

A REEL SOUTH AND INDEPENDENT LENS ORIGINAL SERIES

A TOWN CALLED
VICTORIA



DISCUSSION GUIDE

Table of Contents

LETTER FROM THE FILMMAKER	3
ABOUT THE SERIES	4
SCREENING OBJECTIVES	5
FRAMING THE CONVERSATION	6
POTENTIAL SPEAKERS AND PARTNERS	8
THINGS TO KNOW	9
CREATING A SAFE SPACE FOR COLLECTIVE DIALOGUE	10
BUILDING UNDERSTANDING OF THE MUSLIM AMERICAN EXPERIENCE	12
PRIORITIZING SURVIVOR-LED RESTORATIVE PRACTICES	14
WONDERING WHAT TO DO NEXT?	16
CREDITS	17



LETTER FROM THE FILMMAKER

As a Chinese immigrant who grew up in small-town Texas, I know what it feels like to be an outsider. Our family moved to a town just down the road from Victoria. Like many in Victoria's Islamic community, we saw Texas as a place where immigrant families could realize the American Dream. However, the demographic change in towns like ours did not lead to fluid cultural integration. Some multigenerational Texans feel threatened by us "foreigners" coming to take their land. Very few knew how to build bridges between our communities. Though I felt these pressure points intensely while growing up, I also grew to love what it meant to be a Texan—to be fiercely generous, yet fiercely outspoken when the situation called for it.

Cut to January 28, 2017. The story of the Victoria Islamic Center permeated every conversation I had—from acquaintances on the coasts to childhood friends back home. Upon seeing this community peacefully gathering at the scene of a horrific hate crime, I realized that this story embodied my own complicated feelings toward Texas. And when the suspect was identified as a young Hispanic man from the community, I knew this was going to be a complex story—one that would raise difficult questions about race, power, gender, and identity in not only Texas, but also our country.

Texas is a place of incredible diversity, and yet, the world sees it as a homogenous monolith. In the story of this one Texas town, we see a microcosm of every multifaceted American community. The ingredients of this hate crime are the same ingredients you'd find anywhere, making incidents like this sobering and vital to dissect.

It is easy to label these acts as one-offs or as being committed by "lone wolves." Our collective attention struggles to keep up with the unrelenting news cycle. In a binary world where narratives are sold as black or white, right or wrong, liberal or conservative, the truth is, things are much more gray, much more nuanced than we want them to be. Through this series, I hope audiences can reflect on the scars left on a community after an act of hate and understand more deeply the cumulative factors that led a young man of our times to do it. Our story strives to provide agency to all perspectives in this community, but especially to bring to vivid life the voice of the Muslim community, which so often is vilified or excluded.

We are more interconnected than ever, yet we struggle to bridge the divides that separate us from the people that touch our daily lives—our neighbors. I hope audiences can actively think about their own communities and aspire to be more invested, caring, and insightful toward the people within the place they call home.

—Li Lu, Director and Producer, *A Town Called Victoria*



ABOUT THE SERIES

SERIES SYNOPSIS

When the local mosque is burned to the ground in an apparent hate crime, the town of Victoria must overcome its age-old political, racial, and economic divides to find a collective way forward.

A Town Called Victoria is a *Reel South* and *Independent Lens* co-production.

Indie Lens Pop-Up will screen Episode 1.

EPISODES

Episode 1: A south Texas town is thrown into the national spotlight when a local mosque erupts in flames in an apparent hate crime. After the media moves on, the community is left to reflect on its complex history with racism.

Episode 2: With the arson trial near, the suspect's family argues his innocence. Meanwhile, facets of Victoria reveal the ingredients that might have turned him to hate while support for the town's Muslim community begins to wane.

Episode 3: The prosecution presents shocking evidence, but unexpected revelations throw the trial's outcome into question. In the aftermath, the citizens of Victoria seek a way to build a more inclusive community.

