COMMUNITY CINEMA
DISCUSSION GUIDE

WHY POVERTY? ASK WHY!

Solar Mamas

[i]NDEPENDENTLENS

PBS.ORG/INDEPENDENTLENS/SOLAR-MAMAS

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Using this Guide

COMMUNITY CINEMA

Community Cinema is a rare public forum: a space for people to gather who are connected by a love of stories, and a belief in their power to change the world. This discussion guide is designed as a tool to facilitate dialogue, and deepen understanding of the complex issues in the film ***Solar Mamas***. It is also an invitation to not only sit back and enjoy the show – but to step up and take action. This guide is not meant to be a comprehensive primer on a given topic. Rather, it provides important context, and raises thought provoking questions to encourage viewers to think more deeply. We provide suggestions for areas to explore in panel discussions, in the classroom, in communities, and online. We also provide valuable resources, and connections to organizations on the ground that are fighting to make a difference.

For information about the program, visit www.communitycinema.org

From the Filmmakers

This film is a journey—one that might make a viewer redefine what is possible. Can an illiterate grandmother, who has never left her rural village, really learn solar technology in six months, based on color-coded pictures and sign language? Wherever we come from, at one point in our lives, we have all been faced with a challenge that we doubted we were capable of overcoming. This film tells a very human story of overcoming what feels like insurmountable obstacles.

The film is also a woman's story and touches on the challenges of redefining the role of women in a place where they have little say about their own futures. As two Arab American directors, we are well aware that challenges exist for women in the Arab world and in the Western world—but those challenges are different. We have sought to make this story one that women and men in both the East and the West can relate to. There are no "bad guys" here. Just as Rafea is caught in a system where it is not proper for her to work, her husband is caught in a system where it is not proper to allow one's wife to work. And we believe that it is only by seeing the possibility of change that people on the ground can begin to imagine change. We do not believe that films can change societies and cultural taboos… but the people who watch them can.

The Barefoot College and women like Rafea who dare to make a difference have started a domino effect of almost immediate technological and cultural progress in rural areas of the world that few knew existed. These women don't just learn, they will each one day teach a group of other women—and the process of learning, empowering, illuminating, heating, and inspiring will spread exponentially. Few know of the Barefoot College and its great impact on the remote corners of our world, but through Rafea's unimaginable story, this film will spread two simple ideas: that great change is easier than we think, and that it is self-perpetuating. Her story shows that with determination, nothing is impossible.

Mona Eldaief and Jehane Noujaim
Filmmakers

The Film

Can a young, barely literate woman become a force for technological change in her community? Are women better at getting out of poverty than men? These questions are at the heart of *Solar Mamas*, which follows the path of a young Bedouin woman and the obstacles she encounters in her effort to bring the benefits of solar energy to her tiny settlement in the Jordanian desert.

Rafea Ehnad is a 32-year-old mother of four who is tapped to become a solar engineer. She is among 27 women selected by Bunker Roy, founder of the Barefoot College, to travel to the college in Tilonia, India, and learn how to wire and install solar panels. The group includes women from Kenya, Burkina Faso, Congo, Guatemala, Colombia, and Jordan, who develop a close camaraderie despite their differences in language and culture.

Although she worries about leaving her four young daughters, Rafea is determined to become educated so she can bring the benefits of solar technology to her village. Her husband and family agree to look after the girls, but one month into the six-month program, Rafea returns to Jordan, having received numerous messages claiming that her husband will divorce her and take her daughters away. She confronts her husband, who now opposes her return to India; however, Raouf Dabbas, the liaison between Jordan's Ministry of the Environment and the Barefoot College, intervenes on her behalf, and Rafea returns to the college to finish her training.

With her new skills as a solar-energy engineer, Rafea is ready to plunge into the work of teaching others and helping to manage the installation of solar panels. In a village meeting, Dabbas directs the organization of the work and the division of responsibilities. Rafea's husband harbors resentment over her new job skills, but in spite of his recalcitrance, Rafea meets with the village women to encourage them to attend her training.

