

Discussion Guide



# Georgie Girl

A Film by Annie Goldson and Peter Wells



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

## Letter From The Filmmakers

NEW ZEALAND AOTEAROA, 2003

### **Dear Viewer,**

Peter and I began the documentary after I saw Georgina on television during our 1999 election. It is unusual, to say the least, to see a transgendered person of Maori descent sitting in a Returned Serviceman Association lodge, being toasted by the rural folk around her. Clearly, as they drank their shandies and beers, they waited, as she did, with bated breath, for the election results that were to result in her becoming (as far as we know) the first transsexual to be elected into national office in the world.

Georgina shows that, despite the cards being stacked against her (she had a rocky childhood, patchy schooling and moved into sex work and drug use) she was able, through determination and humor, to overcome huge hurdles. Her wit, her natural skill at oratory (shared by many Maori, who have a strong tradition in speaking and performance), and her intelligence have allowed her to progress in a world traditionally peopled by male “suits” and lawyers.

But the other stars of the show are the people of her electorate that grew to accept, appreciate and love her for her honesty and her willingness to do her best to help them in any way she could. They have shown themselves able to overcome what would be seen as “natural” prejudices, the result, I imagine, of their getting to know Georgina, rather than judge her for what she “is” or represents.

We appreciate the opportunity to show *Georgie Girl* in the U.S. and do think it could well offer us all inspiration. Sometimes, despite globalization, we feel we are far away in New Zealand, and we are thrilled that our documentary communicates across cultural differences, as this is also a theme of the film itself.

We hope that with your help, *Georgie Girl* will have impact beyond broadcast, and will encourage people to speak across the divisions in society and to help, rather than hinder, each other as we confront the challenges and difficulties of living in the times that we do. Thank you again for being our audience.

*Ka kite (stay strong),*

**Annie Goldson and Peter Wells**

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## Acknowledgements

### Writers

Dr Faith Rogow  
*Insighters Educational Consulting*

Annie Goldson  
*Producer and Director, Georgie Girl*

Susan Potter

### Producers

Cara Mertes  
*Executive Director, P.O.V.*

Eliza Licht  
*Community Engagement Manager, P.O.V.*

Theresa Riley  
*Director of P.O.V. Interactive*

Design: Rafael Jiménez

Copyeditor: Claudia Zuluaga

### Thanks to those who reviewed this guide:

Lynne Blinkenberg  
*Director of Outreach, Wisconsin Public Television*

Carolyn Weston  
*Outreach and Education Manager, WSKG*

Peter Wells  
*Co-Director, Georgie Girl*

## Program Description

*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 and naturally conservative, rural constituency voted this former sex worker of Maori heritage into office.

The film chronicles Georgina's transformations 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. The sometimes jarring juxtaposition encourages viewers to think about how the intelligence, charisma, poise and humor needed to succeed as a performer translates into remarkable accomplishment as a politician.

## Key Issues

*Georgie Girl* introduces a range of topics that will be of interest to anyone engaged in work related to:

- **LGBT issues and stereotyping of sexual minorities**
- **Relationships between different kinds of oppressed groups**
- **New Zealand**
- **What we expect from our political leaders**
- **The meanings and limits of diversity and equal rights**



Photo: Donald Yee

## Potential Partners

*Georgie Girl* is well suited for use in a variety of settings and is especially recommended for use with:

- **Your local PBS station**
- **Your local LGBT (Lesbian/Gay/Bisexual/Transgender) Center**
- **Community organizations with a mission to promote education and learning, such as P.O.V.'s national partners Elderhostel Learning in Retirement Centers, members of the Listen Up! network or your local library.**

## Background Information

### 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* (sea-going canoe) about 1000 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). 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 Europeans as "*pakeha*," or strangers, a term that many of settler descent have adopted.

In 1840 the British attempted to enter into a treaty with various *iwi*. The Maori translation of the Treaty of Waitangi was signed by some *rangatira* (chiefs) but by no means all. The outcome was further complicated because of significant differences between the English and Maori versions. For several decades afterwards, many *iwi* fought the British, primarily over land issues, while some *iwi* fought alongside the colonizers to defend their own interests. During this time, land was confiscated and other means were used to extinguish Maori title to land. The Treaty came to be regarded as a nullity. By the 1870s, the British had taken full control of its new colony.

