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Written by Diana Copeland with support from Siwatu Salama-Ra.

Introduction From the Filmmaker

The film looks at fifteen women, ranging in age from 7 to 70, who all grew up in and currently live, work, and play in the city of Detroit. The women discuss how their time growing up in Detroit affected the way they view themselves in the world and their trials and triumphs in leadership. The film explores and challenges issues of gender, environmentalism, feminism, place, race, and what it means to be a leader.

The film is fifty-three minutes long and looks at how Detroit, and the women who call it home, have changed over time. The women come from all over Detroit and identify with a variety of natural, built and toxic environments within the city, as well as a variety of cultural and racial backgrounds that are reflective of the Detroit demographic landscape. They are mothers, friends, professionals, daughters, granddaughters, artists, teachers, scholars, mentors, mentees, and all lovers and defenders of the place they call home.

Diana Copeland spent a month in the fall of 2013 at the University of Michigan as the Center for the Education of Women's Twink Frey Visiting Social Activist. She worked on and completed this community video project and discussion guide, which will be used in Detroit middle and high schools.

Diana co-directs East Michigan Environmental Action Council, a non-profit providing environmental justice leadership and civic engagement training to residents of Southeast Michigan. While studying for her master's degree from the School of Natural Resources & the Environment, she coordinated the 2004 international Environmental Justice & Global Climate Change conference hosted by U-M. After graduation, she worked in the favelas of Rio de Janeiro connecting community leaders to solve environmental and health challenges. By 2010, her organization anchored and organized when Detroit hosted over 20,000 citizen activists attending the United States Social Forum.

Using the Guide

This guide is intended to raise awareness about environmental justice and self-image in schools, after-school programs, community organizations, non-profits, faith-based organizations, grassroots and student groups, and with local and national leaders. This guide is part of the "Detroit Women Speak" campaign. The goals of the campaign include:

- *Educating and organizing communities about environmental justice and related issues*
- *Empowering women and people everywhere to think about their leadership skills and vision for their community and the global community*
- *Getting students involved in the broader range of environmental issues*
- *Strengthening community-based water coalitions that include community, labor, faith based, student, civil rights and environmental organizations*

The “Detroit Women Speak” film and guide highlight a number of inter-connected themes including: the global water crisis, water privatization, environmental justice, water as a human right, water conservation, and citizen action. Each section is based on one of these themes, and includes questions to discuss and debate, an educational activity, and resources for additional research. Facilitators should feel free to use the sections in the order that best suits their needs and adapt the activities as they see fit.

There are two recommended ways to view this film. The first is to watch the entire film, then choose a few discussion questions for the group and one of two activities. The other way is to watch the film in 3 sections. After each section (Background, Environment and Leadership), stop the film and discuss a few of the questions. Do an activity after each section or one activity after the entire film is viewed.

I. BACKGROUND

In this film all the women talked about where they grew up and what they saw, experienced, and felt as a result of the environment they grew up in. The main character of this film, so to speak, is Detroit. In this section we explore where each of the women grew up in the city and what their relationship to the environment was like growing up--both positive and negative. Some of the women talk about great times in the city like when there was a bookmobile, when the parks were taken care of, trips to Belle Isle, and walking to school. Others talk about things that were frightening like robberies, house fires, and the abandonment and disinvestment of the city.

Sometimes when we hear the word environment, images like trees, open spaces and camping come to mind. The environmental justice movement describes the environment as the place where we live, work, play, learn, and worship. In the first section of *Detroit Women Speak*, their environment is described in many different ways. In this way the entire concept of environmentalism is being redefined, especially in the context of social justice and urban landscapes.

In *Detroit Women Speak* all of the women talk about how their environment has positively and negatively influenced them. Both the article below and the women in the film speak of how the residents in Detroit have always worked to make the community and their neighborhoods better, sometimes in spite of the city government and large businesses.

Detroit is in the media a lot. Much of the coverage reports on negative things about the city like bankruptcy, the emergency financial manager, crime, poverty, and corruption. In the article below, as in the film, much of what is described is positive and hopeful.

For this section, either watch, or take into consideration the first part of the *Detroit Women Speak* film. You can go directly to the 'Questions for Discussion' near the end of section one to spark a group discussion, or read the article for additional information and discussion. There is a timeline activity at the end of section one to further explore your group's own connection to place, culture, and history. A timeline of Detroit's history can be found in Appendix 1 to use as a base for your timeline exercise or as an example for one your group can create on their own.

Article: Detroit's Renewal: *Can It Inspire the Social Forum?*

Detroit is known for its decay, violence, and gas-guzzling cars. With thousands of activists coming to town, will it also become known as a source of hope?

by Sarah van Gelder

posted Jun 21, 2010

Detroit was not an accidental choice for the US Social Forum (USSF). Take a look at the decaying Packard Plant or at boarded-up homes and small businesses, and you'd say this city is dying. Less well known is that it is a city in the midst of a rebirth from the bottom up, and the organizers knew this well when they chose Detroit for the second USSF.

Organizers expect 15,000 to 25,000 people to arrive from around the country for the forum. And while the attention focused on Detroit may help turn the city around, Detroit's bottom-up style of activism may also open up new ideas and possibilities for those visiting from around the country. Detroit is known as the place where thousands lost jobs when the automobile industry crashed well before the 2008 Wall Street collapse. White flight, expressways built through formerly vibrant African American neighborhoods, the outsourcing of manufacturing (and the failure of the Big Three to transition to eco-friendly cars or renewable energy technologies), along with the anger and violence that resulted from hopelessness and drugs have all played a part in Detroit's demise. Solutions from city government have mirrored the lack of vision of corporate leadership. Neither the promotion of casino gambling nor the shiny new downtown towers have helped.

