



Sacred Land Film Project

*STANDING ON
SACRED GROUND*

Teacher's Guide

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

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



About the Project

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

Director's Statement

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



Narrative Synopses

EPISODE ONE: *Pilgrims and Tourists*

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

EPISODE TWO: *Profit and Loss*

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

EPISODE THREE: *Fire and Ice*

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

EPISODE FOUR: *Islands of Sanctuary*

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

How to Use This Guide

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

SUBJECT AREAS

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

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

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

Getting Started

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

How This Guide is Organized

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

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

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

Relevant Common Core Standards

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

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



Relevant Common Core Standards

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



INITIAL DISCUSSION QUESTIONS AND ACTIVITIES

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

Learning Objectives

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

What is Sacred?

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

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

sacred

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

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

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

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

Extension questions to go deeper:

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

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

FILM CLIP

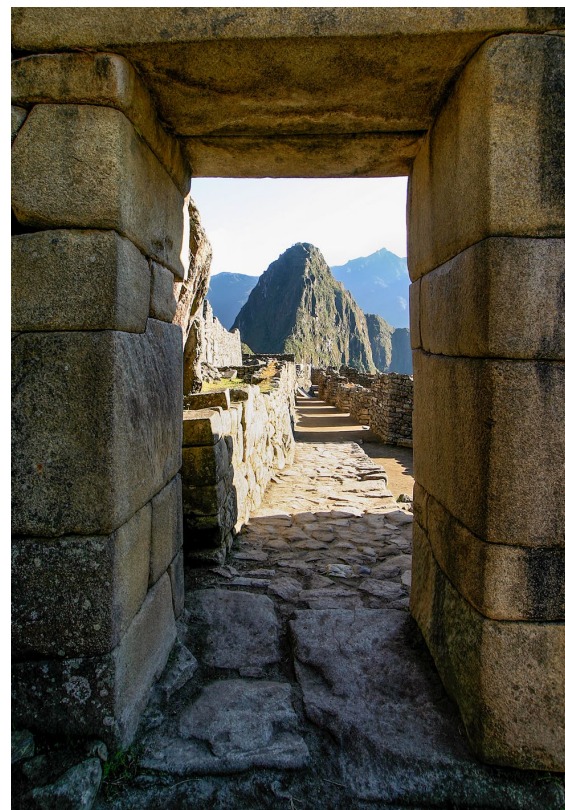
Show Satish Kumar’s explanation of *sacred* in the Special Features section on the *Pilgrims and Tourists* DVD, “What is a Sacred Place?” (4 minutes).

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

What is Sacred Ground?

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

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



Extension questions to go deeper:

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

ACTIVITY

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

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

Sacred natural site:

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

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



Exploring Values

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

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

ACTIVITY

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

Have students list and discuss:

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

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



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

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

Extension questions to go deeper:

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

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

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



Extension questions to go deeper:

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

Exploring the Meaning of Indigenous

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

indigenous

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

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

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

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





Islands of Sanctuary

EPISODE FOUR

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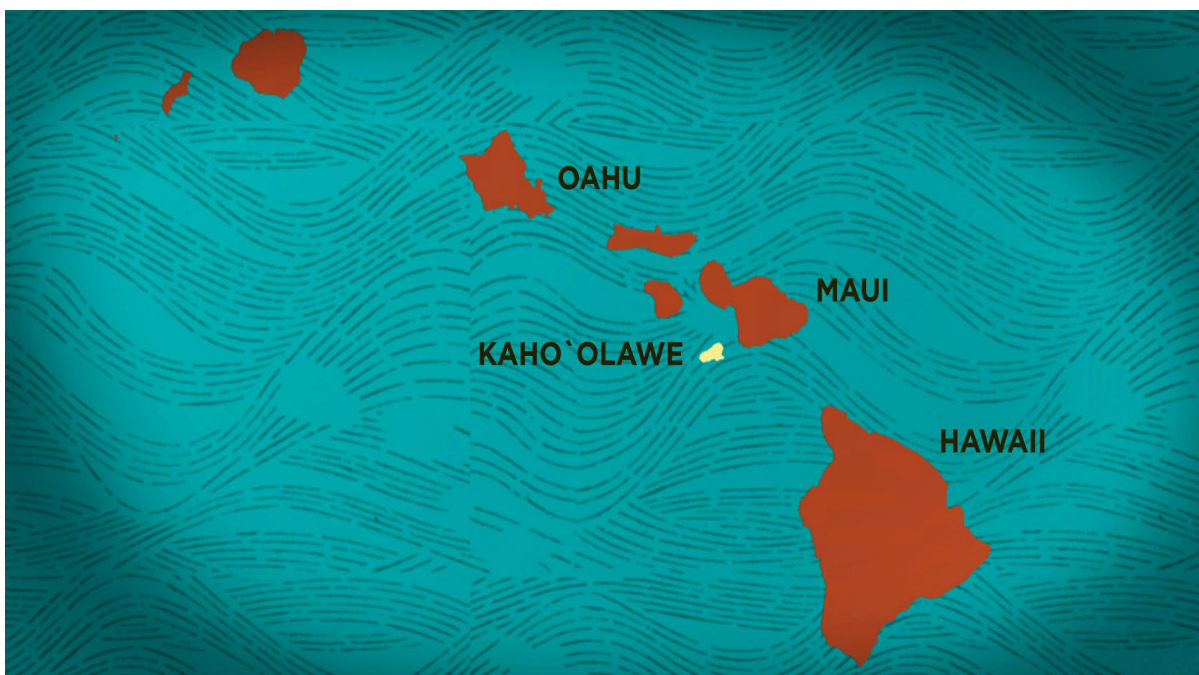
Learning Objectives

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



Viewing Guide

This two-page viewing guide can be helpful in focusing students' viewing of the film. You can print copies of pages 81 and 82 ask students to fill them out during the film or use them for comprehension prompts after they have watched it. You might also want to allow students time to write their initial reflections or their own discussion prompts after viewing the film.





AUSTRALIA'S NORTHERN TERRITORY

1. The era of creation is called Dreamtime or The Dreaming in Aboriginal culture. What is it, and what is the role of the Rainbow Serpent in this creation story?
2. How long have Aboriginal people been on the Australian continent? When did Europeans arrive?
3. When did Captain Cook declare the east coast of Australia to be a British possession? What happened to the Aboriginal people and their land?
4. What triggered the land rights movement in Australia in the 1960s?
5. When and where was the world's first law to protect indigenous rights to sacred land enacted?
6. Some regions of Arnhem Land are now Indigenous Protected Areas. Who makes the land management decisions there?
7. Why have locals been worried about extracting lead and zinc in the floodplain of the tropical McArthur River?
8. Xstrata's solution to unearthing minerals was to move the river. What ancient pathway are they disrupting and why are local Aboriginal leaders concerned?
9. Where do believers in Aboriginal stories say ancestral beings live?
10. How did Aboriginal people in the McArthur River region achieve a win against Xstrata? How did the government respond?





KAHO‘OLAWE, HAWAI‘I

1. Where did the early Hawaiians come from and how? Where is Kaho‘olawe situated in the chain of Hawaiian islands?
2. When Puritan missionaries brought Christianity to Hawai‘i, what changed for Hawaiians?
3. What happened to the land and the language after 1893?
4. What happened to the island of Kaho‘olawe after Japan bombed Pearl Harbor?
5. What strategies did activists in the 1970s, including George Helm, use to stop the bombing?
6. What did Emmett Aluli (pictured below) and Walter Ritte find as they explored the island before being arrested by the military?
7. What happened to activists George Helm and Kimo Mitchell?
8. The Protect Kaho‘olawe ‘Ohana is healing and restoring the island. What are they finding as they clean up the island? How much of the island remains uncleared?
9. What topics did you hear discussed during *kūka kūka*, or “talking story”?
10. What does it mean for a place to be a “cultural reserve”?



