

TWOSPIRITS

Fred Martinez was a Navajo boy
who was also a girl.

In an earlier era,
he would have been revered.
Instead, he was murdered.

a film by Lydia Nibley

Filmmaker Lydia Nibley explores the cultural context behind a tragic and senseless murder. Fred Martinez was a Navajo youth slain at the age of 16. But Fred was part of an honored Navajo tradition – the *nadleeh*, or 'two-spirit,' who possesses a balance of masculine and feminine traits. In relating Fred's story, Nibley reminds us of the values that America's indigenous peoples have long embraced.



FILMMAKER'S STATEMENT

Dear Viewer,

I will never forget screening an early cut of *Two Spirits* in Fred's hometown – surrounded by a local audience that represented every perspective to be found in America. I sat with Fred's mother, Pauline, and his brothers in the dark theater. Our film team had worked long and hard to put Fred's story and the story of two-spirit people on the screen. What would it be like for Pauline to experience the impact of his brutal murder again? She had insisted that she see the film in its entirety. And when it was over, she spoke through her tears to say that she wanted to see it again and again, both to help herself heal and to know that Fred's story would help others as well.

Early in the project, Pauline had asked, "Why are people killed for being who they are?" That question drove us to find answers that could undo the fear and ignorance behind the bullying that is so common in schools, the rejection by families that is so destructive to young LGBT people, and the institutional discrimination that makes life unnecessarily hard for people who are simply being who they are and who have contributions to make because of who they are.

I felt emotionally connected to the subjects of the film because I could understand the perspective of a mother, but as a straight person with limited exposure to the nuances of the gender and sexual spectrum, I had a great deal to learn. I was fascinated to find that many indigenous peoples have long recognized the natural complexity of gender, as can be seen in their creation stories and in their spiritual traditions, which offer a more sophisticated outlook and a more humane perspective. This is information that is sorely needed at a time when gender and sexuality are often discussed in such superficial ways.

It seems that one of the greatest challenges we face as a global community is to decide which traditions we will consciously leave behind and which we will take with us into the 21st century. Navajo two-spirit scholar Wesley Thomas said, "This film is very important to our community because it speaks in our voice about subjects that matter the most to us. We must educate large non-Native audiences about our traditions and what the world can learn from them." There's a great deal to learn. Traditional Navajo people believe that to maintain harmony there must be a balanced interrelationship between the feminine and the masculine within the individual, in families, in the culture, and in the natural world. I hope you'll agree that this elegant understanding seems to reflect "traditional values" of the very best kind.

Thank you for watching *Two Spirits* and for seeking out additional information about the subjects of the film. Stories about the history and contemporary experience of Native two-spirit people are new to many, and everyone who worked on the film is grateful that we've been able to introduce these perspectives to a large national audience. Thank you also for sharing the film with others and for being part of what happens next. With your help, Fred's story will reach many more and will remind us that regardless of ethnicity, gender, sexuality, and cultural heritage, we all must be free to be our truest selves.

All best,

Lydia Nibley
Director, *Two Spirits*



Photo credit: Armen Asadorian

THE FILM

Two Spirits is the story of Fred Martinez, a Navajo boy who felt that he was also a girl. In traditional Navajo culture, a person with a male body who has a female nature is known as *nadleehi* and holds a revered position in the community. In the mainstream American culture of Cortez, Colorado, however, Fred's dual nature led to bullying at school, harassment by adults, and, ultimately, to his brutal murder. In *Two Spirits*, Fred's mother, friends, and experts in two-spirit culture describe Fred and the reality that many people express gender across a spectrum from masculine to feminine, both historically and in contemporary society.

In many Native American cultures, being two-spirit is considered a special gift. Traditionally, two-spirit people were healers, negotiators, matchmakers, and caretakers of orphaned children. When the Europeans came in contact with Native Americans who did not conform to rigidly enforced gender roles, two-spirit people were treated harshly, and many were killed, which set the precedent for two-spirit culture going underground throughout North America. As white European Christian influence spread among Native Americans, the two-spirit tradition all but disappeared from many Native cultures. The forced assimilation through education in Indian boarding schools and increased interaction with white society further eroded the status of two-spirit people and changed Native American perceptions of gender and sexuality.

