



## ***Georgie Girl***

### ***P.O.V.'s Youth Views***

**Youth Outreach Toolkit**



# ***Georgie Girl* Youth Outreach Toolkit**

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## Letter From The Board

New York 2005

Dear Facilitators,

The story of Georgina Beyer is an important one. Despite all the opposition she faced as a transgendered person and as a woman of Maori descent, she became a member of parliament and made her voice heard. Her story is something that we can all relate to---working hard to overcome the odds and succeed when your dreams seem to be just out of reach.

At the Youth Views Institute it is important to us that young people be heard. It is where dialogue and change can begin and grow into some form of action. We hope communities will see this film and continue the fight towards awareness, whether in the form of organizing, marches, protests, or just dialogue with your neighbor. As we continue to grow together it is important that we learn to respect the differences of others and learn to live together in an ever changing world.

Sincerely,

Edwin Herrera, City of New York Parks & Recreation, REC Youth Video Program

Natalie Jesoinka, Amnesty International USA

William Knox, Educational Video Center

Kai Zhang, Chinatown Youth Initiatives

## INTRODUCTION

Welcome to the **Georgie Girl Youth Outreach Toolkit**! We are very excited to have your participation in the Youth Views program. Youth Views is dedicated to collaborating with young people who want to explore the use of documentaries as community building tools. The **Georgie Girl Youth Outreach Toolkit** focuses on involving young people in the creation of screening events where critical dialogues and civic response can succeed under youth leadership and initiative. We hope to continue creating more youth outreach toolkits for other P.O.V. programs with your input.

### **The goals Of the *Georgie Girl* Youth Outreach Toolkit are to...**

#### **Support youth by...**

encouraging the development of critical thinking, media literacy, community organizing, peer support, personal expression, leadership, coalition building, and solution seeking through the organizing and execution of a **Georgie Girl** screening event in their communities.

presenting a vehicle for “breaking the ice” on the topics raised in **Georgie Girl** through screening the film in a safe context for dialogue with families and community members.

providing documentary films to youth activists and youth community leaders as tools for education and outreach. Youth Views wants to offer support to young leaders who want to use documentaries as catalysts for action in their communities.

#### **Support youth service providers by...**

assisting communities and institutions in mapping the assets and resources available for all youth.

fostering coalition building among groups concerned about youth.

highlighting community resources available for youth activists and LGBTQ youth.

**How can you use *Georgie Girl* in your community?** The Youth Views Advisory Board identified two screening goals that can be used for community discussions and activities. These goals are...

- 1. To Inspire People from Diverse Backgrounds to Become Politically Involved**
- 2. To Increase Awareness and Sensitivity Around Transgendered People and Culture**

### **How to use this kit**

Since you may start with any part of this kit, here are descriptions of each section:

- The **Background Information** on *Georgie Girl* provides a synopsis of the film, descriptions of the characters in the film and background information on the New Zealand political system, the Maori people of New Zealand, transgender identity and the queer and transgender rights movement in the United States.
- Each of the two **Screening Goals** contains suggestions on audiences, screening objectives and screening formats, sample discussion questions, and recommended screening follow-up activities. Please adapt these suggestions to your event's needs or create your own screening goals. (If you do make any changes to the kit, please send us a copy, so we can credit you in the next version of the kit!)
- The **Step-by-Step Guide on How to Organize a Screening Event** section provides questions, points, and tips to consider when planning your event.
- The **Companion Materials and Resources** can help you brainstorm possible screening partners, audiences and other resources for your event. It contains listings of select resources that correspond to each of the screening goals.
- The **Acknowledgements** section provides information on the creators of the *Georgie Girl Youth Outreach Toolkit*, the *Youth Views* program, and P.O.V.

# ***Georgie Girl***

## **About the Film**

*Georgie Girl* is an hour-long celebration of one person's remarkable journey from obscurity to outcast to popular politician. Georgina Beyer, formerly George Bertrand, was elected to New Zealand's parliament in 1999, becoming the world's first transsexual to hold a national office. Amazingly, a mostly white, conservative, and rural constituency voted this former sex worker of Maori heritage into office and reelected her in 2005.

The film chronicles Georgina's transformation from farm boy to celebrated cabaret diva to grassroots community leader. It couples interviews and footage of Georgina's nightclub and film performances with footage from a day in the life of a Minister of Parliament. This sometimes jarring juxtaposition encourages viewers to think about the impact of homophobia and transphobia and how people of diverse backgrounds can overcome discrimination and violence to become politically involved in their communities. *Running Time: 56:46 minutes.*

## **People We Meet in *Georgie Girl***

**Georgina Beyer** (nee George Bertrand), a former sex worker of Maori descent, was elected to New Zealand's parliament in 1999 and was reelected in 2005. She became the first transsexual in the world to hold a national, political office.

**Stefan Brown** Carterton community worker and Georgina's teacher in a life skills course.

**Chris Burt** Carterton resident.

**Tony Burt** Carterton resident.

**Carmen** Transsexual cabaret star and Georgina's friend and supporter.

**Helen Clark** New Zealand's Prime Minister.

**Sonja Davies** Former Labour member of Parliament and a supporter of Georgina.

**Joan Ewing** Georgina's aunt.

**Paul Henry** Georgina's National party challenger for regional parliament seat in the 1999 election.

**Lianne Karaitiana** Carterton community worker who supported Georgina in running for local office.

**Reon McKensey** Gay man who took Georgina to “The Balcony” drag club and introduced her to drag culture and her former roommate.

**Dana de Paul** Georgina’s transsexual friend from her days as a sex worker who moves to the country with Georgina at the end of the eighties.

**Dulcie Routhan** elderly Carterton resident.

**Jo Sedden** Georgina’s electorate agent.

**Malcolm Vaughn** Georgina’s friend.

### **About the New Zealand Political System**

New Zealand *Aotearoa* ("land of the long white cloud") is a parliamentary democracy. Constitutional power is divided among three branches: the legislature (Parliament), the executive government, and the judiciary. The country retains some constitutional ties to Britain. The Head of State is Queen Elizabeth II who appoints a local representative, the Governor-General. In practice, the Governor-General is politically neutral, having only a formal role in approving the formation of governments after elections and signing new laws. New Zealand retains another link to its colonial past in the form of its highest appeal court, the Privy Council. Based in London, the Council was established in the nineteenth century. A mix of English, Commonwealth and New Zealand judges sit on the Council to hear New Zealand appeals.

The New Zealand Parliament has only one chamber, the House of Representatives. The members of which are elected every three years. New Zealand has the only parliamentary in the world elected using the mixed member proportional (MMP) system. Under MMP, which was adopted by general referendum in 1993, voters have two votes, one for a party (and their list of candidates) and the other for a candidate in a geographical electorate. There are a total of 120 seats in Parliament, 69 of which are electorate seats and the remaining 51 are party list seats.

The proportion of party votes determines the overall number of Members of Parliament (MPs) for each party, although smaller parties have to reach a 5 percent threshold in order for a candidate to be successfully elected. So for example, if the fictitious ZN party achieves 33 percent of the party vote, and is successful in 32 electorates, then the remaining 8 seats are taken by candidates on the ZN party list.

The party or parties who command a majority of seats in Parliament form the government. Parties may agree to be part of a coalition to form a majority government, however MMP minority governments are also possible. In that case the government will secure an agreement with another party outside government to support it on confidence votes and to pass laws. The Prime Minister of New Zealand is the leader of the main party in government.