COLONIAL HISTORY AND LEGACY

FILM CLIP

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

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

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

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

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

FILM CLIP

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

Discussion questions:

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

ACTIVITY

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



TRUTH AND RECONCILIATION: THE STOLEN GENERATION

The Stolen Generation of Australia

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

—[Stolen Generations' Testimonies](#)

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



Additional resource

Watch the 3-minute video on the history of the Stolen Generation at [Stolen Generations' Testimonies](#).

Teaching About the Stolen Generation

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

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

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



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

[\(Embedding Aboriginal and Torres Strait Islander Perspectives in schools: A guide for school learning communities\)](#)

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

Additional Resources

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

ACTIVITY

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

Suggested films

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

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

ACTIVITY

Comparing Federal Policies Toward Indigenous Children

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

Questions to investigate include:

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

Discussion prompts after student presentations:

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

Suggested resources for conducting research for this activity:

- [PBS](#) on United States Indian Boarding Schools
- [The University of British Columbia](#) on the Canadian Residential School System
- For Australian resources, see suggested resources that accompany the other activities in this section.





Extension activity to go deeper:

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

Truth Commissions

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

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

—Amnesty International

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

Additional Readings on Truth Commissions for Indigenous Communities:

–“[Facing Australia’s history: truth and reconciliation for the stolen generations](#),” an article exploring the need for a truth and reconciliation commission in Australia, from the international human rights journal, *SUR*.

–“[Indigenous Rights and Truth Commissions](#),” an article exploring the opportunities and challenges of truth commissions for indigenous communities, from *Cultural Survival*.

ACTIVITY

Achieving Justice

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

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

Definitions:

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

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

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

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

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

Additional suggested resource: Visit the [Conflict Transformation and Restorative Justice](#) section of the Sacred Land Film Project website.

Truth and Reconciliation Commission of Canada

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

Visit the [Truth and Reconciliation Commission of Canada](#) to learn more.

Apologies

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

FILM CLIP

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

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

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

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

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

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

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

SPIRITUALITY AND ACCESS TO SACRED PLACES

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

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

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

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

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

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

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

ACTIVITY

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





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

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

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

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



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



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

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

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

CULTURAL AND LAND RESTORATION

What does it mean to restore something?