Learn more about *A Town Called Victoria* on PBS's *Independent Lens*:
pbs.org/towncalledvictoria



SCREENING OBJECTIVES

Over a three-episode docuseries, *A Town Called Victoria* asks communities to reflect on these questions: Is my community like Victoria? How do I feel about the place where I live? What do I want my community to be?

Indie Lens Pop-Up screenings of Episode 1, taking place nationwide, invite audiences to discuss healing and justice when faced with hate in their community. We recognize that healing looks different for every individual and community, but we hope that the screenings will be restorative events that enable people to share openly and build relationships that will strengthen their particular community's resilience.

We encourage you to address these difficult conversations in a caring environment with the support of facilitators that center survivors and marginalized people in discussing community response to trauma. The primary objectives for Indie Lens Pop-Up screenings of *A Town Called Victoria* are as follows:

- Create a safe and supportive space for collective dialogue about community, interfaith connections, marginalization, and healing.
- Address Islamophobia and deepen community learning by sharing resources, stories, and Muslim American experiences.
- Prioritize survivor-led restorative justice and transformative practices that facilitate healing from past and current harms.
- Facilitate the cultivation of lasting relationships and strategies within diverse communities to ensure that no individual or group becomes a target of a hate crime.



FRAMING THE CONVERSATION

What tools would help your community grow its resilience and solidarity?

A Town Called Victoria discusses difficult themes of **racism, discrimination,** and **hate crimes** against the Muslim American community and explores concepts of **mutual aid, resilience,** and **community** within and among groups. Some topics may be emotional or trigger trauma for audience members. We encourage every event organizer to connect with a community mental health provider or social worker to support your screening event. Contact a local public health nurse or social worker to ask about ways to make more mental health resources available to your community.

What values guide our conversations?

When facilitating community conversations, it is important for audiences to remember that every individual, family, and community experiences being American and being Muslim differently. *A Town Called Victoria* seeks a range of perspectives and listens to a diversity of viewpoints. We hope your screenings will do the same, guided by these core screening values:

- All people can feel safe to speak, hear, process, and reflect.
- We do no harm.
- There is a commitment to anti-racism and anti-oppression.
- There is no tolerance for racism, bigotry, or prejudice of any kind.
- We make lasting and forward-moving pathways.
- We bring and leave tools for connection.

What structures need to be in place to follow the core screening values?

- Provide facilitation and professional resources that are outside our abilities, especially around trauma and mental health.
- Provide materials and prompts within a healing structure as starting-off points for participants to feel safe and heard.
- Recognize which conversations must be in person and which can be online, depending on the needs of the particular community and its history with trauma.
- Recognize that we must plan each event specific to the particular community's history, pain points, and needs.

What are some recommended facilitation strategies?

We strive to create safe spaces at all Indie Lens Pop-Up gatherings to provide people in marginalized communities a break from judgment, unsolicited opinions, and having to explain themselves. To help navigate conversations with respect and sensitivity, you might also consider developing a set of community agreements, such as keeping discussions confidential, using “I” statements, and acknowledging intent while addressing impact. You should feel free to add other agreements and ask those in the group what feels right to them. Other ideas include the following:

- Assume positive intent in the room.
- Believe other people's messages/views are real for them.
- Acknowledge intent and also understand that harm can occur regardless of intent.
- Be present—turn off distractions and listen fully.
- Take space/make space—be brave in sharing your thoughts, but also be mindful of how much time you speak compared with others.
- We take care of ourselves—take breaks, stretch, eat, drink, use the restroom, and so on.

For more recommendations on facilitating difficult conversations, see [TIP: Difficult Conversations](#), by North Carolina State University's Office for Institutional Equity and Diversity (2022, October).