She now lives with her daughters in a house in which she installed the solar lighting, and despite ongoing obstacles from the men in the village, she continues to pursue the solar project.

Selected Individuals Featured in *Solar Mamas*

Rafea Ehnad – 32-year-old villager; Mother of four daughters
Aliyan – Rafea's husband
Uma Badr – Rafea's fellow villager; Mother of nine children
Raouf Dabbas – Senior advisor, Ministry of the Environment, Jordan
Bunker Roy – Director, the Barefoot College
Guruji – Head teacher, the Barefoot College

WHY POVERTY?

Solar Mamas is part of *Why Poverty?*, a groundbreaking cross-media event reaching more than 500 million people around the world via television, radio, internet, and live events, beginning November 2012. Eight one-hour documentaries dealing with a variety of aspects related to poverty will be made available for simultaneous broadcast during the week of November 26, on public television stations across the country. To find out how you can watch tall of them films that are part of *Why Poverty?*, visit itvs.org

To learn more about the international launch and activities surrounding *Why Poverty?*, visit whypoverty.net. The website, available in several languages, will contain information on all films plus facts, infographics, educational material, and more.

Background Information

The Barefoot College

The Barefoot College is a nongovernmental organization (NGO) founded by Bunker Roy (see sidebar) in 1972 in order to provide basic services and solutions to problems in rural communities, with the objective of making them self-sufficient and sustainable. These solutions fall into a number of categories, including solar energy, water, education, health care, rural handicrafts, community action, communication, women's empowerment, and wasteland development.

The college believes that for any rural development activity to be successful and sustainable, it must be based in the village as well as managed and owned by those it serves. In all of its programs, the college taps into the skills and knowledge inherent in its students, most of whom are barely literate and living on less than one dollar a day. The long-term objective of the Barefoot College is to lift the marginalized, exploited, and impoverished rural poor over the poverty line with dignity and self-respect. Men and women, regardless of age, are trained to work as teachers, midwives, health workers, solar engineers, water drillers, handpump mechanics, architects, artisans, designers, masons, water testers, blacksmiths, carpenters, computer instructors, accountants, and more.

The college is named "Barefoot" in symbolic recognition of the importance it gives to the collective knowledge and skills of those it serves—the poor, who often go barefoot. Although it gives no certificates, degrees, or diplomas, it is called a "college" because it is a center of learning where teachers and students share both teaching and learning.

The college has adopted Gandhian ideas of service and sustainability into its lifestyle and work ethics, and subscribes to the five nonnegotiable values of equality, collective decision making, self-reliance, decentralization, and austerity. Developed first for the needs of India's rural poor, the college now trains people from other countries, including Afghanistan, Ethiopia, Bhutan, Senegal, Sierra Leone, and Colombia.

Source

» www.barefootcollege.org

photo credit (TIME)

Sanjit 'Bunker' Roy

The founder of the Barefoot College, Sanjit 'Bunker' Roy, is an Indian social activist and educator whose father was a mechanical engineer and whose mother served as India's trade commissioner to Russia. Born on August 2, 1945 in Burnpur, West Bengal (prior to the partition of India), Roy attended elite schools in India, where he was groomed for a career in the civil or diplomatic service. His career took a turn, however, after he visited Bihar, where a famine was raging in the mid-1960s. The suffering he saw there affected him deeply and he decided to devote himself to improving the lot of India's rural poor. He first spent five years blasting wells for drinking water in villages around the Ajmar district of Rajasthan. Then, in 1972, he established the Social Work and Research Center in Tilonia, now called the Barefoot College, to educate, train, and empower poor, rural people so that they can get high-tech jobs for the betterment of their communities. Roy's wife Aruna is also an activist, who helped force the Indian government to pass the Right to Information Act and the National Employment Guarantee Act. In 2008, *The Guardian* identified Bunker Roy as one of the fifty environmentalists in the world who could save the planet, and in 2010, *Time* magazine selected him as one of the 100 most influential personalities in the world. Roy gave a TED talk (**www.ted.com/talks/bunker_roy.html**) in July 2011 and has received many environmental and entrepreneurship awards for his work.