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

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

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



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



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

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

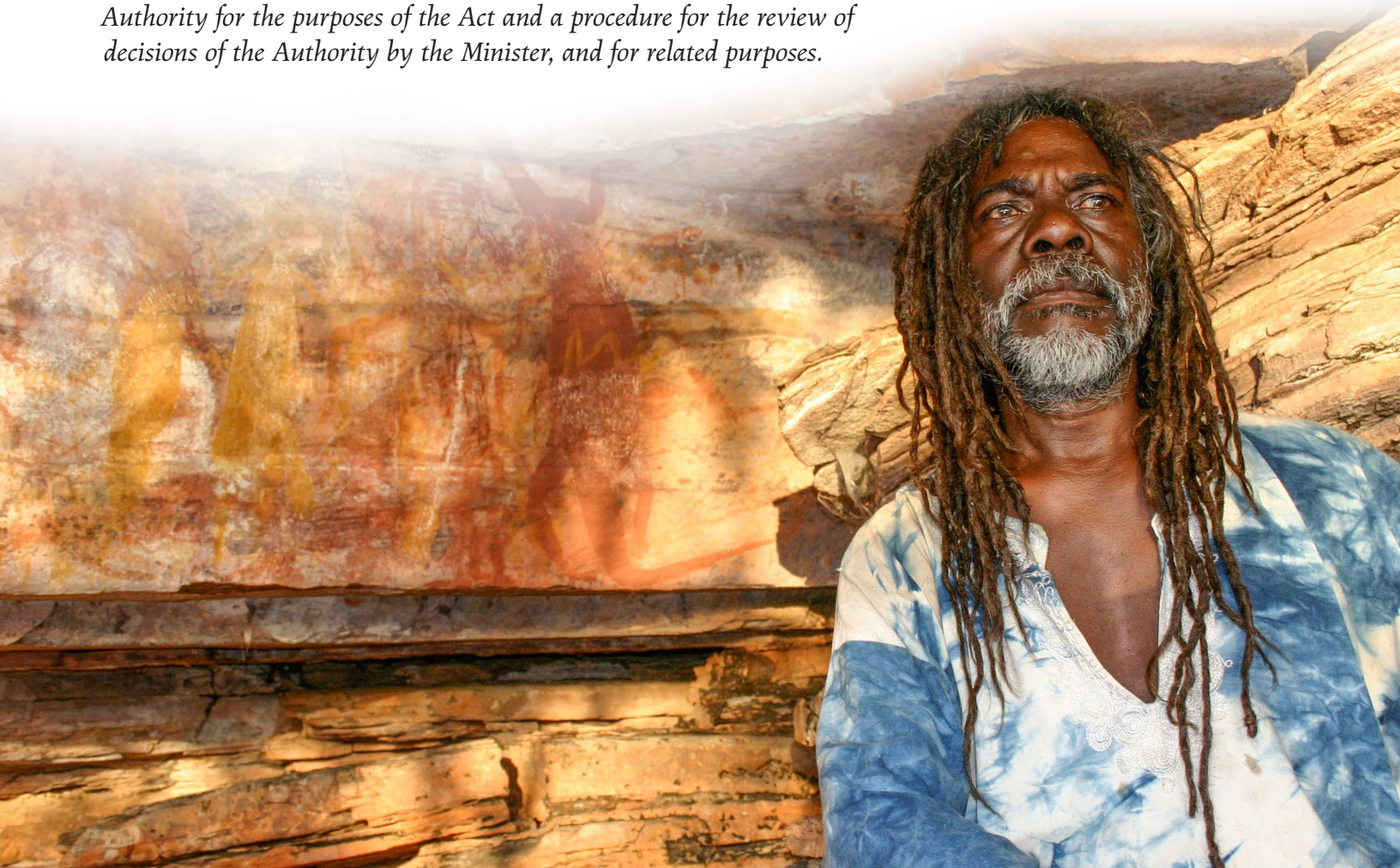
Going deeper and considering your own community:

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

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

NORTHERN TERRITORY ABORIGINAL SACRED SITES ACT

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



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

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

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

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

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



Indigenous Protected Areas

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

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

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

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

—John Kundereri Moriarty, Yanyuwa, Mining Consultant (14:45)

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

ACTIVITY

Traditional Land Management

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

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

FILM CLIP

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

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



FILM CLIP

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

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

Questions to go deeper:

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



FILM CLIP

Watch 37:48–40:28 on restoration in Kaho‘olawe.

- What methods does the Protect Kaho‘olawe ‘Ohana use to restore the island?
- The Hawaiian word *malama* means “to take care.” What images and sounds in the film captured the practice of *malama*?
- For a deeper exploration of how spirituality and ecology are blended in Native Hawaiian restoration work on Kaho‘olawe, read the 200-page “[Cultural Use Plan](#)” —a detailed blueprint for taking care of a sacred place.

FILM CLIP

Watch 40:28–41:33 on the Hawaiian concept of *‘ohana*, or extended family, and the Protect Kaho‘olawe ‘Ohana.