## **Electorates**

In addition to Members of Parliament, New Zealand also has two different kinds of geographical electorates, General and Maori. The first Maori electorates were established as a temporary measure in 1867. Voters with Maori heritage may choose to enroll on the General electoral roll, like most of the population, or to enroll on the Maori electoral roll and vote for candidates in their Maori electorate. The overall number of electorates changes depending on the numbers of people on both rolls. There are currently seven Maori electorates (six covering the North Island and one covering the South Island) and 62 general electorates (covering both North and South Islands).

## **Political Parties**

New Zealand politics is dominated by two major parties, Labour (center-Left) and National (center-Right). However, the advent of MMP has allowed a range of smaller parties, representing diverse cultural and political views, to be represented in Parliament, including the Greens, United, New Zealand First, and ACT.

The New Zealand Labour party promotes government policies that support spending for education, health care, support of youth and senior citizens, environmental protections, support for women and LGBT communities and fostering art and culture. On their website they claim to be committed to working with Maori communities and upholding the obligations outlined by the Treaty of Waitangi (see below). Among the achievements they currently list on their website (as of October, 2005) are lowering unemployment, raising minimum wage and increased spending on health and education. (Source: <http://www.labour.org.nz/achievements/index.html>).

The New Zealand National party supports government policies that limit the role of the government, promote a competitive market economy, promote equality for all people and sustainable development of the environment. The National party boasts a five point plan for New Zealand that includes improving standards of living and children's literacy skills, reducing welfare dependency, ensuring national security and preventing what they view as racial separatism of Maori groups.

The mixed member proportional system has had such a significant impact on the number of Maori MPs in Parliament that their numbers now reflect the proportion of the Maori population. In 2002 the number of Maori Members of Parliament increased from 16 to 19. The change in voting system has had similar effects on the number of women MPs (39 in 2005), and those of minority ethnic and cultural groups. (Source: POV Georgie Girl Website: [www.pbs.org/pov/pov2003/georgiegirl](http://www.pbs.org/pov/pov2003/georgiegirl))

## **About the Maori Culture**

*A Brief History of New Zealand Aotearoa*

New Zealand Aotearoa's indigenous Polynesian people, the *tangata whenua* (people of the land), were the first occupants of the islands. They arrived in *waka* (seagoing canoe) about 1,000 years ago from a mythical homeland "Haiwaiki," most likely Tahiti, the Cook Islands and possibly Samoa. They named their new home Aotearoa, "land of the long white cloud." The *tangata whenua* were defined wholly through their *iwi* (tribe) affiliations or *whakapapa* (genealogies). Before European contact, people identified with their tribe and tribal boundaries, which were often associated with particular geographical features, especially mountains and rivers. With the arrival of European explorers and settlers in the past several centuries, the indigenous term *Maori* meaning ordinary or common, came to be used as a pan-tribal term. Maori in turn described European as *pakeha*, or strangers, a term many of settler descent have adopted.

In 1840 the British attempted to enter into a treaty, called the Treaty of Waitangi, with various *iwi*. Though regarded as New Zealand's founding document, not all of the *rangatira* (chiefs) signed the Maori translation of the Treaty of Waitangi. In addition, there were significant differences between the English and Maori versions of the treaty. In the Maori version, the treaty guaranteed the Maori control of their land and resources. In the English version, full sovereignty was granted to the British crown. For several decades afterwards, many Maori *iwi* fought the British colonizers in order to defend their own interests. During this time, the British tried to extinguish Maori titles to their land. By the 1870's the British has assumed full control of New Zealand as a colony. (Source: POV Georgie Girl Website: [www.pbs.org/pov/pov2003/georgiegirl](http://www.pbs.org/pov/pov2003/georgiegirl))

In 1947 New Zealand assumed independence from Britain. After World War II many Maori migrated to the cities from their traditional, rural homelands. The migration was fueled by loss of land and resources and the need for cheap, urban labor. Many Maori were pressured to assimilate into the dominant, European culture and abandon their traditional culture. However, during this time the Maori were not without strong community leaders. One such leader was Whina Cooper, who founded the Maori Women's Welfare League in the 1950's in order to improve life for Maori women.

In the 1970's, after decades of pressures to assimilate, there was a renaissance in Maori culture which focused on rights to land and natural resources and a renewed commitment to preserve the Maori language, *te reo Maori*. Inspired by the civil rights movement in the United States, Maori activists in the 1970's used tactics such as protest marches, sit-ins, radical newspapers and demonstrations to bring their concerns to the wider public. Maori activists pushed for recognition of the Maori version of the Treaty of Waitangi. The Waitangi Tribunal was established in 1975 to address Maori grievances. However, the New Zealand government is not legally bound by their recommendations. In the 1980's, New Zealand officially became a bicultural country and *te reo Maori* was recognized as an official language. A new round of Maori protests were set off in the 1990's when the New Zealand government attempted to cap Maori losses of land and resources at 1 billion dollars (New Zealand currency). Matters pertaining to compensation for loss of land and resources continue to be debated in Maori culture. (Source: <http://aotearoa.wellington.net.nz>)

## *About the Maori People Today*

According to the 2001 New Zealand census 526,281 people stated they were Maori, representing one in seven of the New Zealand population. Most Maori people live on New Zealand's North Island. One in four people of Maori ethnicity speak *te reo Maori*, and almost half of them are under 25 years old. (Source: <http://www.maori.org.nz>)

Most Maori people today live in urban areas of New Zealand and many work in the tourist industry. Maoris are three times more likely than non-Maori people in New Zealand to be unemployed. (Source: The Maori of New Zealand by Steve Theunissan)

Many Maori today still prefer to be identified through their *iwi* affiliations. *Whakapapa* (genealogies) remain a central part of Maori culture and identity. These elements of identification and belonging are recited as part of *mihi* (formal greetings) during *hui* (meetings). A *mihi* will usually acknowledge the *tipuna* (ancestors), and then the *maunga* (mountain), *awa* (river), *iwi* (tribe) and *rangatira* (chiefs) of the speaker. *Whakapapa* also include spiritual and mythological genealogies. Other oral traditions and forms of knowledge include *haka* (dances), *waiata* (songs), *poroporoaki* (farewells), *whakatauki* (proverbs) and *pepeha* (tribal sayings). (Source: POV Georgie Girl Website: [www.pbs.org/pov/pov2003/georgiegirl](http://www.pbs.org/pov/pov2003/georgiegirl))

Maori culture has a strong tradition of visual, musical and performing arts. *Kapa Haka* is the term for traditional Maori performing arts, which combine singing, dancing, movement and expression. Weaving, carving, performing arts and *Ta Moko* (Maori tattooing) are among traditional Maori art forms that still thrive today. The recent fictional films *Whale Rider* and *Once Were Warriors*, have also brought images of Maori people and traditions to international audiences. (Source: <http://www.maori.org.nz>)

## **Background on Transgender Identity and Challenges Faced by Transgendered People**

“Transgender” is an umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. The term may include but is not limited to: transsexuals, cross-dressers and other gender-variant people.

