

Lesson Plans

Historical and Cultural Heritage Sites Film Project

Introduction

What is an example of a historic site? What makes a place historic? Why are some historic places deemed worthy of preservation for future generations? When people think of historic sites, places like Stonehenge in Great Britain, or the Acropolis in Athens, Greece, or Yosemite National Park in the United States may come to mind. These are places that have some kind of historic or cultural significance. They may be a site where a famous battle was fought, or an area traditionally used for cultural ceremonies or celebrations over many years. They may be a building or structure that reflects human achievement with unique and outstanding architecture, or a place of breathtaking natural beauty. When a particular site stands out, it may be nominated and placed on a register or list, which gives it greater recognition, and more effort goes toward its preservation for future generations.

Guam may be a small island, but there are 118 sites that are listed on the US National Register of Historic Places and 155 on the Guam Register of Historic Places. These registers are lists of places that have met certain conditions and are deemed worthy of preservation. What are some of Guam's historic sites? What makes these sites "historic" for the people of Guam? What kinds of steps can people take to protect their historic sites?

This lesson gives students the opportunity to learn about some of the important historic sites on Guam. Guam has a rich history that spans over 4,000 years from the time of early settlement by ancient peoples and the ancestors of the Chamorros of the Mariana Islands, to the eras of Spanish, Japanese and American colonization seen within the last 400 years of the island's history. All over the island are historic places—remnants of World War II, ancient *latte* sites, historic homes and natural landscapes—that reflect Guam's storied past and the people that have lived, died or passed through the island on the way to other places. By visiting some of these sites, researching information, and speaking to local residents, students can learn about what happened at these sites, why they hold historic and cultural significance for the people of Guam, and the issues that surround their protection and preservation for the future.

Where this lesson fits in the Curriculum

Time Period

Varies; Ancient Guam (4,000 years ago to 1668); Spanish Era (1668-1898); Early American Naval Era (1898-1941); WWII-Japanese Era (1941-1944); American Era (1944-today)

Subjects

The lesson could be used in middle and high school units relating to Guam History, Spanish Colonization, American Expansionism, Globalization, Cultural Imperialism, and Architecture, Guam/Pacific/World History, Social Studies, Anthropology, Chamorro Studies, Micronesian Studies, Pacific Islands Studies

Grade-level

Middle and High school students who have completed basic geography and social studies classes.

Relevant World History Standards for Grades 5-12

This lesson relates to the following the UCLA National Center for History in the Schools, *National Standards in World History for Grades 5-12*.

World History Era 4

Standard 5B: The student understands the peopling of Oceania and the establishment of agricultural societies and states, and analyzes various theories and bodies of evidence to explain when and how humans migrated to the Pacific Islands, the routes taken and navigational techniques used for long-distance voyages; describes plants and animals taken by early migrants; and analyze how complex social structures, religions and states developed in Oceania.

World History Era 6

Standard 1A: The student analyzes the major social, economic, political, and cultural features of European society, and in particular of Spain and Portugal, that stimulated exploration and conquest overseas.

Standard 1B: The student explains the founding and organization of Spanish and Portuguese colonial empires in the Americas and Southeast Asia and the Pacific and assesses the role of the Catholic Church in colonial administration and policies regarding indigenous populations.

Standard 4A: The student assesses the moral, political and cultural role of Catholic and Protestant Christianity in the European colonies in the Americas and Pacific.

Standard 6A: The student identifies patterns of social and cultural continuity in various societies and analyzes ways in which people maintained traditions and resisted external challenges in the context of a rapidly changing world.

Relevant United States History Standards for Grades 5-12

This lesson relates to the following *National Standards for History from the UCLA National Center for History in the Schools*:

US History Era 1

Standard 2: The student understands how early European exploration and colonization resulted in cultural and ecological interactions among previously unconnected peoples.

US History Era 6

Standard 4B: The student understands the roots and development of American expansionism and the causes and outcomes of the Spanish-American War.

US History Era 7

Standard 2A: The student understands how the American role in the world changed in the early 20th century.

US History Era 8

Standard 3: The student understands the causes of World War II, the character of the war at home and abroad, and its reshaping of the US role in world affairs.

US History Era 9

Standard 2: The student understands how the Cold War and conflicts in Korea and Vietnam influenced domestic and international politics.

US Era 10

Standard 1: The student understands recent developments in foreign and domestic politics.

Standard 2: The student understands economic, social, and cultural developments in contemporary United States.

Relevant Curriculum Standards for Social Studies

This lesson relates to the following *Curriculum Standards for Social Studies from the National Council for the Social Studies*:

Theme I: Culture

Standard A: The student explores and describes similarities and differences in the ways groups, societies and cultures address similar human needs and concerns.

Standard B: The student explains how information and experiences may be interpreted by people from diverse cultural perspectives and frames of reference.

Standard C: The student explains and gives examples of how language, literature, the arts, architecture, other artifacts, traditions, beliefs, values, and behaviors contribute to the development and transmission of culture.

Standard D: The student compares ways in which people from different cultures think about and deal with their physical environment and social conditions.

Standard E: The student articulates the implications of cultural diversity, as well as cohesion, within and across groups.

Theme II: Time, Continuity, and Change

Standard A: The student demonstrates an understanding that different people may describe the same event or situation in diverse ways, citing reasons for the difference in views.

Standard B: The student identifies and uses key concepts such as chronology, causality, change, conflict, and complexity to explain, analyze, and show connections among patterns of historical change and continuity.

Standard C: The student compares and contrasts different stories or accounts about past events, people, places or situations, identifying how they contribute to our understanding of the past.

Standard D: The student identifies and uses various sources for reconstructing the past, such as documents, letters, diaries, maps, textbooks, photos, and others.

Standard F: The student uses knowledge of facts and concepts drawn from history, along with elements of historical inquiry, to form decision-making about and action-taking on public issues.

Theme III: People, Places, and Environments

Standard B: The student creates, interprets, uses, and distinguishes various representations of the earth, such as maps, globes, and photographs.

Standard E: The student locates and distinguishes among varying landforms and geographic features, such as mountains, plateaus, islands, and oceans.

Standard G: The student describes how people create places that reflect cultural values and ideals as they build neighborhoods, parks, shopping centers, and the like.

Standard H: The student examines, interprets, and analyzes physical and cultural patterns and their interactions, such as land uses, settlement patterns, cultural transmission of customs and ideas, and ecosystem changes.

Standard I: The student describes ways that historical events have been influenced by, and have influenced, physical and human geographic factors in local, regional, national, and global settings.

Standard J: The student observes and speculates about social and economic effects of environmental changes and crises resulting from phenomenon such as floods, storms and drought.

Theme IV: Individual Development and Identity

Standard B: The student describes personal connections to place—especially place as associated with immediate surroundings.

Standard C: The student describes the ways family, gender, ethnicity, nationality, and institutional affiliations contribute to personal identity.

Standard H: The student works independently and cooperatively to accomplish goals.

Theme V: Individuals, Groups, and Institutions

Standard B: The student analyzes group and institutional influences on people, events, and elements of culture.

Standard C: The student identifies examples of institutions and describes the interactions of people with institutions.

Standard E: The student identifies and describes examples of tensions between an individual's beliefs and government policies and laws.

Standard F: The student gives examples of the role of institutions in furthering both continuity and change.

Theme VI: Power, Authority, and Governance

Standard C: The student analyzes and explains ideas and governmental mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, and establish order and security.

