



# MILWAUKEE 53206 IMPACT REPORT

DOCUMENTARY & SOCIAL JUSTICE IN U.S. FAITH COMMUNITIES | SPRING 2020



## ABOUT THE CENTER FOR MEDIA & SOCIAL IMPACT

The Center for Media & Social Impact (CMSI), based at American University's School of Communication in Washington, D.C., is an innovation lab and research center that creates, studies, and showcases media for social impact. Focusing on independent, documentary, entertainment, and public media, CMSI bridges boundaries between scholars, producers, and communication practitioners who work across media production, media impact, public policy, and audience engagement. The Center produces resources for the field and research, convenes conferences and events, and works collaboratively to understand and design media that matter. [www.cmsimpact.org](http://www.cmsimpact.org)

---

## ABOUT THE MILWAUKEE 53206 IMPACT REPORT

This report provides the background, details and impact highlights about the strategic public engagement and social impact campaign for **MILWAUKEE 53206**, an hour-long documentary focused on the intersection of race and mass incarceration in the United States. The impact campaign was shaped and directed by Odyssey Impact, a nonprofit documentary production organization, which also funded the production of the film. The Center for Media & Social Impact provided formative research to help shape the issue campaign and developed the field screening survey facilitated by the Odyssey Impact team at grassroots screening events for the film. This report was prepared and written by a team at the Center for Media & Social Impact. For CMSI,

director Caty Borum Chattoo served as principal investigator. The report was written by Caty Borum Chattoo; Varsha Ramani, CMSI communications and program manager; and Danage Norwood, former American University School of Communication Strategic Communications program graduate student. AU School of Communication graduate student Sarah Huckins provided support with citations and formatting. Funded by a grant from Odyssey Impact, this report is part of a larger collaborative project between Odyssey and CMSI that examines the role of multid denominational faith communities in grassroots social justice interventions centered around the use of documentary film.



# TABLE OF CONTENTS

## 4 INTRODUCTION

Mass Incarceration in the United States  
Spotlight on Wisconsin & Milwaukee  
**MILWAUKEE 53206:** The Documentary  
Impact Highlights

## 7 THE STRATEGIC CAMPAIGN

Campaign Overview  
Campaign Objectives  
Campaign Materials  
Partnerships  
Community Screenings  
Audience Impact: Screening Survey  
Testimonials

## 19 SOCIAL JUSTICE FAITH COMMUNITY OUTREACH THROUGH DOCUMENTARY: INTERVIEWS WITH FAITH LEADERS

The Role of Faith Communities in Social Justice Efforts  
How Faith Leaders Work with Documentary in Social Justice  
The Role of Storytelling in Faith-Based Social Justice



# INTRODUCTION

## MASS INCARCERATION IN THE UNITED STATES

In the United States, about 2.2 million individuals are currently held in federal, state, and local prisons and jails. Including parole, as of 2016, about 6.6 million people are under supervision by the U.S. corrections system – about 1 in every 38 adults in the United States.<sup>1</sup> However, this population is on the decline, indicating room for progress and hope; the number of people under correctional supervision declined from 2007 to 2016.<sup>2</sup>

The prison system presents a high financial cost for the country. In 2015, according to the Vera Institute of Justice's initiative, *The Price of Prisons*, at least 45 states together spent a total of about \$43 billion on prisons.<sup>3</sup> According to the Bureau of Justice Statistics, 56 percent of federal inmates, 67 percent of inmates in state prisons, and 69 percent of inmates in local jails, did not finish high school.<sup>4</sup> Furthermore, individuals involved in the criminal justice system come from predominantly lower-socioeconomic backgrounds.<sup>5</sup> Financial factors of over-imprisonment are twofold: mass incarceration generates profit for private prison owners,<sup>6</sup> but it costs American taxpayers billions of dollars.<sup>7</sup>

When mass incarceration is examined through the lens of race and gender, the scenario is stark. According to the U.S. Bureau of Prisons, approximately 94 percent of the prison population is comprised of men,<sup>8</sup> and the largest offense for those prisoners are drug-related crimes (about 47 percent).<sup>9</sup> Black males across all ages are imprisoned 2.5 times more than Hispanic males and six times more than white males.<sup>10</sup> From a historical perspective, American imprisonment has increased five-fold since the 1970s, and incarceration among African-Americans is higher than it was before the Civil Rights movement.<sup>11</sup>

The social impact of incarceration, although more difficult to calculate, can be dramatic, including the ripple effect on families and communities. Two million children are without parents, and countless families without loved ones.<sup>12</sup> As former U.S. Attorney General Eric Holder stated,

**“2.2 MILLION INDIVIDUALS  
ARE CURRENTLY HELD IN  
FEDERAL, STATE, AND LOCAL  
PRISONS.”**



“People sometimes make bad choices. As a result, they end up in prison or jail, but we can’t permit incarceration of a parent to punish an entire family.”<sup>13</sup> According to the Pew Charitable Trusts, as of 2010, 54 percent of inmates have children, which translates to 2.7 million youth whose parents are imprisoned.<sup>14</sup> Children with a parent behind bars are more likely to have behavioral and mental health issues,<sup>15</sup> and this adolescent population is more likely to be suspended or expelled than their peers.<sup>16</sup> Additionally, family income lowers by about 22 percent once a parent is locked up, and even when the parent returns home, the income remains lower than it was before he or she left.<sup>17</sup>

## SPOTLIGHT ON WISCONSIN & MILWAUKEE 53206

Mass incarceration numbers are grim in the state of Wisconsin, where the prison population has more than tripled since 1990, fueled by increased government funding for drug enforcement (rather than treatment) and prison construction, three-strike rules, mandatory minimum sentence laws, truth-in-sentencing replacing judicial discretion in setting punishments, concentrated policing in minority communities, and state incarceration for minor probation and supervision violations.<sup>18</sup> African-American males are particularly impacted; the 2010 U.S. Census reveals Wisconsin as the state with the highest

black male incarceration rate in the nation.<sup>19</sup> In Milwaukee County, more than half of African-American men in their 30s have served time in state prison.<sup>20</sup>

According to the U.S. Census, about 13 percent of African-American men of working age (ages 18-64)<sup>21</sup> in Wisconsin are behind bars in state prisons and local jails. This rate of mass incarceration is the highest for African-American men in the country and nearly double the national average of 6.7 percent (or 1 in 15) for African-American men in the country.<sup>22</sup> One-third of the African-American men incarcerated from Milwaukee county since 1990 showed only non-violent offenses.<sup>23</sup>

The cumulative effects of the high levels of incarceration of African-American males are on stark display in one particular Milwaukee zip code, 53206; here, 4,008 males (including 3,837 African-Americans) were either presently or previously incarcerated in adult state correctional institutions. By 2012, nearly every residential block in the 53206 neighborhood had multiple numbers of ex-offenders with prison records.<sup>24</sup>

### MILWAUKEE 53206: THE DOCUMENTARY

**MILWAUKEE 53206**, a one-hour documentary film, profiles the story of one community dealing with the daily implications of incarceration – in the zip code with the highest incarceration rate in America. Moving past statistics and numbers, the one-hour documentary was shaped and distributed to tell the story in a new way, and to engage faith-based communities in conversations at the intersection of incarceration, community, empathy and race. Through the intimate stories of three 53206 residents, the film portrays the high toll excessive jail sentencing takes on individuals and families that make up the community.<sup>25</sup> **MILWAUKEE 53206** is presented by Transform Films Inc., a documentary production company that tells stories of hope, compassion and the quest for a more just world. Transform Films' titles include *Newtown*, *After Fire*, and *Serving Life*. The director and producer of the documentary, Keith McQuirter, is an award-winning producer and director with credits in TV documentary, new media and commercials. He co-produced the first season of the five-part Peabody-Award-winning and Primetime-Emmy-nominated docu-series, *Brick City*, which aired on the Sundance Channel.<sup>26</sup>

Development of **MILWAUKEE 53206** began early in 2014. The team at Odyssey reached out to its network of faith leaders to understand their pressing community themes. They learned that mass incarceration was a primary concern facing communities and faith leaders. However, the challenge was finding a way to depict this complex and multi-faceted issue in a way that would be consistent with Odyssey's mission of engaging "people of faith and goodwill to nurture justice, compassion and hope," and with Transform Films' storytelling approach of telling intimate personal stories to illuminate greater issues of social relevance.