Contemporary two-spirit people describe their life experience and the way they stand at the crossroads of gender, making unique contributions as a result. Some describe the pain of facing discrimination within their families and Westernized Native cultures; for others the experience of living as two-spirit is met with healthy acceptance. Not bound by rigid definitions of what it means to be male or female, two-spirit people are more flexible, open to new ideas and to change, which can benefit society. Although we live in a world that tries to provide an image of the typical male and the typical female, in fact the definitions are not so clear, according to John Peters-Campbell, a Martinez family friend.

For 16-year-old Fred, the discrimination and bullying became intolerable, and his mother reports that her son faced hostility at school, from both students and adults. At one point and in despair he overdosed on Motrin – a cry for help when he was feeling that everyone hated him. He emerged from that experience with a stronger sense of his identity and the determination to live fully and authentically as the person he was no matter how he was treated. Fred told his mother, “It’s just names, it’s just words.” But after an evening spent with friends at the regional rodeo and carnival, Fred encountered 19-year-old Sean Murphy, who offered him a ride to a convenience store. Sean later chased and brutally murdered Fred, using heavy rocks to bludgeon him to death. He bragged to friends shortly thereafter that he had “bug-smashed a fag.” Sean pled guilty to avoid the possibility of the death penalty and received a sentence of 40 years in prison.

Fred had moved easily between two cultures – traditional Navajo culture and the contemporary small-town American society of Cortez, Colorado. He had dreamed of living in a big city like New York, Los Angeles, or San Francisco and working in the world of fashion and beauty. Although he may have been treated with respect by traditional Navajo people, the discrimination he faced is still all too familiar to LGBT and two-spirit people. The contemporary two-spirit movement is an attempt to restore the status of these once-sacred and valued individuals and maintain cultural continuity with valued traditions. It is also an effort to extend the circle of acceptance beyond two-spirit people to all LGBT Americans.



Photo credit: Pauline Mitchell

INDIVIDUALS FEATURED IN *TWO SPIRITS*

Fred Martinez – Navajo (Diné), two-spirit
 Pauline Mitchell – Fred’s mother
 John Peters-Campbell – activist, family friend
 Dr. Wesley K. Thomas – Navajo (Diné) scholar and anthropologist
 Richard (Anguksuar) LaFortune – organizer, and citizen of the Yupik tribe, two-spirit
 Juantio Becenti – Navajo composer, two-spirit
 Cathy Renna – LGBT activist
 Mark Thompson – author, photographer
 Gail Binkly – journalist

The film also features two-spirit people from across North America, including:

Travis Goldtooth – Navajo
 L. Frank – Tongva / Ajachamem
 John Parker – Comanche / Kiowa
 Albert McLeod – Cree / Métis

BACKGROUND INFORMATION

The Navajos

The Navajo are the second-largest Native tribe in North America, numbering close to 300,000.* Located in the Four Corners area, the Navajo Nation is a self-governing entity that occupies a 16 million-acre tract of land encompassing northeastern Arizona, southeastern Utah, and northwestern New Mexico – the largest Indian reservation in the United States. The Navajo Nation contains oil, uranium deposits, and other natural resources, as well as the scenic beauty of Monument Valley and Canyon de Chelly. In the Navajo language, which is spoken throughout the region, the Navajo are called Diné (“the people”) and the traditional homeland is Dinetah (“land of the people”). According to the U.S. Census, almost 70 percent of Navajos speak their tribal language at home, and 25 percent do not know English very well. In addition to their language, the Navajo have maintained many of their traditional customs and beliefs. Navajo society is matrilineal, with clan identity coming from the female, and the cosmology is centered on seeking harmony among human beings and between humans and the natural world. The Navajo are renowned for their silver and turquoise jewelry and handwoven rugs and for their historic contribution as code talkers in World War II.

*Based on figures from the 2000 Census

Sources: http://en.wikipedia.org/wiki/Navajo_people and <http://www.pbs.org/indiancountry/challenges/navajo.html>

Gender and Sexuality

Some Native American cultures have as many as seven or nine genders. Traditional Navajo culture recognizes the following four genders:

asdzaan – feminine woman, the first gender in the matrilineal culture of the Navajo

hastiin – masculine man

nadleehi – a person born as a male and who also has a female nature and functions as a girl in childhood and a woman in adulthood

dilbaa – a person who is born as a woman and who also has a male nature and functions as a boy in childhood and a man in adulthood.