It was not until the next century, in 1947, that New Zealand assumed independence from Britain. Post-World War II, many Maori migrated in large numbers from their traditional homelands to the cities, a movement caused to varying degrees by loss of land, lack of capital and the need for cheap urban labour. While powerful assimilationist policies were in place, by the 1970s there was a renaissance in Maori culture focused around land and other natural resources, and a renewed commitment to preserve *te reo Maori* (the Maori language). In the same decade, the Waitangi Tribunal was established to redress historical injustices. New Zealand officially became a bicultural country in the 1980s. *Te reo Maori* was recognized as an official language and the status of the Treaty, as New Zealand Aotearoa's founding document, was revived.

## Background Information

### Population

The current population of New Zealand is about four million people. About 72% of New Zealanders are European, of which nearly 59% identify as New Zealand European, 14.5% identify as Maori, and 5% as Pacific Islanders. Following recent migration, there is now a substantial Asian ethnic population of 4.4%. About 65% of New Zealanders identify as Christian while a small minority are affiliated with the indigenous Ratana Church, Islam, Hinduism, and Buddhism. Over 25% are not affiliated with any religion.

### Government

New Zealand Aotearoa is a parliamentary democracy. The Prime Minister is the leader of the main party in government. The country is not a republic however, and retains some constitutional ties to Britain. The Head of State, Queen Elizabeth II, appoints a local representative, the Governor-General, although in practice he or she is politically neutral. And the highest appeal court is the London-based Privy Council.

The Parliament has only one chamber, known as the House of Representatives, and its 120 members are elected every three years. Members of Parliament are elected using the mixed member proportional system (MMP). Under MMP, 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 for a geographical electorate.

The party that commands a majority of seats in Parliament forms the government. If no one party forms an absolute majority, as has happened since the first MMP election in 1996, parties can form coalitions. New Zealand politics used to be dominated by two major parties, Labour (centre-Left) and National (centre-Right). However, the advent of MMP has allowed smaller parties with diverse political and cultural views to be represented, including the Greens, United, New Zealand First and ACT.

Maori representation has traditionally come from the Maori geographical electorates. There are currently seven Maori electorates and voters with Maori heritage may choose to enroll on the Maori electoral roll rather than the General roll. The introduction of MMP has had a significant impact on the number of Maori MPs in Parliament so that their numbers now reflect the proportion of the Maori population. In 2002 the number of Maori MPs increased from 16 to 19.

### An Introduction to Maori Culture

*Hutia te rito o te harakeke  
Kei hea te komako e ko?  
Ki mai ki ahau  
He aha te mea nui o te ao?  
Maku e ki atu  
He tangata, he tangata,  
he tangata.*

**If the center shoot of the flax is pulled out [and the flax dies]  
Where will the bellbird sing?  
If you were to ask me  
What is the most important thing in the world?  
I would reply  
It is people, it is people, it is people.**

Whakapapa remain a central part of Maori culture and identity. Many Maori today still prefer to be identified through their iwi affiliations, often associated with particular geographical features, especially maunga (mountains) and awa (rivers). These elements of identification and belonging are recited as part of mihi (formal greetings) during hui (meetings). In addition, a mihi will acknowledge tipuna (ancestors) and the rangatira of the speaker. Whakapapa also include spiritual and mythological genealogies. Other oral traditions and knowledge include haka (dances), waiata (songs), poroporoaki (farewells), whakatauki (proverbs) and pepeha (tribal sayings).

Information sources: Waitangi Tribunal website: [www.waitangi-tribunal.govt.nz](http://www.waitangi-tribunal.govt.nz);  
The New Zealand Wars website: [www.newzealandwars.co.nz](http://www.newzealandwars.co.nz);  
Department of Statistics website: [www.stats.govt.nz](http://www.stats.govt.nz); New Zealand Government Online website: [www.govt.nz](http://www.govt.nz); <http://maori.com>; Tino rangatiratanga Maori independence site: <http://aotearoa.wellington.net.nz>; Te Kohanga Reo National Trust Board website: [www.kohanga.ac.nz](http://www.kohanga.ac.nz).

