

Shine Brighter Première

File 17 Sacred lands

Document 3, Extrait p.145 – Roman *Ceremony*, Leslie MARMON SILKO, 1977

The scene takes place in the early 20th century in the mountains near the Laguna Pueblo reservation in New Mexico, USA.

The white ranchers called this place North Top, but he remembered it by the story Josiah had told him about a hunter who walked into a grassy meadow¹ up here and found a mountain-lion cub² chasing butterflies; as long as the hunter sang a song to the cub, it continued to play. But when the hunter thought of the cub's mother and was afraid, the mountain-lion cub was startled, and ran away. The Laguna people had always hunted up there. They went up the slopes³ of the cone-shaped peaks in the summer, when the deer⁴ were reddish brown, the hair short and shining while they browsed⁵ in meadows above the treeline to avoid the heat. In late fall, as the

¹ *prairie*

² *petit puma*

³ *paths going up*

⁴ *cerfs*

⁵ *broutèrent*

deer moved down with each snowstorm, the people hunted the foothills and cerros⁶ and the grassy dry lake flats of the big plateau. And finally, in the winter, when the deer had heavy dark gray coats and the bitter snow winds drove them down twisting narrow trails, the Laguna hunters found them, fat from acorns and piñons growing in the narrow steep canyons below the rim. All but a small part of the mountain had been taken. The reservation boundary included only a canyon above Encinal and a few miles of timber on the plateau. The rest of the land was taken by the National Forest and by the state which later sold it to white ranchers who came from Texas in the early 1900s. In the Twenties and Thirties, the logging⁷ companies hired full-time hunters who fed entire logging camps, taking ten or fifteen deer each week and fifty wild turkeys in one month. The loggers shot the bears and mountain lions for sport. And it was then the Laguna people understood that the land had been taken, because they couldn't stop these white people from coming to destroy the animals and the land. It was then that the holy men at Laguna and Acoma warned the people that the balance of the world had been disturbed and the people could expect droughts⁸ and harder days to come.

Leslie MARMON SILKO, *Ceremony*, 1977

⁶ hills, from Spanish

⁷ exploitation des forêts

⁸ sécheresses

Document 1, Extrait p.146 – Article de Kristine SABILLO,
mongabay.com, 20 February 2025

Taranaki Maunga, New Zealand mountain, declared a ‘legal person’

New Zealand has formally granted a mountain legal personhood for the first time, recognizing not only its importance to Māori tribes but also paving the way for its future environmental protection.

The law, passed in January, notes that the mountain, located in Taranaki on New Zealand’s North Island, will be called by its Māori name Taranaki Maunga (maunga meaning mountain) instead of its colonial name Mount Egmont. Egmont National Park will be called Te Papa-Kura-o-Taranaki. The law also recognizes Taranaki Maunga and the surrounding peaks as a legal person named “Te Kāhui Tupua,” with “all the rights, powers, duties, responsibilities, and liabilities⁹ of a legal person.” [...]

The Māori in Taranaki consider Taranaki Maunga to be their ancestor, “a source of physical, cultural, and spiritual sustenance¹⁰, and a final resting place.”

In the 19th century, the British Crown¹¹ purchased and even confiscated land in Taranaki without the consent or despite the objections of Māori leaders.

The Māori people, whose traditional practices were banned in some areas, have since tried to reclaim and reconnect with their ancestral land. [...]

⁹ financial obligations

¹⁰ support

¹¹ government (representing the Monarch)

The bill also states that a legal entity named Te Tōpuni Kōkōrangi, composed of four members of local Māori iwi (tribes) and four minister of conservation-appointed individuals, will act on behalf of Te Kahui Tupua.

Kristine SABILLO, *mongabay.com*, 20 February 2025

The Dakota Access Pipeline: What You Need to Know

How protests against an oil pipeline turned into a national fight for Indigenous rights.

For nearly a decade, the Dakota Access Pipeline (DAPL) has sparked¹ national conversations about the dangers of fossil-fuel infrastructure to public safety and the unjust treatment of Indigenous Peoples in the United States. The controversy began escalating back in 2016, when DAPL received its first permits for construction. Soon after, large-scale², grassroots³ protests spread the word that a proposed oil pipeline was threatening the water supply of the Standing Rock Sioux reservation in North Dakota. Activists quickly dubbed⁴ DAPL the next Keystone XL, a different controversial pipeline project that environmentalists fought against for 11 years before the pipeline's owner finally killed the project in 2021. The widespread media coverage of the seven-month protest at Standing Rock—along with advocacy⁵ efforts from high-profile celebrities, politicians, and social media campaigns—and the violent response from authorities kept DAPL in the spotlight even after the pipeline began operating in 2017.