The creative team decided to explore the effect of mass incarceration on communities and families left behind, and the research led them to the zip code that incarcerates the highest percentage of African-American men in the U.S. – 53206 in Milwaukee. With the story idea identified,

## "BY 2012, NEARLY EVERY RESIDENTIAL BLOCK IN THE 53206 NEIGHBORHOOD HAD MULTIPLE NUMBERS OF EX- OFFENDERS WITH PRISON RECORDS."



the next major step was the filmmaker who could tell this story best.

Enter Keith McQuirter. For Keith, this was an issue close to his heart. In 2008, he had visited a correctional facility in New Jersey for research on a project – his first time visiting a correctional facility – which inspired him to be involved in making a film like this.<sup>27</sup> The subject and storyteller were a perfect fit. He joined the project in January 2015 to work with the Odyssey team, visiting Milwaukee to research subjects and the story in the community. Dennis Walton, a local radio host and a native of 53206, was one of the first people Keith met; Walton proved extremely helpful in making introductions. Another early player in the process was WISDOM, a Wisconsin faith-based organization working in criminal justice reform. WISDOM led the team to Beverly Walker, ultimately the main on-screen subject in the film. Production began in early 2015. Principal photography and post-production took place throughout 2015, with additional filming in 2016. In the meantime, the Odyssey team convened several "braintrust" meetings to show the work to potential stakeholders (faith leaders and criminal justice advocates) in 2015 and 2016. The final film premiered in June 2016.

From the film's website ([www.milwaukee53206.com](http://www.milwaukee53206.com)), the characters include:

- ✦ **Beverly Walker** is the dedicated wife of Baron Walker, who has been incarcerated under Wisconsin's old law for over 21 years. They have five children and five grandchildren. Beverly and Baron grew up as neighbors on Milwaukee's north side in ZIP code 53206. They first dated as teenagers and years later married. Beverly is a graduate of the University of Wisconsin where she studied education and early childhood education. Beverly is an advocate for prison sentencing reform, solitary confinement elimination, and old law parole issues. She works with WISDOM, a grassroots multi-faith organization working for justice.
- ✦ **Beverly Walker's husband, Baron**, has been incarcerated for 21-years for two "party-to-a-crime" armed robberies; no one was physically harmed.

Caught between changing parole laws in Wisconsin, he should have been released years ago. As a result, Beverly has been tirelessly advocating for his release while keeping together their family of five children and extended relatives.

✦ **Dennis Walton** is the co-director of Milwaukee's Fatherhood Initiative who, after having his own experiences with the justice system, reformed his life and began to advocate and build community initiatives to support men, parenting and families of those who are experiencing incarceration. Dennis fights to build the 53206 community in the face of extreme challenges with over half of its young men imprisoned.

✦ **Chad Wilson** was released after spending 15 years in-and-out of the criminal justice system. While serving time, he completed the Milwaukee Fatherhood program and has committed himself to self-reform in order to create a second chance in life. Nevertheless, discriminatory hiring practices make it difficult for former prisoners to find gainful employment.<sup>28</sup>

## FILM IMPACT HIGHLIGHTS

From 2016 to 2018, through a multi-year strategic impact campaign comprising grassroots community screenings with faith-based communities and secular groups, and a particular focus on Wisconsin, the film screened in 235 locations in the United States thus far, with 159 in Wisconsin alone. Public engagement and impact highlights for the film include:



**235** screenings in 21 states across the country, including Washington, D.C., New York, Milwaukee, Atlanta, Chicago, Fort Worth and many more; **76** screenings were held in faith-based venues.



**159** screenings in Wisconsin, including the Wisconsin Department of Corrections and the Wisconsin Public Defender's Office, to help raise awareness and encourage community conversation about racially-based, excessive sentencing.<sup>29</sup>



Due to the media attention in Milwaukee about the film, an attorney learned about the film and filed motions, pro bono, to secure Baron Walker's release. An Emory University Candler School of Theology screening and letter-writing campaign to the Wisconsin Parole Commission, **advocating for Baron's release**, contributed to the effort.



On August 17, 2018, **Baron Walker was released from prison**, partially attributed to the ripple effect of media attention from the documentary, which contributed to legal involvement.



2017 Grand Jury Prize for **Best Feature Documentary** at Urbanworld Film Festival.



2018 PBS World Channel **broadcast premiere**, as part of the acclaimed documentary series *America ReFramed*.







# THE STRATEGIC FILM IMPACT CAMPAIGN

## SOCIAL IMPACT CAMPAIGN OVERVIEW

### “STRENGTHENING COMMUNITIES, HEALING FAMILIES, OVERCOMING THE EFFECTS OF MASS INCARCERATION”

To facilitate community discussion and awareness of the issues covered in the film, the Odyssey Impact team directed a national grassroots and public engagement campaign from 2017 through 2018. Launched in Milwaukee during Black History Month in February of 2017, the campaign focused on national and local partnerships with issue stakeholders and experts in faith-based and secular communities. Strategically, the effort was designed to address the effects of mass incarceration on communities and families who have been disproportionately affected by U.S. policies of mass incarceration, and to empower solutions-driven dialogue.

Beginning in May 2017, the social impact campaign expanded its focus from Milwaukee to include the following cities: Atlanta, Washington, D.C., Detroit, Chicago and Boston. These cities were selected based on their presence of a rich interfaith justice community.

From May 2017 to April 2018, the social impact campaign turned to faith leaders in order to expand the framing of mass incarceration to include an ethical crisis devastating families and communities. The effort aimed to create a frame and encourage a shift in community attitudes toward progressive solutions to support families with loved ones in prison. To best achieve this goal, the Odyssey Impact team engaged in a three-pronged approach:

- Organized screenings with influential audiences in the issue of incarceration
- Identified and developed strategic partnerships with issue-stakeholders and faith communities
- Collected audience data and testimonials at community-based screenings of the film

## CAMPAIGN OBJECTIVES

**1. Build empathy and awareness** for communities who have been disproportionately targeted under U.S. policies of mass incarceration and empower far-reaching reform.

- Use the film to build empathy and raise awareness of the devastating effect mass incarceration has on communities and families.
- Screening and discussion series in faith-based organizations across the United States – educating on regional and national policies, solutions and calls to action.
- Provide a platform for families, communities and returning citizens to access information and pledge their commitment to ending mass incarceration.
- Community and Faith-based institutions will be able to pledge to raise awareness, host screenings and support the de-stigmatization of mass incarceration.

**2. Build the safety net of support** for children and families of those who are incarcerated.

- Use the film to highlight the need for a better support system for children and families who have incarcerated members.
- Build awareness around the need for resources and support in community organizations and faith groups that support children and families with incarcerated members.

**3. Promote the de-stigmatization of incarceration** in order to support community conversations.

- Use the film to break down barriers, stereotypes and judgments of returning citizens and children, spouses and families affected by mass incarceration.

- Film screenings and discussions in high schools and middle schools.
- Film screenings and short film training modules for teacher and administrative trainings.
- Film screenings & discussion tools for faith-based youth and small group ministry.
- Tools to encourage faith communities to honor and support child-parent relationships.
- Promote positive stories about faith-based programs created to support families, children and returning citizens.

**4. Call on the faith community to be a central force in reforming** local, regional and national mass incarceration policies.

- Use the film to engage communities of faith in assessing their role as faith-based individuals and organizations in supporting families, spouses and children who are facing the challenge of a parent who is incarcerated – dispelling the shame associated with incarceration and uplifting supportive programs that will strengthen families.
- Use screening events to bridge connections between churches, synagogues, mosques and community organizations that support children and families with incarcerated members through screening and discussion events around the film.
- Provide tools to support faith-based leadership and faith groups to engage around mass incarceration in order to localize criminal justice issues.