## Mini Glossary

**If you are dealing with the LGBT community in the U.S. today, you are likely to encounter the terms in this section. Except where noted, these are the preferred terms.**

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

**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** – Fear or hatred of lesbians and gay men.

**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.

**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; so a casual, “Hey there, queer,” especially if used by a non-LGBT person, may not be returned with friendly banter.

**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.

**transsexual** – A person who has transitioned to live full-time as a gender other than the one assigned at birth (post-op), or someone who intends to transition in the future (pre-op). 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.

**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: <http://www.glaad.org/media/guide/>

## Using This Guide

**This guide is designed to help you use *Georgie Girl* as the centerpiece of a community event. It contains suggestions for organizing an event as well as ideas for how to help participants think more deeply about the issues in the film. The discussion questions are designed for a very wide range of audiences. Rather than attempt to address them all, choose one or two that best meet the needs and interests of your group.**

### Planning an Event

In addition to showcasing documentary films as an artform, screenings of P.O.V. films can be used to present information, get people interested in taking action on an issue, and provide opportunities for people from different groups or perspectives to exchange views, and/or create space for reflection. Using the questions below as a planning checklist will help ensure a high quality / high impact event.

- ***Have you defined your goals?*** With your partner(s), set realistic goals. Will you host a single event or engage in an ongoing project? Being clear about your goals will make it much easier to structure the event, target publicity, and evaluate results
- ***Does the way you are planning to structure the event fit your goals?*** Do you need an outside facilitator, translator or sign language interpreter? If your goal is to share information, are there local experts on the topic who should be present? How large an audience do you want? (Large groups are appropriate for information exchanges. Small groups allow for more intensive dialogue.)
- ***Is the event being held in a space where all participants will feel equally comfortable?*** Is it wheelchair accessible? Is it in a part of town that's easy to reach by various kinds of transportation? If you are bringing together different constituencies, is it neutral territory? Does the physical configuration allow for the kind of discussion you hope to have?
- ***Will the room set up help you meet your goals?*** Is it comfortable? If you intend to have a discussion, can people see one another? Are there spaces to use for small break out groups? Can everyone easily see the screen and hear the film?
- ***Have you scheduled time to plan for action?*** Planning next steps can help people leave the room feeling energized and optimistic, even when the discussion has been difficult. Action steps are especially important for people who already have a good deal of experience talking about the issue(s) on the table. For those who are new to the issue(s), just engaging in public discussion serves as an action step.

## Facilitating a Discussion

**Controversial or unusual topics often make for excellent discussions. By their nature, those same topics also give rise to deep emotions and strongly held beliefs. As a facilitator, you can create an atmosphere where people feel safe, encouraged, and respected, making it more likely that they will be willing to share openly and honestly. Here's how:**

### **Preparing yourself:**

**Identify your own hot button issues.** View the film before your event and give yourself time to reflect so you aren't dealing with raw emotions at the same time that you are trying to facilitate a discussion..

**Be knowledgeable.** You don't need to be an expert in gender issues or New Zealand to facilitate a discussion, but knowing the basics can help you keep a discussion on track and gently correct misstatements of fact. In particular, because factual misconceptions around sexual orientation are common in the U.S., it will be important to know the basic vocabulary. For example, you should know the difference between a transsexual and a transvestite. If you need background information, see the mini glossary on p. and the resources listed on p.15 of this Guide.

**Be clear about your role.** You may find yourself taking on several roles for an event, e.g., host, organizer, and projectionist. If you are also planning to serve as facilitator, be sure that you can focus on that responsibility and avoid distractions during the discussion. Keep in mind that being a facilitator is not the same as being a teacher. A teacher's job is to convey specific information. In contrast, a facilitator remains neutral, helping move along the discussion without imposing their views on the dialogue.