But in the neighborhoods, young media makers, owners of small businesses, and former Black Panthers are setting a different direction for their city. They aren't looking to corporations to bring in jobs—they have seen how those big projects suck up land and tax money only to leave town for lower wages or higher tax breaks some place else. And they aren't looking to the government for solutions. Many pinned high hopes on the election of Detroit's first African-American mayor, Coleman Young, in 1973 only to find he was taking the city in the same destructive direction as his predecessors.

They recognize that there are plenty of reasons to protest a massive, pollution-spewing incinerator, police brutality, and companies that are all too ready to cut off life-sustaining water and heat when someone gets behind on bills.

But these new 21st-century activists don't believe those who hold positions of power actually have the vision or capability to turn things around, no matter how much is demanded of them. Corporate and city establishment leaders belong to a dying epoch, they say. It's of limited use to make demands of a system that is on its way down.

Instead, these Detroiters are rebuilding their own future, creating the city they want to live in, and transforming themselves at the same time.

The examples of this bottom-up renewal can be seen around the city and will be highlighted on the first day of the social forum. Here are just a couple that I encountered in a couple of days in Detroit.

Feeding the hunger

Myrtle Thompson Curtis and Wayne Curtis took a small, empty plot of land, brought together friends, members of a nearby church, and other volunteers, and began the Feed'om Freedom Growers. Tomatoes, greens, strawberries, and other crops grow in raised beds and in rows. They also teach groups on healthy cooking, and a book club was started by young people who work in the garden.

“I went to my old neighborhood, and I had to cry,” Curtis told a group visiting his garden as part of a tour sponsored by the Allied Media Conference. “There's nothing there. Nothing at all. They were telling me about their friends, who were my friends growing up, who are no longer with us.”

Slowly, their new block is changing. Myrtle Curtis was encouraged when neighbors down the street came out when they saw a crowd of people getting off a bus and out of a caravan of cars to visit the garden. “We don't see our neighbors much,” she said. “This area is too scary to mingle. But they came out to participate, and that's what it's all about.”

Now Wayne and Myrtle are looking to expand to an empty lot across the street from the garden, and they'd like to use an abandoned house that borders on the lot as a community center. “It’s a question of money and control and misuse of power,” Wayne Curtis told the group. “This is a problem we need to resolve like adults,” he said. “I was homeless, and I walked past a grocery store, and I was hungry, and that didn't make any sense to me. ... How can we get this land? How can we get seeds and bees so we can make honey? How can we have an economy so that people don't go hungry?”

There are over 800 community gardens, ranging from the small and precarious, to large entities like Earth Works that are increasingly able to bring fresh foods to Detroit's food deserts and give Detroiters opportunities for meaningful work and involvement in their communities.

Detroit as a Model

The attention of thousands of activists will be like a mirror, raising the awareness of Detroiters themselves of the powerful innovations that they are bringing into the world. But it may be that the social movements represented here will also find new models and strategies from these grassroots leaders.

Detroiters are creating new ways of caring for one another and caring for the Earth. The U.S. Social Forum may be like a fierce wind that picks up the seeds of these grassroots innovations and spreads them across the American landscape.

QUESTIONS FOR DISCUSSION:

- **What are all the different types of environments described by the women in this film?**
- **How has your definition of what the environment is changed after hearing these women speak? How is it still the same?**
- **How has the city changed over time?**
- **What images can you name from mainstream media about Detroit? How are they similar to or different from what you see in *Detroit Women Speak*?**
- **What are some themes you've heard in mainstream media about Detroit? How are they similar to or different from what you see in *Detroit Women Speak*?**
- **Why do you think there is a difference between what these residents and the mainstream media are describing?**

Activity: Timelines

Objective:

Use timelines to categorize similar or related events into themes, eras, and topics, and to help your group compare elements in different time periods. In the film all of the women talk about events in their own history. To help make history come alive for students, make a timeline that includes important historical markers in your town and state, or historical events that you remember had a personal impact on you or your family.

Timelines help us to understand the chronology of historic events and help situate newly encountered events and figures in relation to those we know. They provide a visual aid for identifying cause and effect relationships between events and a visual prompt to activate prior knowledge. They facilitate ways in which to recognize how historic events, eras, and topics overlap in time.

Depending on the group dynamics, these timelines can be constructed in one session, or if historical information is being brought up over time, the timelines may be left up in a common area and added to over time. It may be made of butcher paper and covered in drawings, primary sources, and recipe-sized cards noting laws and events. Or, if fire codes allow, it may be made of rope, with images, dates, and documents hung from paper clips and clothespins. The timeline may be supplemented by smaller poster board-sized lines that include only a few elements, such as changes in farming or in environmental regulation over time, or individual's own and family history in relation to events. But timelines should always be constructed by the group collectively so they reflect the group's own learning and experiences.

Preparation:

Step 1: Cut a long strip of butcher paper. Your group timeline should be displayed as prominently as possible and should be easily reached for adding new elements.