POTENTIAL SPEAKERS AND PARTNERS

Leaders in the Muslim community, including Imams, elders from local mosques, and leaders of local nonprofits should have a prominent role at your event. Find a local or nearby interfaith organization and arrange an interfaith discussion with leaders from many faiths who have experience creating safe spaces in their places of worship. For example, Houston, which is near Victoria, has the [Interfaith Ministries for Greater Houston](#). Additional suggestions include:

- [CAIR \(Council on American-Islamic Relations\)](#), which has chapters in many U.S. communities, some providing legal counsel for civil rights cases.
- the [Muslim American Society](#), which has chapters in many U.S. states.
- the [ISNA](#) (Islamic Society of North America), which fosters the development of the Muslim community, interfaith relations, civic engagement, and better understanding of Islam.
- [Emgage](#), an organization that educates and mobilizes Muslim American voters.

Local nonprofit partners providing direct community support to survivors of violence and civil rights abuses. Ask your community leaders as well as secular and faith-based partners for referrals of trusted local leaders that could lead in-person restorative practices. Victim rights groups and support circles for survivors of violence may also be outlets for finding skilled facilitators for your conversation. Local scholars, activists, and service providers specializing in restorative justice practices could lead your group through a discussion focused on various models for healing harms. Civil rights advocacy groups for minority/marginalized communities can also be included to provide resources and information:

- [ICNA Relief USA](#) seeks to alleviate human suffering by providing caring and compassionate service to victims of adversity and survivors of disasters.
- The [Muslim Counterpublics Lab](#) is a grassroots, community-building organization that uses the tools of research, writing, and organizing and also offers direct, victim-centered support.
- The [International Institute for Restorative Practices](#), located in Bethlehem, Pennsylvania, is the first accredited graduate school solely focused on the field of restorative practices.
- The ACLU's [Know your Rights: Religious Freedom](#) provides information to help those facing religious discrimination in the workplace.

Diversity, equity and Inclusion (DEI) professionals are trained in navigating difficult conversations around racism, identity, and community. Although you should always strive for diversity, it is important to avoid tokenizing different marginalized groups. Understand that people have diverse perspectives, that no single voice represents the community, and be prepared to engage in conversations with people whose experiences may vary significantly from your own. These organizations can help you find DEI professionals:

- [MuslimARC](#) works to create impactful anti-racism programming and education resources for leaders of different races and faiths.
- [The American Association of Colleges and Universities](#), which has partnered with Interfaith America to advance interfaith cooperation, provides multiple resources.
- See if your local university, city, county, or employer has a DEI specialist on staff.

THINGS TO KNOW

- **Freedom of religion** is a foundational value in American democracy protected by the First Amendment, which guarantees every individual the right to practice their own religion or no religion at all. ([ACLU, 2023](#))
- **Islam** is the third-largest religion in the United States, at just over 1 percent of the total U.S. population. ([WYPR, 2022](#))
- In 2022, 62 percent of American Muslims reported facing **religious discrimination**, more than any other group surveyed. ([American Muslim Poll, 2022](#))
- **Islamophobia** is defined as holding **prejudice** or hatred toward Muslims that has the purpose of hindering their fundamental freedoms in public life. ([YWCA, 2020](#))
- People who are Muslim experience Islamophobia in a variety of ways, from everyday verbal, nonverbal, and environmental slights, called **microaggressions**, to significant barriers, policies, and practices that limit equal opportunity for people of color, called **racism**. ([Racial Equity Tools, 2022](#))
- All criminal victimization has adverse effects, and research suggests that these effects are intensified when the offense stems from bias or hate. Further, in addition to their direct impact on victims, **hate crimes** harm members of groups and communities who share aspects of victims' identities. ([Developing Restorative Justice As a Response to Hate Crime in Washington, 2021](#))
- Three weeks before, two weeks before, and four weeks after the January 28, 2017, Victoria Islamic Center fire, three other mosques burned, in Austin, Texas; Bellevue, Washington; and Thonotosassa, Florida, respectively. All were ruled arson. ([CNN, 2017](#))
- The Council for American Islamic Relations (CAIR) reported that "Islamophobic abuse rose 91 percent in the first half of 2017, compared with the same period last year." ([CAIR, 2018](#))
- In October 2018, a Texas man was sentenced to almost 25 years for the hate crime of burning down the Victoria Islamic Center in Victoria, Texas. ([U.S. Department of Justice](#))
- The same month as the sentencing, the Victoria Islamic Center reopened, built with donations from more than 20,000 people contributing a total of \$1.1 million to rebuild it. ([Houston Public Media, 2018](#))
- Community-based **restorative justice** practices aim to center survivors and the community, "providing support to the parties involved and opportunities to help repair the harm that has occurred." ([University of Wisconsin-Madison Law School, 2023](#))

