamarra. Cutaways to mountain and glacier.	Milton Gamarra	(subtitled) As the leader of the Q'eros community said, if the glacier is lost it is possible that life itself wouldn't exist.	0:44:06

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
On-camera interview with Mariano Machacca. Cutaways to mountain and glacier.	Mariano Machacca	(subtitled) The glacier is thinking of disappearing. What will that be like? Well it won't be good. It won't be like in the old days.	0:44:22
Qoyllur Rit'i pilgrims processional.	Narrator Graham Greene	The shrinking glaciers have also forced the Qoyllur Rit'i pilgrims to change their traditions.	0:44:36
Footage of <i>ukukus</i> .	Narrator Graham Greene	As always, they dance dressed as mythological characters, including the <i>ukuku</i> , shaggy bears who are both tricksters and guardians of the festival.	0:44:55
<i>Ukukus</i> hold secret rituals on the glacier.	Narrator Graham Greene	Hundreds of <i>ukukus</i> spend the night on the glacier, holding secret rituals on the ice.	0:45:10
	Ben Orlove	They march up to the ice and carve the ice from the face of the glacier itself, this ice that brings to them health, that brings them strength, that reaffirms the connection to this mountain that is just such a center to their world.	0:45:27
Aerial of receding glacier.	Narrator Graham Greene	But pilgrims see that their revered Colquepunku glacier is also receding—more than 600 feet in 20 years.	0:45:45
Pilgrims walk along mountainside carrying cross and flags.	Ben Orlove	So they realized that it was time for them to stop taking the ice.	0:45:54
	Narrator Graham Greene	Festival authorities have forbidden any harvest of the sacred glacial ice since 2003.	0:45:59
Footage of glaciers and mountains.	Narrator Graham Greene	Scientists say that all of Peru's glaciers could disappear as early as 2045.	0:46:07
On-camera interview with Carlos Loret de Mola. LOWER THIRD: Carlos Loret de Mola Former Chair, Natl. Environment Council Cutaways to landscape of flowing rivers and glaciers.	Carlos Loret de Mola	Peru holds around 75 percent of the tropical glaciers of the world, and that has been the basic source for water and agriculture the last 5000 years. If that fails for a couple of years, we will have social unrest, we'll have unemployed people, we'll have problems there.	0:46:18

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
<p>Before and after photos of glaciers.</p> <p>TITLE: McCall Glacier, Alaska 1958</p> <p>TITLE: McCall Glacier, Alaska 2003</p> <p>TITLE: Petermann Glacier, Greenland 2009</p> <p>TITLE: Petermann Glacier, Greenland 2011</p> <p>TITLE: Mt. Kilimanjaro, Tanzania 1993</p> <p>TITLE: Mt. Kilimanjaro, Tanzania 2000</p> <p>On-camera interview with Ben Orlove.</p> <p>LOWER THIRD: Ben Orlove, Professor, Columbia University</p> <p>Cutaway to running stream.</p>	Ben Orlove	<p>On every continent, there are glaciers, and on every continent, they've been shrinking.</p> <p>When the glaciers are gone, you're not going to be able to grow the crops. You're not going to be able to feed the animals, and the people in the cities just don't know where they're going to get their water.</p>	0:46:59
<p>On-camera interview with Oren Lyons.</p> <p>LOWER THIRD: Oren Lyons Onondaga Chief</p> <p>Cutaways to cracked earth, smokestacks, junkyard, shopping malls and people walking in the Andes.</p>	Oren Lyons	<p>Less than two percent of the water in the Earth is – you can drink. That's what we're facing. We're facing serious calamity.</p> <p>The problem lies in industrial life and the United States has the biggest carbon footprint in the world. We're forcing the rest of the world to accommodate to us, and how it can be mitigated is up to us right now.</p>	0:47:14
<p>On-camera interview with Alejandro Argumedo.</p> <p>LOWER THIRD: Alejandro Argumedo Asociación ANDES</p> <p>Cutaway to construction workers on hillside with indigenous woman watching. Women walk away down road.</p>	Alejandro Argumedo	<p>All over the world, indigenous peoples have contributed the least to global emissions and that are responsible for this global warming. But because they live in the most fragile ecosystems, the people are facing a traumatic change.</p>	0:47:47