Sources

» pwpp.org/news/index.php/education/23.html

» www.myhero.com/go/hero.asp?hero=Bunker_Roy_06

Bedouin Culture—A Thumbnail Sketch

History and Geography

Derived from the Arabic term Bedu, "Bedouin" refers to one who lives out in the open—a desert dweller. The Bedouin historically are a nomadic, herding people who move their flocks as the local conditions change, in search of water and grazing lands. Only a small portion of Bedouin can still be regarded as true nomads, as many have settled down to cultivate crops rather than drive their animals across the desert.

Bedouins mainly live in the Arabian and Syrian deserts, the Sinai Peninsula of Egypt, and the Sahara Desert of North Africa. There are Bedouin communities in many countries, including Egypt, Syria, Israel, Jordan, Saudi Arabia, Yemen, and Iraq in the Middle East; and Morocco, Sudan, Algeria, Tunisia, and Libya in North Africa. Altogether, the Bedouin population numbers about four million. The majority of Jordan's population is thought to be of Bedouin origin.

The prophet Mohammed was born and raised in the Bedouin tribe of the Quraish, and the first converts to Islam came from the Bedouin tribes living in and around Mecca. Although there are a small number of Christians among the Bedouin, the vast majority of Bedouins are Muslim.

Domestic Life

Traditionally, the Bedouin's home is a large, rectangular tent, divided into three sections by curtains: the men's section, the family or women's section, and the kitchen. Each Bedouin family has its own tent. A collection of families constitutes a clan, and a number of these clans make up a tribe, or qabila, reflecting the tribal structure of Arab society. As Bedouin have become less nomadic, some have erected more permanent structures of stone, which have the same internal sections as the tents. The men's section is where guests are received and serves as the center of Bedouin social life. The hospitality for which the Bedouin are so famous is rooted in the harshness of desert life; no traveler is ever turned away.

Role of Women

Women occupy a very important position in Bedouin society. Not only do they raise the children, herd the sheep and goats, milk the animals, cook, spin yarn, and make the clothes, but they also weave the cloth from which the tents are made. Although plural marriage is permitted, its incidence is not particularly high. It is generally limited to those older men who are wealthy enough to maintain a separate household for each wife. Divorce is frequent and can be initiated by either the husband or the wife. In either case, the wife will return to her father's home for protection and support until her marital crisis has been resolved. The extended family—parents, older siblings, grandparents, aunts, uncles, and cousins—all participate in caring for children and infants.

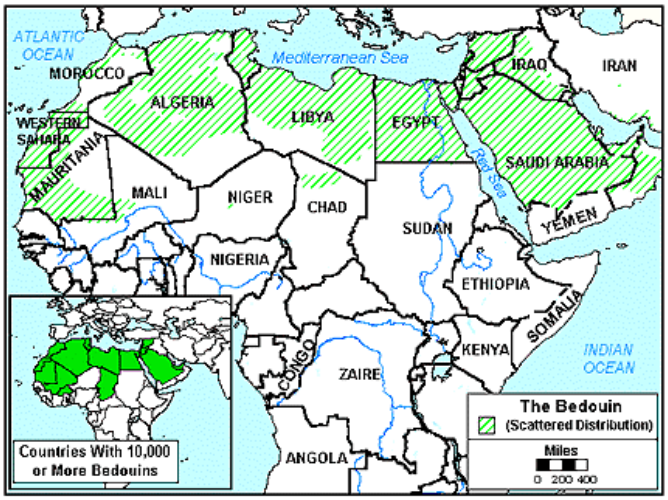
Facing Modernity

In modern Arab states and Israel, Bedouins are faced with challenges to their lifestyle, as their traditional Islamic, tribal culture has begun to mix with Western practices. Men are more likely to adjust and interact with modern cultures, while women are bound by honor and tradition to stay within the family dwelling. The most common concessions Bedouins make to the modern world include the acquisition of pickup trucks (to move their animals long distances), plastic water containers, and kerosene stoves.