Step 2: In bold colored marker, place dates on the paper. These will be determined by content. If you are focusing on 19th- and 20th- century U.S. history, you may wish to label the timelines with 10 or 20 year increments, or you may wish to only list century markers. Be sure to leave space for dates before and after the time period your group will explore, as your group will almost certainly encounter events that precede and follow the designated beginning and conclusion of your unit explorations.

Step 3: Decide how the group will display elements on the timeline. Will you ask for volunteers to illustrate events that go on the line? Will you ask them to vote on how they wish to illustrate various elements—with an illustration, a copy of a primary source, a historic image, etc.? Will you decide each time how an element that goes on the line will be represented?

Activity:

Step 1: Start your group timeline at the beginning of the school year. Add to it throughout the year.

Step 2: At the conclusion of an exploration of a significant event or person, ask the group if they would like to include that person or event on the group timeline. Tape the representation of the new element to the timeline, with a date and title prominently visible. When posting a person's life rather than a single action by a person, you may wish to list dates of birth and death.

Step 3: Every day or two, begin your history study with a review of the timeline. Settle your students on the floor in front of the line and invite them to do a silent "walk and talk" of the events on the line. Allow a minute or two for this activity, and then invite a student to stand and do a walk-and-talk aloud. The students don't need to account for every element on the line. They should just use the elements as prompts to tell a story about a particular era or theme, or inventory various things that were happening during the same time period. Let everyone finish before attempting to correct any errors.

Step 4: When deciding which elements to put on your timeline, it's better to err on the side of generosity rather than stinginess. The more elements on your line, the better it reflects your group's learning. But don't limit your dates to events you explore in formal history lessons; include elements from other disciplines as well. A dynamic, full-to-the-brim timeline is a sign of a group that's engaged in history full-tilt.

II. WOMEN AND THE ENVIRONMENT

For this section, either watch or take into consideration the second part of the *Detroit Women Speak* film. This section of the film is dedicated to the featured women's relationship--both positive and negative--to their own environment. You can go directly to the 'Questions for Discussion' near the end of section II to spark a group discussion. Or you can read the article below, the discussion on environmental justice and/or the discussion on place as a human right for additional information before your discussion. There may be a lot of new terminology in this section, depending on your group's familiarity with the subject matter. The very last page of this guide is dedicated to defining terms to better understand these new concepts, especially as they relate to the *Detroit Women Speak* film and guide.

There is an activity at the end of section II on identifying environmental injustices to further explore your group's own connection and understanding of environmental injustice. The 17 Principles of Environmental Justice can be found in Appendix B to gain a better understanding of environmental justice and racism.

Article: Women's Knowledge:

Three Reasons We Won't Solve Climate Change Without It

When it comes to solving the climate crisis, the world can't afford to ignore women's voices.

by **Katrina Rabeler**

posted Sep 20, 2013

Women's equality goes hand-in-hand with finding real solutions to climate change. Here are three reasons why.

1. Women are disproportionately affected by climate change.

Increased flooding, drought, and desertification aren't good for anyone. But in developing countries and low-income communities, it's often women who are hit hardest. In developing countries, women are responsible for collecting water in two-thirds of all households and grow 60 to 80 percent of the food, according to **United Nations reports**. And if that makes women uniquely vulnerable to climate change, it also gives them an incentive for taking the lead in action and adaptation.

Women's networks are a largely untapped resource for spreading solutions to climate change.

In Senegal, for example, where erosion and poor soil were making it hard to grow food, women from rural villages built stonewalls and planted trees to retain and improve the soil. It worked, and their crops are now more productive than ever before.

2. Women control the money.

In North America, women manage more than half the wealth and make nearly 80 percent of consumer purchases. Women are beginning to take that purchasing power and consumer influence, and use it to encourage solutions to climate change.

Women are more likely to recycle, buy organic food and eco-products, and value low-energy transportation, according to a [study](#) of the 34 member counties of the Organization for Economic Cooperation and Development. Women are leading the shift to renewable energy sources and local, sustainable agriculture at the community level.

3. We can't afford to miss out on women's knowledge.

Women represent half of the population, of course, but they often aren't in control of half the decision-making. When that happens, humanity loses out on half of its brainpower, ideas, and cooperation. Greater women's equality often corresponds with greater care for the earth. For instance, a study surveying 130 countries found that those with higher female representation in parliament were more likely to ratify international environmental treaties.

That's why Osprey Orielle Lake, founder and president of the Women's Earth and Climate Caucus, is gathering 100 women from around the world in Suffern, N.Y., from September 20 to 23. The participants will draft a Women's Climate Action Agenda, a document outlining steps they believe the world should take to address climate change.

"With the complexity of the climate crisis calling for unprecedented levels of collaboration and problem-solving skills to meet a deeply rooted dilemma," Lake says, "women in particular are poised to help solve and overcome this daunting challenge."

Lake says the initiative is not about creating new solutions, but about lifting up those that are already working. She adds that existing women's networks are a largely untapped resource for spreading solutions to climate change such as solar, wind, and geothermal technologies; sustainable agriculture and permaculture; and new cultural narratives and economic structures.

Among the members of the International Women's Earth and Climate Initiative are primatologist Jane Goodall; United Nations climate change specialist Christiana Figueres; 350.org executive director May Boeve; environmental activist Vandana Shiva; and many other scientists, politicians, business leaders, indigenous leaders, activists, and community organizers.

Though the summit is invite-only, the general public is invited to follow and contribute to the discussions through interactive live-streaming during the conference at www.iweci.org.