Transgender people can be female-to-male (FTM) or male-to-female (MTF), though some feel they do not fit into the male/female gender binary and choose not to identify themselves as either male or female. Transgender people may or may not choose to alter their bodies. The term “transgender” refers to someone’s gender identity, not their sexuality. Transgendered people may identify their sexual orientation as gay, lesbian, heterosexual or queer. *For an in-depth description of these terms see the Glossary of Terms below.*

Transgendered people face a greater risk of being the victims of violence, suicide, homelessness, poverty, and a lack of health insurance and medical care than non-transgendered people. A survey of transgendered people in the United States completed in 1997 found that 27 percent of people surveyed had been the victims of

violence, with transgendered women of color the most likely targets. In addition, according to several recent surveys, the attempted suicide rate among transgender identified people is as high as 37 percent, often due to issues with gender identity. Unsupportive families, homophobia and transphobia often cause transgendered youth to run away from home and become homeless. Lack of access to education and traditional forms of employment often lead transgendered people to work in the sex industry, which increases their exposure to the threat of violence, arrest and contracting diseases such as HIV and AIDS.

Lack of access to appropriate health care is a significant issue for the transgender community. Transgendered people often face discrimination when they seek health care and many doctors and other health care providers are not adequately trained to deal sensitively and knowledgeably with transgendered patients. High rates of poverty and joblessness in transgender communities mean that many do not have health insurance. As a result many transgendered people lack basic health care, such as routine check ups and screening for diseases, cancer and high blood pressure. Much medical care appropriate for transgendered people, such as hormones and sex reassignment surgery, is not covered by health insurance. Currently, the requirement to access a prescription for hormones and sex reassignment surgery, is to admit to "Gender Identity Disorder," a stigmatizing mental illness. Many transgendered people, especially youth and poor people of color, use experimental hormones which have not been tested for safety. Often they obtain these hormones without consulting a doctor, therefore the amounts they are taking are not regulated.

(Source: <http://www.nctequality.org/HealthPriorities.pdf>)

## **Background on the Queer and Transgender Rights Movements in the United States**

### *Overview of the Queer Rights Movement in the United States*

Transsexual and transgender people have always played active, key roles in the contemporary Queer Liberation and Gay Rights movements. Transgendered people have allied themselves with gay, lesbian, bisexual and other queer people because all of these groups are the targets of sexist and homophobic violence and face discrimination because of the ways they express their gender and live outside of society's expected gender roles. Transgendered people have also organized around issues specifically affecting their community. They have faced discrimination from gay and lesbian, as well as heterosexual, communities and have organized throughout the late 20<sup>th</sup> and early 21<sup>st</sup> centuries to address this discrimination.

Many members of the Lesbian, Gay, Bisexual, Transgendered and Queer (LGBTQ) community and historians point to the Stonewall rebellion in New York City as the beginning of the contemporary struggle for LGBTQ rights. However, Stonewall was not the first time LGBTQ communities organized for their rights. During the first part of the twentieth century small gay communities began to form in larger metropolitan areas throughout the United States. In Chicago in 1924 Henry Gerber and six other men

founded the Society for Human Rights, the first known gay-rights organization in the United States. In 1950 The Mattachine Society, a “homophile” organization aimed at promoting tolerance of homosexuality, was founded in Los Angeles. The Daughters of Bilitus was a lesbian organization that was also active during the 1950’s and 1960’s. These groups organized protests and lectures, but did not garner large public support. In 1966 the Student Homophile League, the earliest documented gay student organization, was founded at Columbia University in New York City.

Stonewall marked a turning point in the approaches and tactics of the Queer Rights Movement. On June 28, 1969, in Greenwich Village, New York City, fed up with constant police harassment and discrimination, patrons of the Stonewall Inn, including trans-woman Silvia Rivera and other drag queens, barricaded themselves inside the bar when the police tried to enter for a raid. They threw bricks and bottles at the officers, set trash cans on fire and created a disturbance that lasted three days.

Bolstered by the energy of this rebellion and the radical cultural climate of the 1960’s, civil rights and anti-war activism, new groups were formed to advocate for Queer Rights. These groups were often highly visible political organizations such as the Gay Liberation Front (GLF) and the Gay Activists Alliance (GAA). These groups staged demonstrations, targeted homophobic elected officials and took direct political action to raise awareness about the impact of homophobia. Heavily involved in the GLF was trans-woman Angela Douglas, who would also attend a meeting of the Peace and Freedom Party as an openly transsexual delegate. Soon after Stonewall, Silvia Rivera started a house for young transvestites who hustled on New York City streets calling it “Street Transvestites Action Revolutionaries” or STAR for short. (Source: Stonewall by Martin Duberman) The first lesbian and gay pride march was held in 1970 in New York City, commemorating the Stonewall Rebellion. In 1979, over 100,000 people took part in the first March on Washington for Lesbian and Gay Rights. However, the march drew criticism because it excluded transgendered communities.

There was much tension between transgendered and gay and lesbian communities during the 1960’s and 1970’s. In 1971, the GAA wrote and introduced a bill to the New York City Council that was the first anti-discrimination bill to protect homosexual people. However, the bill did not include protection for transgendered people. Disillusioned by the GAA, Angela Douglas formed the Transsexual Activist Organization and began publishing *Moon Shadow*, a quirky newsletter for and about transgendered people and the struggle for legal rights. In 1973, transgender woman and lesbian Beth Ellis was asked to stand for election to be the Vice-President of the San Francisco chapter of the Daughters of Bilitus. Other lesbians vilified her for being a Male-to-Female transsexual and harassed her while she was performing music at a Daughters of Bilitus conference. Some members of the lesbian community also harassed Male-to-Female trans-woman Sandy Stone, who was working as a recording engineer for Olivia Records, a feminist record label, in 1977.

(Source: [http://jenellerose.com/htmlpostings/20th\\_century\\_transgender.htm](http://jenellerose.com/htmlpostings/20th_century_transgender.htm))

The 1980's marked many victories and setbacks for LGBTQ communities. Wisconsin became the first state to outlaw discrimination on the basis of sexual orientation, prohibiting bias in housing, employment, and public accommodations. In 1980, the ACLU Transsexual Rights Committee was organized within the Southern California chapter of the American Civil Liberties Union and was active until 1983. (Source: [http://jenellerose.com/htmlpostings/20th\\_century\\_transgender.htm](http://jenellerose.com/htmlpostings/20th_century_transgender.htm))

In 1988 the governing board of the City College of San Francisco approved the creation of the first Gay and Lesbian Studies department in the United States. LGBTQ communities during the 1980's were (and continue to be) deeply impacted by the AIDS pandemic. In 1987 the Aids Coalition to Unleash Power (ACT UP) was founded in New York City. A broad coalition of artists, activists and people with AIDS, ACT UP used direct action, political art and organizing campaigns to alert and educate about the AIDS crisis, improve medical research on the HIV virus and speed up the approval of AIDS drugs. In the late 1980's and early 1990's other radical LGBTQ groups, such as the Lesbian Avengers and Queer Nation, began to form. However, LGBTQ communities faced a major legal setback in 1986 when the U.S. Supreme Court, by a 5-to-4 vote, upheld Georgia's sodomy law in the *Bowers v. Hardwick* case. The Court ruled, "there is no Constitutional right to engage in homosexual sodomy."

The 1990's and early part of the 21<sup>st</sup> century have seen increasing visibility of sexual minorities in mainstream culture. Books by transgendered activists Leslie Feinberg, Kate Bornstein and Riki Wilchins were released in the 1990's and helped raise their readers' consciousness about challenges and issues faced by transgendered people. In addition, transgender activism and issues have become increasingly recognized by mainstream and queer culture, especially with the popularity of films such as *The Crying Game* and *Boys Don't Cry*. However, it remains a major question within Transgendered and Queer communities as to what kind of impact this visibility has on mainstream perceptions of LGBTQ people.