The Bedouin have long been, and still remain to a limited degree, outside the governing authority of the state. In countries with Bedouin populations, the government may provide services such as education, housing, and health clinics, but not all Bedouins avail themselves of these services, preferring to maintain their traditional lifestyle.

Sources:

» www.kinghussein.gov.jo/people1.html
» www.encyclopedia.com/topic/Bedouin.aspx
» www.joshuaproject.net/people-profile.php?peo3=10758&rog3=SA



Women as Agents of Change

Prior to the 1970s, international development focused primarily on giving aid to men, who were seen as the main agents of production and the breadwinners of the family. Women were seen as indirect beneficiaries who would prosper as the men in their families prospered. However, this approach caused women to be more dependent on men for support and left them with little to no means of production. It also completely excluded widows and women with no close male relatives. In some places, such as Africa and South America, it even transferred the means of farm production – which was traditionally a woman's job in those areas – to men because development agencies assumed farm equipment or farm loans should be the province of men.

In the 1970s, development agencies began to receive criticism for their failure to include women in development projects and pressure to "mainstream" women in development policy in order to improve equality. At the same time, aid agencies and others began to argue that funneling development dollars to women was more effective in bringing about economic change and alleviating poverty. Unlike men, they argued, women are conditioned by gender roles to put their communities and families before their own self-interest and tend to spend their money on clothing, better food, and school fees for their children – all of which have positive long-term effects on their communities. Dabbas alludes to this theory in the film during a village meeting, at which he asks, "Why do they train women and not the men?" He answers his own question by saying, "Because the women will stay here!"

Source:

» Kabeer, Naila. 1994. Introduction to Reversed Realities: Gender Hierarchies in Development Thought. New York/London: Verso.

Development Initiatives Helping Women

Here is a sampling of development initiatives from 2011 focused on training women and enhancing their economic well-being:

Nepal – The Solid Waste Management and Community Mobilization Program is a waste-collection and recycling initiative of over one thousand households and businesses. It is run by a women's environment committee and supported by a local municipality. Under the initiative, landfill waste is reduced via recycling and biogas plants are fueled by organic waste. A savings and credit cooperative has also been established to provide loans to 150 female members.

Burkina Faso – The Recycling Centre for Used Plastic Bags, run by a women's environmental group, has developed a technique to weave fashion accessories, decorative objects, and clothing out of used plastic bags. The community-based initiative aims to clear the streets of Burkina Faso of plastic bags while providing income and training to underprivileged women.

Kenya – The "Enhancing Grassroots Women's Economic and Social Empowerment in Kitui County, Kenya, through Sustainable Aloe Farming" project is led by a community-based NGO partnering with a local university and the Ministry of Agriculture. It provides rural income and facilitates the rehabilitation of wasteland by producing aloe-based skin-care products for the local market.

Senegal – The "Feed Yourself, Care for Yourself and Beautify Yourself with the Same Plants" project is run by a women's cooperative and a phytopharmaceutical laboratory, which joined forces to promote natural local products and is building a supply chain of natural ingredients based on fair-trade principles while raising farmers' environmental awareness. The initiative also opens up additional sources of income through handicrafts training.

South Africa – Why Honey is a start-up aiming to increase an insufficient local bee population and build a fair-trade supply chain for honey and apiculture products by training female beekeepers to become microentrepreneurs and giving them assistance in organizing themselves into cooperatives. The initiative will also handle beehive construction, processing, and the sale of the honey.

Uganda – Motorola's Motopower project, which provides solar-powered cell-phone kiosks to be run by women, has brought 55 solar-powered kiosks to Uganda that offer free mobile-phone charging to local consumers. Each kiosk can charge up to 20 phones at a time from its panel. The women who run the kiosks are taught about the technology, given handsets and operator SIM cards to sell, and taught how to provide repair services.