Standard D: The student describes the way nations and organizations respond to forces of unity and diversity affecting order and security.

Standard F: The student explains conditions, actions, and motivations that contribute to conflict and cooperation within and among nations.

Theme IX: Global Connections

Standard A: The student describes instances in which language, art, music, belief systems, and other cultural elements can facilitate global understanding or cause misunderstanding.

Standard B: The student analyzes examples of conflict, cooperation, and interdependence among groups, societies, and nations.

Standard C: The student explores causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as pollution and endangered species.

Standard E: The student describes and explains the relationships and tensions between national sovereignty and global interests in such matters as territory, natural resources, trade, uses of technology, and welfare of people.

Theme X: Civic Ideals and Practices

Standard A: The student identifies key ideals of the United States' democratic republic form of government, such as individual human dignity, liberty, justice, equality, and the rule of law, and discuss their application in specific situations.

Standard C: the student locates, accesses, organizes and applies information about an issue of public concern from multiple points of view.

Standard E: The student explains and analyzes various forms of citizen action that influence public policy decisions.

Standard F: The student identifies and explains the roles of formal and informal political actors in influencing and shaping public policy and decision-making.

Standard G: The student analyzes the influence of diverse forms of public opinion on the development of public policy and decision-making.

Standard H: The student explains how public policies and citizen behaviors may or may not reflect the stated ideals of a democratic, republican form of government.

Standard J: The student recognizes and interprets how the "common good" can be strengthened through various forms of citizen action.

About This Lesson

This lesson was written by Dr. James Perez Viernes, an Assistant Professor of History at the University of Guam. It was edited by the editorial staff of the Guampedia Foundation/Guampedia.com. This lesson is one in a series that brings the important stories of historic places into classrooms across the country [Note: Modifications are based on the National Park Service's *History Methods: Teaching with Historic Places* Resource Guide, 2015].

Description

This film project encourages students to engage more deeply with Guam's cultural heritage by visiting the island's historic sites, talking to people, and using various resources to gather information about places with cultural or historic significance in Guam. In addition, students will be able to critically discuss issues surrounding historic sites and the importance of historic preservation.

Objectives/Skills

Through this project, students will:

- Be able to identify and locate Guam's historic sites and structures.
- Demonstrate in oral, written, and visual forms their knowledge of historical and cultural heritage sites, including their background, their significance to people today, and current efforts or needs to preserve/perpetuate them.
- Students will demonstrate knowledge of the overall significance to understanding historical, cultural, political, and social issues and concerns related to historic sites in Guam.
- Develop the ability to locate, interpret and evaluate scholarly and other sources and make meaningful and critical connections between such material and the specific sites that they visit.
- Enhance familiarity and skill base in multimedia technology.
- Expand public speaking and presentation skills.

Time required

In-class: 6.5 hours

Independent study: 4-6 weeks

Materials for students

The readings and maps listed below can either be used directly on the computer or can be printed out, photocopied and distributed to students.

1. Three readings: The first provides information about the National Historic Preservation Act (1966); the second gives an overview of the historic site of Ritidian (Litekyan), which is also the location of the National Wildlife Refuge, as well as traditionally held lands, and may be impacted by live-fire training activities by the US military; the third is an overview of Guampedia's project on remembering Guam's cultural and historic heritage sites.
2. Two maps: Both maps are on the same page. The first is a modern map of Guam; the second is a map of Ritidian in Northern Guam.
3. Two photos: The first is a picture of Ritidian's limestone cliff; and the second a picture of a portion of a cave in Ritidian marred by vandals.

4. Students should have access to the following equipment:

- Camera with both still-image and video recording capabilities
- Materials for recording information (i.e., notebook, pens, sound recorder, etc.)
- Access to computer with word processing and presentation software (i.e., PowerPoint, Prezi, etc.)
- Thumbdrive, external hard drive, etc.

Film

Hasso': I Guinahan Guahan, Guam's Unique Sense of Place. Guampedia Foundation. 2015.

Bibliography

Carson, Mike. "Ritidian (Litekyan)." Internet. <http://www.guampedia.com/ancient-village-ritidian-litekyan-2/>

Dumat-Ol Delanor, Gaynor. "Researchers Re-discover Ancient Chamorro Village at Ritidian." Pacific Daily News. Online edition. 19 June 2015. <http://www.guampdn.com/story/news/2015/06/19/researchers-rediscover-ancient-chamorro-village-at-ritidian-0620/28972905/>

Tolentino, Dominica. "Hasso': Remembering Guam's Ancient Heritage Sites." Internet. <http://www.guampedia.com/guams-villages/hasso-remembering-guams-ancient-heritage-sites/>

Related links

Guampedia Foundation, www.Guampedia.com

Guam Preservation Trust, <http://guampreservationtrust.org/>

National Park Service, National Register of Historic Places, <https://www.nps.gov/nr/>

Related resources

Micronesian Areas Research Center, University of Guam

Robert F. Kennedy Library, University of Guam

Nieves Flores Public Library, Hagåtña, Guam

Teaching Activities

Getting Started (Day One)

1. Announce to the students: “The year is 3016—one thousand years from now. We’re long gone, and so are most of the things around us.”
2. Ask the students the following questions:
 - “What do you think people will remember about the world of 2016?”
 - “Do you think they will understand what daily life was like for us?”
 - “If we could send them a package of items to help them understand, what would we include?” (Write brainstorming ideas on the board.)
3. Ask students to explain the items they have chosen for people to remember 2016. Why are these items important or significant? Explain how these items relate to an understanding of their world, themselves, their culture, their society in the present as well as in the past.
4. Turn the discussion to historic preservation. Ask, “**What is historic preservation?**” and write some of their ideas on the board.
5. Present students with **Reading 1: What is Historic Preservation? / The National Historic Preservation Act (1966)**. Read through “What is Historic Preservation?” first and discuss by comparing their responses prior to the reading with the NPS definition.

Determining the Facts

Reading 1: What is Historic Preservation?

Historic preservation is a conversation with our past about our future. It provides us with opportunities to ask, "**What is important in our history?**" and "**What parts of our past can we preserve for the future?**" Through historic preservation, we look at history in different ways, ask different questions of the past, and learn new things about our history and ourselves. Historic preservation is an important way for us to transmit our understanding of the past to future generations.

Our nation's history has many facets, and historic preservation helps tell these stories. Sometimes historic preservation involves celebrating events, people, places, and ideas that we are proud of; other times it involves recognizing moments in our history that can be painful or uncomfortable to remember.

Within the National Park Service, many people work in historic preservation: archeologists, architects, curators, historians, landscape architects, and other cultural resource professionals. The National Park Service carries out historic preservation both within and outside the National Park System:

- Designation of historic sites (includes federally, state, and privately owned properties)
- Documentation (includes written, photographic, and technical documentation, as well as oral histories)
- Physical preservation (includes stabilization, rehabilitation, restoration, and reconstruction)

The National Historic Preservation Act

The National Historic Preservation Act was the first national policy governing preservation and protection of historic sites in the United States. The Act was passed in 1966 and it would shape the fate of many of our historic and cultural sites over the next half-century. The National Historic Preservation Act was an expression of the collective national will to embrace the past and affirm its bearing on the present and the future. It was written in the context of great change in America, when urban renewal and construction was transforming—and in some cases, threatening—the nation's cities and natural landscapes. Historic buildings and other structures were being demolished to make way for new buildings. People were also becoming conscious of their connection to the natural environment, and the threat that uncontrolled expansion and construction were having on the world around them. The National Historic Preservation Act was the most comprehensive preservation law the nation had ever known:

- Historic structures that would be affected by federal projects—or work that was federally funded—now had to be documented to standards issued by the Secretary of the Interior.
- Individual states were required to take on much more responsibility for historic sites in their jurisdictions and establish its own historic preservation office and complete an inventory of important sites.
- The President's Advisory Council on Historic Preservation and the National Register of Historic Places were established. The National Register is an official list not only of individual buildings, but of districts, objects, and archeological sites that are important due to their connection with the past.