Two-Spirit People

The term two-spirit first emerged in discussions in the late 1980s and was adopted in the early 1990s as a working term used by Native Americans and First Nations people in Canada who formerly identified themselves as gay and lesbian. The term is a simple way of expressing concepts and definitions that are hard to distill into English because there are so many nuances related to gender and sexuality within the 200 languages spoken in tribal communities throughout North America.

Evidence of the existence of two-spirit people throughout Native American cultures can be seen in the abundance of names for gender-variant people in various tribes: *nadleehi* and *dilbaa* (Navajo), *winkte* (Lakota Sioux), *Ihamana* (Zuni), *achnucek* (Aleut and Kodiak), and *he man eh* (Cheyenne), to name only a few. Many tribes had rituals to determine if a child was two-spirit, which in turn determined how the child was to be raised.

Definitions

gender identity – One’s internal, personal sense of being a man (or boy), a woman (or girl), or a combination of genders.

sexual orientation – The scientifically accurate term for an individual’s enduring physical, romantic, and/or emotional attraction to members of the same and/or opposite sex, including lesbian, gay, bisexual, and heterosexual (straight) orientations.

two-spirit – Someone who identifies as being connected to Native American, indigenous, or First Nations traditions that don’t simply divide people into male and female but that instead recognize people of integrated genders. The term also applies to Native people who would be described in Western culture as LGBT.

LGBT – Acronym for “lesbian, gay, bisexual, transgender.”

lesbian – A woman whose enduring physical, romantic, and/or emotional attraction is to other women. Some lesbians may prefer to identify as gay or as gay women.

gay – The adjective used to describe people whose enduring physical, romantic, and/or emotional attractions are to people of the same sex (e.g., gay man, gay people). In contemporary contexts, the word lesbian (n. or adj.) is often a preferred term for women. Avoid identifying gay people as “homosexuals,” an outdated term considered derogatory and offensive to many lesbian and gay people.

bisexual – An individual who is physically, romantically, and/or emotionally attracted to men and women. Bisexuals need not have had sexual experience with both men and women; in fact, they need not have had any sexual experience at all to identify as bisexual.



transgender – An umbrella term for people whose gender identity and/or gender expression differs from the sex they were thought to be at birth. The term may include, but is not limited to, transsexuals, cross-dressers, and other gender-variant people. Transgender people may identify as female-to-male (FTM) or male-to-female (MTF). Use the descriptive term (transgender, transsexual, cross-dresser, FTM or MTF) preferred by the individual rather than making a judgment about what to call someone. Transgender people may or may not decide to alter their bodies hormonally and/or surgically.

homophobia – Unreasoning fear of lesbians and gay men.

prejudice – Usually a more accurate description of hatred or antipathy toward LGBT people.

heterosexual – An adjective used to describe people whose enduring physical, romantic, and/or emotional attraction is to people of the opposite sex; also “straight.”

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

Hate Crimes

The National Institute of Justice provides this definition: “The term ‘hate crime’ was coined in the 1980s by journalists and policy advocates who were attempting to describe a series of incidents directed at Jews, Asians, and African Americans. The Federal Bureau of Investigation defines hate crime (also known as bias crime) as ‘a criminal offense committed against a person, property, or society that is motivated, in whole or in part, by the offender’s bias against a race, religion, disability, sexual orientation, or ethnicity/national origin.’” Today, 49 states have hate-crime statutes.

Source: <http://www.nij.gov/topics/crime/hate-crime/welcome.htm>

At the federal level, the Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act, also known as the Matthew Shepard Act, was passed by Congress and signed into law by President Barack Obama in October 2009. Conceived as a response to the murders of Matthew Shepard* and James Byrd Jr**, the measure expands the 1969 U.S. federal hate-crime law to include crimes motivated by a victim’s actual or perceived gender, sexual orientation, gender identity, or disability. The act is the first federal law to extend legal protections to transgender persons.