Sources:

» www.unep.org/newscentre/Default.aspx?DocumentID=2661&ArticleID=8991&l=en

» www.thenextwomen.com/2009/01/23/technology-initiatives-in-developing-countries

Solar-Powered Development

Providing light and power to remote areas of developing countries has long presented a challenge to planners and policy makers. Extending the grid or building centralized power systems is not the best solution for countries where people do not have sufficient income to pay their bills or where the government does not function efficiently. As it happens, most of the developing world lies in areas that receive large amounts of sunlight annually, and for such areas, solar power is an inexpensive and workable option. *Solar Mamas* shows how electric power can be generated on a small scale for use in individual homes, but even on a larger scale, solar power is a low-cost, accessible resource. There are no fuel costs, and the central component of solar energy systems is made of sand, the second-most abundant material on Earth. That leaves fabrication and installation as the main costs, which can be recouped in a reasonable amount of time.

The use of electricity alone helps to change mindsets and labor patterns in cultures, and the use of photovoltaic systems provides opportunities for the development of new labor skills. New energy production can give rise to a workforce capable of both building the components of the energy system itself and managing the distribution of electricity to the new users. Thus, the use of solar energy results in a "win-win-win" situation for developing countries: the environment remains cleaner; energy is available for cooking, lighting, and other uses; and people have opportunities to learn skills, obtain jobs, and create businesses.

Sources:

» www.definitivesolar.com/_documents/ShiningLight_DevelopingCountries.pdf

» web.archive.org/web/20080724014925/http://www.ebono.org/index.php?option=com_content&task=view&id=2036&Itemid=2

Solar Power and Development Quick Facts

- Many desert nations have potential for generating silicon wafers profitably. An example is the presence of white silica sand deposits found exposed on the surface of sandstone in southern Jordan.
- The Earth receives more solar energy in one hour than the amount of energy the world population consumes in an entire year. Almost all developing countries have enormous solar-power potential – most of Africa, for example, has around 325 days of strong sunlight a year.
- Solar energy is increasingly being used in a wide range of off-grid applications:

Vaccine refrigerators
Water disinfection
Pasteurization
Water pumps for irrigation
Phones
Wi-Fi

Source:

» www.definitivesolar.com/_documents/ShiningLight_DevelopingCountries.pdf

How Does a PV Cell Work?

Solar cells, also called photovoltaic (PV) cells, convert sunlight directly into electricity at the atomic level. The term photovoltaic comes from the process of converting light (photons) to electricity (voltage) – solar panels are aggregates of PV cells. Some materials exhibit a property known as the photoelectric effect, which causes them to absorb photons of light and release electrons. When these free electrons are captured, an electric current results, which can be used as electricity.

The principal material in a solar, or PV, cell is silicon, an element found in sand, which creates an electric charge when exposed to sunlight. Pure silicon, however, is not able to produce sufficient electrical current to meet even minimal power needs. It must be mixed with other elements whose chemical properties help to produce a useful electric current. So, in a PV cell, one part of the silicon is mixed with trace amounts of phosphorus to create a negative charge (N-type), and the other part is mixed with trace amounts of boron, creating a positive charge (P-type). When these two parts come into contact in the silicon wafer, they create an electric field (the voltage), forcing electrons to flow in one direction, from the P side to the N side. This movement of electrons forms the electric current. When photons, in the form of sunlight, strike the solar cell, they produce the conditions for the current to flow. That, together with the voltage, generates electric power.

Two additional layers make up the solar cell. These are the electrical contact layers made of metals that are good conductors. The front layer of the cell is usually in a grid pattern in order to not block the light, but the back layer covers the entire back surface of the cell. The metal layers collect the current produced by the cell and send it through wires to a specific appliance or to the electrical system of a building.