CREATING A SAFE SPACE FOR COLLECTIVE DIALOGUE

A safe space is an environment where people from historically marginalized groups feel they can speak openly without being exposed to discrimination, criticism, or harassment. Screening events are an opportunity to create a space that helps to restore feelings of faith and security in the community. Ask your partners and speakers what they would like to see from your space, review the facilitation strategies in the Framing the Conversation section of this discussion guide, and consider recruiting a trained facilitator who can help navigate difficult conversations centered on justice, diversity, equity, and inclusion.

GUIDING QUESTIONS

Choose from these sample questions based on the topics that are most relevant to your speakers, partners, and audiences or work with your moderator to draft your own questions. You might also consider asking questions found in the other sections that might also serve the flow of the conversation.

- In Episode 1 of *A Town Called Victoria*, which statements or scenes resonated with you? What left an impression?
- Dr. Hashmi says in the film: “Our family was the second Muslim family to move into town. Quite a few more Muslim physicians came in. We started praying at each other’s house. There was nothing, no place of worship for us to get together. So we started to dream about building our own mosque.” What did the mosque represent for those interviewed in *A Town Called Victoria*?
- Describe a place where you feel safe and welcome. What are some qualities that make it and other places feel supportive?
- What are some of the issues that divide Victoria, Texas? Which of those issues remind you of your community?
- Do unwritten rules or structures exist in your community? If so, what are they? Why do you feel they persist?
- In what ways can all community members contribute to a more welcoming and inclusive place to live, worship, and raise children?

ACTIVITIES

Write a Good Neighbor Pledge: After the screening, ask participants to come together to develop a pledge that they agree to honor. You can distribute notecards at the beginning of the screening and ask people to reflect on the prompts afterward or you can use flip charts and markers to lead small-group breakouts. Use these prompts provided by the film’s engagement campaign.

I live in a town called _____ .

I want my community to be more _____ .

In my community, I wish we could talk about _____ .

In my community, I wish I knew more about _____ .

In my community, I can contribute _____ .

We invite groups to share their pledges online with the hashtag **#TownCalledVictoriaPBS**, and to relate the series to their own communities with the hashtag **#ATownCalled** _____ (filling in the name of their own locality). Make sure to inform your audience about how you plan to post the pledges and ask permission to share community comments online.

Share a community meal: Coming together around a shared meal is a great way to start a friendship. Your screening event is an opportunity to break bread with neighbors of all faiths. Consider catering your event if you have the resources or a restaurant sponsor. You could try a community potluck if your venue has the space and facilities for food safety. Over the meal, invite guests to talk about what it means to be a good neighbor and what they would like to see and hear from their neighbors each day. You might also ask what solidarity means within diverse communities, and if there are members of marginalized communities in the room, ask them what solidarity looks/feels like to them.