Young people have often been at the head of the struggle for Queer and Transgender rights. During the 1990's, many young people organized Gay/Straight Alliances in their high schools and pushed for more inclusive education and safer schools for gay, lesbian, bisexual, queer, questioning and transgender youth. Young transgendered activists also organized "Camp Trans" throughout the 1990's. "Camp Trans" served as a protest and community gathering outside of the long running Michigan Womyns Music Festival, which has a policy of prohibiting trans-women from attending.

Major legal and media battles have been waged over the civil rights of sexual minorities. In 1995 the Gender Public Advocacy Coalition began National Gender Lobby Day. Each year the Lobby Day brings parents, students and activists to Washington DC to educate elected officials about issues that face transgender communities such as hate crimes, job discrimination and safer schools for youth. Other groups such as the Gay Lesbian Straight Education Network (GLSEN) have worked to make schools safer for gay, lesbian, queer and transgender youth. In October 2005, the New York City

Department of Education added gender expression to its discipline code, providing that students can be disciplined for making slurs, bullying or violence based on someone's gender expression. Three states, California, New Jersey and Minnesota, currently extend gender expression protection to their students.

Throughout the 1990's and into the 21<sup>st</sup> century the issues of sexual minorities serving in the military and gay marriage have been the subject of much public debate and legislation. In 1993, the U.S military, under President Clinton, implemented the "Don't Ask, Don't Tell" policy. Though sexual minorities are permitted to serve, it bans homosexual activity in the military and has led to the discharge of thousands of men and women. In 1996, President Clinton signed the Defense of Marriage Act, which defines marriage as a "legal union between one man and one woman." However, in 2000, Vermont became the first state to legally recognize civil unions between gay or lesbian couples. On May 17, 2004 same-sex marriages became legal in Massachusetts, guaranteeing queer couples the same rights to benefits and protections under the law as those given to heterosexual couples. Another victory for the LGBTQ community came in 2003 when the U.S. Supreme Court ruled in *Lawrence et al v. Texas* that sodomy laws in the U.S. are unconstitutional and therefore holds that gay people have the same rights to form intimate relationships as heterosexuals.

Currently six states, Maine, Illinois, California, New Mexico, Rhode Island and Minnesota, 61 cities and 10 counties throughout the United States prohibit discrimination based on gender identity and expression.  
(Source: <http://www.transgenderlaw.org/ndlaws/index.htm>).

On September 14, 2005 the US House of representatives passed a law giving law enforcement agents the ability to prosecute hate crimes against Gay, Lesbian, Bisexual and Transgendered people. Though the law has yet to pass the Senate, this is the first time it has passed in either house of congress.  
(Source: <http://www.planetout.com/news/election/article.html?2005/09/14/1>).

In the United States, the first transgender state legislator was Althea Garrison who was elected in 1992 and served one term on the Massachusetts State Legislature. In October 2005, Marla Murphy, an openly transgendered MTF city alderman in Rapid City, South Dakota and went through a transition process from male to female. In 2004, Robert Haaland, a transgendered man, ran for a seat on San Francisco's city council. Though he did not win the election, he made national headlines as one of the first openly transgendered people to run for office in the United States.

## Glossary of Terms

**Aotearoa** – “Land of the long white cloud,” Maori name for New Zealand.

**ally** – An individual or group who supports, advocates, and organizes for the rights of an oppressed group of people when they themselves are not a member of that group.

**civil rights** – Rights belonging to a person including fundamental freedoms guaranteed by the 13<sup>th</sup> and 14<sup>th</sup> Constitutional amendments and the right to legal, economic and social equality.

**discrimination** – Unfair treatment of a person or a group on the basis of prejudice.

**indigenous** – Originating in a particular place (OED), often refers to native people who were living in a place before European colonialism.

**Maori** – Pan-tribal term for New Zealand / Aotearoa’s Polynesian people.

**Member of Parliament (MP)** – Representative to the New Zealand Parliament.

**prejudice** – Preconceived opinion that is not based on reason or actual experience, unjust behavior formed on such a basis, harm or injury that results from some action or judgment (OED).

**sexual minority** – Another term often used to describe LGBTQ community or people who identify as LGBTQ or anyone else who does not identify as heterosexual.

**social construct** – The idea that identities such as gender and race are created and defined by societies and cultures, not determined by biology or genetics.

**social justice** – Actively addressing current and historical manifestations of oppression and inequality in a society as a means to achieve racial, economic, gender and sexual equality. Thinking about “social justice” can help one formulate a guiding vision in one’s activist work.

**te reo Maori** – The Maori language.

*If you are interacting with LGBTQ communities in the U.S. today, you are likely to encounter the following terms:*

**bisexual** – An individual who is romantically and physically attracted to both men and women.

**butch** – Masculine in appearance or behavior, especially a woman (Oxford English Dictionary).

**femme** – Traditionally feminine in appearance or behavior, especially for lesbians, or adopting traditionally feminine characteristics, especially gay men (Oxford English Dictionary).

**gay** – A term for describing people who are physically and/or romantically attracted to members of the same sex. Though the term is sometimes used to refer to both men and women, some feel that the term renders women’s unique experience as invisible, and prefer to use the term “gay” to refer to men and “lesbian” to refer to women.

**gender** – The linking of certain behaviors and characteristics to a particular biological sex (e.g., “being a man” as opposed to being male). External representation of one’s gender identity, usually expressed through “masculine” or “feminine” behavior, clothing, haircut, voice, or body characteristics.

**heterosexism** – The attitude that heterosexuality is the only valid sexual orientation.

**homophobia** – Any attitude, action or institutional structure which systematically treats an individual or group of individuals differently because of their sexual orientation. The most common forms of homophobia in North America are discrimination against homosexuals and bisexuals in employment, accommodation, ordination, church membership, and freedom to marry. A secondary meaning is the belief that persons of one sexual orientation – usually heterosexuality – are inherently superior to persons who have other orientations. A third meaning is fear or loathing of persons with a specific sexual orientation.

**Intersex** – a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male. For example, a person might be born appearing to be female on the outside, but having mostly male-typical anatomy on the inside. Or a person may be born with genitals that seem to be in-between the usual male and female types. Or a person may be born with mosaic genetics, so that some of her cells have XX chromosomes and some of them have XY.

**lesbian** – A woman whose primary physical, emotional and/or spiritual attraction is to other women.

**LGBT** – The acronym for “lesbian, gay, bisexual and transgender.” LGBT is used because it is more inclusive of the community. “Q” is sometimes added to the end of this acronym to be inclusive of Queer and Questioning people.

**queer** – Traditionally a pejorative term for non-heterosexuals, this has been appropriated by some lesbian, gay, bisexual and transgender people to describe themselves. Some value the term for its defiance and because it is inclusive – not only of lesbians and gay men but also of bisexuals and transgender people as well. Nevertheless, it is not universally used within the varied LGBT communities.

**transgender** – An umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. For transgender people, their birth-assigned sex and their own internal sense of gender identity do not match. Typically, transgender people seek to make their gender expression match their gender identity, rather than their birth-assigned sex. The term may include but is not limited to: transsexuals, intersex people, cross-dressers, and other gender-variant people. Transgender people can be female-to-male (FTM) or male-to-female (MTF). Transgender people may or may not choose to alter their bodies.