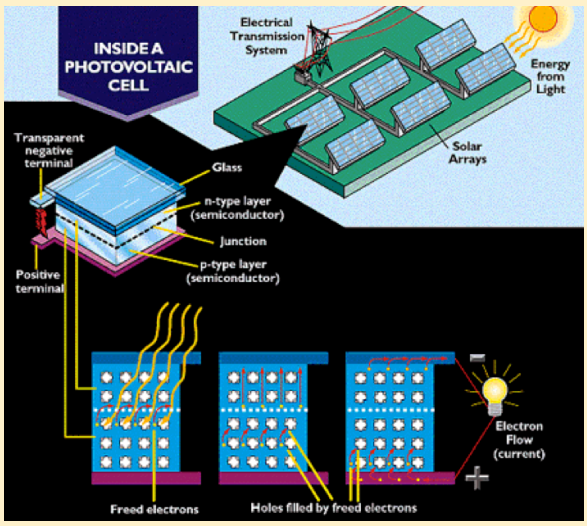


Diagram courtesy of U.S. Department of Energy ▲

Sources

» science.nasa.gov/science-news/science-at-nasa/2002/solarcells

» science.howstuffworks.com/environmental/energy/solar-cell.htm

» encyclobeamia.solarbotics.net/articles/photovoltaic.html

» encyclobeamia.solarbotics.net/articles/solar_cell.html

Topics and Issues Relevant to *Solar Mamas*

A screening of *Solar Mamas* can be used to spark interest in any of the following topics and inspire both individual and community action. In planning a screening, consider finding speakers, panelists, or discussion leaders who have expertise in one or more of the following areas:

Women as Agents of Change

Solar Power

Bedouin Culture

Foreign Aid Programs

Issues in Developing Countries:

- Economic Opportunity
- Poverty Reduction
- Structural Adjustments
- Training Programs
- Education of Women
- Cultural Change

Thinking More Deeply

1. What was your initial reaction to seeing women from different countries, who speak different languages, being given technological training in a language not their own? How do the women overcome language and cultural barriers to learn what they are being taught?
2. Why does Rafea's husband keep changing his mind about her going to India? What do you think he feels, having his wife leave to be trained in new skills? What do you think her mother and father feel?
3. In what ways do you think these types of economic development programs will contribute to shifts in the traditional Islamic, tribal culture of the Bedouin and the role of women?
4. Does participating in the Barefoot College change Uma Badr and Rafea? What differences, if any, do you see in the participants as they progress through the training?
5. What challenges does Rafea face after finishing her training and returning to her village?
6. What does Raouf Dabbas, senior advisor for the Ministry of the Environment, mean when he says that women, rather than men, were trained because "the women will stay here"? Why do you think the women are selected for the training and not the men?
7. Do you think Rafea and Uma Badr's community will benefit from the training they have received? If so, how?
8. Do you feel that the Barefoot College approach of reducing poverty through skill training is a successful model? Why or why not?
9. Could the Barefoot College approach be applicable to economic problems in developed countries such as the United States? How might that work?
10. Jawaharlal Nehru, prime minister of India from 1947 to 1964, said that "You can tell the condition of a nation by looking at the status of its women." What did he mean by this? Do you agree?

Suggestions for Action

Together with other audience members, brainstorm actions that you might take as an individual and that people might do as a group. Here are some ideas to get you started:

1. Host a viewing party to watch feature-length and short film from the *Why Poverty?* series and do your part to initiate a global conversation about poverty. Find all the films at **whypoverty.net**.
2. Get involved with Women's World Banking to learn how NGOs support women microentrepreneurs. Visit **www.swwb.org** to learn more.
3. Join the CARE Action Network to support expanded economic opportunities for women. Find out how to contact a regional field organizer at **www.care.org/getinvolved/advocacy/index.asp**.
4. Learn about going carbon neutral and help people in developing countries do the same as they acquire solar lighting. Visit the Solar Electric Light Fund website (**www.self.org**) for complete details on how you can be involved.
5. Introduce the My Hero Project to a local youth group or civic group, or to your own family. (Bunker Roy was the subject of a "My Hero" essay.) Talk about individuals you consider worthy of the title hero because of their contributions to creating positive change in the world. Then visit the My Hero website (**myhero.com/go/home.asp**) to find out the various ways you can share your hero stories.
6. Encourage your local government to adopt green building principles when constructing new buildings or refurbishing old ones. The Smart Communities Network (**www.smartcommunities.ncat.org**) provides a complete set of guidelines and information for making communities sustainable and energy efficient.
7. Get involved in the effort to reach the United Nations (UN) Millennium Development Goals, which include ending poverty, educating girls, improving child and maternal health, and more.