MORE RESOURCES

- ARTICLE: [“The Pervasiveness of Islamophobia in the United States,”](#) by Bybasima Sisemore and Elsadig Elsheikh
- BOOK: [Innocent Until Proven Muslim: Islamophobia, the War on Terror, and the Muslim Experience Since 9/11](#), by Maha Hilal
- SERIES: [The Great Muslim American Road Trip](#) on PBS

BUILDING UNDERSTANDING OF THE MUSLIM AMERICAN EXPERIENCE

The Muslim community in the United States and globally is extremely diverse, and Muslims practice Islam in different ways. There is no one “right” version of Islam. Getting to know your neighbors—and their hopes, dreams, and fears—is an important part of building bridges in the community. Active listening is a practice that promotes solidarity. You can create and facilitate active listening opportunities at your screening event. When planning your discussion, keep in mind that Muslim American experiences vary widely. One person’s experience or perspective will not be the same as another’s. Be mindful when inviting speakers to include a diverse range of generations, genders, backgrounds, and incomes to ensure a nuanced and representative view of the local Muslim American community.

GUIDING QUESTIONS

Choose from these sample questions based on the topics that are most relevant to your speakers, partners, and audiences or work with your moderator to draft your own questions. You might also consider asking questions found in the other sections that might also serve the flow of the conversation.

- What do you hear from local Muslim American community members about their experiences in your community and/or the United States in general?
- Omar says in Episode 1 of *A Town Called Victoria*, “hoping for a silver lining, but quite frankly, I knew that it was intentionally set. You know, it’s kind of like giving you, the Muslim community, an eviction notice.” What changed when the community learned the fire was intentionally set? Why did intention matter?
- Lanell says in Episode 1 of *A Town Called Victoria*, “My grandmother who lives here in Victoria, she’s 89 years old. I introduced her to Omar. She thought he was Spanish. When I told her he was from Lebanon and he’s Muslim, she had this automatic fear issue because of 9/11 and all of that.” What are some of the ways we can respond to/intervene in the stereotyping and scapegoating of Muslim Americans by politicians and the media?
- How can we prevent communities from being pitted against each other? How can we facilitate solidarity among and within racial and ethnic, majority, and marginalized groups?
- What is our responsibility to Muslim American communities to unlearn some of the harmful information about the community that has proliferated?
- What role can faith leaders and congregations play in addressing hate or violence in the community?
- How do we teach children differently to prevent hate crimes in the future? What do communities need to do in order to raise inclusive leaders?

ACTIVITY

Partner with an educator to convene classroom discussions. Local sociology, history, or journalism teachers may be interested in adding films to their curriculum. Partner with them to host a film screening or invite them to attend your community event. The [9/11 Memorial & Museum](#) outlines a high school classroom activity centered around discussions on how attitudes toward Muslim Americans—or those perceived to be Muslim—changed after 9/11.

MORE RESOURCES

- DOCUMENTARY: [\(T\)error](#), directed by David Felix Sutcliffe and Lyric R. Cabral
- TOOLKIT: [Countering anti-Muslim opposition to mosque and Islamic center construction](#), from the Institute for Social Policy
- BOOK: [How Does It Feel to Be a Problem? Being Young and Arab in America](#), by Moustafa Bayoumi

DOCSCALE

Use [DocSCALE](#) at your event to learn how *A Town Called Victoria* has impacted your audience. DocSCALE is a mobile-based audience feedback tool developed by ITVS. It enables audience members to submit comments that other viewers across the country can consider, with the goal of surfacing a collective wisdom of the crowd: what viewers are thinking, where they agree and disagree, and what they are most interested in going forward. Invite your audiences to share their insights with one another using the [A Town Called Victoria DocSCALE survey](#).

PRIORITIZING SURVIVOR-LED RESTORATIVE PRACTICES

Healing looks different for every individual, family, and community and does not have a set timeline. The term *restorative justice* is used to describe principles and practices that center survivor and community needs in healing harms. Restorative justice activities could be used as an alternative or complement to the criminal legal system. Creating or participating in a restorative justice practice on one's own terms can be a healing act for people impacted by violence. Your screening event is an opportunity to explore healing at a community level. As the event organizer, you can help by arranging for a safe space to gather and garnering reliable institutional support from partnering organizations. Keeping people informed and connected can go a long way to supporting a community-led event.

GUIDING QUESTIONS

Choose from these sample questions based on the topics that are most relevant to your speakers, partners, and audiences or work with your moderator to draft your own questions. You might also consider asking questions found in the other sections that might also serve the flow of the conversation.