## CAMPAIGN MATERIALS

To facilitate the objectives of the impact campaign, the team developed a range of campaign resource materials designed to foster community dialogue and action, including:

### Film Discussion Guide

The film discussion guides offered ideas, questions, and provided answers to basic questions such as screening materials and equipment needed. Seven themes were covered:

- Theme 1: The Issues of An Imbalanced Justice System
- Theme 2: The Issue of Fatherhood and Personal Responsibility
- Theme 3: Time as Punishment
- Theme 4: Black Women & Prison
- Theme 5: Is There White Privilege in the Criminal Justice System?
- Theme 6: Destigmatization and The Struggles of Re-Entry
- Theme 7: Children and the Future

These themes were addressed through three separate guides, each with a specific kind of screening focus:

**1. Facilitator's Guide:** Designed for screenings with a panel discussion and offered detailed guidelines for post screening discussion, screening timeline breakdowns, tips for facilitating constructive discussions, and questions to devise a community-specific call to action after the screening.

## “THE CAMPAIGN FOCUSED ON ENGAGING FAITH LEADERS WITH INTEREST AND INFLUENCE IN CRIMINAL JUSTICE REFORM.”



**2. General Discussions Guide:** Offered pertinent questions for starting a conversation about mass incarceration, intended for a general audience. It listed various resources and organizations working on various aspects of the mass incarceration issue ranging from prison reform to reentry of formerly incarcerated persons.

**3. Faith-Based Guide:** A customized faith-based approach to the discussion questions, with several relevant verses from the Bible within each discussion theme.

### Screening Toolkit

For those interested in organizing a screening, resources were provided, including a downloadable flyer template, posters, email, and press release templates, as well as images and suggested text for social media content. The film showed a strong presence on social media channels: Instagram, Twitter, and Facebook. Some of the common hashtags used were #MKE53206, #MassIncarceration, and #MassInc.

### Sample Letters

To support the parole release of Baron Walker, a sample letter template allowed members of the public to send support to the Wisconsin Parole Board.

## PARTNERSHIPS

The campaign focused on engaging faith leaders with interest and influence in criminal justice reform, along with related secular organizations with similar issue expertise and focus. The partner organizations encompassed the following with either national, state, or local prominence:

1. Faith-based: faith-based, religious or spiritual organization; a faith community; place of worship
2. Educational: college, university, seminary, library, K-12 institution
3. Advocacy: special interest groups, think tanks, policy groups, organizations dedicated to reform
4. Community/ Service: An organization dedicated to providing resources and/or services to specific groups of individuals or communities, both local or national in scope.

Partners and key organizations were targeted for outreach based on their issue expertise, as well as their existing network relationships with Odyssey Impact as a faith-based, social-justice organization. Strategically, the partnership organizations brought existing access to key



campaign audiences, including:

- Returning citizens
- Families of the incarcerated
- Communities with absent parents
- Correctional ministries
- Faith leaders/communities/organizations
- Secular community organizations and leaders
- Decision makers/ influencers (legislators, fed, state, local officials, experts etc.)
- Law enforcement
- Divinity students
- Students (colleges, universities and high schools)
- Educators and people who teach in central cities
- Jail and prison employees
- Advocacy groups
- Communities of different racial groups with similar challenges
- Mental and behavioral health professionals
- Film festivals

The campaign developed four main categories of partnerships:

- **Strategic Partner:** A contact who has engaged with the campaign in a meaningful way over a period of time. These partners represent organizations or communities that deeply align with the campaign's goals and have access to targeted audiences. They actively work in the spaces identified as important to the film's campaign, and they are able to organize screenings/events, develop content, and make introductions that directly help the campaign reach its overall goals.
- **Screening Partner:** A contact who has engaged with the campaign through film screenings. These partners represent stakeholders who host multiple screenings, influencer screenings, screenings for targeted audiences, or those who participate in the promotion or programming of screening events.

- **Content Partner:** A contact who has engaged with the campaign through content sharing and development. These partners represent stakeholders with issue expertise who produce their own content, have access to targeted audiences and/or have an ongoing digital relationship with the campaign.

- **Connector:** A contact who has engaged with the campaign through lending their platform and name to the campaign. These partners represent those with a network and reach that aligns with campaign goals and are thus able to expand the overall reach of the film and its campaign.

In terms of their engagement, partner organizations varied in their approach to activating the film, from hosting screenings and participating in panels to writing blogs on the issue or making introductions to potential partners and influencers. The campaign identified and facilitated a full range of engagement with its partners, with highlights that include:

1. Hosted a screening
2. Participated on a screening panel
3. Invited their network to a screening
4. Informed their network about the film
5. Shared their content
6. Shared the campaign's social media
7. Wrote a blog on the issue and film
8. Started a church program for prisoners/ families
9. Joined ATL Faith Coalition
10. Wrote a testimonial about the film
11. Made an introduction to a potential partner or influencer
12. Held a Criminal Justice Resource Fair
13. Developed community resources



## PARTNERS FOR THE MILWAUKEE 53206 IMPACT CAMPAIGN:

### FAITH-BASED GROUPS (HOUSES OF WORSHIP, DENOMINATIONS, ORGANIZATIONS)

---

- North Decatur Presbyterian Church (GA)
- Incarnation Lutheran Church (WI)
- Bethesda Baptist Church (WI)
- Epistles of Christ Church COGIC (WI)
- Madison Avenue Baptist Church (NY)
- First Radio Parish Church of America (OR)
- United Church of Christ (OH)
- First Afrikan Presbyterian Church (GA)
- St. Mark A.M.E. Church (WI)
- Calvary Baptist Church of Milwaukee (WI)
- The Catholic Archdiocese of Atlanta - Prison and Jail Ministry (GA)
- Ebenezer Baptist Church (GA)
- The Breakthrough Fellowship (GA)
- The Temple (GA)
- Solomon's Porch (MN)
- Redemption Housing (PA)
- Greater Boston Interfaith Organization (MA)
- Regional Council of Churches - Atlanta branch (GA)
- Christian Churches Together (KY)
- The Interchurch Center (NY)
- Cooperative Baptist Fellowship (GA)
- Temple Sinai Brookline (MA)
- The First Church of Christ, Scientist (MA)
- University Church (IL)

### FAITH-BASED ADVOCACY GROUPS

---

- WISDOM (WI)
- Interfaith Children's Network (GA)
- Healing Communities (PA)
- Transition of Prisoners Inc (MI)
- The Benedict Center (WI)
- Prison Fellowship (VA)
- Massachusetts Communities Action Network (MA)
- Atlantans Building Leadership For Empowerment (GA)

### SECULAR ADVOCACY GROUPS

---

- Physicians for Criminal Reform (GA)
- Death Penalty Information Center (DC)
- Center for American Progress (DC)
- National Fatherhood Initiative (MD)
- Vera Institute of Justice (NY)
- College and Community Fellowship (NY)
- Urban Institute (DC)
- ACLU (NY)

### EDUCATIONAL GROUPS (SEMINARIES, COLLEGES/UNIVERSITIES, INSTITUTES)

---

- Candler School of Theology (GA)
- McAfee School of Theology, Mercer University (GA)
- Emory University Office of Religious Life (GA)
- Columbia Seminary (GA)
- Union Theological Seminary (NY)
- Justice Collaboratory, Yale Law School (CT)
- National Resource Center on Children and Families of the Incarcerated, Rutgers University-Camden (NJ)
- Medical College of Wisconsin (WI)
- Morehouse School of Medicine (GA)

### COMMUNITY/SERVICE GROUPS

---

- Foreverfamily (GA)
- Goodwill Industries of Greater Detroit, Flip the Script Program (MI)
- 50/50 Project (MI)
- SOLO Project (MA)
- College and Community Fellowship (NY)
- Safe & Sound (WI)