Discussion: Place as a Human Right

According to the United Nations, there are three main dimensions of the inter-relationship between human rights and environmental protection:

- The environment as a pre-requisite for the enjoyment of human rights (implying that human rights obligations of States should include the duty to ensure the level of environmental protection necessary to allow the full exercise of protected rights);

- Certain human rights, especially access to information, participation in decision-making, and access to justice in environmental matters, are essential to good environmental decision-making (implying that human rights must be implemented in order to ensure environmental protection); and
- The right to a safe, healthy and ecologically-balanced environment as a human right in itself (this is a debated approach).

Discussion: Environmental Justice

Environmental Justice seeks to help the public and policymakers use scientific information to build sustainable communities world-wide.

Professor Bunyan I. Bryant Jr., coordinator of the Environmental Justice field of study at University of Michigan, Ann Arbor

An environmental injustice exists when members of a disadvantaged group suffer disproportionately from environmental risks or from a violation of human rights caused by environmental factors. If a community is denied access to information or participation in decision making, this is an example of an environmental injustice. Environmental justice as a social movement emerged in the 1980's and has grown rapidly in the United States and internationally in response to environmental burdens shouldered by racial minorities, women, economically disadvantaged communities, and developing nations. The movement makes connections between environmental concerns and systems of oppression such as institutional racism and the commodification of public resources, which includes land, water, energy, and air. President Bill Clinton brought attention to the term by signing the Environmental Justice Executive Order 12898, which required all federal agencies to design and implement programs to address environmental justice issues. A key advocacy component of the environmental justice movement is a demand for more participation in decision-making around environmental concerns.

QUESTIONS FOR DISCUSSION:

- **How did the women in this film describe the environment as negatively and positively impacting *self-image* and *agency*?**
- **How did the women in this film describe *self-image* as negatively or positively affecting their ability to become leaders?**
- **What are the different types of leaders portrayed in this film?**

- **What importance does culture and spirituality play in development of self confidence and leadership?**
- **In reading the United Nations statement on the relationship between human rights and the environment, do you think the women in the film would believe their environmental and human rights are being met?**
- **In reading Bunyan Bryant’s description of *environmental justice* – what issues presented in the film would you consider to be *environmental justice* concerns?**

ACTIVITY – RESEARCH ENVIRONMENTAL INJUSTICES

Objective:

This activity will help individuals to articulate a working definition of environmental justice and become familiar with the Principles of Environmental Justice.

Preparation:

Preview a copy of the *Detroit Women Speak* DVD. Make copies of the Principles of Environmental Justice to share with participants. Use resources below to bring in examples of other cases of environmental injustices.

Activity:

Step 1: Have participants watch *Detroit Women Speak* and discuss how an application of the Principles of Environmental Justice would have changed their experiences as they describe them in the film (see Appendix B).

Step 2: Have participants break into small groups to discuss additional environmental health issues and identify a community facing an environmental injustice (see list of issues and groups below). Ask groups to explore the strategies that citizens have taken or could take to resolve the issues.

Step 3: Have groups present their findings and draw out comparisons.

Step 4: Facilitate a discussion around lessons from other people’s struggles and how the Principles of Environmental Justice could be applied in each community.

III. LEADERSHIP AND ENVISIONING A BETTER WORLD

For this section, either watch or take into consideration the last section of the *Detroit Women Speak* film. This section of the film is dedicated to different understandings of leadership, what leadership looks like in a community setting, and what a vision for Detroit and a better world looks like. You can go directly to the ‘Questions for Discussion’ near the end of section III to spark a group discussion, or read the article below for additional information on what women’s leadership looks like before initiating group discussion. There is an activity at the end of this section so the group can further explore their ideas on making communities better and for envisioning a more just world for the future.

Article: Women in Leadership

Indigenous Women Take the Lead in Idle No More

Motivated by ancient traditions of female leadership as well as their need for improved legal rights, First Nations women are stepping to the forefront of the Idle No More movement.

by **Kristin Moe**

posted Jan 18, 2013

Late last year, amid the rallies, dances, blockades, and furious tweeting that accompanied the burgeoning Idle No More movement, a young native woman was kidnapped by two Caucasian men in Thunder Bay, Ontario. It was two days after Christmas. They drove her out to a remote wooded area where they raped and strangled her. According to one report, the men told her that they’d done this before, and intended to do it again. They allegedly said, “You Indians deserve to lose your treaty rights.”

Idle No More has organized the largest mass mobilizations of indigenous people in recent history. What sparked it off and what’s coming next?

The story was not widely reported in the press, maybe because the woman, publicly known as “Angela Smith,” is indigenous, or maybe because violence against indigenous women happens so frequently that it’s rarely considered news.

Which is what makes the very fact of Idle No More’s female leadership so significant. Across Canada, indigenous women are continuing a tradition of leadership that existed before colonization, and in spite of a political system which, over the last 150 years, has made every attempt to prevent them from having power. While the stated goal of Idle No More is “education and the revitalization of indigenous peoples through awareness and empowerment,” according to a press release issued by the group on January 10, the rights of indigenous women appear to be an inherent part of that revitalization.

The movement—which has swept North America and inspired solidarity actions all over the world—was initiated by four women: Jessica Gordon, Sylvia McAdams, Sheelah McLean, and Nina Wilson. It gained early momentum around the hunger strike maintained by another woman, Chief of the Attawapiskat, Theresa Spence.