- What was the significance of a hate crime targeting a place of worship? How does faith influence the story?
- After the arson, Dr. Hashmi says, "When I go to prayer early in the morning, I look around every corner, even in the dark to make sure that somebody's not hiding behind a bush or something. One of us will stand outside while others pray inside, just to monitor." After the Muslim community in Victoria was targeted, how did the community's perception of Victoria change?
- The former mayor, after praising a member of the Muslim community for their civic involvement, says, "Sometimes they just don't understand. This is South Texas. Progress is made one funeral at a time. It's not wrong. It's not right. It's just the way it is." How would you respond to this statement? Do you think this perspective influences the way a community might approach a hate crime?
- What does restorative justice mean to you? Have you participated in restorative justice practices?
- How can we build more lasting and sustainable practices of restorative justice in your community?
- How does the community in Victoria approach healing? What are some examples of healing that you saw in the film?
- Is your community healing from trauma or an act of violence that has occurred? How can survivors of violence and trauma be centered in the justice process? What is needed to support local survivors of violence?

ACTIVITY

Offer guided reflections. You can make available interfaith resources for guided reflection before, during, or after your event. For example, Sikh activist, filmmaker, and civil rights lawyer Valarie Kaur offers video meditations as part of the Revolutionary Love [Learning Hub](#) as part of her work with communities recovering from xenophobic attacks. The 10.27 Healing Partnership, developed after the Tree of Life Synagogue shooting in 2018, also has commemoration videos that share healing messages, and Mother Emanuel, a project developed after the 2015 Emanuel AME Church shooting, offers additional [healing resources](#) for survivors.

MORE RESOURCES

- DOCUMENTARY: [An Act of Worship](#), directed by Nausheen Dadabhoy
- BOOK: [American Hate: Survivors Speak Out](#), edited by Arjun Sethi
- REPORT: [Developing Restorative Justice As a Response to Hate Crime in Washington: A Proposal](#), by Katherine Beckett and Steve Herbert

WONDERING WHAT TO DO NEXT?

JOIN A MUTUAL AID NETWORK

Mutual Aid Networks have long been an informal support system organized by marginalized communities that faced barriers to needed services. During the COVID-19 pandemic, many neighborhood mutual aid networks were organized to help community members find supplies and receive support for child care, elder care, and care for people with disabilities. A mutual aid network may exist in your community—consider joining to learn how you can help build community solidarity through giving and receiving local support. If your community does not have a mutual aid network, consider partnering with an organization to start your own.

MORE RESOURCES

- ARTICLE: [“How to Create a Mutual Aid Network,”](#) by Mary Zerkel
- BOOK: [Mutual Aid: Building Solidarity during This Crisis \(and the Next\)](#), by Dean Spade
- DATABASE: On the [Mutual Aid Hub website](#), you can find mutual aid networks and other community self-support projects and organizations near you, including these:
 - [The Mutual Aid Network DC](#) is composed of grassroots volunteers and frontline service providers working to support neighbors in need.
 - The [ATX Free Fridge Project](#) exists to combat food insecurity and food waste in Austin by providing free and easily accessible fridges 24/7 in neighborhoods throughout the city.
 - [Hawai'i Community Foundation's Maui Strong Fund](#) provides financial resources that can be deployed quickly, with a focus on rapid response and recovery for the devastating wildfires on Maui.
 - The [Navajo & Hopi Families COVID-19 Relief Fund](#) builds collective Navajo and Hopi power to exercise inherent rights to self-determination by putting cultural values and teachings into practice to rebuild and revitalize our communities.
 - The [Community Aid Network MN](#) (CANMN), in Minneapolis, Minnesota, works to build mutual aid bonds among neighbors, organize volunteers, and redistribute resources to ensure everyone has the means for dignified survival. See the CANMN in action here: [Independent Lens Bridge Builders Collective](#)