**Know your group.** Issues can play out very differently for different groups of people. Is your group new to the issue or have they dealt with it before? Factors like geography, age, race, religion, and socioeconomic class, can all have an impact on comfort levels, speaking styles, and prior knowledge. If you are bringing together different segments of your community or people on opposite sides of an issue, we strongly recommend hiring an experienced facilitator.

### **Finding a Facilitator**

Some university professors, human resource professionals, clergy, and youth leaders may be specially trained in facilitation skills. In addition to these local resources, groups such as the National Conference for Community and Justice may have trained facilitators available.

## Facilitating a Discussion

### Preparing the group:

**Consider how well group members know one another.** If you are bringing together people who have never met, you may want to devote some time at the beginning of the event for introductions. This will be especially important if you are trying to help group members see one another as individuals rather than as stereotypes or exclusively by their affiliation with a particular group or identity.

**Agree to ground rules around language.** Involve the group in establishing some basic rules to ensure respect and aid clarity. Typically such rules include no yelling or use of slurs and asking people to speak in the first person (“I think....”) rather than generalizing for others (“Everyone knows that...”).

**Ensure that everyone has an opportunity to be heard.** Be clear about how people will take turns or indicate that they want to speak. Plan a strategy for preventing one or two people from dominating the discussion. If the group is large, are there plans to break into small groups or partners, or should attendance be limited?

**Talk about the difference between dialogue and debate.** In a debate, participants try to convince others that they are right. In a dialogue, participants try to understand each other and expand their thinking by sharing viewpoints and listening to each other actively. Remind people that they are engaged in a dialogue.

**Encourage active listening.** Ask the group to think of the event as being about listening, as well as discussing. Participants can be encouraged to listen for things that challenge as well as reinforce their own ideas. You may also consider asking people to practice formal “active listening,” where participants listen without interrupting the speaker, then re-phrase to see if they have heard correctly.

**Remind participants that everyone sees through the lens of their own experience.** Who we are influences how we interpret what we see. So everyone in the group may have a different view about the content and meaning of the film they have just seen, and all of them may be accurate. It can help people to understand one another’s perspectives if people identify the evidence on which they base their opinion as well as share their views.

**Take care of yourself and group members.** If the intensity level rises, pause to let everyone take a deep breath. You might also consider providing a safe space to “vent,” perhaps with a partner or in a small group of familiar faces. If you anticipate that your topic may upset people, be prepared to refer them to local support agencies and/or have local professionals present.

## General Discussion Questions

**Immediately after the film, you may want to give people a few quiet moments to reflect on what they have seen. Or you might pose a general question and give people some time to themselves to jot down or think about their answer before opening the discussion. Unless you think participants are so uncomfortable that they can't engage until they have had a break, don't encourage people to leave the room between the film and the discussion. If you save your break for an appropriate moment during the discussion, you won't lose the feeling of the film as you begin your dialogue.**

One way to get a discussion going is to pose a general question such as

- **If you called a friend to tell them what this film was about, what would you say?**
- **Two months from now, what do you think you will remember from this film and why?**
- **Did anything in this film surprise you? If so, what? Why was it surprising?**
- **What insights or new knowledge did you gain from this film?**
- **If you could ask Georgina any question, what would that question be?**

## Discussion Questions

### **POLITICAL ISSUES**

Do you think Georgina, or someone like her, could have been elected to office where you live? Why or why not?

The first time that she ran for local office, Georgina claimed that being a transsexual was irrelevant. Was it irrelevant or was it just that it wasn't an obstacle? What's the difference?

How might Georgina's success influence other groups who have been excluded by discrimination and prejudice? What difference does it make to see or not see people like you in the political bodies elected to represent you?

Were you comfortable with the intimate questions posed to Georgina by the *60 Minutes* interviewer? How might someone like Georgina get the press to ask about the political issues that concern her district rather than her personal life? How is the media's attention to Georgina's sexual status similar to or different from the way political candidates are covered in the U.S.? How much of a candidate's sexual identity should be revealed publicly? How do you think that one's sexual identity influences their ability to serve in elected office?