*Matthew Wayne Shepard was a 21-year-old student at the University of Wyoming who was tortured and murdered near Laramie, Wyoming, in October 1998. He was attacked on the night of October 6 and died five days later from severe head injuries. During the trial, witnesses stated that Shepard was targeted because of his sexual orientation.

**James Byrd Jr. was a 49-year-old African American who was murdered by three white men in Jasper, Texas, on June 7, 1998. The men dragged Byrd behind a pickup truck along a macadam pavement after they wrapped a heavy logging chain around his ankles. Byrd was pulled along for about two miles as the truck swerved from side to side. He remained conscious throughout most of the ordeal and was killed when his body hit the edge of a culvert, severing his right arm and head. The murderers drove on for another mile before dumping his torso in front of an African American cemetery in Jasper.

Source: http://en.wikipedia.org/wiki/Matthew_Shepard_and_James_Byrd,_Jr._Hate_Crimes_Prevention_Act

Targets of Hate Crimes

FBI statistics for 2009 list 6,604 hate-crime incidents nationwide. Some of these involved multiple offenses and some targeted more than one victim. An analysis of data for victims of single-bias hate-crime incidents showed that:

- 48.8% of the victims were targeted because of the offender’s bias against a race.
- 18.9% were targeted because of a bias against a religious belief.
- 17.8% were targeted because of a bias against a particular sexual orientation.
- 13.3% were targeted because of a bias against an ethnicity/national origin.
- 1.2% were targeted because of a bias against a disability.

Source: <http://www2.fbi.gov/ucr/hc2009/victims.html>

RELATED HISTORICAL INFORMATION

The Stonewall riots

The Stonewall riots were a series of spontaneous, violent demonstrations against a police raid that took place in the early morning hours of June 28, 1969, at the Stonewall Inn, an establishment frequented by the gay community in Greenwich Village, New York City. Police raids on gay bars were routine in the 1960s, but the police quickly lost control of the situation at the Stonewall Inn, leading to several nights of riots. They are considered the first instance in American history of people in the gay community fighting back against a government-sponsored system that persecuted sexual minorities, and they have become the defining event that marked the start of the gay rights movement in the United States and around the world.

Source: http://en.wikipedia.org/wiki/Stonewall_riots



Photo credit: Crisosto Apache

GENDER EXPRESSION IN EUROPE AND THE INFLUENCE OF TWO-SPIRIT IDEAS IN THE GAY MOVEMENT

Harry Hay studied with the Navajo and Pueblo Tribes in the Four Corners region of the United States and was inspired by the way these cultures fully embraced LGBT people. In his book *Gay Spirit: Myth and Meaning* (White Crane Books, 1987), Mark Thompson wrote:

Harry Hay's conception of the Mattachine Society in 1950 was an historic event in the evolution of the modern LGBT movement. Hay (1912–2002) was a socialist teacher, scholar, and labor organizer. He named the organization after a French medieval group known as the Société Mattachine. It was one of a number of secret fraternities that performed dances and rituals during the springtime Feast of Fools, sometimes as protests against oppression, always using masks. Hay believed the name was appropriate because gay people at the time were also oppressed and "masked." Hay's idea quickly took root, becoming the first ongoing gay political group in the United States. Using terms such as the gay window, subject-SUBJECT consciousness, and a separate people whose time has come, Hay believed that gay people embody a form of conscious as different from the mainstreams as their sexuality and that they have special contributions to make to humanity. His essential, probing questions – "Who are we gay people?" "Where have we been throughout the ages?" and "What might we be for?" – resonate as powerfully today as they did then.

–Excerpted from Mark Thompson's 1987 book, *Gay Spirit: Myth and Meaning* (White Crane Books)

TOPICS AND ISSUES RELEVANT TO TWO SPIRITS

A screening of *Two Spirits* 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:

- Sexual orientation
- Gender expression
- Navajo culture
- Native American spiritual beliefs
- Hate-crime prevention
- Anti-bullying groups
- Civil rights
- Suicide prevention
- LGBT issues
- Teaching tolerance
- The boarding school period and the suppression of Native American culture
- Religion and spirituality

