

Shine Brighter Première

File 17 Sacred lands

Vidéo p.143 – Extrait de *Southwest Roots Music*, 2021.

Okcate Evita Smith: As a native person, I am always respectful of the Earth and I'm always appreciative of what she gives us, because she takes care of us: she gives us our food, she gives us our air and our water, and it's through her benevolence that we are allowed to be here. Basically what we put out there comes back to us, so if we put pollutants in the water, if we put pollutants in the air, decimate wildlife, or overhunt or overdevelop or overfish, then we are basically not only harming the Earth, but we're also harming ourselves in turn. We're seeing, you know, ice melts... all kinds of different things that are out of balance, and we're seeing larger than normal storms, we're seeing all of these things that are symptoms of an Earth that we have made sick. On Earth Day and every day, we want to keep in mind that we're part of this whole ecosystem and that we're part of this whole lifecycle. There's not a human world and a natural world, it's just the same world. Do what you can in your daily life to take care of your mother, listen to Mother Earth and let's try to do better by her.

An Indigenous Perspective on Earth Day: Okcate Evita Smith, *Southwest Roots Music*, 2021.

Document 1, Vidéo p. 144 - Extrait de ABC iview, 2021.

Man 1: The reason we are taking the leaf is that the leaf is connected to the tree, the tree is connected to the ground, the land is the oldest living thing in the world.

Therefore it has the knowledge and the wisdom of everything.

Woman: Grandfathers, grandmothers, ancestors, we are here to honour you. Look after our visitors please, we will be respectful.

Man 2: When you come in here, you've got all this different energy from the places you've been in, and this smoke is almost like an opportunity for you to reground yourself and connect here.

Man 3: I'm going to ask you just to put your hands on the rock: feel the warmth of it, let the land know that you're here, because this rock anchors us to this country. Just let your mind empty and listen: it's not just wind blowing, it's the wind that's actually talking to you.

The beautiful connection between people and Country, *ABC iview*, 2021.

Document 2, Vidéo p. 144, Extrait de *Providence Pictures*, 2018.

Narrator: In the Pacific Northwest, memories and ties that bind are embodied in one of Native America's most iconic structures, totem poles. Like wampum belts, totem poles record the history of war, kinship and leaders. But totem poles are often misunderstood.

Alan Hunt: You know, the saying "the low man on the pole" doesn't really equate at all. They're just about all as equally important as the next guy, and you know, the guy on the bottom is supporting everything else above him, so it actually seems a little backwards.

Narrator: The power of the pole comes from the cedar tree. Cedar is central to the lives of the Native peoples of the Northwest. It is used to make clothing, storage chests and ceremonial masks. For Kwakwaka'wakw carvers, Alan Hunt and Beau Dick, cedar is a portal to the past.

Beau Dick: There is a certain relationship that our people have with the cedar tree. It reconnects us with our ancestors, with our story, with our identity, and it's just really sacred to us.

Native America: Nature to Nations, *Providence Pictures*, 2018.

Document 2, Vidéo p. 146 - Extrait de *5 News*, 2019.

Narrator: Tourists queuing for their last chance to trek Uluru, huge crowds rushing to clamber up the iconic attraction... that's drawn in millions over the years.

Visitor 1: Yeah, I'm glad that we've sort of travelled all this way to actually get on the rock, that'll be great yeah, can't wait!

Narrator: Towering at over a thousand feet high, what was known as Ayers Rock is steeped in history. But for those that live here it stands for much more than that: it has great spiritual and cultural importance for the Indigenous people, the Anangu. The name reverted back to the original Uluru when they were given official ownership in the '80s. Scaling the sacred sites is something they have always wanted stopped and at midnight that long-awaited law came into force.

Aboriginal woman: No more climbing, today: 'closed'. Thank you very much.

Narrator: A difficult day for this ranger who is of Aboriginal descent.

Ranger: Having elders who picked up this, I guess, long journey, before I was born... they're no longer here but we're carrying on their legacy to close the climb. So there's a bit of sadness, but also you know, a lot of happiness.

Narrator: It's a decision that's divided the nation: some say climbing the landmark shows contempt for the culture, others argue it should be open for all to enjoy.

Visitor 2: We talked to the local community and they said 'we prefer you not to climb it', but their words were 'we really understand that this is special for you too'.

Narrator: At sunset, Uluru changes color, earning it the nickname 'the Red Rock': a spectacular sight to behold, but now only at a distance. Helen Keenan, Five News.

Tourists banned from climbing Australia's sacred Uluru rock, *5 News*, 2019.

Évaluation de la compréhension de l'oral – Guide pédagogique

Radley Davis, Pit River Tribal Citizen and Advisor:

Where we're at right now is the Highlands up in northeastern California, Sattitla Highlands National Monument. It's a very sacred place to Pit River, Modoc and other tribes in the area that utilize many of these mountains and springs and places here.

Michelle Berditschevsky, Founder, Mount Shasta Bioregional Ecology Center:

We got wind of large-scale industrial polluting, geothermal development being considered by the Forest Service and by BLM. The Ecology Center has a longstanding relationship with our local tribes. What makes the land sacred is the deep harmony that can still be felt here.

Radley Davis: This drilling into the earth, if successful, it would go into the underground aquifer. It would potentially destroy this pure, clean water. It's a very valuable place. Now, science has proved that, but our elders already knew that this is a place that needs to be protected, not for the tribal people, but for all people. You don't hear our people say, "We own the land." We don't own it, but we say, "We belong to it, just like a mother and a child."

Nick Joslin, Policy and Advocacy Director, Mount Shasta Bioregional Ecology

Center: We are in the caldera of a giant volcano called Medicine Lake, part of Sattitla Highlands National Monument, California's newest national monument.

Deborah A. Sivas, Professor of environmental law: We were involved, some... the tribe really led the way on getting that national monument going. There's a lot of work that goes on in the background, working with the administration to convince them.

Protecting Sacred Land: Sáttítla Highlands National Monument, *Stanford*, 2025.