- Federal projects—or those using federal funds—were now subject to the Section 106 review process: Determining whether the work to be done would harm a site and if so, a way to avoid or minimize the harm.

Preservation laws, ranging from the National Historic Preservation Act to state and local ordinances, play an important role in protecting historic places. So do the community groups and individuals who advocate for the historic places that are meaningful to them. Together, they can do a lot to protect the places that express our history and heritage. When sites are lost, it is sometimes because the laws at the time were not set up to protect a historic place, or there might be other challenges that are impossible to overcome. The loss of an important place, however, may generate stronger community support for historic preservation that can save other valuable places.

Questions for Reading 1

1. What, do you think, would be an example of something on Guam that would fall under the protection of the National Historic Preservation Act?
2. What other challenges might prevent a historic place from being saved or preserved?

Reading 1 was adapted from the National Park Service’s website, “What is historic preservation?” (<https://www.nps.gov/subjects/historicpreservation/what-is-historic-preservation.htm>) and “Introduction” (<https://www.nps.gov/subjects/historicpreservation/introduction.htm>).

3. Say to the students, “For the next few weeks, we’re going to learn about historic preservation, and you will take on the role of preservationist—a person who tries to preserve or record or document historical or cultural artifacts from the past or present, so that they won’t be forgotten. You will document a historic place and talk to people so you can learn what it is about that place that makes it significant for Guam, and why it should be protected. As you’ll see, preserving something historically or culturally important is not always easy.”
4. Introduce students to the **National Historic Preservation Act**, by referring them again to Reading 1.
5. Discuss the questions for Reading 1. Have students offer three examples of what they believe are historic sites on Guam. Ask the students who offered the examples to explain why they consider them historically or culturally significant. Based on these responses, allow the class to take a vote for each site offered over whether they should or should not be preserved under the Historic Preservation Act.

Teaching Activities

Getting Started (Day 2)

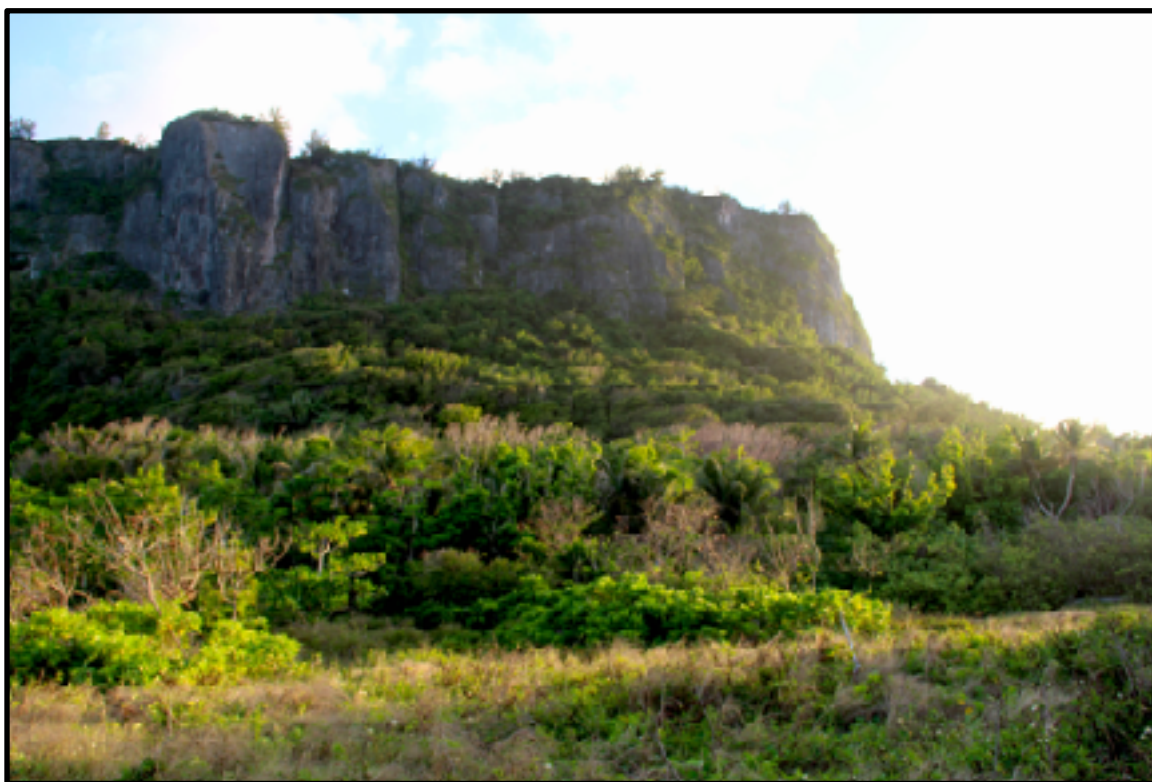


Photo by D. Tolentino, for guampedia.com, 2015.

INQUIRY QUESTION

- **WHAT KIND OF LANDSCAPE IS THIS?**
- **HOW MIGHT HUMANS HAVE SURVIVED IN A PLACE LIKE THIS?**

1. Present students with Photo 3: Image of Ritidian Limestone Cliff (Photo by D. Tolentino).
2. Discuss and answer the following questions as a class:
 - Step 1: How would you describe the photograph?
 - Step 2: What details—such as people, objects, and activities—do you notice?
 - Step 3: What other information—such as time period, location, season, reason photo was taken—can you gather from the photo?
 - Step 4: What questions do you have about the photograph? How might you find answers to these questions?
3. Inform students that this large limestone cliff is located in Ritidian at the northern tip of Guam. Ask students to raise their hand if:
 - They have heard of Ritidian.
 - They know where Ritidian is located.
 - They have heard of the US Fish and Wildlife Refuge.

- They have heard about the presence of ancient Chamorro *latte* villages there.
4. Inform students that Ritidian is where the Fish and Wildlife Service has a refuge to protect some of the native animal and plant species that live there. Ritidian is also one of the first sites inhabited by the earliest people who traveled to Guam almost 4,000 years ago. There are caves with cave art, or drawings made on cave walls, made many years ago. It is also the site of ancient Chamorro villages, abandoned when the Chamorros were forced to move during the early years of Spanish colonization in the late 1600s. Ritidian is also likely to be impacted by upcoming military live-fire training activities, setting the stage for reaction and debate among different people on Guam.

Setting the Stage

Located on the northernmost tip of Guam, Ritidian is one of the most spectacular and culturally rich places on island. Formerly a restricted military area, Ritidian is now accessible to the public who wish to take in the unspoiled, natural beauty of the ocean and beaches. Because of its relative isolation, it is a fairly popular site for fishing, swimming and picnicking.