¹ generated

² huge

³ from citizens

⁴ nicknamed, designated

⁵ support, activism

The fight over DAPL, however, is far from over. The pipeline has faced numerous legal challenges and still lacks a necessary easement and an adequate environmental impact statement (EIS) from the U.S. Army Corps of Engineers, the federal agency that maintains infrastructure and regulates construction activity in certain U.S. waters.

Shelia HU, *nrdc.org*, 2024

What Guardians do

Guardians help Indigenous Nations honour our responsibility to care for lands and waters.

We are the “moccasins and mukluks”¹ on the ground for our communities.

We manage protected areas, restore animals and plants, test water quality, and monitor development projects. And we welcome visitors to traditional territories and maintain cultural sites.

Guardians’ work is guided by science – both Indigenous and western. We are trained in data collection and water quality analysis, and we learn from our Elders about relationships with animals and changes on the land. [...]

Across the Country

Over 200 First Nations Guardians programs are managing lands, waters and resources right now. Our work is as varied as the terrain. Along the Pacific Coast, Guardians help sustain² wild salmon runs. In the Mackenzie River Valley, Guardians monitor pipeline repairs. In the eastern Manitoba, Guardians test water quality around hydro dams. In Labrador, Guardians help implement an Indigenous-led plan to restore caribou and monitor some of Canada’s largest mines. And across the country, Guardians will have a central role in managing proposed Indigenous Protected and Conserved Areas.

¹ types of shoes and boots worn by First Peoples

² preserve

Many more communities are eager³ to launch Guardians programs. They know the enormous contribution Guardians will make to the health of communities and the stewardship⁴ of lands and waters. Added support means added benefits for us all.

landneedsguardians.ca

³ impatient

⁴ supervision

Document, Extrait p.156 – Roman *Swallow The Air*, Tara June WINCH, 2006

Issy is an Indigenous Australian activist.

The mining company want to leach cyanide underneath the saltbush land. Issy says that they make a blockade and stay there for as long as it takes for them company shareholders¹ to back out, for company to leave, take their fences, their electricity, take all their machines and generators and leave. Take themselves and don't come back.

Issy says they don't understand that just because you can't see something, don't mean it's not there. She says under the earth, the land we stand on, under all this there is water. She says that our people are born from quartz crystal, hard water. We are powerful people, strong people. Water people, people of the rivers and the lakes. [...]

Issy says that the lake works like a heart, pumping its lifeblood from under the skin. She says that they want to dig up the hearts, free out the veins, dam up² the valves so they can live. Hungrily. [...]

She takes a saltbush branch from the coals and draws a circle in the dust.

Issy says that everything is sacred, inside the circle and outside the circle; she says that we should look after both areas the same. They are magic, she adds.

Tara June WINCH, *Swallow The Air*, 2006

¹ *actionnaires*

² *endiguer, boucher*

Évaluation de la compréhension de l'écrit – Guide pédagogique

The Gulf of Carpentaria is located off the northern coast of Australia.

It came down those billions of years ago, to crawl on its heavy belly, all around the wet clay soils¹ in the Gulf of Carpentaria. [...]

The serpent travelled over the marine plains, over the salt flats, through the salt dunes, past the mangrove forests² and crawled inland. Then it went back to the sea. And it came out at another spot along the coastline and crawled inland and back again. When it finished creating the many rivers in its wake, it created one last river, no larger or smaller than the others [...]. This is where the giant serpent continues to live deep down under the ground in a vast network of limestone aquifers³. They say its being is porous; it permeates everything. It is all around in the atmosphere and is attached to the lives of the river people like skin. [...]

The inside knowledge about this river and coastal region is the Aboriginal Law handed down through the ages since time began. Otherwise, how would one know where to look for the hidden underwater courses in the vast flooding mud plains, full of serpents and fish in the monsoon season? Can someone who did not grow up in a place that is sometimes underwater, sometimes bone-dry, know when the trade winds blowing off the southern and northern hemispheres will merge in summer? Know the moment of climatic change better than they know themselves? Who fishes in the yellow-coloured monsoonal runoff⁴ from the drainages, with sheets of deep

¹ *sols argileux*

² a type of ecosystem with trees that grow in saltwater

³ underground waters

⁴ *ruissellement*

water pouring into the wide rivers swollen over their banks, filling vast plains with flood waters? [...]

It takes a particular kind of knowledge to go with the river, whatever its mood. It is about there being no difference between you and the movement of water as it seasonally shifts its tracks according to its own mood.

Alexis Wright, *Carpentaria*, 2009.