



Sacred Land Film Project

*STANDING ON
SACRED GROUND*

Teacher's Guide

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

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



About the Project

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

Director's Statement

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



Narrative Synopses

EPISODE ONE: *Pilgrims and Tourists*

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

EPISODE TWO: *Profit and Loss*

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

EPISODE THREE: *Fire and Ice*

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

EPISODE FOUR: *Islands of Sanctuary*

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

How to Use This Guide

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

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

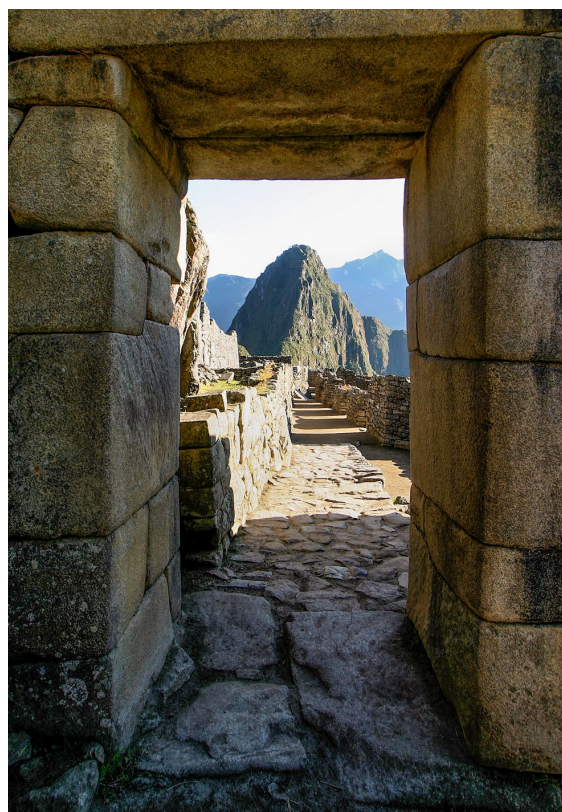
Show Satish Kumar’s explanation of *sacred* in the Special Features section on the *Pilgrims and Tourists* DVD, “What is a Sacred Place?” (4 minutes).

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?

ACTIVITY

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

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

Sacred natural site:

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

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



Exploring Values

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

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

ACTIVITY

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

Have students list and discuss:

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

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



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

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

Extension questions to go deeper:

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

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

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



Extension questions to go deeper:

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

Exploring the Meaning of Indigenous

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

indigenous

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

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

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

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





Profit and Loss

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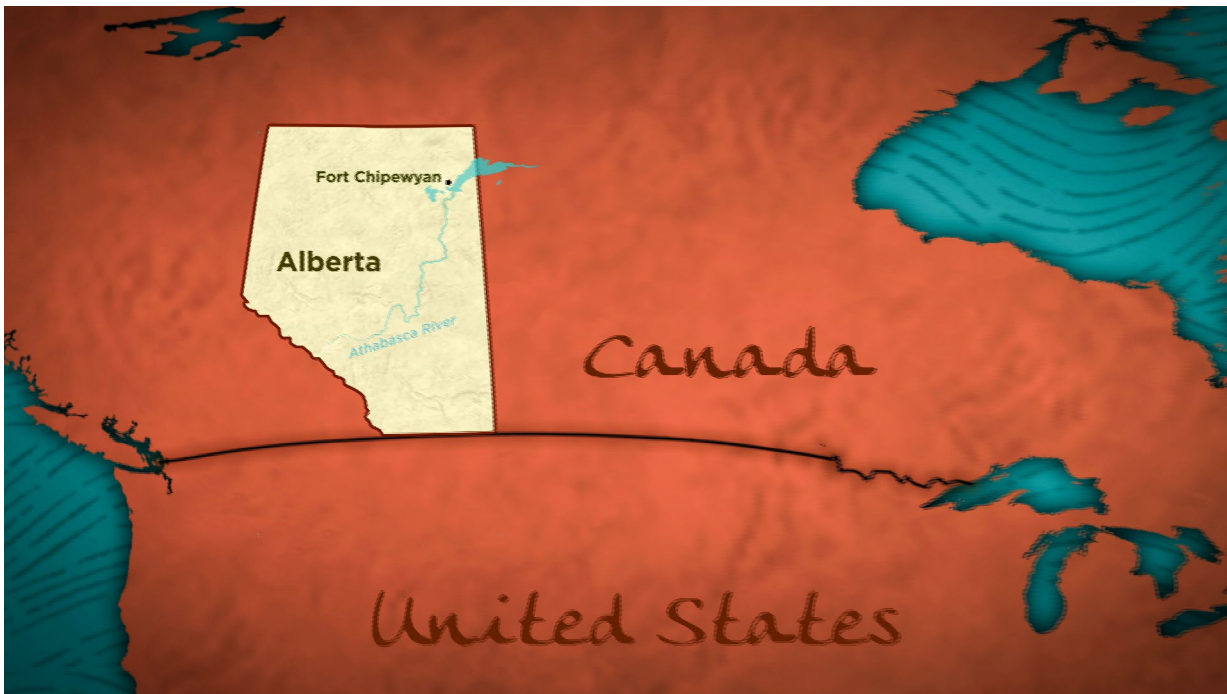
Learning Objectives