Ritidian is also a wildlife preserve unit of the Guam National Wildlife Refuge (GNWR), covering 371 acres of coral reefs and 832 acres of terrestrial habitats including limestone forests. The refuge is home to native tree snails and small lizards, the endangered Marianas fruit bat, the Mariana crow, as well as to hawksbill and green sea turtles. In addition, the Fish and Wildlife's Nature Center, located in the GNWR office building at Ritidian, provides a wealth of information about local wildlife and the geological significance of the area.

Ritidian is also archeologically important and contains an abundance of cultural resources, including *latte* sets, water wells, limestone mortars, cave drawings, pottery and shell artifacts. The land and seascapes provide evidence of changing climates and sea levels which impacted the settlement and use of this area by the earliest inhabitants of the island. Archeological research has revealed that the area was the site of a thriving Chamorro village that predates the arrival of the Spanish in 1521 by over 600 years. Recent work has also uncovered a 3,300 year old fishing camp.

The name Ritidian is possibly derived from the Chamorro word "Litekyan" which means, to stir, or "a stirring place," and is probably a reference to the rapidly stirring or churning waters off of Ritidian. On a clear day, one can see in the distance the island of Luta (Rota), some 47 miles north-northeast of Guam, the closest of the Northern Mariana Islands to Guam.

Archeological research at the Ritidian Unit of GNWR has been making significant discoveries and advances in knowledge over the last few years. New archeological studies have included surveys to identify and record details of *latte* stone sites, pottery and other artifacts visible on the surface, rock art in caves, remains of an old Spanish-era building, and locations where ancient Chamorro sites are buried deeply beneath the ground today. Students from Guam, Hawai'i, continental US, Canada, and elsewhere have been enrolling in archeology field training courses to acquire hands-on skills of real-life archeology, learn about Chamorro *latte* sites, and contribute to cutting-edge and growing scientific knowledge about the many archeological sites at Ritidian.

At two *latte* sets preserved in the dense forest of the Refuge, archeologists have been studying the hard evidence of artifacts and food remains and how they were distributed in patterns around the *latte* stones. Patterns are evident in relation to different types of activities, such as tool-manufacturing, food-preparation, water-storage and food-storage in large pots, and discard of food remains. Archeologists found pieces of metal, imported Chinese porcelains, and imported European glass beads, all indicating that Chamorro people using this *latte* site had access to outside materials during the early Spanish occupation period, probably in the 1670s to 1680s when a Jesuit mission was active at Ritidian.

Also relating to the early Spanish period, some archeological "detective work" has found the remains of an old Spanish building, said to have been built and used at Ritidian in the 1670s through 1680s. In some of the many cave sites at Ritidian, abundant red, white, and black drawings are visible as reminders of the ancient Chamorro past. Unfortunately, these resources are fragile and threatened by mold growth, creation of mud-dauber nests, natural levels of high humidity, and even unintentionally by visitors. New efforts have begun for

precise digital mapping of the caves, matched with high-resolution photography that can be fitted over the three-dimensional mapping surface.

In the broad sandy plain seen today between the limestone cliff and the ocean at Ritidian, archeologists have found the remains of a 3,000-year-old fishing camp buried about three to four feet beneath the sand. Deeper beneath that, about nine feet, they found the remains of an even older fishing camp, about 3,300 years. The fishing camp at Ritidian now is counted among one of the earliest known sites in the region. The broad sandy beach that we see today developed over a few thousand years, and Chamorro people were quick to utilize the newly available land as these opportunities presented themselves over time.

(Adapted from Mike Carson, "Ritidian (Litekyan)," guampedia.com.)

Locating the Site

Map 1: Guam, Mariana Islands



Map adapted from The University of Texas at Austin Perry-Castañeda Library Map Collection and Map to Ritidian Point from the University of Guam, Division of Natural Sciences.

Questions for Map 1

1. Where is Ritidian located on the map?
2. Looking at its location, what kind of lifestyle would the earliest inhabitants of this site have had? What would they eat? What resources did they have access to?
3. Why would this area be important for a buffer zone for military live-fire testing, and why would some people be concerned about such activities taking place in Ritidian?

Determining the Facts

Reading 2: “Researchers rediscover ancient Chamorro village at Ritidian”

(Pacific Daily News. Online edition. 19 June 2015.)



Photo by Mark Scott/PDN

A recent rediscovery of an ancient village has drawn American and international anthropology students to Guam’s Ritidian area to search for more clues about what life might have been like in that place hundreds of years ago. Remnants of at least 15 ancient homes are part of the ancient village, said Mike Carson, an associate professor of archeology and anthropology at the University of Guam.

Carson yesterday said he and other members of a group came across the ancient village after visiting caves in the limestone forest at Ritidian last November.

“What makes it significant isn't the find itself, but it is in a place that could be opened to the public,” Carson said.

The remnants of this ancient village, which may have hosted a few generations of earlier Guam settlers in the mid-1600s or earlier, are also in relatively good condition, making it easy to see their original shapes, Carson said. The ancient homes are called *latte*.

Hunting and food preparation tools made of bones or coral, fishing hooks and pieces of beads and pottery have been found at the site.



A fragment of textured pottery, estimated to have been used in the 1600s, sits on the surface of an ancient Chamorro village site rediscovered last November. (Photo: Mark Scott/PDN)

Buildup argument

The ancient village's rediscovery also has added wind to the argument of certain local officials who oppose the military's plan that could further restrict public access to that part of Ritidian. The ancient village already sits within an area at Ritidian that the public can access only with a special permit from the US Fish and Wildlife Service, which manages the wildlife refuge.

Public access to the site is restricted for research, including studies on brown tree snake and wild pig eradication, and for wildlife habitat protection, said Laura Beauregard, manager for federally managed refuge locations in the Marianas.

"The idea of protecting habitat at the refuge is, one day, for the birds to be brought back," she said.

Certain native Guam birds, such as the Micronesian kingfisher, are believed to be extinct in the wild, but are being raised in zoos across the world so that one day they can be rereleased into their habitat.

The federal Wildlife Service's concern about losing forest habitat for the kingfishers' future return to Ritidian has left it unable to sign on to the military's plan to build a Marine base on Guam, near the refuge at Ritidian.

The military has revised its plan, by moving the preferred location for housing for the Marines to Andersen Air Force Base to reduce the area of jungle that will be cleared, *Pacific Daily News* files show.

The preferred site for the proposed training range is within the fence at Andersen, but part of the adjacent wildlife refuge is needed for a safety buffer zone for more than half of each year when the proposed live-fire training range complex will be in use.

Speaker Judith Won Pat, who visited the ancient village yesterday with Vice-Speaker Benjamin Cruz, Wildlife Service representatives and Carson, said she prefers all of the military activities, including the safety zone, be held within existing military bases.

"This should be a totally historic site," Won Pat said of the ancient village and the Ritidian area. Certain local families also claim ownership to parts of the Ritidian land, she said. Guam Delegate Madeleine Bordallo said last year that without a viable live-fire training range, the proposed military buildup on Guam might not occur.

Guam supporters of the plan to build an \$8.6 billion Marine base on Guam hope the military expansion will create more jobs and open up more business opportunities for island residents. Jim Kurth, chief of the National Wildlife Refuge System under the US Fish and Wildlife Service, testified before a House Natural Resources Committee hearing last year that the wildlife refuge at Ritidian hosts "the island's best public beach, the oldest known and longest-lasting ancient Chamorro settlement site, and the only place on the island where visitors can experience Guam's abundant natural resources and fragile ecosystem unimpaired by human activity."

Kurth testified that the Fish and Wildlife Service and the military "are currently engaged in cordial and frequent discussions" on the Ritidian issue.