**transphobia** – Any attitude, action or institutional structure which systematically treats an individual or group of individuals differently because of they are, or are perceived to be, transgendered. Transphobia is often expressed through fear of transgendered individuals, stereotyping transgendered individuals or communities, and refusing to accept someone's gender identity (for example, continuing to call someone "she" even if he asks to be referred to by male pronouns).

**transsexual** – A person who has transitioned to live full-time as a gender other than the one assigned at birth (post-operation), or someone who intends to transition in the future (pre-operation). Many transsexuals alter their bodies hormonally and/or surgically to change their biological sex assignment.

**transvestite** – An increasingly historic term, more popularly referred to as a cross-dresser, a person who frequently or occasionally wears clothes or paraphernalia traditionally associated with people of another gender. Cross-dressers are usually more comfortable with the sex they were assigned at birth and do not wish to change it. The term "transvestite" does not describe someone who has transitioned to live full-time as the other sex, or who intends to do so in the future. While cross-dressing is a form of gender expression, it is not necessarily tied to sexual orientation or erotic activity. Most cross-dressers are heterosexual.

**two spirit** - A person, usually a Native American man, who assumes the sexual identity and is granted the social status of the opposite sex. Two-Spirit People, or those known as 'Berdache', or even those of the "third gender", are individuals not categorized as either gay or lesbian, transvestite or bisexual. In many Native American cultures they are respected and looked upon as people who are both male and female, making them more complete, more balanced than simply a man or a woman.

**sex** – The classification of people as biologically male or female. At birth, infants are assigned a sex based on a combination of bodily characteristics including chromosomes, hormones, internal reproductive organs, and genitals.

Definitions adapted by P.O.V. from the GLAAD Media Reference Guide 2002/2003, available at the website of the Gay and Lesbian Alliance Against Defamation: [www.glaad.org/media/guide](http://www.glaad.org/media/guide), with additional contributions from Kate Bornstein, except for "homophobia," adapted from [www.religioustolerance.org](http://www.religioustolerance.org) and "intersex" adapted from <http://www.isna.org/>.

# **Screening Goal One**

## ***Inspiring People from Diverse Backgrounds to Become Politically Involved***

### **A. Suggested Audiences**

Middle, high school and university level student organizations, student governments, programs focusing on youth empowerment and youth leadership, youth advocacy and organizing groups, Gay/Straight Alliances, LGBTQ youth organizations, youth workers, guidance counselors, educators, mentoring programs.

### **B. Potential Screening Objectives and Screening Formats**

1. Organize a **screening** to inspire and support young people and/or people from diverse or underrepresented backgrounds who are, or are interested in becoming, actively engaged in the political life of their community. What are the steps Georgina took to become a Member of Parliament? How did she rely on her community for support? Can you apply any parts of Georgina's experience to your experience of being politically active?
2. Organize a **screening** and **discussion** about overcoming obstacles in order to effect positive, political change. Georgina Beyer faced many obstacles in her life, including transphobia and racism, but was able to overcome them to become the first transgendered person in the world to hold a national office. What are some of the ways she faced and overcame these obstacles in order to become a community leader? How are these obstacles similar or different to the ones which you face in your community? How might you go about addressing them?
3. Organize a **workshop** with the objective of empowering youth to take an active role in addressing an important issue in their community through creating an action plan or campaign. One of the reasons Georgina Beyer is a successful politician is because she cultivates strong ties with her community. What are some of the ways she makes herself approachable to community members? How could these ideas be helpful when planning an organizing campaign?
4. Have an **intergenerational conversation** with local politicians from diverse backgrounds and politically involved youth. Each can share their story of becoming politically active and exchange suggestions and ideas. The discussion could be co-facilitated by a youth and an adult or be completely youth run. What motivated participants to become politically involved? What are some challenges they have faced or continue to face? What strategies did they use to overcome them?

### **C. Sample Discussion Questions**

1. When you think of the word “politician,” what images come to your mind? Does Georgina Beyer fit your image of a politician? Why or why not? Do you know of other politicians who are open about their transgender identity, sexual orientation, racial and class background, previous employment in the sex industry or any other parts of their identity that might set them apart from “mainstream” politicians?
2. What qualities are necessary for successful political leadership? Why are these qualities important? Do you think Georgina Beyer demonstrated those qualities? What are some strategies for developing those qualities within yourself, your organization or community?
3. How did Georgina Beyer, a transgendered woman of Maori descent, become a representative in a community that was considered a conservative, “red neck” area? What does this say about stereotypes? What convinced people to vote for her, even to the point where they would cross party lines in order to do so? What does this say about the importance of community building?
4. Dulcie Routan, an elderly Carterton resident says this about Georgina Beyer in the film, “Being Mayor took her all over New Zealand, she did a lot of good for the town. She knew the district, which is very large electorate. It had given her confidence and she knew all about meetings now, how to talk, and dress, she always dresses very smartly when she’s on view.” What does this say about the ways in which Georgina reached out to the community she was a part of? What other strategies did she use to make herself accessible and approachable to community members?
5. In the film Georgina Beyer discusses her resolve to empower herself after being raped. She says, “When I thought about it later why did I not go for help, in that sense, why because my self-esteem was such that given my station in life I didn’t think anyone would believe me and I certainly didn’t think the law would protect me. And so I began to think no human being has the right to treat another human being like that. Why should I feel like that I am so lowly that nobody would care?” How does Georgina move from self-loathing to personally and politically empowered? How might her experiences of discrimination and violence influence her political career? Can you think of other examples of how experiences of injustice can lead to personal empowerment and political action?
6. What role did media coverage play in Georgina Beyer’s campaigns? Do you think it helped or hindered her? How did she use media attention to her advantage? Do you think the intimate questions that the reporters asked Georgina would be asked to a non-transgendered or heterosexual political candidate? How have other minority political figures been treated by the media? How might you develop strategies for successfully dealing with the media in your political and/or community-based work?

7. What did you find moving, inspiring or significant about Georgina's involvement in New Zealand's political life? How might Georgina's story inspire you to become more politically active or involved?
8. What challenges did Georgina Beyer face to become politically involved? How does she overcome them? Do you feel that you face, or have faced, challenges in your own political involvement? How have you overcome them and/or how might you overcome them?
9. In her "maiden speech" to Parliament — February 8, 1999 — Georgina Beyer spoke of the centrality of her Maori heritage, a force she hoped to bring to bear on parliamentary life: "I have to say that the strength and the *aroha* (love, affection) that I hope to bring to this House will be forged from those heritages and *whakapapa* links." What roles does Georgina's Maori heritage play in her life? How does Georgina connect with other Maori people? How do you think Georgina's identity as Maori affects her political decision making process? Can you think of any political leaders of color who you admire? Does your cultural or ethnic heritage effect your political or community involvement?
10. How does Georgina relate to her community? Do you think she is patriotic? Do you think it is necessary for a politician to be patriotic? What does patriotism mean to you?

#### D. Recommended Screening Follow-up Activities

Does the audience want to...?

1. **Research** the history of political involvement by racial or sexual minorities, indigenous, poor or other marginalized communities or political leaders from their communities?
2. **Research** local organizations that encourage and support the political involvement of young people from diverse backgrounds in your area?
3. **Take Action** to address an important issue in their community?
4. **Participate** in classes or training programs that aim to develop youth leadership and political involvement?
5. **Support** and **advocate** for young people from diverse backgrounds who are politically engaged?
6. **Host** an event that brings together different politically active groups of young people from diverse backgrounds?