In many communities across the country, it was—and, in some hopeful instances, still is—the grandmothers who called the shots.

“It’s not coincidental that women are initiating this movement,” says Kiera-Dawn Kolson, 26, a Dene activist from Northwest Territories who has spoken at and helped organize Idle No More events since the movement began. She’s Greenpeace’s Arctic Campaigner, a motivational speaker, facilitator, singer/songwriter, and performer.

On a recent day of action, Kolson watched excitedly from her hometown of Yellowknife as image after image of rallies streamed in from all over Canada. She noticed a pattern: From Ontario to Nunavut, from Saskatchewan to the Yukon, the images showed young women in the roles of organizers and spokespeople.

She’s energized, but not surprised. “So many of our communities were and are still matriarchal societies,” she says. In many communities across the country, it was—and, in some hopeful instances, still is—the grandmothers who called the shots. And while each society is different, they all shared the same fate under Canada’s Indian Act, an all-encompassing piece of legislation that had devastating ramifications for women; created by white men with Victorian values, the Act explicitly excluded women from most forms of power and even made their identity as “Indians” contingent on their husbands.

Nearly a hundred and forty years later, in Canada and all over the world, young indigenous women (as well as transgendered youth) are some of the most heavily brutalized segments of the population. In some provinces, native women are seven times more likely to be murdered than their non-indigenous counterparts. According to the Native Women’s Association of Canada (NWAC), 582 women were murdered or disappeared between 2000 and 2010—and many more cases are unreported. No one knows how much the number has risen since then; the project apparently stalled after the Harper government cut NWAC’s research funding.

Idle No More's female leadership is a testament to the ability of women to reclaim power in the face of oppression.

Kolson has been active in NWAC’s Sisters in Spirit project, which compiles data on missing and murdered women and works to spread awareness about the issue. Building on NWAC’s research, Human Rights Watch has recently taken up the cause, and is mounting an investigation of its own. Meanwhile, Kolson lives with the knowledge that her identity puts her in danger. In college, she was careful to choose only groups that took place during the day so she wouldn’t have to walk alone at night.

“Angela Smith” was left alone in the frozen woods after her attack, and the two men drove away. They never believed she’d live. They were wrong: not only did she survive, she walked the four hours back to her town, and her story has come to symbolize strength in the face of unimaginable violence. We hope she is healing.

As Idle No More continues to gain traction, its women leaders work to make visible the systems—of political power, racism, and economic injustice—that oppress all native people. For them, these are not abstract issues; each of these pieces contributes to a society where their bodies, and those of their sisters and daughters, are targets.

The name “Idle No More” is new, but the struggle is as old as Canada. It stands firmly in the

tradition of human rights movements led by those most oppressed: the Civil Rights movement in the U.S., the Independence movement in India, and the struggle to end apartheid in South Africa. Its female leadership is a testament to the ability of women to reclaim power in the face of oppression, and to the resilience, over centuries, of a people for whom assimilation is not an option.

QUESTIONS FOR DISCUSSION:

- **What different types of activities, issues or movements did the women describe that helped them develop as leaders?**
- **What were the environmental factors that lead to their leadership?**
- **How do these women's stories help us to understand leadership?**
- **How do these women's stories help us to understand what a *feminist* is?**
- **How do these women's stories help us to understand what an *environmentalist* is?**
- **What grows leadership?**
- **What does it mean to be abandoned in this film?**
- **Did any ideas of what the city could be like emerge from the film?**
- **What are your ideas for an ideal community?**

Activity: Your Vision for the World

Objective:

Work with your group to create a visual of what you collectively would like the world to be like. This is only limited by the group's imagination and can be developed according to a theme, such as one particular community or justice based.

Preparation:

Start with a base such as butcher paper, poster board, or anything that you can build or write on. Provide pencils, pens, and markers, and you can also use 3-D materials like foams, paper rolls, and bottle caps.

Activity:

Step 1: Decide if the group is going to work together or if there will be two or more groups. This can be helpful if you are interested in having one group create their illustration of what an unjust and/or the current world looks like to them to have for comparison purposes. You can have more than one model of what a new world looks like to illustrate that there are many different ways to envision and achieve a better world.

Step 2: Give the group the instructions that they are going to create communities (or worlds) with the materials in front of them. They are only limited to their imaginations and there are no set guidelines on what they need to create as a finished project.

Step 3: Report out: If the group worked together, they should reflect on what stood out for them the most in the activity. If there was more than one group, at least one person from each group should report out to the whole group what their model represents.

APPENDIX A: DETROIT TIMELINE

May be used as a base timeline for the timeline exercise or as an example for creating your own timeline.

First humans in North America 15000 BC

Following the retreating glaciers at the end of the last Ice Age, humans cross the Bering land bridge from eastern Asia and begin to spread out across the Americas. They reach the Great Lakes region around 12000 BC.

Holocene extinctions 12000 – 4500 BC

Hundreds of species die out across the Americas as a combined result of climate change (the end of the ice age and subsequent warming) and increased pressures from the newly- introduced human populations. Extinctions include large mammals such as mammoths, American lions, and giant sloths, as well as smaller species and countless species of plants.

Formation of the Council of Three Fires 1491

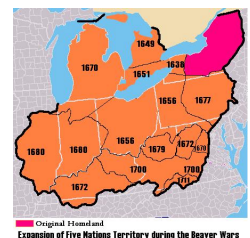
While there are no records of the exact date, some time prior to European contact the Ojibwe, Ottawa, and Potawatomi people who occupied most of modern-day Michigan formed the "Council of Three Fires" at Michilimackinac. This was a long-standing alliance of native groups in the Great Lakes region. Native American oral traditions state that the three groups came together from the Atlantic coast.