## COMMUNITY SCREENINGS

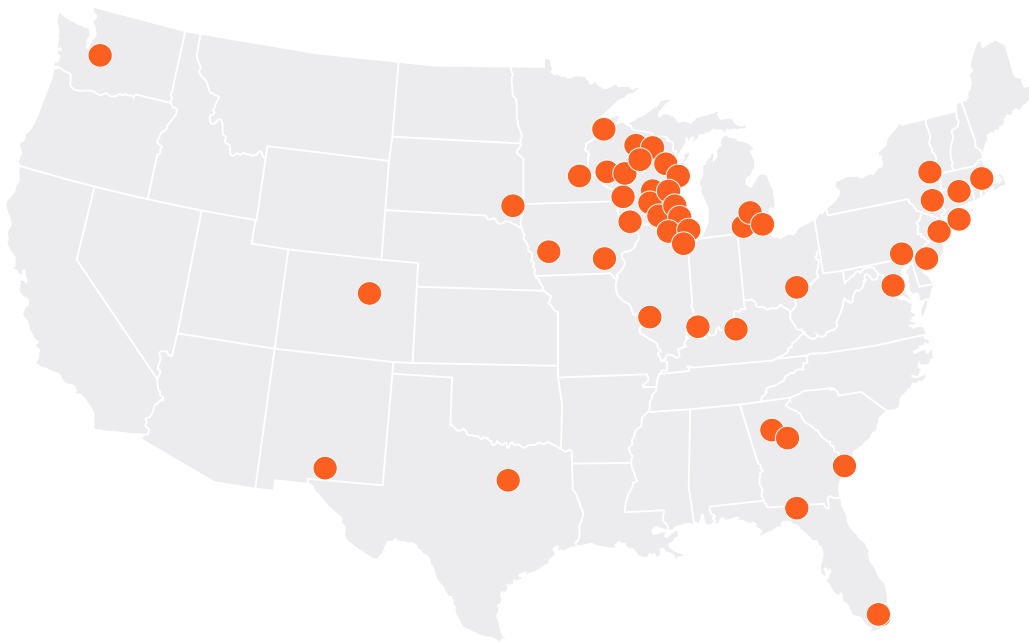
The world premiere of **MILWAUKEE 53206** took place at the Landmark Oriental Theater in Milwaukee on June 14, 2016, and then later that year at the Milwaukee Film Festival (MFF). The initial premiere event was made possible through the personal financial support of Chris Abele, Milwaukee Film co-founder and board member, and the current Milwaukee County Executive, who announced the film with a statement: "In my new term as County Executive, my highest priority is reducing the racial disparities that exist in jobs, housing, education, and health care throughout this city, and especially in the 53206 area. Everyone has heard the statistics, but statistics don't tell the story. The people do. By having Milwaukee Film host the world premiere of this new documentary, my hope is that more people can hear real stories from real people living the reality of those statistics and be moved to make a difference."<sup>30</sup>

The sold-out MFF premiere launched the fall film festival rollout for the film. Several targeted faith-based, community-based, and private screenings were held in conjunction with the fall film festival rollout. This included a Congressional Screening of **MILWAUKEE 53206** on November 17, 2016, sponsored by the American Civil

Liberties Union (ACLU), with opening remarks from Representative Gwen Moore of Wisconsin who "voiced her commitment to address the issue of mass incarceration and its impact on the community."<sup>31</sup>

Across 21 states, 235 screenings of **MILWAUKEE 53206** have taken place. Seventy-six screenings have been held in faith-based communities. More than 18,000 people have seen **MILWAUKEE 53206** via community screenings alone. This number has increased since the film's national TV broadcast on PBS WORLD Channel's *America Reframed* on April 3, 2018. Community-based screenings have taken place at educational institutions, community/service organizations, advocacy groups and government institutions, with highlights including:

- U.S. Rep. Gwen Moore (D-WI) with the American Civil Liberties Union (ACLU)
- The Justice Collaboratory at Yale University
- Louisville Black Church Studies Consultation Conference on Mass Incarceration and Restorative Justice
- The Vera Institute of Justice
- Prison Fellowship International, Detroit Area Churches



### THE LIST OF SCREENING CITES INCLUDES:

Albany, NY	Eau Claire, WI	Lancaster, PA	New Haven, CT	St. Louis, MO
Ann Arbor, MI	Englewood, CO	Las Cruces, NM	New York, NY	Stevens Point, WI
Athens, OH	Fort Worth, TX	Lithonia, GA	Oconomowoc, WI	Sun Prairie, WI
Atlanta, GA	Germantown, WI	Louisville, KY	Pewaukee, WI	Valdosta, GA
Beloit, WI	Glendale, WI	Madison, WI	Philadelphia, PA	Washington DC
Brookfield, WI	Grand Rapids, MI	Manitowoc, WI	Platteville, WI	Waukegan, IL
Brookline, MA	Green Bay, WI	Memomonee Falls, WI	Poughkeepsie, NY	Waukesha, WI
Camden, NJ	Greendale, WI	Menomonie, WI	Racine, WI	Wausau, WI
Carroll, IA	Gurnee, IL	Mequon, WI	Savannah, GA	Wauwatosa, WI
Cedarburg, WI	Hartland, WI	Miami, FL	Seattle, WA	Whitefish Bay, WI
Chicago, SD	Hazel Crest, IL	Milwaukee, WI	Shorewood, WI	Whitewater, WI
Chicago, IL	Iowa City, IA	Minneapolis, MN	South Hadley, MA	Wisconsin Rapids, WI
Detroit, MI	Itasca, IL	Monona, WI	Southfield, MI	
Duluth, MN	La Crosse, WI	New Berlin, WI	St. Francis, WI	





# AUDIENCE IMPACT: SCREENING SURVEYS

## SCREENING SURVEY OVERVIEW

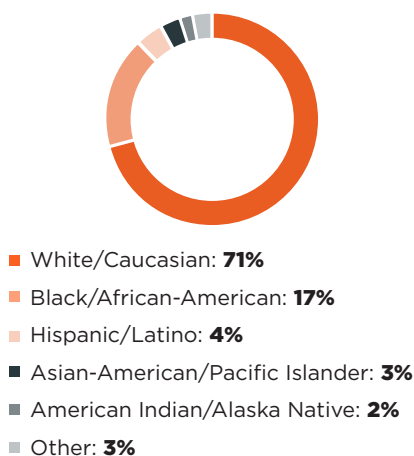
To capture the impact of **MILWAUKEE 53206** on audiences across the country who watched the film at community screening and discussion events, the impact team facilitated an online audience screening survey at each location. Audience members completed the survey on their smartphones on site prior to the panel discussions. The survey focused on: (1) ENTERTAINMENT value and informational assessment of the film, and (2) KNOWLEDGE, ATTITUDES & INTENDED BEHAVIORS about the themes raised in the film. In total, from community screenings of the film between November 17, 2016, and November 7, 2018, in 21 cities across the country, 1,346 respondents completed the online audience survey.