## **Screening Goal Two**

### ***Increasing Awareness and Sensitivity Around Transgender People and Culture***

#### **A. Suggested Audiences**

Gay/Straight Alliances, organizations that support LGBTQ youth, programs focusing on youth empowerment and youth leadership, student governments, middle, high school or college student organizations, educators, youth workers, guidance counselors, mentoring programs, health care workers, especially those working with LGBTQ youth.

#### **B. Potential Screening Objectives and Screening Formats**

1. Organize a **screening** with a goal of raising awareness about transgendered people and culture. Discuss some of the opportunities and challenges transgendered people face.
2. Along with a **screening**, provide a **workshop** on how to recognize and combat homophobia, transphobia and gender discrimination. Explore what it means to be an ally to transgendered people and encourage participants to think critically about their own gender identity and sexual orientation.
3. With the screening, provide a hands-on **training** on how to be an ally to transgendered communities. Include as a goal encouraging participants to take an active and organized role in addressing the ways in which their communities could be more inclusive to transgendered people.
4. Organize a **screening** and **panel discussion** with transgendered community members of different ages. Do they relate to Georgina's story? What are some of their experiences? How have they struggled to overcome any challenges they have faced? How does their gender identity relate to the race, class and sexuality? How might they help, build or support transgendered communities?
5. Use the film to help begin a **dialogue** between young people and their parents/teachers/mentors about transphobia. What did the adults learn about transgendered people while they were growing up, if anything? Were/are they involved in the Queer or Transgendered Rights Movements? How have times changed? What issues are still pressing for LGBTQ people? What are young people's visions of communities that are safe and inclusive for transgendered people? How can different generations work together to achieve that vision?

## **B. Sample Discussion Questions.**

1. What was your understanding of transgender people and communities before viewing this film? Has your understanding of transgender people, communities and issues changed after viewing the film? Please explain how.
2. Do you believe that there are specific traits or qualities expected of women and men? How do you define masculinity and femininity? What kinds of roles are associated with gender? Do you think these roles are rigidly defined? How do you personally relate to your gender or your gender role? What happens when people do not fulfill the expected roles of their gender?
3. What is the difference between the terms transgendered, transsexual, transvestite, intersex and queer? Why might knowing and respecting the differences between these terms be important?
4. How are homophobia and transphobia similar? How are they different?
5. What were some of the ways that Georgina, Dana de Paul and Carmen, became aware of their transgendered identity? How did they express themselves as transgendered people? How did they find and build a community? Why was community building an important early step for them?
6. In the film Georgina Beyer discusses her difficulty in finding work when she was young and just beginning to “come out” as a transgendered person as well as the violence she faced living as a woman and working in the sex industry. Why do you think that it was difficult for her to find work? Why do you think transgendered people are often avoided, ridiculed or discriminated against? What are some strategies you can think of for supporting transgendered people and combating transphobia?
7. Georgina Beyer was the victim of sexual violence. Why do you think she was targeted for attack? What resources are available for people in your area who are survivors of rape or other kinds of sexual violence? What resources are available specifically for members of the LGBTQ communities? How might you work to identify those resources and make them accessible to the people who need them? How did Georgina recover from this experience?
8. When she was working as an actress, Georgina Beyer discusses being “typecast” as a transsexual. What are some stereotypes of transgendered people? What are some ways the media works to perpetuate these stereotypes? How might these stereotypes be combated?
9. Georgina Beyer relates strongly to being a transgendered woman and a person of Maori descent. Her experience means she faces different kind of oppression (sexual and racial), but also finds strength in different kinds of communities. How do

the different aspects of her identity relate to one another? Why is it important that Georgina is able to be her “whole self” (Maori, a transgendered women, etc.) in her position as a Member of Parliament? What are some of the different aspects of your identity (for example, your gender and your race or ethnic background)? Do you feel like different parts of your identity relate to each other? Do you feel part of communities that enable you to be your “whole self”?

10. One of the major themes in this film is transformation. What were the transformations Georgina Beyer went through in her life? How did she transform her gender, career and political involvement? How did she transform the ways she felt about herself? What are the ways in which you have transformed yourself, your life or community? What did it feel like? How do you feel about Georgina’s many transformations?
11. At the end of the film Georgina says, “A lot of what I have done has been about pushing those barriers even further, of carrying on from those who have gone before me, the Carmens of this world, to actually fulfill or help to fulfill a greater place on this earth for us. What for? To be equal to everybody else.” Do you have mentors or older community members who inspire you to cross barriers in your political and personal work? What do you think a truly equal world would look like and feel like? What are some ways you work to support, or would like to work to support, equality for transgendered people?

#### **D. Recommended Screening Follow-up Activities**

Does the audience want to...?

1. **Research** local organizations and groups that support transgendered youth and compile a resource guide for transgendered youth and their allies?
2. **Join or Create** an organization that supports transgender, as well as gay, lesbian, bisexual, queer and questioning youth and their allies at their school or in their community?
3. **Educate** themselves on the history of transgendered communities in the United States? **Host** a speaker or follow up event to highlight and present this research to their community?
4. **Plan and host** a workshop or training addressing transphobia and/or the importance of being an ally to transgendered individuals and communities?
5. **Identify** the ways in which people are discriminated against on the basis of gender identity in your community and **organize** against transphobia and discrimination? **Develop** an effective strategy for addressing transphobia in your community?

# Step-by-Step Guide on How to Organize a Screening Event

The **Georgie Girl Youth Outreach Toolkit** is flexible and can be tailored to your organization's specific event goals. This guide includes questions, points, and tips to consider when planning your **Georgie Girl** screening event. Additional materials can be found on the P.O.V. website at [www.pbs.org/pov/youthviews](http://www.pbs.org/pov/youthviews).

## 1. Determine Your Objectives:

To begin planning, you should call a meeting and ask participating staff, individuals, and organizations to identify their objectives and determine to what extent they can be involved. Possible objectives include:

- ❑ **Encourage dialogue** among adults and young people
- ❑ **Raise awareness** among adults, parents, educators and others
- ❑ **Form** new organizational alliances
- ❑ **Make new contacts** with the media and become a resource to which they will return
- ❑ **Recruit new members** through increased visibility

## 2. Reach Out:

- ❑ **Fill out the online application form** (<http://www.pbs.org/pov/utills/povengagements.html#partners>) Your immediate response will enable us to help organize from our end!
- ❑ **Identify a Campaign Coordinator.** Please give us the name and contact information on the application.
- ❑ **Formulate ideas about who you want to take part in this event**, including ages of the participants.
- ❑ **Contact other community organizations** and briefly describe the event you would like them to help you host.
- ❑ **Create a list of community leaders or public officials** whose participation you believe will be valuable to the event.

## 3. Logistics:

- ❑ **Decide on a date.** Choose a time and location (approximately 90 minutes to 2 hours). Depending on how many community members you invite, you might need a large room. You will also need a TV monitor and VCR.
- ❑ **Choose a facilitator**, preferably someone who is familiar with the issues and can create a friendly environment for open discussion and can generate meaningful dialogue about the issues raised by the film.

#### 4. Media Outreach (if applicable):

- ❑ **Send us a media contact list and your press release** as soon as you have your press contacts set.
- ❑ About four days prior to the event, contact the people to whom you sent press materials and encourage them to cover the event. **Pitch the value of this unique screening and the importance of encouraging dialogue.**
- ❑ **Prepare Press Kits** for distribution on the night of your event, or to mail to those media contacts who cannot attend. The Kits should include the Press Release, a flyer adapted to your event and general information about your organization. You can also include a photo slick if appropriate; call us if you need more.