Mike Carson, professor of archaeology and anthropology at the University of Guam, orients Vice Speaker BJ Cruz to the layout of a recently rediscovered ancient Chamorro village near Ritidian on June 19. (Photo: Mark Scott/PDN)

Beachfront living

The ancient site of at least 15 *latte* homes—limestone and coral pillars—is located close to the Ritidian shoreline. There also were stones lined in front of the pillars that used to be patios, Carson said. The team of visiting anthropology students, led by professor James Bayman of the University of Hawai'i's Department of Anthropology, is conducting limited excavation and other studies at the site. Bayman said there are indications in some of the *latte* homes that men gathered in a home separate from a home where women gathered.

In 2008, Bayman also led a joint team from UOG and University of Hawai'i that studied two ancient *latte* buildings, or *latte*, at Ritidian, not far from the cluster of 15 *latte* homes Carson's group came across.

An ancient settlement at Ritidian is documented in earlier times, including in 1819, when French explorer Louis de Freycinet wrote about his Marianas sojourn, Bayman's group wrote from the 2008 study.

Freycinet had described Ritidian as one of two places in Guam with "the finest building timber," the study states, quoting an English translation of the French explorer's notes.

"Mariana Islanders were colonized by the Spanish in the 17th Century, almost 150 years after Ferdinand Magellan initiated Europe's first contact with Guam in 1521, and their native *latte* buildings atop capped-stone columns ... have captivated the imagination of Western scholars," Bayman's group wrote.

Quoting previous historical documents, Bayman's group's 2008 study states that at Ritidian, "there were also flashes of Chamorro resistance to the Spanish, ... when a priest was killed in 1681 or 1683."

The Spaniards abandoned Ritidian about 1682, according to Bayman's group's previous study, quoting previous historical documents.

Questions for Reading 2

1. What was life in Ritidian like in Guam's ancient past?
2. What exactly is endangered in Ritidian? What factors are threatening it?
3. Look at Photo 2 below: "Ritidian Cave Vandalized." Why is vandalism at Ritidian a problem? What, do you think, is a solution to this problem?
4. Why, do you think, some of the people of Guam want to protect Ritidian? Who are these people?
5. What can be done to protect Ritidian? What are the challenges or issues regarding its protection? What has been done so far to protect the area?



Photos by D. Tolentino for Guampedia.com. "Vandalism at Ritidian"

Reading 2 was written by Dumat-Ol Delanor, Gaynor. "Researchers Re-discover Ancient Chamorro Village at Ritidian." Pacific Daily News. Online edition. 19 June 2015. <http://www.guampdn.com/story/news/2015/06/19/researchers-rediscover-ancient-chamorro-village-at-ritidian-0620/28972905/>

Teacher Activities

Film Session 1: *Hasso': I Guinahan Guahan, Guam's Unique Sense of Place* (Guampedia Foundation, 2015)

Reading 3: Hasso': Remembering Guam's Heritage Sites

1. Before class, have students read "Hasso': Remembering Guam's Heritage Sites" on guampedia.com or in the handout, to provide a background for the film.
2. Have students view "*Hasso'*" film in class (about 40 minutes).
3. After students have viewed the film, have them get into the groups of 4 to 5 students. Instruct students to share their initial reactions to the film and any questions they might have about specific content.
4. Instruct students to gather their thoughts on the three questions posed in the film associated with the challenges facing the people of Guam in preserving historical/heritage sites:
 - How could the people of Guam or those interested ancient Chamorro culture be able to see these sites when they are no longer accessible? What factors lend to their inaccessibility?
 - How could people be taught the importance of cultural preservation and respect, especially of heritage sites?
 - How could increasing knowledge of Guam's heritage sites protect these sites from destruction or desecration by both manmade and natural forces?
5. After students have had a good amount of time to discuss the above questions, go around and sit with each group for about 5 minutes each and jump into the discussion or help facilitate it if group is having difficulties.
6. Prior to dismissing class, instruct them to prepare to share their answers from the day's discussion with the rest of the class or during the next class session, if needed.
7. By now, students should have a good understanding of historic preservation and some of the issues surrounding the identification, appreciation and protection of historic and cultural sites.
8. Inform students that they will next be engaged in a film documenting project of a historic site on Guam. The groups they formed during the Hasso' film discussion will work together to complete the project. Allow students time to exchange and share contact information and phone numbers/email addresses.

Reading 3: *Hasso'*: Remembering Guam's Heritage Sites

(A Project by the Guampedia Foundation, Inc.)

Few things speak more loudly about ancient cultures than the tangible elements they leave behind—buildings, tools, drawings, skeletal remains—physical reminders that a people once lived and breathed and died in a particular place within a specific historical context. These elements take on great meaning when the ancient culture is an ancestral one, rooted in the past but with descendants who exist in the present. For modern day descendants, often times showing these tangible links to the past can be empowering and very useful to demonstrate unity, identity, distinctiveness and relevance in a global world.

There are numerous ways for people to demonstrate links to their ancestors. Here in the Pacific Islands, the Festival of the Pacific Arts, or FestPac, which takes place every four years, is just one of many celebrations of different arts and cultures that occur throughout the region. Sometimes, activities and stories that recreate or generate interest in traditional methods or ways of life can also show how the past is still important in today's world. The recent revival in Micronesian seafaring and navigation and the construction of traditional canoes, for example, represent a successful effort to reconnect and relearn knowledge that at one time had been lost or forgotten for the people of the Marianas.

Connections with the past can also be pointed out in highly politicized arenas—for example, calls for political sovereignty often refer to ancestors and their connectedness to the land. In this way, the ancient past is emphasized as vital to understandings of cultural—and political—identity. Whether reciting a genealogical chant or engaging in dance and song, participating in a life-marking ritual, or using traditional medicines, in many cases these performances involve active connections with ancestors, ancient traditions and knowledge.

Connections to land, buildings or other structures can also provide people with important links to the past. Burial grounds, religious sites, monuments and historical landmarks point to spaces that resonate with people with a common culture and history. They can evoke powerful emotions and feelings, promote a sense of community and affirm cultural identity.

In Guam, there are many places of historic value or interest. All over the island are visible remnants of Guam's history in World War II—from guns, to pillboxes to the extensive cave system bored in the hillside of Hagåtña. There are buildings from the Spanish era—Fort Soledad in Umatac, Fort Santa Agueda in Hagåtña, the old administrative buildings next to the Plaza de España, and arched stone bridges in Hagåtña and Agat. Even the ancient Chamorros left behind structures that remind us of the people that lived in the Marianas long before Europeans began traveling around the world. Rock shelters, modified caves and latte sites show where ancient Chamorros lived, fished, gathered and processed materials important for their daily lives. These sites may not be well understood or visually spectacular sights to behold, but the historic places of ancient Chamorro society are important cultural resources and part of the unique heritage of the Chamorro people.

The Power of Place

To learn and discover more about Guam's ancient past, many have looked to archeology, the field of anthropology that inquires about the artifacts of past societies in order to draw insights into the shared customs, norms and values of ancient peoples. Archeologists study artifacts, the material products of former societies; they excavate and sort through ancient trash piles, or middens, to find clues about how people lived. Pieces of pottery, tools, weapons and sometimes even jewelry are methodically analyzed in laboratory settings to

carefully glean information from these broken fragments. Because written historic records of Chamorro culture only date to the first observations of early European explorers, archeologists often work with historians to piece together descriptions of ancient Chamorro society, beliefs and activities.