THINKING MORE DEEPLY

1. Richard LaFortune, one of the commentators in the film, says, "The crossroads of two genders can be a gift." He also says, "The place where two discriminations meet can be a dangerous place to live." What do you think he means by these two statements?
2. Based on what you know, what are the roots of homophobia? Are these different from the sources of prejudice based on other factors, such as race or religion? Why do you think bias based on race, religion or sexual orientation engenders so much hatred and fear in some people?
3. Although Christianity and Western education historically have had a major influence on the treatment of Native Americans (and on U.S. public affairs in general), what roles do organized religion in particular and governmental policy in general play today in the attitudes affecting LGBT and two-spirit individuals?
4. What do you think school administrators and teachers can do to protect LGBT and two-spirit students from harassment and bullying?
5. Why did Fred's mother put two photos of Fred on his coffin – one when he was presenting as female and one when he was presenting as male?
6. Do you think it is possible to draw strict boundaries in defining what is "male" and what is "female?" How do those definitions and gender roles change over time and within different cultures, for example, with respect to such things as fashion, physical appearance, division of labor, and so on?
7. Navajo scholar Wesley Thomas emphasizes the importance in Diné culture of evaluating people not based on gender or sexuality, but on what they contribute to society, how they treat their elders, how they treat their children, and so on. How can we incorporate this value into our private lives? How can we promote it in our public life?
8. Many indigenous cultures had traditional roles of authority and leadership for women, same-sex relationships were celebrated, transgender people have been revered, and there was a place of honor in the culture for people who expressed multiple genders. How can that information impact the LGBT equality movement today?



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. Reach out to support a young person who you know is dealing with gender identity issues. Share information about the It Gets Better project (<http://www.itgetsbetter.org/>) and point him or her toward the resources for teens offered by LAMBDA (<http://www.lambda.org/>) and the Human Rights Campaign (http://www.hrc.org/issues/coming_out.asp).
2. Help to promote understanding, increase acceptance, and advance equality by volunteering with the Gay & Lesbian Alliance Against Defamation (GLAAD). Go to the GLAAD website (<http://www.glaad.org/volunteers>) to find out about volunteer opportunities. You can also check the website for specific calls to action.
3. Parents, Friends, and Families of Lesbians and Gays (PFLAG) provides numerous ways to get involved in promoting civil rights of LGBT individuals. Visit the organization's website (<http://community.pflag.org/Page.aspx?pid=194&srcid=-2>) to learn about its programs and what you can do to help.
4. Work to reduce hate crimes. The Human Rights Campaign has groups in most states dedicated to educating the public and ending discrimination against LGBT people. Check its website (http://www.hrc.org/issues/hate_crimes.asp) to find a group near you.
5. Have a family discussion about bullying. The website Education.com (<http://www.education.com/topic/school-bullying-teasing/>) has a wide range of information and resources about all types of bullying and provides tips to help parents talk to their children about this topic.
6. Learn about your local schools' policies on bullying. Meet with school administrators to discuss a policy for helping to ensure safe schools. Both the Gay, Lesbian, and Straight Education Network (GLSEN) and PFLAG provide ideas and resources for creating schools where all students are accepted and respected (see Resources).

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

RESOURCES

<http://www.twospirits.org> – Official website of the film with DVD ordering information; the site also includes additional resources and information about how to screen the film in educational settings.

Navajo Culture

<http://discovernavajo.com/> – Has stories and photos that explore Navajo culture and Navajoland.

http://en.wikipedia.org/wiki/Navajo_people – Provides historical and cultural information about the Navajo.

<http://navajopeople.org/blog/> – Relates the Navajo origin myths and provides links to other information about Navajo culture.

Two-Spirit Tradition and Culture

<http://www.dancingtoeaglespiritsociety.org/twospirit.php> – “The Way of the Two Spirited People” is an article from the Dancing to Eagle Society, a Canadian nonprofit whose purpose is to advance Native American healing and spiritual principles for aboriginal and nonaboriginal people who self-identify as two-spirit persons and to educate the public on other Native American spiritual practices.

<http://androgynous0catch.com/2spiritx.htm> – Articles and images of two-spirit people in a variety of cultures. The site also contains a list of terms used by Native American tribes to refer to two-spirit people, as well as a list of links to many other sources of information.

<http://www.facinghistory.org/resources/facingtoday/american-indian-boarding-sch> and http://en.wikipedia.org/wiki/Americanization_of_Native_Americans – Both of these sites contain information on Indian boarding schools.