#### 5. On the day of your event:

- ❑ **Confirm facilities**, make sure TV and VCR are running smoothly, and perhaps arrange for some snacks. Go over discussion points with your facilitator. Ask someone from your organization to take pictures.
- ❑ If you expect a particularly large group of people, **plan to break participants into groups** for discussion following the screening of the film.
- ❑ **Pass around a sign-up sheet** at the beginning, and an **Audience Evaluation Form** at the end, so that you will be able to obtain written feedback and reconnect with participants after the event.
- ❑ **Reserve the last half hour** of your meeting to strategize about follow-up activities.

#### 6. Follow-up Activities:

We hope this project will serve to launch ongoing dialogue and activities in your community. There are follow-up activities listed within each of the Screening Goals.

## Companion Materials and Resources

### Film Related Resources

#### **P.O.V.'s Website**

[www.pbs.org/pov](http://www.pbs.org/pov)

P.O.V.'s website includes information on P.O.V.'s current screening season, film archives, information and instructions on "Talking Back" to P.O.V. about a film, "Behind the Lens" interviews with filmmakers and information about the production of P.O.V. films, and information about getting involved with P.O.V. and in your community.

#### **P.O.V.'s *Georgie Girl* Website**

[www.pbs.org/pov/pov2003/georgiegirl](http://www.pbs.org/pov/pov2003/georgiegirl)

P.O.V.'s website includes an introduction to the film, background on the film's characters, a preview for the film, background of filmmakers Annie Goldson and Peter Wells, an interview with Georgina Beyer, updates, online forum for discussion of the issues raised in *Georgie Girl*, and links to resources related to the film.

#### **Georgina Beyer's Labour Party Webpage**

[http://www.labour.org.nz/Our\\_mps\\_top/georgina\\_beyer/index.html](http://www.labour.org.nz/Our_mps_top/georgina_beyer/index.html)

Learn about Georgina Beyer's current activities in the New Zealand parliament. Read her latest speeches and the latest news from Wairarapa, the district she represents.

### New Zealand Political and Historical Resources

#### **New Zealand Parliament Website**

<http://www.parliament.govt.nz/>

The official website for the New Zealand Parliament features an online directory of Parliament members, news and updates on Parliamentary activities, and links to legislative departments and other government agencies.

#### **New Zealand Labour Party Online**

<http://www.labour.org.nz/>

Updates, news and listing of representatives of New Zealand's Labour party.

#### **New Zealand National Party Online**

<http://www.national.org.nz/>

Official website for New Zealand's National party. Includes speeches, media releases and background information about the party.

#### **New Zealand's History Online**

<http://www.nzhistory.net.nz/index.html>

Coordinated by the History Group of the Ministry for Culture and Heritage in Wellington, New Zealand, this site features extensive essays, articles and links to information about New Zealand's history.

## **New Zealand History**

<http://www.zealand.org.nz>

History, tourism and cultural information about New Zealand. Gives historical information from “radical” and “Maori” points of view.

## **The Waitangi Tribunal**

<http://www.waitangi-tribunal.govt.nz/default.asp>

The official site of the Waitangi Tribunal, which was established in 1975 to review Maori claims in accordance with the Treaty of Waitangi, the founding document of New Zealand. Along with historical background, the site contains the original text of the Treaty in both the English and Maori translations.

## **Maori Cultural Resources**

### **Maori Culture**

<http://www.maori.org.nz>

This comprehensive website offers extensive resources and links to information about Maori history and culture.

### **Maori Independence Website**

<http://aotearoa.wellington.net.nz>

Containing history of Maori resistance against colonialism, information on the Treaty of Waitangi and information on Maori activism and communities today.

### **Maori History**

<http://history-nz.org/maori7.html>

Timeline of important events effecting Maori communities in New Zealand’s history.

### **The Maori of New Zealand** by Steve Theunissen

This book aimed at younger readers gives an in-depth introduction to the history, culture and traditions of the Maori.

## **Resources for Transgendered Communities**

### **International Foundation for Gender Education**

<http://www.ifge.org/>

Promoting the understanding and acceptance of All People: Transgender, Transsexual, Crossdresser, Agender, Gender Queer, Intersex, Two Spirit, Drag King, Drag Queen, Queer, Straight, Butch, Femme, Homosexual, Bisexual and Heterosexual. Provides many resources including news and discussion forums.

### **The Transgender Law and Policy Institute**

<http://www.transgenderlaw.org/index.htm>

The site features reports on policy and legislation affecting the transgendered community, including information on health, shelters, laws and other resources.

## **The Gender Public Advocacy Coalition (GenderPAC)**

<http://www.gpac.org>

The Gender Public Advocacy Coalition (GenderPAC) works to end discrimination and violence caused by gender stereotypes by changing public attitudes, educating elected officials and expanding human rights. GenderPAC also promotes the understanding of the connection between discrimination based on gender stereotypes and sex, sexual orientation, age, race, and class. GenderPAC has a great “Gender Myths and Facts” sheet at <http://www.gpac.org/gpac/mythfact.html>.

GenderPAC also runs GenderYOUTH, a national network that aims to end bullying and stereotyping based on gender stereotypes through peer to peer mentoring, grassroots organizing and community education. To find out more or to get involved visit <http://www.gpac.org/youth/>.

## **Gender Talk**

<http://www.gendertalk.com>

GenderTalk is a worldwide weekly radio program about gender issues. The site features archived and live audio of over 200 radio programs as well as a wealth of resources for transgender and GLBTQ communities.

## **Transsexual Menace**

<http://www.themenace.net>

Transsexual Menace is a grassroots activist group based in Toronto, Canada. This site has extensive links to current news articles and resources related to issues of concern to transgendered communities and their allies. It also lists upcoming events of interest to the transgendered communities.

## **Transgender Legal Defense & Education Fund**

<http://www.transgenderlegal.org/>

TLDEF is part of the Transgender Health Initiative of New York, a consortium of groups and individuals that began meeting in 2004, which hopes to create model policies for health-care providers.

## **Silvia Rivera Law Project**

<http://www.slrp.org>

New York based transgender law and advocacy group. They also provide news and resources transgendered people and their allies.

## **Transgender Law Center**

[www.transgenderlawcenter.org/](http://www.transgenderlawcenter.org/)

Transgender Law Center uses direct services, advocacy, and trainings to advance the rights and safety of transgender communities in California.

### **The Audre Lorde Project**

<http://www.alp.org>

Community organizing center for lesbian, gay, bisexual, two spirit and transgender people of color based in Brooklyn, New York. Hosts events and has produced a health resources guide for transgendered people.

### **National Coalition for LGBT Health: An Overview of U.S. Trans Health Priorities**

<http://www.nctequality.org/HealthPriorities.pdf>

2004 report on the state of transgender health services in the U.S., created by the Eliminating Disparities Working Group. This report covers issues such as violence prevention, HIV/AIDS and STD prevention, substance abuse treatment, depression and health insurance.

### **20<sup>th</sup> Century Transgender History and Experience**

[http://jenellerose.com/htmlpostings/20th\\_century\\_transgender.htm](http://jenellerose.com/htmlpostings/20th_century_transgender.htm)

This website gives a broad overview of transgender history in the 20<sup>th</sup> century, including FAQs, a timeline, and a discussion of transgender theory.