Compared with other islands in Micronesia, archeological research in Guam and the Northern Mariana Islands is quite extensive. Visitors since the early 1800s have marveled at the architecture of latte stones, the distinctive pillars of limestone or volcanic rock characterized by an upright base topped with a semi-hemispherical capstone. Latte stones are found throughout the Marianas, but it was not until the 20th century that more systematic archeological investigations into Guam's ancient past were conducted. Many of the places selected for study were known to contain latte structures. Other sites did not have latte but did have evidence of human habitation—skeletal remains, pottery sherds, mortar stones and tools, perhaps.

These ancient sites were not always treated with curiosity or even respect. In fact, for many Chamorros, latte sites were feared and avoided because of strong beliefs in the spirits that inhabited the thick jungles and caves around Guam. But as more archeological research has been done in the Marianas a picture emerges about the lifeways of the ancient Chamorros. People are able to see these places as valuable sources of cultural knowledge, historic information, and meaningful inspiration.

Guam's ancient sites are particularly compelling. Archeological studies confirm that the people of the Marianas shared a cultural system unique from other peoples of Micronesia. Indeed the Marianas are one of the longest inhabited islands in the Pacific region, with settlements dating as far back as 3,800 years ago. Artifacts recovered from Guam's ancient sites reveal a population that survived various environmental challenges and that showed ingenuity in finding and procuring resources from their surroundings. These sites tell us how the Chamorros and their ancestors lived, worked, interacted with each other and buried their dead. They also provide insight into the larger story of ancient societies and human experience.

Ancient sites are part of our heritage. They are the legacy we have inherited from our ancestors and what we pass on to future generations. They have value and meaning and are considered worthy of preservation and conservation. The value and meaning of heritage sites, however, are socially constructed and influenced by historical and socio-political forces.

For example, as mentioned earlier, latte sites may not have been sacred in the sense of places for religious worship—they may have been purely functional as building foundations. But over time, no longer in use, they were imbued with different meanings—mysterious, dangerous. Today, many Chamorros consider latte sites sacred spaces and treat them and the structures contained within them with a kind of reverence and awe. Latte stones have become symbols of strength and cultural identity. Even if one cannot see the sacredness in the symbol of the latte stone, it is undeniable that it has become THE symbol of the Marianas, and represents the unique identity of the Chamorro people today.

Hasso': To Remember

In any kind of effort to reach back to the past, there is the specific act of remembering. In Chamorro, the word meaning “to remember” is *hasso'*. *Hasso'* also means to think, to imagine or to realize. Clearly when discussing ancient sites, there is no one around who has actual firsthand knowledge of what meanings a site may have had for the original builders or

inhabitants. However, as descendants and inheritors, there can be memories of visiting certain places, or of being told stories about particular locations or structures. There may be multiple meanings and interpretations and feelings regarding different sites. The sites may become significant to people because they represent something that goes beyond memory alone—they spark imagination and speak to a desire to know the past. As inheritors, the collective meanings and values placed on particular sites bind people as a community with a shared identity.

Appreciating heritage sites and protecting them, however, are not limited to one segment of a society. The preservation of heritage concerns us all. It is not automatic. Heritage sites are irreplaceable, but certainly destructible. The preservation of historic sites, therefore, requires a collective community effort that begins with awareness.

We rely on our past to give us a sense of who we are and how we identify ourselves to others around us. Likewise, communities need the past to give them a sense of identity which leads to responsibility for the care and concern for the tangible and intangible elements of the past that can be passed on to future generations. How places are cared for and respected reflects how much value a community places on them. The preservation of historic places plays a role in the social well-being of a community, especially a multi-ethnic community such as Guam's. We all become stakeholders and beneficiaries of historic and cultural preservation.

In May 2011, the Guampedia staff had a chance to visit some of the caves at the US Fish and Wildlife Refuge at Ritidian. The caves have some of the most interesting examples of ancient Chamorro pictographs found on island. Depictions of animals, human figures, handprints, and even what's believed to be a Chamorro calendar, are painted on the walls. Chad Filipiak, a teacher at Harvest Christian Academy, was producing a 360-degree spherical panorama (or simply, a 360 shoot) and was interested in doing one of Ritidian. A 360 shoot is a photography technique whereby a series of images are shot and with the use of the appropriate software, a composite image is stitched together. The resulting image captures a panoramic space which allows a viewer to see a place or an object from various angles. A good 360 shoot can give a viewer the feeling he or she is right there in the photograph, able to look all around and see objects or other features behind them, or even up in the sky above. With local professional videographer/photographer Burt Sardoma, the Guampedia team was able to document their visit to the site and produce some stunning images of the caves and the pictographs.

Hasso': Chamorro Heritage Sites Project

While at the caves, however, it was brought to our attention that the Fish and Wildlife Service had to impose stricter limits restricting access to the caves due to destruction caused by vandals. In addition, some of the cave openings were draped with special nets to try and control insects that were also causing damage to the cave walls. The initial excitement of being able to see the pictographs and visit a site that was historically and culturally important for the Chamorro people was tempered by the realization that Ritidian would be yet another site few people would ever be able to see. More disheartening was the fact that the forces of nature were not only causing deterioration of the site, but the actions of a careless few were equally, if not even more destructive.

Clearly, natural hazards such as typhoons, earthquakes, floods, tsunamis, landslides and wildfires, as well as animal activity or plant overgrowth, all potentially pose threats to Guam's heritage sites. However, human activity and development pose the biggest challenges to restoration and protection of cultural resources. Although many historic places on Guam have withstood the test of time, endured countless typhoons and earthquakes, and even survived

the bombing of World War II, they are not indestructible; indeed, the fragility of some heritage sites, such as Ritidian, demonstrates the urgency to protect the cultural resources on Guam.

There are other factors that heighten the sense of immediacy to work toward the protection of Guam's heritage sites, including the impending military buildup and urban development, for example, slated for the next few years; Guam's continued exposure to natural hazards; and the need for more public support and education.

The proposal by the US Department of Defense to use the area known as Pagat, which is listed on the Guam and National Registers of Historic Places, as a site for a firing range to train US Marines has generated heated debate over issues of accommodating military activities while protecting one of Guam's most significant heritage sites. The very public effort of local residents to remove Pagat from the military's list of sites considered for the firing range, as well as the military's plans to mitigate the potential loss of cultural resources, points to both sides' recognition of the area as being culturally significant. But it was the effort to educate the larger public about Pagat's history that revealed the deep-seated desires of members of our community to protect this area at extraordinary cost and pointed out the need for broader and more creative ways to educate people about these unique places around our island.

One way to encourage and heighten awareness of Guam's heritage sites is through interpretation. Interpretation based on different sources of information—archeological, historical, anthropological, cultural, etc.—can be used as a tool to help audiences understand and to care about (and care for) our island's heritage sites. Latte sites, World War II memorials and other historic landscapes have value in that they help explain the past and provide insight into the history and the unique identity of the Chamorro people. There should also be room to consider the range of interpretations and perspectives offered by the island's diverse cultural groups, thus providing for an inclusive heritage for all of Guam's people. Increased awareness will foster appreciation and knowledge among residents and visitors to our community to become engaged in protecting and preserving Guam's cultural resources for the betterment of our island and for future generations.

Another way to encourage awareness of heritage sites is to give people access to places and information. Many of Guam's ancient sites, however, are located on lands that are not accessible to the general public, either because they are on private property or within military bases, or are situated on terrain difficult to reach by foot or other physical means.