   Visit **www.un.org/millenniumgoals/getinvolved.shtml** to learn about all eight goals, find a goal you would like to support, and find suggestions for taking action.

For additional outreach ideas, visit **www.womenandgirlslead.org** and **www.itvs.org**, the website of the Independent Television Service (ITVS). For local information, check the website of your PBS station.

Resources

www.itvs.org/films/solar-mamas — This is the website for the film.

whypoverty.net — This is the website for the *Why Poverty?* project.

www.bedawi.com/Bedouin_Culture_EN.html — This section of an Egypt-based travel site offers comprehensive information on Bedouin culture.

www.grameenfoundation.org — Grameen Foundation, a nonprofit organization headquartered in Washington, D.C., was founded in 1997 by friends of Grameen Bank to help microfinance practitioners and to spread the Grameen philosophy of providing access to microfinance and technology services to the poor in hard-to-reach, unserved, and underserved areas. Grameen Foundation and Grameen Bank are independent organizations and have no financial or institutional links.

www.wgefund.com — The Women's Global Empowerment Fund seeks to reach underserved women in northern Uganda through microfinance loans and education programs, creating opportunities while strengthening families and communities.

www.ifad.org/gbdocs/gc/26/e/women.pdf — "Women as Agents of Change," a discussion paper from the International Fund for Agricultural Development, presents the rationale and strategy for focusing on women in combating hunger and rural poverty in developing countries.

www.self.org — The Solar Electric Light Fund (SELF) is a not-for-profit organization that designs and implements sustainable energy solutions for enhancements in health, education, agriculture, and economic growth in the developing world. SELF works to deliver solar power and wireless communications to rural villages in Africa, Asia, and Latin America.

www.seedinit.org — The SEED Initiative is a global partnership for action on sustainable development and the green economy. Founded at the 2002 World Summit on Sustainable Development in Johannesburg, SEED supports innovative small-scale and locally driven entrepreneurships around the globe that integrate social and environmental benefits into their business models.

www.undp.org/content/undp/en/home/mdgoverview.html — In 2000, 189 members of the UN General Assembly made a promise to free people from extreme poverty and multiple deprivations. This pledge turned into the eight Millennium Development Goals.

myhero.com/go/home.asp — The My Hero Project uses media and technology to celebrate the best of humanity and empower people of all ages to realize their own potential to effect positive change in the world.

www.nrel.gov/learning/re_solar.html — This section of the National Renewable Energy Laboratory website provides an explanation of various kinds of solar technologies.

www.ehow.com/facts_5038834_green-building-design-principles.html — The website offers a brief outline on green building principles.

www.epa.gov/statelocalclimate/documents/pdf/12_8_what_is_green_GGGC.pdf — The document provides more detailed information on green building principles.

alternate-power.org — This website is a collection of original energy articles, opinions, and selected news about energy and power-related products. Among other things, it lists the advantages and disadvantages of solar energy.

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ITVS
The Independent Television Service (ITVS) funds, presents, and promotes award-winning independently produced documentaries and dramas on public television and cable, innovative new media projects on the internet, and the Emmy Award-winning series *Independent Lens* on PBS. ITVS receives core funding from the Corporation for Public Broadcasting, a private corporation funded by the American people.
Learn more at www.itvs.org

WHY POVERTY?
Following the unprecedented success of Why Democracy?, which reached an estimated 250 million people in 180 countries through 48 broadcasters, Steps International is creating a groundbreaking new cross-media project that asks why, in the 21st century, a billion people still live in poverty. Using public media, the project will help audiences across the world understand what they can do about poverty.
Learn more at www.whypoverty.net

WOMEN AND GIRLS LEAD
Women and Girls Lead is a mulityear public media initiative to focus, educate, and connect citizens worldwide in support of the issues facing women and girls. Combining independent documentary film, television, new media, and global outreach partnerships, Women and Girls Lead amplifies the voices of women and girls acting as leaders, expands understanding of gender equity, and engages an international network of citizens and organizations to act locally and reach out globally.
Learn more and get involved at www.womenandgirlslead.org