Video and lower thirds	Name of speaker	Audio and subtitles	Timecode
Pilgrimage scenes, shots of people in the valley. Pilgrims prepare offering.	Narrator Graham Greene	Through times of change, the Q'eros stay close to their indigenous roots. At Qoyllur Rit'i they never adopted the ritual of taking glacier ice or lighting fireworks to draw the attention of the <i>apus</i> . Every year, an elder divines the location for the Q'eros offering.	0:48:26
Chewing and blowing leaves next to the glacier.	Narrator Graham Greene	Blowing on coca leaves sends a greeting to the <i>apus</i> of the area, nourishing the deities and appealing for their protection.	0:49:02
<i>Ukukus</i> become visible on ridge.	Narrator Graham Greene	But even here, the pilgrims cannot practice in peace.	0:49:14
Confrontation with <i>ukuku</i> .	<i>Ukuku</i>	(subtitled) Go away or else we will all have problems!	0:49:26
	Narrator Graham Greene	The <i>ukuku</i> orders the Q'eros to stop their ceremony and clear out.	0:49:31
	<i>Ukuku</i>	(subtitled) They are coming and they are many. Just go!	0:49:35
	Fredy Machacca	(subtitled) Please let us stay for our ritual...	0:49:41
Pilgrims pack stuff up.	Narrator Graham Greene	The Q'eros relocate nearby, this time hidden from the <i>ukuku</i> and other pilgrims.	0:50:16
Q'eros find new offering location, light fire.	Narrator Graham Greene	Once again the group assembles their offering, called a <i>despacho</i> They add sweets, seeds, nuts, and feathers, and a drop of earthly spirits. As the <i>despacho</i> burns, the smoke rises to the mountaintops, and the offering reaches the <i>apu</i> .	0:50:23
Q'eros leave the area.	Narrator Graham Greene	After the <i>despacho</i> is consumed, this area is sacred and the pilgrims must leave it.	0:51:45
Pilgrims depart.	Narrator Graham Greene	They will return home under the watchful gaze of Apu Ausangate, leaving their prayers in the mountains.	0:51:55
Wide shot potato park and potato park sign.	Narrator Graham Greene	Alarmed by the changes to the ecosystem, communities have created an indigenous protected area called the Potato Park.	0:52:17
Alejandro and worker discuss potatoes.	Alejandro Argumedo	(Subtitled) Which is the best type of potato you've harvested?	0:52:25
	Worker	(subtitled) Pata Ilaqta,	0:52:28
	Alejandro Argumedo	(subtitled) Pata Ilaqta, this is one of the best types of potato.	0:52:39

<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
On-camera interview with Milton Gamarra. LOWER THIRD: Milton Gamarra, Agronomist Cutaway to potato inspection.	Milton Gamarra	(subtitled) One of the objectives of the Park is to become a genetic bank that is managed by the local communities and shared with sister communities.	0:52:32
On-camera interview with Alejandro Argumedo. Cutaway to harvest.	Alejandro Argumedo	We have to be open to changes without losing our own identity. So what people are doing here is trying to see how best crops are adapted here so they can later move them lower or back. It's the best answer to climate change.	0:52:43
Meeting of Ethiopians and Peruvians at Potato park.	Narrator Graham Greene	The park has drawn visitors from around the world, including Ethiopians who share their concerns of preserving biodiversity and food security.	0:53:11
Sharing a meal at the potato park.	Narrator Graham Greene	They are part of a growing network of indigenous people sharing strategies to protect their land.	0:53:32
On-camera interview with Zerihun Woldu LOWER-THIRD Zerihun Woldu Professor of Ecology, Addis Ababa Univ. Cutaway to meeting and sharing coco leaves.	Zerihun Woldu	The indigenous people have the right to take their future in their hands and organize and also propagate their own cultures. Protecting biodiversity has global importance.	0:53:43
Footage of cities and herders. On-camera interview with Maria Scurrah.	Maria Scurrah	Will the Andes sustain their farming communities? The best way to protect biodiversity is to have a healthy culture living inside that ecosystem, because they have been preserving it. It's so fragile really in the end.	0:54:12
On-camera interview with Alejandro Argumedo. Cutaways to potato park.	Alejandro Argumedo	People are very much attached spiritually to crops and to the land, to the mountains. It's not in books or in classrooms. You have to practice. You have to touch it with your hands, and you have to eat it. You have to be part of it. For us, that's the way.	0:54:29
On-camera interview with Carlos Loret de Mola. Cutaways to women riding horses in countryside.	Carlos Loret de Mola	I'm an optimist and I think we have a beautiful country and a responsibility towards the rest of the world because of what the Andean civilization and living in this part of the world means.	0:54:50

Potato harvest and scenery of Peru.	Mariano Machacca	(subtitled) I care about our potato and about our herbs. They make us aware. We don't want these natural things to be lost. We don't want to lose the insight that we get from the natural world.	0:55:04
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<u>Video and lower thirds</u>	<u>Name of speaker</u>	<u>Audio and subtitles</u>	<u>Timecode</u>
On-camera interview with Fredy Machacca. Cutaways to scenics of Peru and silhouette of man playing flute.	Fredy Flores Machacca	(subtitled) If our culture disappears, that would be tragic for the Q'eros people. More than anything, we want to save our customs, our wisdom, and our ancient rituals.	0:55:17
CREDIT ROLL			0:55:35