The challenge we face, then, is: how could people of Guam or those interested in ancient Chamorro culture be able to see these sites when they no longer become accessible? How could people be taught the importance of cultural preservation—and respect—especially of heritage sites? What could this project offer by way of increasing knowledge of Guam's heritage sites so as to protect these sites from destruction or desecration by both manmade and natural forces?

The *Hasso*: Chamorro Heritage Sites Project emerged from the idea of creating a feature on Guampedia that would showcase different ancient sites on Guam. The purpose of the project was to promote awareness about the sites and make them accessible—digitally and visually—for audiences on Guam and around the world. In addition, the project would be used to emphasize the importance of cultural and historic preservation on Guam. A video would be produced with footage of the sites and interviews with people in the Guam community

speaking about issues of historic preservation and the protection of heritage sites for future generations.

Five ancient sites were selected for the project, including Pagat (along the northeastern coast,) Cetti (on the southwestern coast), Pulantat, Yona and Babulao, Talofofo (in the interior), and Haputo (on the northwestern coast). Each of these places are regarded as having significant cultural resources. They are all sites of ancient Chamorro villages, and contain a variety of material artifacts including latte sets and other remains of ancient society. Some sites are more difficult to access than others, either because of the thick jungle growth or because they lie on private property or military installations and have restricted or limited access.

Archeological reports were reviewed to gather information about each site, including history of habitation, land utilization or other features unique or significant to the area. Arrangements for site visits and documentation were made largely through personal and professional connections.

Whenever possible with each site, individuals with knowledge of the area were brought as consultants and guides. These individuals were either professionals or property owners who could provide context and insight into the history of the area visited. Light clearing of sites to remove overgrowth or plant debris was done to make some features like latte stones or *lusong* easier to film or photograph. All sites were treated respectfully by Guampedia staff and consultants.

The next phase of the project is to complete interviews of historians, experts in historic preservation and cultural resource management, and various members of the Guam community who are interested in helping bring awareness for preserving Guam's ancient sites. The resulting video and accompanying feature on the Guampedia.com website will demonstrate that:

- Heritage sites can be an important educational resource. Residents and visitors to Guam can learn much about the ancient past of the people of the Mariana Islands because heritage sites help bring the past to the present. Heritage sites also demonstrate links between history, culture and the natural environment. Raising awareness of the heritage sites around our island can spark interest in people to learn more about the unique culture and history of Guam. In addition, individuals can learn how to treat ancient sites, as well as monuments and other public places that are historically significant, with care and respect. They can see that cultural heritage is fragile and needs to be protected, and recognize natural and manmade threats to cultural heritage, including pollution, urban development, vandalism and neglect.
- Partnerships can be formed in the community to support historic preservation. By working with members in the business community, private organizations, nonprofits and government agencies, there are many ways relationships can be formed to revitalize interest and support for preserving Guam's ancient sites. Good legislation is needed to protect endangered sites. Cooperation between site managers, educators and community leaders can help mitigate the problems caused by activities or growth that damage or harm historic sites. Preservation requires community effort, specialized equipment and support that private companies can provide to offset costs.
- Young people can participate in historic preservation and understand their role and responsibility in helping preserve Guam's ancient sites. The future of Guam's heritage will fall to its young people, who will then be tasked with passing on the legacy to future generations. By encouraging Guam's young people to actively engage in history and

appreciating the island's unique historic sites, they can better prepare themselves to be the best defenders of their own heritage.

By working together, the *Hasso'*: Chamorro Heritage Sites Project will provide digital access to different historic sites on Guam through the power of internet and video technology. It represents a collaborative effort of Guampedia and the local community to think creatively about the issues surrounding heritage sites and cultural preservation. Additionally, the project promotes awareness and community responsibility for ensuring continuous and appropriate care for these important cultural resources.

Reading 3 is copied from "Hasso': Remember Guam's Ancient Heritage Sites," by D. Tolentino at <http://www.guampedia.com/guams-villages/hasso-remembering-guams-ancient-heritage-sites/>.

Film Session 2: Historical and Cultural Sites Film Project

1. Begin class with a large group discussion in which the smaller groups each share their responses to the previous day's viewing of *Hasso*'. Facilitate the larger discussion by comparing similarities and differences between group responses.
 - How do current efforts at heritage site preservation contribute to addressing the problems outlined in the articles?
 - What challenges remain in Guam for the ongoing effort to preserve cultural and historical sites?
2. Have students get into their assigned groups and distribute the attached handout (Group Project Guidelines).
3. Review the Project Guidelines handout carefully with students. Answer any questions or address any concerns about the project.

Independent Study

Students should be given 4 to 6 weeks to complete the project after three days of classroom instruction related to the project.

At a midway point on the project timeline, they should meet as a group with the instructor to evaluate the progress of the project, address any problems, and to seek guidance, support, advice from the instructor.

When project is done, 2 days of class time should be reserved for students to present their film projects to the class, where the project will be open to questions, comments, and criticism.

Historical and Cultural Sites Film Project Guidelines

This group project involves identifying a site of historical and/or cultural significance. Your group will select a site of historical or cultural significance on Guam such as a memorial, a park, the setting of a prominent oral tradition, a commemorative activity, etc. The National Park Service's Guam Historic Resources Division provides a listing of nationally registered historic sites on the island at <http://historicguam.org/register.htm>. You may select one of these sites, or you can talk with me about focusing on another site which may not be on the register.

The overall objective of this project is to produce to conceptualize, produce, and present a 5 to 7 minute film that considers your selected site and its present-day caretakers and stakeholders following the example of the film *Hasso*'. Among other things, your film should address the same concerns raised in *Hasso*' to include:

1. How could the people of Guam or those interested ancient Chamorro culture be able to see this site if/when it is no longer accessible? What factors lend to its inaccessibility?
2. How could people be taught the importance of cultural preservation and respect, especially of this particular heritage site?
3. How could increasing knowledge of this heritage site protect it from destruction or desecration by both manmade and natural forces?

There are five (5) major components to this project:

1. Topic Analysis

This will be due in written form when you meet with the instructor half-way through the project timeline. It should outline in detail what your film project will entail, identifying each group member's specific role, and indicating the types of questions you will ask in your interview. The Topic Analysis should reflect the group's completion of the necessary background research about the site. What is the history of this place? Why is it important in past and present? Who are the caretakers of this site, or people who have the most knowledge about it? What key information should the your viewers know about the site, its background, and present-day issues associated with it? In general, what is it your group hopes to accomplish with this project and how will it be achieved. See the attached guidelines for organizing your Topic Analysis.

2. Draft Script

This will be due in written form when you meet with the instructor halfway through the project timeline. The draft script should provide a minute-by-minute breakdown of the setting, shots, characters, and action. See the attached guidelines for organizing your Draft Script.

3. Film Production

- Visit the site and spend some time there. Get to know the site and log your observations while you're there. Take good video, sound, photographic footage of the site.
- Identify individuals who can be considered caretakers of the site, or those with intimate knowledge of the site. Interview these individuals for your video.

Pointers for writing interview questions

- Start with easy, non-controversial questions to "warm up" the interviewee [their name, date/place of birth, etc.]

- Ask open-ended questions [not questions with yes/no answers]
- Make the questions brief and ask them one at a time [that is, don't ask a 4-part question.]
- Don't ask leading questions—biased questions that "lead" the person to answer in a certain way.