## DEMOGRAPHICS

### PROFESSIONAL ENVIRONMENT



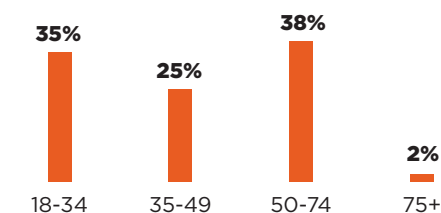
### RACIAL & ETHNIC IDENTITY



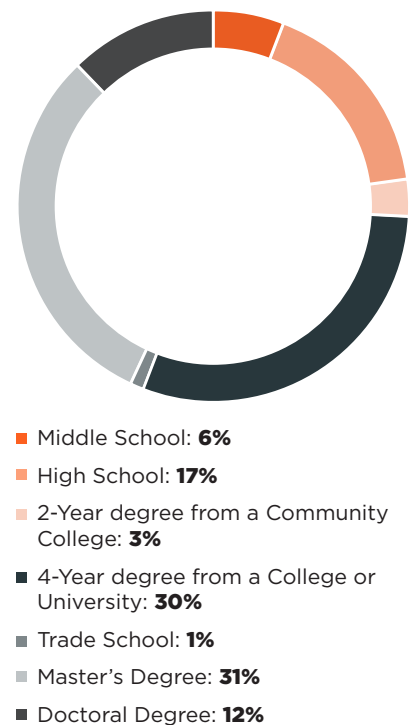
### GENDER IDENTIFICATION



### AGE



### EDUCATIONAL BACKGROUND

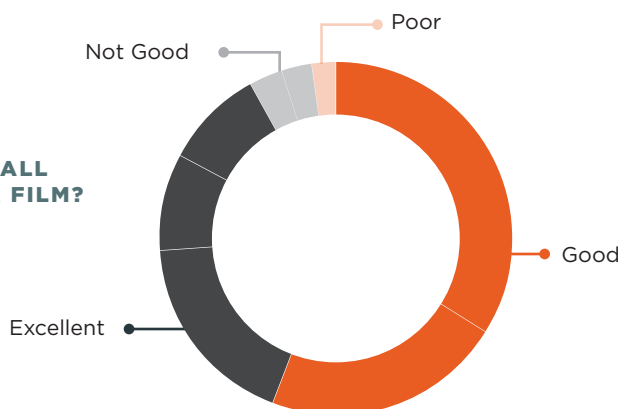


## ASSESSMENT OF THE DOCUMENTARY

### OVERALL QUALITY

Screening audiences enjoyed the documentary and gave it high ratings. When asked how they would rate the quality of the film, a full 96% said it was either excellent (45%) or good (51%).

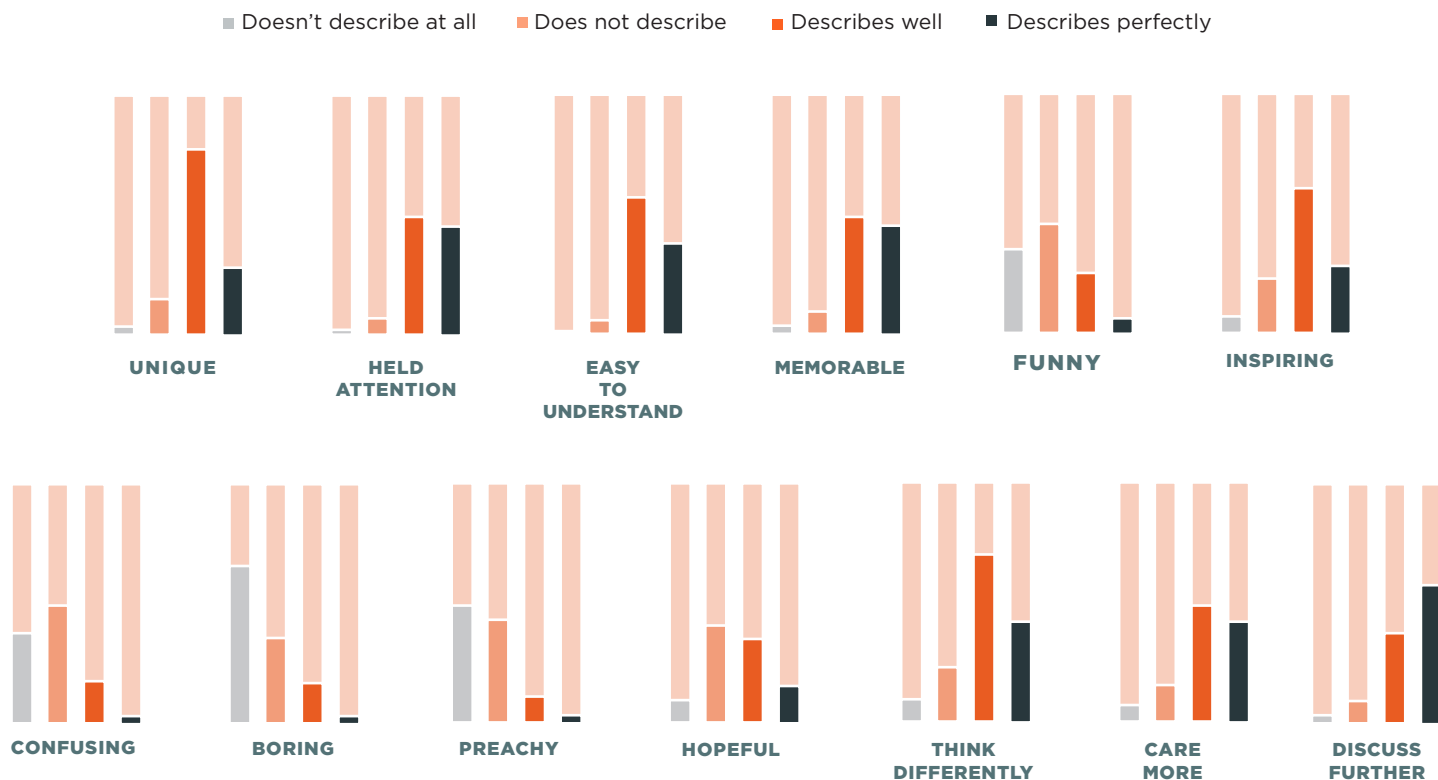
#### HOW WOULD YOU ASSESS THE OVERALL QUALITY OF MILWAUKEE 53206 AS A FILM?



### DESCRIPTION OF THE FILM

Audiences who watched **MILWAUKEE 53206** in one of the campaign's community screenings described the film the most as a conversation starter, but also a memorable film that made them care more about an important issue. For these viewers, the film offered a vehicle for their emotional engagement in the issue of mass incarceration and its effects on a family and community. Specifically, when asked which terms described the film perfectly, viewers' top responses were "something I would talk about with other people" (52%), "memorable" (46%), "held my attention" (45%), and "made me care more about an important issue" (43%). By contrast, they were least likely to call the film "boring" or "preachy."

#### HOW WELL DOES EACH OF THE FOLLOWING WORDS OR PHRASES DESCRIBE MILWAUKEE 53206?

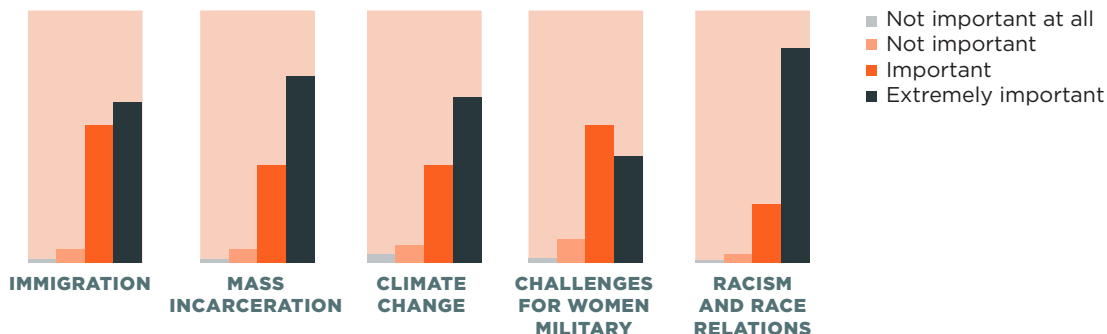


## KNOWLEDGE, ATTITUDES & INTENDED BEHAVIORS

### IMPORTANCE OF ADDRESSING MASS INCARCERATION & RACISM

After watching *MILWAUKEE 53206*, viewers thought deeply about race; three-quarters of viewers (74%) said addressing issues related to race and racism were extremely important. Almost 7 in 10 (65%) said the same about mass incarceration.