Beaver Wars 1609-1701

The Iroquois Confederation engages in decades of periodic warfare with other residents of the Great Lakes region, including the Council of Three Fires (Ojibwe, Ottawa, and Potawatomi), the Huron, and the French. Displacing or conquering other native groups, the Iroquois Confederation enormously expands its territory.

First French explorer reaches Michigan 1621-1623

Etienne Brulé, a Frenchman who worked as an interpreter with the Huron Indians, travels with a companion across the Great Lakes. He becomes the first white man to reach what is now Michigan.



Conflict in Detroit 1670

French missionaries discover a stone idol venerated by indigenous local people in what is now Waterworks Park and destroy it with an axe. This is the first mention of the location that would become Detroit in written records.

French Fort established at Detroit 1701

Antoine de la Mothe Cadillac establishes the Fort Ponchartrain du Détroit (meaning "the strait") with one hundred soldiers and their Algonquin allies. The fort's purpose is to provide protection for the non-Iroquois native people who had been displaced over the past decades.

Seven Years' War/French-Indian War 1754-1763

The French-Indian War is the name for the North American theater of a global conflict known more broadly as the Seven Years War. Territorial disputes between French and British settlers erupt in military conflict in the Great Lakes region and beyond. Many Native American groups, including the Council of Three Fires (Ojibwe, Ottawa, and Potawatomie) offered military and tactical support to the French, who played an important role in native economies and politics. Britain's victory in the conflict led to the loss of a strong ally for native people and the breakdown of many of their trading networks and resource allocations. Under the British, Native people were increasingly dispossessed and forced off their land.

British take control of Detroit 1760

British forces take control of Detroit from the French.

Pontiac's Rebellion 1763-1764

Native Americans in the Great Lakes area, angered by British policies in the aftermath of the French-Indian War, formed a political and military coalition in an uprising known as Pontiac's Rebellion or Pontiac's War. They won several battles against British troops, though they could not defeat the forces at Detroit, and forced the British to modify their policies.



Detroit population reaches 800 1765

Free land grants from the French government attract settlers to the Detroit area. The primary economic activity remains fur-trading with native people.

Treaty of Paris 1783

In the treaty of Paris that ended the American Revolutionary War, the British ceded lands in North America that included Detroit.



Northwest Indian War 1785-1795

Following the American Revolutionary War, Britain ceded control of the Northwest Territory (an area including the Great Lakes) to the United States. This area had never been truly controlled by the British, however, and was home to a large number of native people, largely members of the Council of Three Fires (Ojibwe, Ottawa, and Potawatomie) with their own systems of governance. President George Washington sent troops to the area to subdue native resistance to the United States' authority, but Indian forces won a series of resounding victories against the untrained US Army. The tide turned in 1793, when Washington sent a seasoned general to command his troops, and native tribes were forced to sign a peace treaty in 1795 in which they ceded large portions of land (including most of what is now Ohio) to the United States.

Incorporation of Detroit 1802

Detroit is incorporated as a town with a five-person council and a mayor.

Michigan Territory established 1805



Treaty of Detroit 1807

Ojibwe, Odawa, Potawatomie, and Wyandot tribes sign a treaty with William Hull, ceding large portions of Southeast Michigan to the United States.

War of 1812 1812-1815

War between Great Britain and the United States ends in a stalemate, but confirms the independence of the United States.

Ojibwe displacement 1815

US government attempts forcible removal of the Ojibwe people, who controlled most of the land that is now Michigan. This action is taken partially in retaliation for the Ojibwe's alliance with the British in the War of 1812, and partially to clear the land for increased American settlement. Following violent conflicts and a rising tide of public sentiment in opposition to the removal plans, the government relented and allowed most Ojibwe to return or remain on reservations in their original territory.

Treaty of Saginaw 1819

The Treaty of Saginaw cedes nearly six million acres of Indian lands to white settlers. This forced native people to move still farther west.

Michigan becomes a state 1837



Following a brief conflict with Ohio over ownership of Toledo, Michigan becomes the twenty-sixth state in the union. The territory of the Upper Peninsula is included in its boundaries.

Michigan Logging 1840

Commercial logging begins in Michigan's white pine forests to feed a growing demand for lumber from an expanding population on the east coast.

Copper Mining 1842

Copper mining operations begin near Keweenaw Point.

Iron discovered 1844

Iron ore is discovered in the Upper Peninsula at Negaunee.

State capitol moved to Lansing 1847

In order to promote the development of the western portion of the state, the capital is moved from Detroit to Lansing.

Abolition of Slavery 1865

Thirteenth Amendment to the United States Constitution is adopted, officially abolishing slavery.

Native Boarding Schools 1870-1940

Federal policy towards native people in this period emphasized assimilation into the dominant society. In terms of education, this meant a strong emphasis on vocational skills that would prepare native children to enter the industrial workforce. Native traditions and languages were forbidden in the educational context provided by the government and mission schools. Many Ojibwe children were sent to government day schools, mission schools, or boarding schools (grade schools located as far away as Kansas or Pennsylvania). School attendance for Ojibwe became compulsory in 1893.