LGBT Rights

<http://www.glaad.org/> – GLAAD ensures that the stories of LGBT people are heard through the media. It monitors the media and holds them accountable for the words and images they present in order to promote understanding, increase acceptance, and advance equality.

<http://community.pflag.org/Page.aspx?pid=194&srcid=-2> – PFLAG promotes the health and well-being of lesbian, gay, bisexual, and transgender persons, their families, and their friends through education, advocacy, and various support activities, with the goal of ending discrimination and securing equal civil rights.

<http://www.lambda.org/> – LAMBDA is a nonprofit gay/lesbian/bisexual/transgender agency dedicated to reducing homophobia, inequality, hate crimes, and discrimination by encouraging self-acceptance, cooperation, and nonviolence. LAMBDA's youth outreach page provides information and resources to support gay teens.



<http://www.nyacyouth.org/resources/lgbtqyouth.php> – The National Youth Advocacy Coalition is a national social justice organization working with lesbian, gay, bisexual, transgender, and questioning (LGBTQ) young people to strengthen the role of young people in the LGBTQ rights movement.

<http://www.itgetsbetter.org/> – Created in response to suicides by LGBT teens, the It Gets Better project provides video testimony from gay adults and other supportive persons to show LGBT youth the levels of happiness, potential, and positivity their lives will reach.

Hate Crime Prevention

http://www.religioustolerance.org/hom_hat1.htm – The website of the Ontario Consultants on Religious Tolerance provides a description of U.S. hate crimes legislation from several perspectives.

http://psychology.ucdavis.edu/rainbow/html/hate_crimes.html – This section of the University of California at Davis website features work by Dr. Gregory Herek, professor of psychology at UC Davis and an internationally recognized authority on sexual prejudice. It includes links to data and other sites dealing with hate crimes.

<http://www.civilrights.org/hatecrimes/> – The Leadership Conference on Civil and Human Rights is a coalition charged by its diverse membership of more than 200 national organizations to promote and protect the civil and human rights of all persons in the United States. Its website contains current information, statistics, and resources related to hate crimes.

http://www.hrc.org/issues/hate_crimes.asp – The Human Rights Campaign is America's largest civil rights organization working to achieve LGBT equality. Hate crimes are among the issues it addresses.

Efforts to End Bullying in Schools

<http://www.stopbullying.gov/> – StopBullying.gov provides information from various government agencies on how kids, teens, young adults, parents, educators, and others in the community can prevent or stop bullying.

<http://www.education.com/topic/school-bullying-teasing/> – Provides comprehensive information on bullying.

<http://www.glsen.org/cgi-bin/iowa/all/home/index.html> – GLSEN is the leading national education organization focused on ensuring safe schools for all students. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes to creating a more vibrant and diverse community.

<http://kidshealth.org/parent/positive/talk/tolerance.html> – The Teaching Your Child Tolerance section of this website contains information for parents, kids, and teens about respecting differences, dealing with peer pressure, and bullying.

<http://gsanetwork.org/about-us> – The Gay-Straight Alliance Network is a youth leadership organization that works to create safe environments in schools for students and educate the school community about homophobia, gender identity, and sexual orientation issues.



Photo credit: Bosque Redondo 1866



Photo credit: David A. Armstrong

TWO SPIRITS WILL AIR NATIONALLY ON THE EMMY AWARD-WINNING PBS SERIES *INDEPENDENT LENS* IN JUNE 2011. CHECK LOCAL LISTINGS.

Two Spirits was produced by Riding The Tiger Productions LLC. The Emmy Award-winning series *Independent Lens* is jointly curated by ITVS and PBS and is funded by the Corporation for Public Broadcasting (CPB) with additional funding provided by PBS and the National Endowment for the Arts.

COMMUNITY CINEMA is the national community engagement program of the Independent Television Service. COMMUNITY CINEMA works to leverage the unique and timely content of the Emmy Award-winning PBS series *Independent Lens* to build stronger connections among leading organizations, local communities and public television stations around key social issues and create more opportunities for civic engagement and positive social change. To find out more, visit <http://www.pbs.org/independentlens/communitycinema/>.