- ☉ 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 envi-

ronment 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 high-land 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 World 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

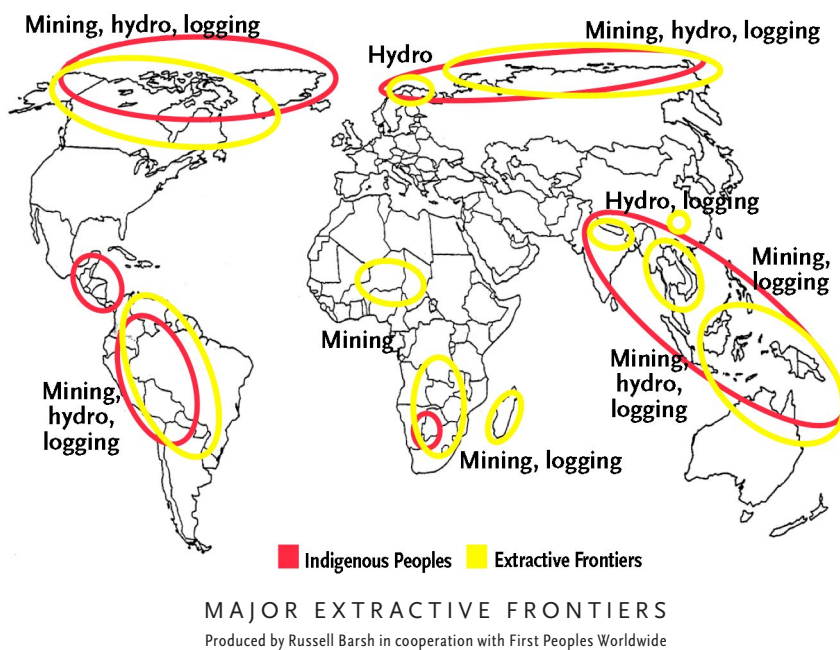
For guiding discussion about human rights, corporate sustainability and responsibility:

- ☉ [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?



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?

FILM CLIP

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

“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?