**GENERALLY SPEAKING, HOW IMPORTANT DO YOU THINK IT IS TO ADDRESS OR SOLVE PROBLEMS RELATED TO EACH OF THESE SOCIAL ISSUES?**

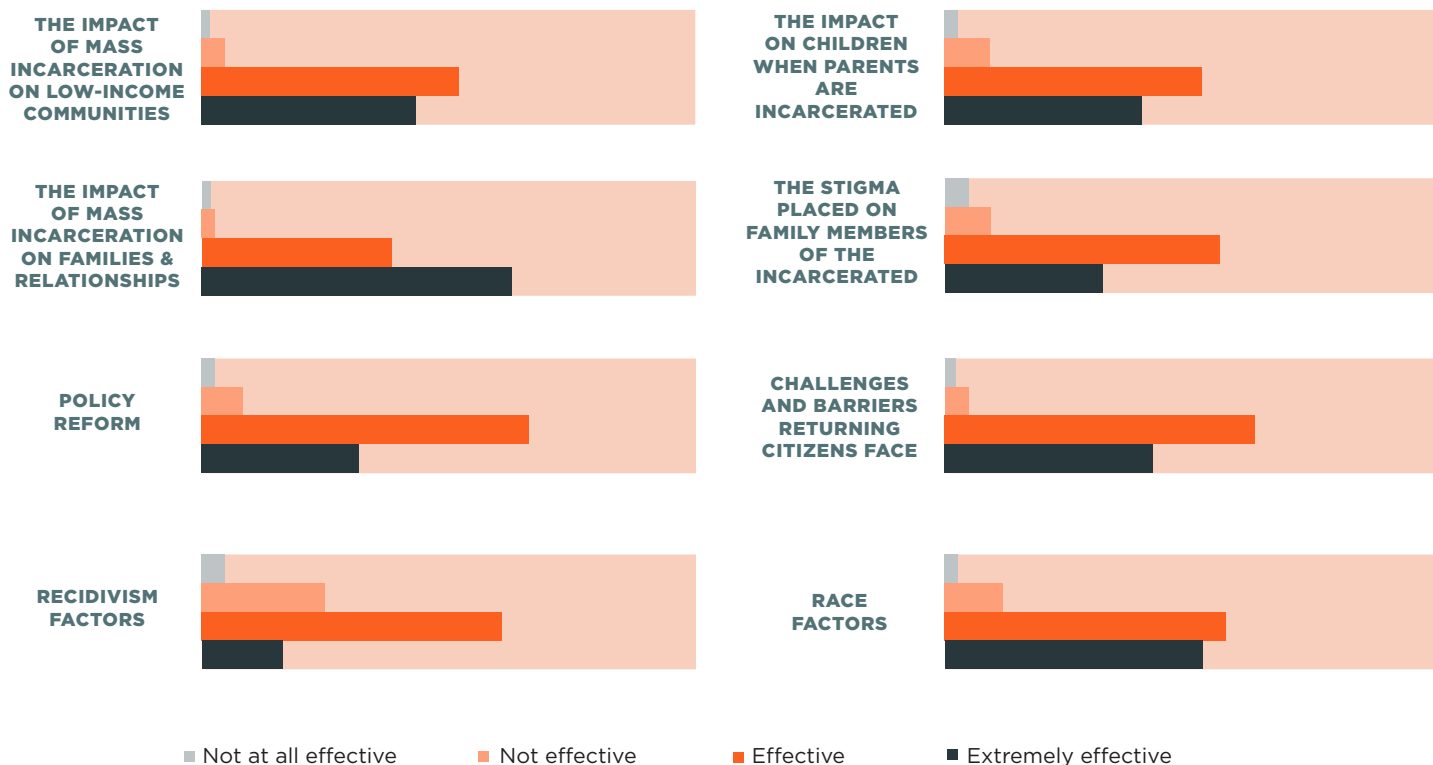


### FILM'S EFFECTIVENESS AT COMMUNICATING ABOUT INCARCERATION ISSUES

The documentary touches on a few angles related to mass incarceration and the community impact. For these viewers, the themes that resonated the most were about families, relationships, low-income communities, and race.

Viewers in the community screenings felt that the film was the most effective at communicating about the impact of mass incarceration on families and relationships (58% said the film did this “extremely effectively”), and illuminating the impact of mass incarceration on low-income communities (43% said this was extremely effective in the film), and spotlighting the disproportionate number of African-Americans who are incarcerated in the United States (41% said this was communicated extremely effectively in the film).

### HOW EFFECTIVE WAS *MILWAUKEE 53206* IN COMMUNICATING ABOUT THE FOLLOWING ISSUES?





## KNOWLEDGE AFTER WATCHING THE FILM

After watching *MILWAUKEE 53206*, similar to the points about effective communication in the film, viewers felt they learned the most about the impact of mass incarceration on families and relationships (56% learned a great deal), and on low-income families (43% learned a great deal), and the impact on children (40% learned a great deal).

### HOW MUCH ABOUT THE FOLLOWING TOPICS DO YOU FEEL YOU LEARNED FROM WATCHING *MILWAUKEE 53206*?

■ Nothing at all  
■ A little  
■ Some  
■ A great deal



## ATTITUDES AFTER WATCHING THE FILM

When it comes to attitudes about mass incarceration, after viewing, community screening audiences agreed most with the statement that “children and family members of incarcerated individuals need community support” (71%). Conversely, these audiences revealed compassion and empathy, with only 5% of viewers saying that incarcerated individuals get what they deserve.

### HOW ACCURATELY DOES EACH STATEMENT BELOW REFLECT YOUR PERSPECTIVE?

■ Not accurate at all  
■ Not accurate  
■ Accurate  
■ Very accurate

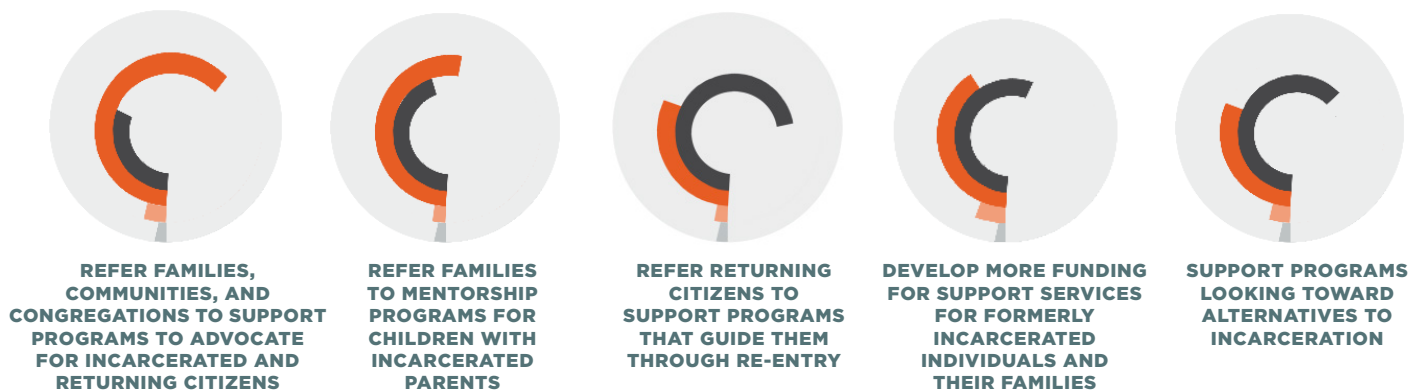


## SUPPORTED SOLUTIONS AFTER WATCHING THE FILM

After watching the documentary, viewers supported a range of solutions to mass incarceration. They were most likely to support preventative solutions – keeping people out of prison in the first place – and helping returning citizens to re-enter their communities after prison. Specifically, about 6 in 10 (64%) of viewers said that “support programs looking towards alternatives to incarceration and restorative justice initiatives before someone enters the system,” are a very good solution, and about the same proportion of community screening viewers (60%) said the same about “referring returning citizens to support programs that guide them through re-entry (jobs, housing, exercising their right to vote, access legal services, and access to health care and mental health care.).”

## WHAT SHOULD BE DONE TO HELP CONTRIBUTE POSITIVELY TO THE ISSUE OF MASS INCARCERATION IN THE U.S.? HOW WOULD YOU CHARACTERIZE THE POSSIBLE SOLUTIONS BELOW?