APPENDIX B: PRINCIPLES OF ENVIRONMENTAL JUSTICE

WE THE PEOPLE OF COLOR, gathered together at this multinational People of Color Environmental Leadership Summit, to begin to build a national and international movement of all peoples of color to fight the destruction and taking of our lands and communities, do hereby re-establish our spiritual interdependence to the sacredness of our Mother Earth; to respect and celebrate each of our cultures, languages and beliefs about the natural world and our roles in healing ourselves; to ensure environmental justice; to promote economic alternatives which would contribute to the development of environmentally safe livelihoods; and, to secure our political, economic and cultural liberation that has been denied for over 500 years of colonization and oppression, resulting in the poisoning of our communities and land and the genocide of our peoples, do affirm and adopt these Principles of Environmental Justice:

1. Environmental justice affirms the sacredness of Mother Earth, ecological unity and the interdependence of all species, and the right to be free from ecological destruction.
2. Environmental justice demands that public policy be based on mutual respect and justice for all peoples, free from any form of discrimination or bias.
3. Environmental justice mandates the right to ethical, balanced and responsible uses of land and renewable resources in the interest of a sustainable planet for humans and other living things.
4. Environmental justice calls for universal protection from nuclear testing, extraction, production and disposal of toxic/hazardous wastes and poisons and nuclear testing that threaten the fundamental right to clean air, land, water, and food.
5. Environmental justice affirms the fundamental right to political, economic, cultural, and environmental self-determination of all peoples.
6. Environmental justice demands the cessation of the production of all toxins, hazardous wastes, and radioactive materials, and that all past and current producers be held strictly accountable to the people for detoxification and the containment at the point of production.
7. Environmental justice demands the right to participate as equal partners at every level of decision-making including needs assessment, planning, implementation, enforcement and evaluation.
8. Environmental justice affirms the right of all workers to a safe and healthy work environment, without being forced to choose between an unsafe livelihood and unemployment. It also affirms the right of those who work at home to be free from environmental hazards.

9. Environmental justice protects the right of victims of environmental injustice to receive full compensation and reparations for damages as well as quality health care.
10. Environmental justice considers governmental acts of environmental injustice a violation of international law, the Universal Declaration On Human Rights, and the United Nations Convention on Genocide.
11. Environmental justice must recognize a special legal and natural relationship of Native Peoples to the U.S. government through treaties, agreements, compacts, and covenants affirming sovereignty and self-determination.
12. Environmental justice affirms the need for urban and rural ecological policies to clean up and rebuild our cities and rural areas in balance with nature, honoring the cultural integrity of all our communities, and providing fair access for all to the full range of resources.
13. Environmental justice calls for the strict enforcement of principles of informed consent, and a halt to the testing of experimental reproductive and medical procedures and vaccinations on people of color.
14. Environmental justice opposes the destructive operations of multi-national corporations.
15. Environmental justice opposes military occupation, repression and exploitation of lands, peoples and cultures, and other life forms.
16. Environmental justice calls for the education of present and future generations which emphasizes social and environmental issues, based on our experience and an appreciation of our diverse cultural perspectives.
17. Environmental justice requires that we, as individuals, make personal and consumer choices to consume as little of Mother Earth's resources and to produce as little waste as possible; and make the conscious decision to challenge and reprioritize our lifestyles to ensure the health of the natural world for present and future generations.

Adopted today, October 27, 1991, in Washington, D.C.

APPENDIX C: TIPS ON ACTIONS

1. Host a screening of *Detroit Women Speak*

The first step is to identify your objective and your target audience. You will also want to spend enough time to get the word out. And finally you want to make the event a success and leave people on a positive note with suggested follow up steps or actions. We have developed extensive resources for easy download on our website to ensure you have the necessary materials to use a screening strategically.

2. Letter to the Editor:

- Keep letters to 250 words.
- Refer to a recent article published in the paper.
- Sign the letter and print your contact info (make sure to include phone number and address – this is important).
- Follow the instructions on the editorial page of the newspaper.
- Share your letter with others.

3. Letter to Government Officials

- Know your audience – do research on the person to whom you are writing.
- Write an individual letter instead of a form letter.
- State your purpose in the first paragraph and stick to the point.
- Keep the letter to one typewritten page.
- State how the issue will impact you and others.
- Suggest an alternative solution.
- Refer them to additional sources of information (e.g., links, media).
- Formulate meaningful questions and ask them to respond in writing.

A terrific resource on writing a press release can be found at:
<http://spinproject.org/downloads/PressReleases.pdf>

APPENDIX D: TIPS ON CONDUCTING INTERVIEWS

Preparation

- Learn as much as you can about the person before the interview and plan a general outline of questions.
- Always check your equipment beforehand, bring extra batteries and tapes and arrive early.
- Find a location with good lighting and sound to conduct your interview (usually shooting outdoors has better lighting but it is also noisier). If possible choose a location that has some relevance to the issue that will be dealt with in the video.
- Unplug any machines that may vibrate or hum in the background (Refrigerators, computers, air conditioners). Shut windows to avoid cars or sirens, turn off cell phones and disconnect the phone.
- If appropriate ask your interviewee to remove hats, sunglasses or change a shirt. Its best to avoid clothing that is thinly striped, bright white or red. Ask to remove jewelry that may reflect light or create noise during the interview.