Why do you suppose Georgina's opponent in the election spent a lot of time saying he was a "family man"? Why didn't he just challenge her directly and say that the district should not elect a transsexual or a former prostitute? What kinds of code words have you heard politicians use?

Georgina is Maori, a heritage that would be comparable to being Native American in the U.S. What parallels do you see between Georgina's experiences and the way that Native Americans have been treated in the U.S.?

How might Georgina Beyer's personal and political successes serve as a model for more candidates who represent otherwise underrepresented people? How might her journey serve as a model for you in your own life?

## Discussion Questions

### **GENDER / SEXUALITY ISSUES**

One of Georgina's former colleagues described people who would come to the shows to see if they could tell "which was the man and which was the woman." What is the fascination? Why is it so important for us to know?

At several points in her life, Georgina is asked to deny her identity. Her sick mother only wants to see her if she appears as her son. Unemployment wanted her to overcome the discrimination that had prevented her from getting a job by putting her "trousers on." And even Georgina's friend Dana says that "You don't go to the country and wear wigs and eyelashes and bloody six inch heels or any of that sort of crap...you tone it down and just blend in." How much responsibility do people have to conform to expectations of others? What kinds of people are asked to adapt? Should there be limits on when people should be expected to conform? Are there things that people shouldn't be asked to give up or hide? If so, can you give some examples?

On reflecting why she didn't seek help from authorities when she was physically attacked, Georgina says "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." Was Georgina's belief just a product of low self-esteem or was it based in reality? What are the parallels to gay bashing in the U.S. today?

"I also had to come to the realization that my sexuality and my gender was not an issue. That it actually wasn't the essential facet of my life anymore, and that was very liberating."

A journalist describes sex change surgery as changing "the essential you." Georgina disagrees saying "It changes something physical, that's all." What do you think? How central are sex and gender to your identity? How is your identity shaped by what you believe about gender and sexuality? What is the source of those beliefs?

If Georgina's election signals a change in attitude towards transsexuals, how do you account for her explanation of why she doesn't have a spouse? Why might her spouse be labeled as "queer" or have to face people who "might want to know things that nobody else would even dare ask another person about intimacies and things like that?"

How did Georgina's trouble finding work and collecting unemployment benefits reflect systemic prejudice? How does discrimination create a vicious cycle that prevents people from getting work and then makes them a target of derision for not being able to support themselves? Are there places in your community you see this kind of cycle happening?

Georgina's family experienced discrimination because they were Maori. Do you see any U.S. parallels to the kinds of discrimination that she describes? Do you see any common links between different groups who are the targets of prejudice? Do you think it is possible for those groups to work together to end discrimination? What would need to take place in your community to make that kind of cooperation happen?

What role did violence and drugs play in Georgina's world before she entered politics? How did her experiences influence her ability to have "instant understanding" of others who were outcasts or alienated? How did this "instant understanding" influence her approach to politics?

## Taking Action

One of Carterton's residents observes that Georgina's past might have been held against her if she had tried to hide it, but people appreciated her openness. What qualifications are important to you in an elected representative? Does sexual identity matter? Why or why not? What kinds of things in a person's past might matter and why?

Throughout the film, people use a variety of words to describe Georgina, including: straightforward, approachable, grace, well spoken, means well, integrity, intelligent, go-getter. Make a list of the words you would use to describe your ideal political representative. Is sexual orientation on your list? Why or why not? Brainstorm ways that you might work with others to nominate candidates that fit the words on your list.

Georgina was an effective politician in part because she brought an outsider's perspective into the mix. How might you help recruit candidates for local, state and national offices from communities that have been underrepresented in the past?

Georgina was inspired after being attacked: "No human being has the right to treat another human being like that. Why should I feel that I am so lowly that nobody would care?" Do you agree with Georgina's statement? What are some of the things you do or could do to support your belief?

This film covers not only a rare personality, but also a rare topic. Are LGBT people present in the media you see and hear? How about indigenous peoples (e.g., Native Americans)? Are the portrayals accurate? What can you do to help make sure that media portrayals of LGBT groups and indigenous populations are free of stereotypes?