■ Not at all a useful solution  
■ Not a useful solution  
■ A useful solution  
■ A very useful solution

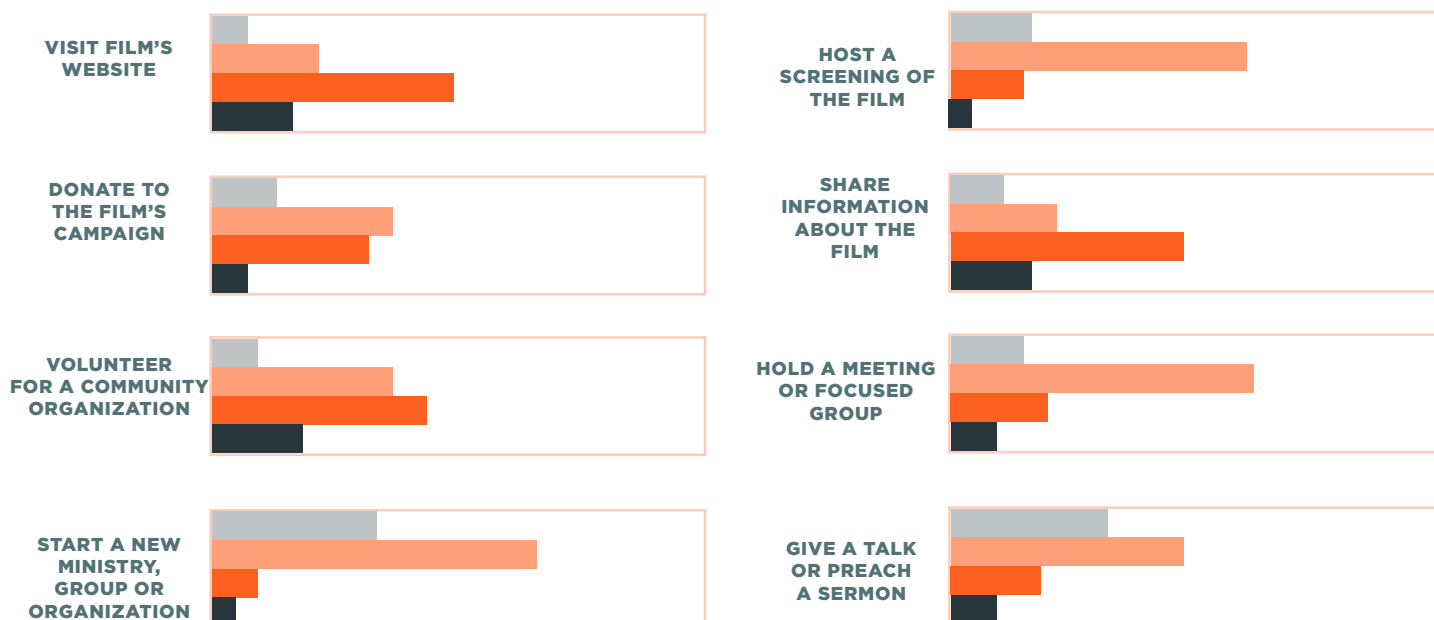


## INTENDED ACTIONS AFTER WATCHING

When it comes to sparking action from viewers after watching *MILWAUKEE 53206*, screening audiences were most likely to say they would visit the film’s website to learn more and take supportive action – 68% said they were likely or very likely to do so.

## AFTER WATCHING *MILWAUKEE 53206*, HOW LIKELY ARE YOU TO TAKE THE FOLLOWING ACTIONS?

■ Not at all likely  
■ Not likely  
■ Likely  
■ Very likely





# TESTIMONIALS FROM COMMUNITY SCREENINGS

“Though *MILWAUKEE 53206* takes place nearly 800 miles away, it resonated here in DC, where nearly 35,000 people (1 in 14 residents) have a criminal conviction in the past 10 years, and average time served increased 47 percent from 2007 to 2013.

Everything from Beverly’s story to Rev. Trulear’s comments to audience members’ personal reflections reinforced the importance—at the individual and societal levels—of remembering the humanity of justice-involved people and not allowing them to be dehumanized, nor their families shamed.

That means considering state-level reforms that eliminate problematic sentencing and corrections policies like Truth in Sentencing. It also means recognizing and finding solutions for the challenges people face reentering the community. Whether it’s making Medicaid enrollment a part of prerelease activities, preparing men to be responsible and engaged fathers when they’re back with their families, or identifying and elevating the most effective strategies to reduce recidivism, local policymakers can use both research and personal stories to take a comprehensive look at how best to ease reentry. But it doesn’t stop there. All kinds of local stakeholders have an important role to play in giving returning citizens their best chance in our community.”

**ALANA MORRO**, URBAN INSTITUTE

“

We really enjoyed watching the film as we service a lot of scholars from 53206. When looking at our data, we also recognized that the few scholars who have been expelled reside in the 53206 zip code. I believe this created a forum for discussion with our staff. Many of our staff members commented on the mother and how exhausted she must be. I am hopeful this will bring a new level of sensitivity and responsiveness to our community. Many of our teachers were speechless after the film. Very powerful and brings a continued sense of urgency.”

**KASSY NEIMAN**, LUMIN  
PILGRIM LUTHERAN SCHOOL

“*MILWAUKEE 53206* does an incredible job of putting a face to these tough to talk about issues. It really shows people the effects incarceration of an individual can have on a family, as well as the larger effects of incarcerating so many members of a specific community. I feel like we all have so much to learn about this issue.”

**KAHYLA PEREZ**, OUTREACH COORDINATOR, ST. LUKE’S LUTHERAN CHURCH



“

After the viewing of **MILWAUKEE 53206** Dr. Mary Roberson led a discussion about the documentary. She used the guidebook for a number of questions and made a point of involving the students throughout the discussion.

The discussion was lively, very emotional at times and allowed several ‘returning citizens’ in the audience to share their personal stories. We addressed ‘white privilege’ as a minority of whites were in the audience. The discussion was extremely professional, educational and respectful to all present.

At the end of the discussion, the Coalition invited the audience (including students) to join this amazing organization. There was also some discussion about several current legislative bills and issues in Illinois, and the importance of voting for those who strongly oppose the current system and mass incarceration.”

**LORI MOSS, COALITION TO REDUCE RECIDIVISM**

“

Our social work intern and I just finished watching (MKE 53206). While I knew the theme of the film, our intern did not. She was sobbing by the end of the film. We both agreed that it was awesome and I wanted to tell you immediately how much we both love it. We are anxious to show it to our family members (of the incarcerated) next week - it so speaks to their lived experiences,

The film is an invaluable resource and needs to be shared across the nation including schools; churches, police forces, social service agencies and the list could go on and on. When one person is incarcerated, it affects the whole community. There is no one that remains untouched by mass incarceration. Thank you to the team that made the film and to the families and professionals who shared their reality - uncut with full emotion. The film really resonates with our work and we are honored to screen it.”

**SOFFIYAH ELIJAH, ALLIANCE OF FAMILIES FOR JUSTICE**

“

As I have continued to listen, read, and to learn about the complex issues surrounding mass incarceration, I have found myself not only sharing the stories of others that I have encountered through this work, but sharing the stories of close friends who have experienced the effects of racial profiling in our community, in order to help others to connect to the issues. Through the sharing of stories, others have begun to openly share their experiences, reflections, and sometimes even their despair over what they are able to actually do in the face of such a daunting system. In these moments of personal sharing, we are able to connect our values and to experience a shared understanding of what is happening, so that many are coming to the realization that they can no longer be complicit spectators, but they can and must take whatever actions they are able to take within their particular context and sphere of influence.

I am witnessing how the realization of our power to effect change in our society is brought about through such storytelling. My own mother and father have continued to learn more about the issues surrounding mass incarceration in our country as a result of such moments of sharing. When I think about how their sharing about what they are learning may affect many of their friends and co-workers, I am hopeful that our society can put an end to the sin of mass incarceration through such manifestations of public narrative.”