There are numerous free editing programs available, as well as ones like Windows MovieMaker or iMovie. The production should include a brief introduction of your topic, its historic/cultural significance or background, and a brief introduction of the informants to be featured. Weave the interviews together so that they flow smoothly into a cohesive production.

4. Presentation

Your final film project will be screened in class. In addition to your instructor and fellow students, invited guests may be there to view your film. It should be in final form. Your group will briefly introduce the film before it is screened, and you will be subject to a brief question/answer/comment period. Be prepared to address these questions and comments.

5. Final Report

This will include all Consent Forms and Biodata from each of your interviewees. See the attached guidelines.

Project Timeline and Grade Breakdown

| Project Requirement | Due Date | Points |
|---------------------|----------|--------|
| Topic Analysis | | 5 |
| Draft Script | | 5 |
| Film presentation | | 15 |
| Final Report | | 5 |
| Total Points | | 30 |

Topic Analysis Guidelines

Topic Analysis must be typed and submitted in hardcopy on the due date. The Topic Analysis should thoroughly address each of the following areas and provide as much specific detail as possible. Use complete sentences in your discussion of each area.

| | | Topic Analysis |
|---|--|---|
| 1 | Topic | <i>Provide a brief description that thoroughly identifies the specific topic. (100 words)</i> |
| 2 | Outline and Schedule | <i>Provide an outline that indicates what your film will look like and how the information you intend to present will be organized.</i> <i>Provide a timeline that specifically indicates what tasks need to be achieved and when these tasks will be completed.</i> |
| 3 | Each person's role | <i>Indicate what each group member's specific role in the project will be.</i> |
| 4 | Who you'll interview or what you'll record | <i>Indicate who specifically will be interviewed for this project, what qualifies each individual to speak on the chosen topic, as well as any other information you intend to record (public events, performances, etc.)</i> |
| 5 | Interview questions | <i>Indicate what specifically you will ask each of your interview subjects.</i> |
| 6 | What your video will demonstrate | <i>Discuss what will this film accomplish and what specifically it might contribute to people's understanding about the topic.</i> |
| 7 | Bibliography | <i>Provide a list of <u>all sources</u> that you will use in the production of this film. Sources should represent a diverse range of material (i.e., books, periodicals, interviews, etc.). Format your bibliography using a style guide of your choice (i.e., MLA, APA, Chicago Manual, etc.)</i> |

Draft Script Guidelines

Provide a minute-by-minute breakdown of the following:

1. Setting: where the scenes take place
2. Shot: what background images will be used
3. Characters: who will be on camera
4. Action: what the person(s) will be doing/saying

You can use a professional program like Celtx to write your script (free download at Celtx.com) or you can write out a general script. It should look something like this, but with more detail.

SAMPLE:

Title: Santa Marian Kamalen: Guam's Patron Saint

Scene 1/Minute 00:00-1:00 — THE INTRODUCTION

Setting: Inside the Dulce Nombre de Maria Cathedral Basilica

Shot: Focus on statue of Santa Marian Kamalen (Our Lady of Camarin) in the Cathedral

Character: A Catholic priest

Action: He will briefly introduce Santa Marian Kamalen

Scene2/Minute 1:00-2:30 — THE BODY

Setting: Malesso' (Merizo) village, Kamalen Park

Shot: Focus on the Kamalen statue and surrounding oceanside landscape

Character: A Malesso' villager (mayor, priest, or an elder)

Action: S/he will tell the history of the statue and its relationship to their village

Scene 3/Minutes 2:30-4:00 — THE BODY

Setting: MARC library

Shot: Photographs of the annual Dec. 8 procession

Character: A World War II historian or an elder who remembers the Japanese attack

Action: S/he will talk about Kamalen, its significance to the whole island, in particular during World War II

Scene 4/Minute 4:00-5:00 — THE CONCLUSION

Setting: Hagåtña, outside the Cathedral

Shot: Panorama of the Cathedral, the Plaza, and Academy

Character: A historian, Hagåtña resident or Academy teacher/student

Action: S/he will talk about the importance of the Santa Marian Kamalen on Guam today

This is just a sample. Each of you will approach it differently, but don't forget that ultimately **you're telling a story, so you need a beginning, a middle, and an end.**

The final report must be typed and submitted in hardcopy on the due date. This should

Final Report Guidelines

thoroughly address each of the following areas and provide as much specific detail as possible. The final report must be submitted in written form, meaning that full paragraphs and sentences are used.

| | | |
|---|--|---|
| 1 | Title of your video (it needs to have a title) | <i>Come up with a catchy, interesting title. Titles such as "The Organic Act of Guam" are boring, uncreative, and unacceptable for this project.</i> |
| 2 | Each person's role | <i>Provide a detailed discussion of what each group member contributed to the completion of this project.</i> |
| 3 | Summary of your video (~10 words) | <i>Provide a short, one-sentence summary of your film.</i> |
| 4 | Significance of the information provided in your video (historical and/or cultural importance) | <i>Provide an in-depth discussion of what your film contributes to the overall understanding of your particular topic in Guam history, as well as the significance of your topic to Guam's broader history.</i> |
| 5 | Key words/search terms | <i>Provide a list of key words that relate to your film. These should be terms that a person could use to locate your film online or using any search engine.</i> |

In addition to the above requirements, you must also submit the following with your final report:

1. Attach all SIGNED consent forms (one for each person you interview). **Without the consent forms, your film project will NOT be accepted.**
2. On an individual basis, submit the Group Evaluation and Self Evaluation forms.

CONSENT FORM TO PARTICIPATE IN ORAL RESEARCH

Buenas yan Hafa Adai!

You are being invited to participate in the “Historical and Cultural Sites Film Project”, sponsored by [NAME OF INSTITUTION AND SPECIFIC ACADEMIC PROGRAM]. All such projects carried out within these programs are governed by the regulations of both the Federal Government and UOG. These regulations require that the investigator(s) obtain from you a signed agreement (consent) to participate in this project.

1. Purpose: I have been informed that the purpose of the research is to create a resource of video recordings pertaining to historical and cultural sites, and that footage from this project may be screened publicly and/or uploaded to the internet.
2. Risks and Benefits: I understand that the information I provide may be made public on the Internet, thus resulting in a loss of privacy. I also understand that, through my participation, I will be contributing to the current knowledge and understanding of history and culture.
3. Voluntary Nature of the Project: Participation in this project is entirely voluntary. I am not obligated to answer any question. I may stop or withdraw from the interview at any time.
4. Contacts and Questions: If you have any questions about this project, please contact the course instructor, [NAME OF INSTRUCTOR], who may be reached by phone at [TELEPHONE NUMBER] or email at [EMAIL ADDRESS].

SIGNATURE OF INFORMED CONSENT

In order to preserve and make available the culture and history of Guam for the present and future generations, I hereby give and grant [NAME OF INSTITUTION AND SPECIFIC ACADEMIC PROGRAM], as a donation for scholarly and educational purposes, all my rights, title, and interest to the following:

- ☐ Tape(s) and edited transcripts of interviews recorded on: _____
- ☐ Biographical Data: _____

Signature of Person being interviewed

Signature of interviewer

Printed Name of person being interviewed

Printed Name of interviewer

Address

Address

Date

Date

BIOGRAPHICAL DATA

Interview conducted by: _____ Date: _____

1. Name of person being interviewed: _____

2. Address _____

3. Telephone number(s) _____

4. Email address, if available: _____

5. Birthdate: _____

6. Birthplace: _____

7. Marital Status: _____

8. Spouse: _____