### **Rapid City Journal. Com, “Name Change Petition Sparks Protest”**

<http://www.rapidcityjournal.com/articles/2005/02/16/news/local/news06.txt>

Article about Marla Marissa Murphy, a transgender Alderman from Rapid City, South Dakota.

### **Two-Spirit**

<http://www.answers.com/two-spirit>

Definition and sources for more information about the transgender figure, the Two-Spirit, from Native American culture.

### **Native American Berdache, Two-Spirit People**

<http://www.coreymondello.com/Berdache.html>

Information and resources about Two-Spirit people from the Berdache Society, an organization for cross-dressing and transgender people in Anchorage, Alaska.

## **Resources for LGBTQ Communities**

### **The Gay Lesbian Straight Education Network**

[www.glsen.org](http://www.glsen.org)

GLSEN “envisions a future where every child learns to accept and respect all people, regardless of sexual orientation or gender identity/expression.” The site includes information about local GLSEN chapters, information on starting a GSA, a library of resources for LGBTQ teens and adults and their allies and news about issues affecting the LGBTQ community.

## **National Youth Advocacy Coalition**

[www.nyacyouth.org](http://www.nyacyouth.org)

A vital resource for LGBTQ youth, NYAC is the only national organization focused solely on improving the lives of LGBTQ youth through advocacy, education, and information. Links and information about LGBTQ youth organizations and resources in every state, resources database, training materials, and information about NYAC's national youth summit.

## **Youth Resource**

<http://www.youthresource.com>

A website created by and for young people ages 13 to 24, Youth Resource offers news, resources, discussion boards, peer educator support and health information for gay, lesbian, bisexual, queer, questioning and transgendered youth.

## **Safe Schools Coalition**

<http://www.safeschoolscoalition.org>

An organization that partners with schools, educators and students all over the world to make schools safer for gay, lesbian, bisexual, queer, questioning and transgender youth. Provides links to many websites and other resources pertaining to transgender youth in schools.

## **Lambda Legal**

[www.lambdalegal.org](http://www.lambdalegal.org)

National organization committed to achieving full recognition of the civil rights of lesbians, gay men, bisexuals, transgender people and those with HIV through impact litigation, education and public policy work. Information on the cases on which Lambda Legal is pursuing litigation, state-by-state legal information, a library of cases, media coverage and resources pertaining to LGBTQ rights and information about getting involved.

## **The Southern Poverty Law Center**

[www.tolerance.org](http://www.tolerance.org) and [www.slpcenter.org](http://www.slpcenter.org)

Web project monitoring homophobic hate groups. A wealth of resources for taking action against homophobia and hate, including how to address and stop homophobia in schools.

## Stonewall by Martin Duberman

An oral history of the Stonewall Rebellion and what happened before and after. Includes interviews with Silvia Rivera.

## Transgender Warriors: Making History from Joan of Arc to Dennis Rodman by Leslie Feinberg

A look at historical and current transgendered figures and how ideas about gender and gender roles have been shaped and challenged over time.

Transliberation: Beyond Pink or Blue by Leslie Feinberg

An inspiring collection of Feinberg's speeches in which Feinberg connects the liberation of transgendered people to the liberation of all oppressed people.

My Gender Workbook Kate Bornstein

Half information and essays, half inviting workbook for the reader to complete, this book guides the reader through exploring their own gender identity. A great resource for gathering strategies for thinking about and discussing gender roles and identity.

Queer Theory, Gender Theory by Riki Wilchins

An introduction to key ideas in sex and gender theory by a leading activist for gender rights.

50 Ways to Support Lesbian & Gay Equality Edited by Meredith Maran with Angela Watrous

Provides ideas on supporting and organizing for LGBTQ equality—a good place to start to those new to LGBTQ issues and organizing.

Two Teenagers in Twenty Edited by Ann Heron

Personal essays by queer and questioning youth. Published in 1994, this book is still an important resource for queer and questioning youth and their allies.

Out of the Ordinary Edited by Noelle Howey and Ellen Samuels

Essays on growing up with gay, lesbian and transgender parents, this book is helpful for youth and adults alike.

Free Your Mind by Ellen Bass and Kate Kaufman

This is a very accessible basic guide for gay, lesbian and bisexual youth and those who care about them. It includes many valuable, practical suggestions and pointers to additional resources.

## **Resources for Young People Working in the Sex Industry**

### **Girl's Education and Mentoring Service (GEMS)**

<http://www.gems-girls.org>

Based in Harlem in New York City GEMS offers preventative and transitional services, including support, mentoring and training for young women ages 13-21 who are at risk for or involved in sexual exploitation and violence. The GEMS website offers many resources, links and a fact sheet about the sexual exploitation of young women.

### **The SAGE Project: Standing Against Global Exploitation**

<http://www.sageprojectinc.org>

The mission of the SAGE Project is to improve the lives of individuals victimized by, or at risk for sexual exploitation, violence and prostitution through trauma recovery services, substance abuse treatment, vocational training, housing assistance and legal

advocacy. SAGE offers specific resources and programs for transgender people, as well as services for young people.

**Sisters Offering Support**

<http://www.soshawaii.org>

Based in Hawaii, Sisters Offering Support supports individuals affected by commercial sexual exploitation and abuse through raising public awareness and providing a support network and training for former sex workers.

**Children of the Night**

<http://www.childrenofthenight.org>

Children of the Night is a not-for-profit organization based in California dedicated to assisting children ages 11 to 17 who are forced into prostitution. Their site includes a “Frequently Asked Questions” list about child prostitution and information on Children of the Night’s many activities.

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## About P.O.V.'s Youth Views

P.O.V.'s Youth Views is a peer-led initiative, offering new models for working with youth and the media to encourage civic engagement that can be replicated by youth-serving and issue-based organizations across the country. Begun as a pilot project in 2000, Youth Views works with youth-run and youth-serving organizations, with a particular emphasis on groups working on behalf of communities of color and marginalized communities, with an emphasis on two primary areas of activity:

- Nationally, we offer P.O.V. films and resource materials free-of-charge to youth-service organizations to organize screening and discussion events around issues presented in the films, to enhance their outreach efforts in their communities.
- Locally in the New York City area, in addition to offering screenings, we work with youth leaders through the annual Youth Views Institute and Advisory Board to provide them with training and materials for using media as a tool in community organizing.

In addition, Youth Views collaborates with the Advisory Board to select films from the P.O.V. archives and develop accompanying facilitation materials, which are made available to youth organizers nationwide through the Youth Views Library.

For more information about P.O.V.'s Youth Views, visit [www.pbs.org/pov/youthviews](http://www.pbs.org/pov/youthviews).

## **About P.O.V.**

P.O.V. (a cinema term for 'point of view') is a division of American Documentary, Inc., a non-profit multi-media company dedicated to creating, identifying, and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream media. As television's longest-running showcase for non-fiction film, P.O.V. has brought over 200 award-winning films to millions nationwide, and now a new Web-only series, *P.O.V.'s Borders*. Since 1988, P.O.V. has pioneered the art of presentation and outreach using independent non-fiction media to build new communities in conversation about today's most pressing social issues.

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## **About Women Make Movies**

Women Make Movies is a multicultural, multiracial, non-profit media arts organization which facilitates the production, promotion, distribution and exhibition of independent films and videotapes by and about women. Women Make Movies was established in 1972 to address the under representation and misrepresentation of women in the media industry. The organization provides services to both users and makers of film and video programs, with a special emphasis on supporting work by women of color. For more information, please visit [www.wmm.org](http://www.wmm.org).