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

ACTIVITY

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

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

SERVICE LEARNING

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

Reflection questions:

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

FILM CLIP

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

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

ACTIVITY

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

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

ACTIVITY

Values Conveyed by Language

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

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

kuleana – responsibility

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

‘aina – land, sacred land

aloha ‘aina – love the land

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

CORPORATE RESPONSIBILITY

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

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

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

FILM CLIP

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

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

ACTIVITY

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

ACTIVITY

A Bill of Responsibilities

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

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

RESISTANCE STRATEGIES AND COMMUNITY ACTIVISM

FILM CLIP

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

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

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

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



ACTIVITY

Civil Disobedience

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

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



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

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

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

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

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

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

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

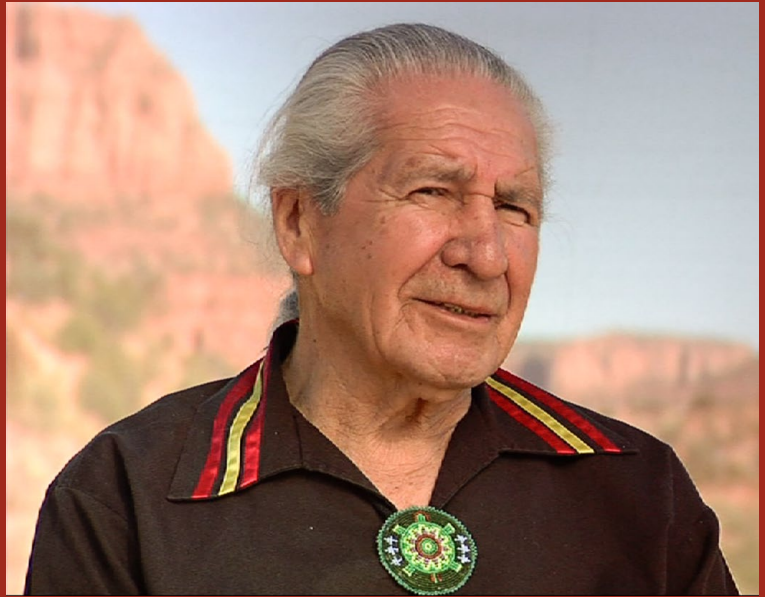
ACTIVITY

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

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



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



CONCLUDING QUESTIONS

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

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

What strategies are used to confront these challenges?

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

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

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

FILM CLIP

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

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



Appendix A

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

Preamble

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

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

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

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

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

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

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

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



Article 1

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

Article 2

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

Article 3

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

Article 4

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

Article 5

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

Article 6

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

Article 7

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



Article 8

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

Article 9

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

Article 10

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

Article 11

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

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

Article 12

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

Article 13

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

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

Article 14

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



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

Article 15

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

Article 16

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



Article 17

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

Article 18

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

Article 19

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

Article 20

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

Article 21

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

Article 22

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

Article 23

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

Article 24

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



Article 25

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

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

Article 26

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

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

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

Article 27

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

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

Article 28

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



Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of 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.

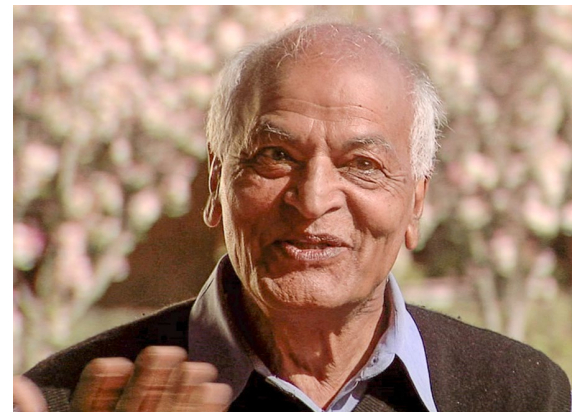
This is where the, the sacredness is lost, because we become ego-centered. Now we have to transform our egocentric thinking to eco-centric thinking. Just one letter we change from G to C. From ego to eco. The moment we become eco-centric then we will recognize the intrinsic sacredness of all life.

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