CREDITS

WRITER

Renee Gasch

COPY EDITOR

Joan D. Saunders

GUIDE DESIGNER

Michael Silva

INDIE LENS POP-UP TEAM

Kristy Chin

Senior Manager,
Engagement & Impact

Zoe Stahl

Associate Manager,
Engagement & Impact

Beatriz Castillo

Senior Director,
Engagement Operations

ADVISORS

Dr. Maha Hilal

Executive Director,
Muslim Counterpublics Lab

Li Lu

Director and Producer,
A Town Called Victoria

Nick Price

Series Producer,
Reel South

Donald Young

Director of Programs,
Center for Asian American
Media (CAAM)

INDIE LENS POP-UP

Indie Lens Pop-Up is a community series that brings people together for film screenings and conversations. Featuring documentaries seen on PBS's *Independent Lens*, Indie Lens Pop-Up draws local residents, leaders, and organizations to discuss what matters most. Since its inception in 2005, more than 6,700 Indie Lens Pop-Up events have brought an estimated 400,000 participants together to discuss issues that impact local communities. For more information, visit pbs.org/indielenspopup.

INDEPENDENT LENS

Independent Lens is an Emmy® Award-winning PBS documentary series. With founding executive producer Lois Vossen, the series has been honored with 10 Academy Award nominations and features documentaries united by the creative freedom, artistic achievement, and unflinching visions of independent filmmakers. Presented by ITVS, *Independent Lens* is funded by the Corporation for Public Broadcasting, Acton Family Giving, John D. and Catherine T. MacArthur Foundation, Ford Foundation, Wyncote Foundation, and National Endowment for the Arts. Stream anytime on the PBS app. For more visit pbs.org/independentlens.

Join the conversation with
#TownCalledVictoriaPBS at
@IndependentLens.

REEL SOUTH

Reel South reveals the South's proud yet complicated heritage, as told by a diversity of voices and perspectives, through the curation and distribution of feature-length and short documentaries. *Reel South* is a PBS documentary series co-produced by PBS North Carolina, South Carolina ETV, and Louisiana Public Broadcasting, and produced in association with Alabama Public Television, Arkansas PBS, Texas PBS, Tennessee Public Television Council, and VPM. *Reel South* is a platform for and a service to non-fiction filmmakers in the American South working within the region's tradition of storytelling. For more information, visit reelsouth.org.

ITVS

ITVS is a San Francisco-based nonprofit organization that has, for more than 25 years, funded and partnered with a diverse range of documentary filmmakers to produce and distribute untold stories. ITVS incubates and co-produces these award-winning films and then airs them for free on PBS via our weekly series, *Independent Lens*, as well as on other PBS series and through our digital platform, OVEE. ITVS is funded by the Corporation for Public Broadcasting, the National Endowment for the Humanities: American Rescue Plan, Acton Family Giving, the John D. and Catherine T. MacArthur Foundation, the Ford Foundation, and the Wyncote Foundation. For more information, visit itvs.org.

CENTER FOR ASIAN AMERICAN MEDIA

The Center for Asian American Media (CAAM) presents innovative, engaging Asian American works on public television through our dynamic documentary programs. CAAM's award-winning public TV programs are seen by millions of viewers a year across the United States, including 47 documentary shows in the last four years and more than 200 films since 1982. CAAM is a member of the National Multicultural Alliance (formerly the National Minority Consortia), designated by the Corporation for Public Broadcasting to provide diverse programming to PBS. For more information, visit caamedia.org.

CORPORATION FOR PUBLIC BROADCASTING

The Corporation for Public Broadcasting (CPB), a private, nonprofit corporation created by Congress in 1967, is the steward of the federal government's investment in public broadcasting. It helps support the operations of more than 1,500 locally owned and operated public television and radio stations nationwide. CPB is also the largest single source of funding for research, technology, and program development for public radio, public television, and related online services. For more information, visit cpb.org.