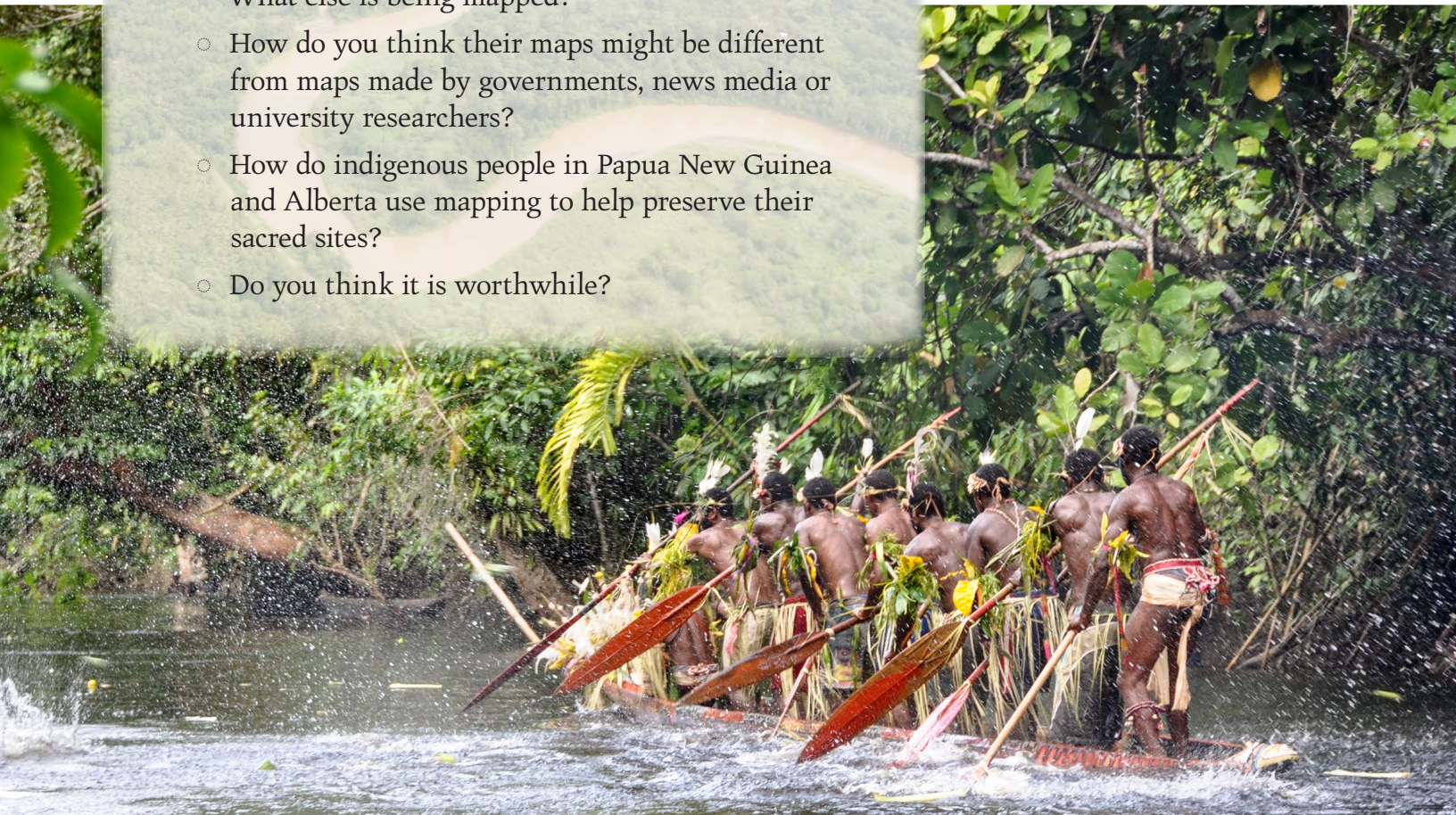


FILM CLIP

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.



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

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

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.”



KEY QUOTES FROM THE FILM

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

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.”



KEY QUOTES FROM THE FILM

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

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.”



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."



CONCLUDING QUESTIONS

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

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

What strategies are used to confront these challenges?

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

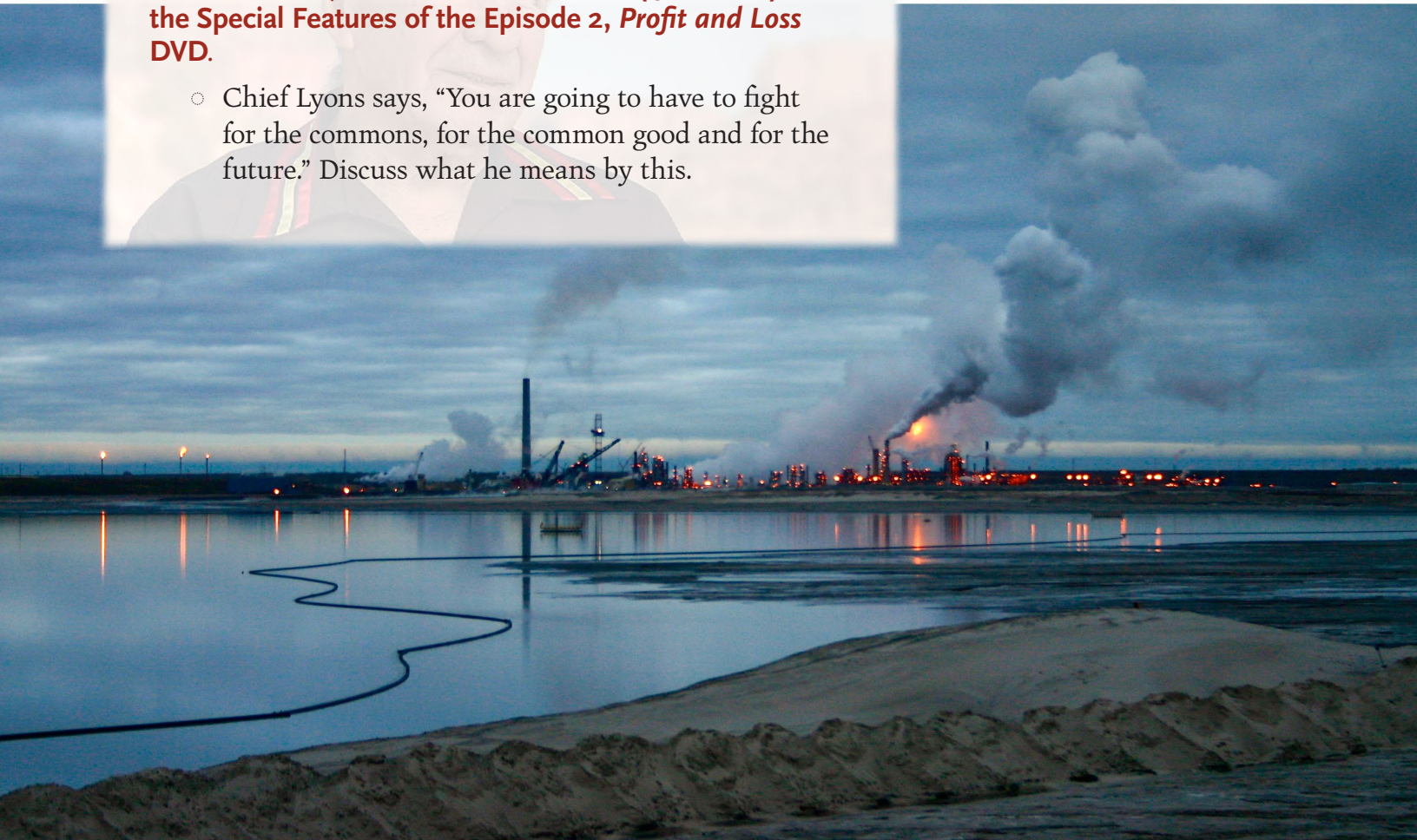
What do the beliefs, traditions and values of indigenous people offer us as we think about ways of relating to the environment in the modern world?