Georgina ends the film by saying that "A lot of what I have done has been about pushing those barriers even further ... 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 agree that everyone should be treated equally? As you look around your community, is everyone treated equally? How might you help your community live up to your ideals?



## Resources

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

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

### **Exclusive Web-Only Interview**

Get an update from Georgina on her recent doings since the making of *Georgie Girl* and read an excerpt from her autobiography, *A Change for the Better*. Don't miss the opportunity to send her your own questions.

### **Instant Gender Aptitude Quiz**

Is gender a choice or is it biological destiny? How many genders are there? Who gets to decide? Tackle these questions and discover your gender aptitude in our interactive quiz.

### **Transgender Anti-Discrimination and the Law**

Take a closer look at U.S. cities and states with pending or enacted anti-discrimination laws that include transgender people. Explore the legal complexities behind protecting transgender rights.

## **What's Your P.O.V.?**

*P.O.V.'s online Talking Back Tapestry is a colorful, interactive representation of your feelings about Georgie Girl. Listen to other P.O.V. viewers talk about the film and add your thoughts by calling 1-800-688-4768.*

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

### **Links**

Find out more about Georgina Beyer, the history and culture of New Zealand, including the history and culture of the Maori, the Treaty of Waitangi, and current political struggles, and facts about gay, lesbian and transgender social and political issues.

- **Georgina Beyer, MP Wairarapa**  
[www.labour.org.nz/beyer/mainframe.html](http://www.labour.org.nz/beyer/mainframe.html)
- **New Zealand**  
[www.nzhistory.net.nz](http://www.nzhistory.net.nz)
- **The Waitangi Tribunal**  
[www.waitangi-tribunal.govt.nz](http://www.waitangi-tribunal.govt.nz)
- **Maori Culture**  
[www.maori.org.nz](http://www.maori.org.nz)
- **GenderPAC**  
**(Gender Public Advocacy Coalition)**  
[www.gpac.org](http://www.gpac.org)

### **Suggested Readings**

Belich, James. *The New Zealand Wars and the Victorian Interpretation of Racial Conflict*. Auckland, N.Z.: Penguin, 1988.

Beyer, Georgina; Casey, Cathy. *A Change for the Better: The Story of Georgina Beyer*. New Zealand: Random House (NZ) Ltd., 2000.

Bornstein, Kate. *Gender Outlaw: On Men, Women and the Rest of Us*. New York: Routledge, 1994.

D'Emilio, John; Turner, William B.; Vaid, Urvashi, eds. *Creating Change: Sexuality, Public Policy, and Civil Rights*. New York: St. Martin's Press, 2000.

King, Michael. *Nga Iwi O Te Motu: One Thousand Years of Maori History*. Auckland, N.Z.: Reed Books, 1997.

Te Kanawa, Kiri. *Land of the Long White Cloud: Maori Myths, Tales and Legends*. London: Pavillion Books, 1997.

Wells, Peter. *Long Loop Home: A Memoir*. Auckland, N.Z.: Vintage, 2001

To buy, rent, or purchase *Georgie Girl*  
please email Women Make Movies  
at [orders@wmm.com](mailto:orders@wmm.com)  
or go to [www.wmm.com](http://www.wmm.com)



Photo: Donald Yee

Front cover photos: Craig Wright (top),  
Courtesy of Georgina Beyer (bottom)



Since 1988 P.O.V. has worked to bring the best of independent point-of-view documentaries to a national audience.

The first series on television to feature the work of America's most innovative documentary filmmakers, P.O.V. has gone on to pioneer the art of presentation and outreach using independent media to build new communities in conversation about today's most pressing social issues.

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### **American Documentary, Inc.**

**[www.americandocumentary.org](http://www.americandocumentary.org)**

American Documentary, Inc. (AmDoc) is a multimedia company dedicated to creating, identifying and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream media outlets. Through two divisions, *P.O.V.* and *Active Voice*, AmDoc is a catalyst for public culture; developing collaborative strategic engagement activities around socially relevant content on television, on line and in community settings. These activities are designed to trigger action, from dialogue and feedback, to educational opportunities and community participation.