Setting Up an Interview

- It is best to use a tripod to record your interview and always wear headphones.
- Use a lavalier (clip on) microphone to achieve the best possible audio. Make sure that the microphone is not obstructed by any clothing and will not be disturbed by any possible movement of your interviewee.
- Set the camera at eye level for your interviewee; and position the interviewer so that the eye line between interviewee and interviewer is close to the camera. You want your interviewee to be looking close to, but not directly into the camera.
- Always remember the rule of thirds when filming interviews. In close-up shots, keep your interviewee's eyes a third of the way down from the top of the frame.
- Make sure your interviewee has enough talking space. If they are looking over to the left of the frame you should move them further to the right of your viewfinder, and vice versa.
- Before recording, pay close attention to your camera's image to make sure that your interviewee is not too dark or bright and that their face is in focus.

Before the Interview Begins: Recording Consent

- Before beginning your interview, it is important to record your interviewee providing consent. While recording consent, make sure that you are getting good sound.
- Press record and introduce yourself. Explain your project, the issues being discussed, where the video will possibly be screened and to whom. Ask your interviewee if they understand and to state that they give their permission for the interview. Confirm that there aren't any restrictions to any information they may provide or if they want their name or identity concealed. Inform them that they can stop the interview at anytime and that their participation is completely voluntary.
- Always have your interview subjects identify themselves by name (including spelling), position or title, location, date and time.

Conducting an Interview

- Avoid “yes” or “no” questions. Remember that you are aiming to get your interviewee to give full and complete answers that you can use to tell your story. The best way to do this is to ask open questions that do not require a “yes” or “no” in response.

For example, “Please tell me about...”

- Explain to your interviewee how to incorporate your questions into their answers. Explain that this is important for the editing process.

For example, Question-“How long have you worked for the water plant?”

Answer-“I have worked at the water plant for over five years.”

- Be careful not to ask leading questions like “Wouldn't you say that privatization is a bad thing?” It's better to ask, “What are your thoughts on privatization of the water plant?” The first question reveals your bias and can elicit a “yes” or “no” answer. The latter question invites a more detailed answer.
- Always keep silent during the interview. Avoid using encouraging sounds to your interviewee like “Aha” or “I see”. Use visual responses to communicate with your interviewee during your interview– nods, smiles, etc.
- Allow space between questions and answers. A long pause after your interviewee has finished speaking may encourage them to contribute more detail to their answer.

- Ask follow up questions. Use your outline questions as a guide but feel free to explore relevant topics that your interviewee might introduce. Ask for more detail from your interviewee if you feel like you are missing important information or ask them to repeat an answer if it is not clear.
- Do not be afraid to stop the interview if you are experiencing technical problems or if there is distracting noise in the background. You may only have one chance to film an interview so make sure that everything you need is recorded properly.
- Always ask your interviewee at the end if there is anything else that they would like to say that you haven't addressed.

This resource was developed in consultation with Witness – www.witness.org. For additional resources, download chapters from Video For Change on their website.

RESOURCES:

- *Bryant, Bunyan I. Environmental Justice: Issues, Policies, and Solutions. Island Press, 1995.*
- *Center for Community Action and Environmental Justice (CCA EJ) is a resource group based in California – <http://www.ccaej.org/>*
- *Community Coalition for Environmental Justice (CCEJ) is a Seattle organization providing community education and a resource library - <http://www.ccej.org/>*
- *Environmental Justice Coalition on Water based in California - <http://www.ejcw.org/>*
- *East Michigan Environmental Action Council based in Detroit - <http://www.emeac.org>*
- *Environmental Justice Resource Center of Clark Atlanta University is a resource for reports, news, and books - <http://www.ejrc.cau.edu/>*
- *Indigenous Environmental Network - <http://www.ienearth.org/>*
- *National Black Environmental Justice Network - <http://www.nbejn.org/>*
- *Principles of Environmental Justice - <http://www.ejnet.org/ej/>*
- *United Nations Human Rights - <http://www.unep.org/environmentalgovernance>*

DEFINITIONS:

ENVIRONMENT: is the surroundings or conditions in which a person, animal, or plant lives or operates. The setting or conditions in which a particular activity is carried on; "a good learning environment." The natural world, as a whole or in a particular geographical area, especially as affected by human activity.

ENVIRONMENTAL JUSTICE: is the fair treatment and meaningful involvement of all people regardless of race, color, sex, national origin, or income with respect to the development, implementation and enforcement of environmental laws, regulations, and policies.

HUMAN RIGHTS: is the basic rights and freedoms to which all humans are entitled, often held to include the right to life and liberty, freedom of thought and expression, and equality before the law.

MOVEMENT (or SOCIAL MOVEMENT): is a group of people with a common ideology who try together to achieve certain general goals; "she was a charter member of the movement;" "politicians have to respect a mass movement;" "he led the movement for national liberation."

ACTIVISM: is taking action to affect social change. Often it is concerned with 'how to change the world' through social, political, economic or environmental change. This can be led by individuals but is often done collectively through social movements.

SELF-IMAGE: is the idea one has of one's abilities, appearance, and personality.

AGENCY: is the capacity of an agent (a person or other entity, human or any living being in general, or soul-consciousness in religion) to act in a world.

FEMINISM: embraces the belief that all people are entitled to freedom and liberty within reason --including equal civil rights--and that discrimination should not be made based on gender, sexual orientation, skin color, ethnicity, religion, culture, or lifestyle.

SOCIAL JUSTICE: is justice exercised within a society, particularly as it is applied to and among the various social classes of a society.