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

FILM CLIP

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

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



Appendix A

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

Preamble

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

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

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

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

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

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

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

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



Article 1

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

Article 2

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

Article 3

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

Article 4

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

Article 5

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

Article 6

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

Article 7

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



Article 8

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

Article 9

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

Article 10

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

Article 11

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

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

Article 12

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

Article 13

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

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

Article 14

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



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

Article 15

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

Article 16

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



Article 17

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

Article 18

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

Article 19

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

Article 20

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

Article 21

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

Article 22

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

Article 23

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

Article 24

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



Article 25

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

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

Article 26

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

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

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

Article 27

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

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

Article 28

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



Article 29

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

Article 30

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





Appendix B

SATISH KUMAR INTERVIEW TRANSCRIPT (APRIL 26, 2008)

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

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

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

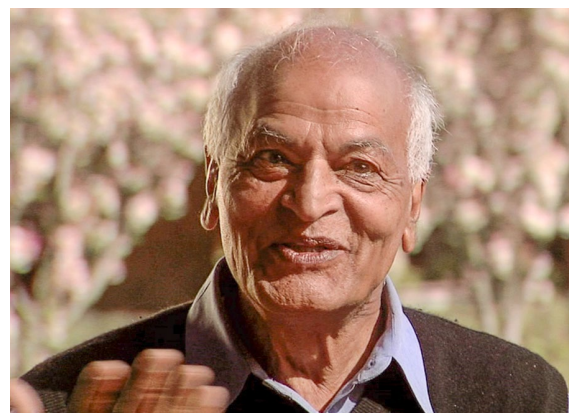
This is where the, the sacredness is lost, because we become ego-centered. Now we have to transform our egocentric thinking to eco-centric thinking. Just one letter we change from G to C. From ego to eco. The moment we become eco-centric then we will recognize the intrinsic sacredness of all life.

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

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

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

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





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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

Appendix C

SPECIAL FEATURES ON DVDS

Episode 1 – *Pilgrims and Tourists*

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

Episode 2 – *Profit and Loss*

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

Episode 3 – *Fire and Ice*

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

Episode 4 – *Islands of Sanctuary*

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



About the Sacred Land Film Project

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

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

CHRISTOPHER (TOBY) MCLEOD
Producer/Director

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



JESSICA ABBE

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

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



JENNIFER HUANG

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

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



PRODUCTION TEAM

Editors – Quinn Costello, Marta Wohl

Cinematographers – Andrew Black, Will Parrinello, Vicente Franco

Sound – David Wendlinger

Associate Producers – Erin Lee, Marlo McKenzie, Ashley Tindall

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

Additional Resources

Sacred Land Film Project [Bibliography](#)

Sacred Land Film Project:

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

Books

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

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

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

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

Articles

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

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

Websites

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

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

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

[The Cultural Conservancy](#)

Film

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

Curricula

Lessons of our Land – from Indian Land Tenure Association

Project Wet – Water Education for Teachers

Face to Faith – curriculum for teaching about religion in schools

In the Light of Reverence Teacher's Guide