**MELANIE SNYDER,  
LANCASTER THEOLOGICAL  
SEMINARY**



# SOCIAL JUSTICE FAITH COMMUNITY OUTREACH THROUGH DOCUMENTARY: INTERVIEWS WITH FAITH LEADERS

As a core component of the outreach and engagement campaign for **MILWAUKEE 53206**, faith leaders and groups hosted screenings and facilitated discussions about mass incarceration and its impact on families and communities. In these special audience showings of the film, faith leaders invited their constituents and members to participate. The voices and perspectives of these eight key faith leaders helps to illuminate their roles as community facilitators who leverage documentary storytelling to spark community conversation in social justice themes. As one interviewee notably stated, "I think that [documentaries are] an effective way to bring communities together and have a good evening of fellowship and have stories told and to break down barriers." Ultimately, learning from these faith leaders' experiences is important for planning future strategic engagement with documentary film. The interviewees for this project include:

- Anonymous (two interviewees), outreach organization and service provider for prisoners in the U.S.
- Reverend Garry Levy and Dessie Levy, PhD, General Baptist Convention of Wisconsin (Milwaukee, Wisconsin)  
[www.generalbaptistwi.org](http://www.generalbaptistwi.org)
- Reverend Harold Trulear, PhD, Howard University Divinity School and Human Communities USA (Washington, D.C.)  
[www.healingcommunitiesusa.com](http://www.healingcommunitiesusa.com)
- Jacqueline Newsome, JD, Candler School of Theology and Atlanta Faith-Based Coalition (Atlanta, Georgia)  
[www.candler.emory.edu](http://www.candler.emory.edu)
- Reverend Lisa Garvin, Office of Spiritual and Religious Life, Emory University (Atlanta, Georgia)  
<http://religiouslife.emory.edu>
- Michael Nam-Krane, Member, Temple Sinai (Brookline, Massachusetts)  
<https://www.sinaibrookline.org>

## WHAT IS THE ROLE OF FAITH COMMUNITIES IN SOCIAL JUSTICE ADVOCACY?

These leaders see the role of faith communities as central to social justice advocacy through the lens of care and concern reflected in religious teachings. They do not see this work as separate from faith, but as integral to it, based on their respective guiding religious texts, teachings, and values. Generally, faith-based leaders talk about their social justice work as interconnected with their faith doctrines, spanning moral issues of kindness, empathy, “second chances,” and helping neighbors.

***We believe that the role of advocacy in criminal justice is very important because the criminal justice system is created by public policy and public spending decisions and we, as citizens, have all been invited to this country to participate in that process. So it's a very important area of government...We're talking about dealing in human life and human dignity and we believe that we're called to serve as advocates and to use our experience working with people in the justice system that have been affected by crime and incarceration to help inform that debate.***

***We have the benefit of actually seeing what works and what doesn't work and we try to advocate for policies that will lead to better results that are more consistent with our values as Christians and as Americans. And in every case we see when we advocate for policy reform, that in the direction of the values that we've seen, that we've actually seen improvements in a reduction of crime and a more positive transformation of the individuals that involved.***

***Our mission, if you will, our focus is on the values, that the information that to us, in our faith, what we consider to be the truth, as what it says in scripture. And in scripture we find a lot of discussion about justice. So that's where we, as we work to engage other Christian organizations, we try to stay focused on not the politics of the day or the personalities of the day but on what the Bible says about justice, what values are at stake and educating people about where we, essentially, already have shared values. And so educating people on how we might live those out... Our system is out of line with our values. As Christians and as Americans. And so that's where we try to bring people back to -- we're not trying to tell you to abandon your values and come and join our values, what we're trying to say is let's talk about our lives together, the ones we share, and apply those to what we're seeing happen in America. And I think we can both agree that these are not our values, that are being lived out, and therefore we should work together to change this system. And that's really our approach.... We believe that our arguments are best built not on politics or partisanship or what wins in elections but rather in the values that are at stake and in the foundation of the values rooted in human life and what we think of human life and human dignity. And that's what's at stake.***

***Whether or not someone's a Christian, I'm just saying that is a fact – that the basis of our religion is a second chance. That anyone who tells you that they're a Christian would be saying that they have accepted a second chance in their own life and so when we argue***

*out of that corner and you acknowledge that to be a fact in your own life, that you needed a second chance to be saved yourself, it's really hard for you to say you don't other people to have a second chance. And so that's an area where we've seen really big impact from Christians, again because they're being reminded, "Wait a second, my second chance might not have been because I broke the law but I certainly know of the things that I was doing wrong and I have matured." And so they can have more empathy and a greater understanding of what others might be going through today.*

***Faith communities have a moral and ethical obligation to be present in social justice work. That's my theology, that's how I understand the directives by God, that's how I understand who, for me, Jesus Christ was and is... I think the go-to scripture is one that I've always heard, Matthew 25, somewhere around Verse 34: RFor I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. Needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." So, at a minimum, these are the sort of things that are spelled out what the faith community can and should be doing.***

**“WE HAVE THE BENEFIT OF ACTUALLY SEEING WHAT WORKS AND WHAT DOESN'T WORK AND WE TRY TO ADVOCATE FOR POLICIES THAT WILL LEAD TO BETTER RESULTS THAT ARE MORE CONSISTENT WITH OUR VALUES AS CHRISTIANS AND AS AMERICANS.”**



### **What explicitly can faith-based communities do?**

*There's a myriad of things: They can certainly speak up, so that means from their pulpit on Sundays, teaching congregations how the text supports social justice work, they can speak up outside in the community, but there's nothing greater than speaking through action.*



So it's churches not just feeding folks, not just clothing folks, not just visiting people in prison, but creating the world that I think Christ would have had us create. So, for me, in my context and what I'm really focused on, is criminal justice reform. So what that means to me is churches being thoughtful about how we're contributing to housing, how we're contributing to reentry and job placement, how we're contributing to mental health resources. How is our facility, if we have one, a sanctuary of safety? How are our narratives consistently about grace and mercy; it's really the whole package, it's the embodiment of Christ, I think.

**One of the things that Dr. Martin Luther King, Jr., did, he met the communities where they were.** And so being Baptist, a Baptist preacher, Dr. King was in this organization we were led to say, "What could we do a community that will actually help enhance educating and bringing families together?"

**We ensure in an administrative way and an ethos way that people of any faith have what they need to practice and live their faith as they live in this community.** And programmatically what that means for us is that we try to bring people of a different faith together to build community, to share and to learn from one another. I think it's accurate to say in a certain way my commitment, a lot of that work happens around issues in the world, right? That we feel like people of faith can contribute to helping make it a good world and good solid just community.

**"I THINK COUPLING THE DOCUMENTARY SCREENING WITH THE PANEL DISCUSSION REALLY CEMENTED THE SERIOUSNESS AND URGENCY OF THE INJUSTICES THAT PEOPLE HAVE EXPERIENCED IN THE CURRENT LEGAL SYSTEM."**



**There are some problems that people aren't even aware of.** So, you bring it to their attention. And, with our organization in particular, it's a two-way street. We bring big problems to people's attention and we invite people to bring problems to our attention. So, you're

trying to figure out what it is that we should look at first.

**What the people in our congregation have time to do basically is to vote and to call their representatives and lobby their friends to call their representatives, write letters, emails, so on.** Some people will go to rallies, protests, and things like that. You know, we encourage all those kinds of things as they come up.... So, as those events come up, we'll communicate them to people and hope that some people have time to do that.

## **HOW DO FAITH LEADERS WORK WITH DOCUMENTARIES IN THEIR SOCIAL JUSTICE WORK?**

All of the interviewees had some experience incorporating documentaries into their faith communities' social justice advocacy and awareness work. They see documentary film as an important and integral part of their missions. Notably, several of the leaders here span organizational connections between larger national NGOs, and also university campuses, given dual roles often as professors or deans as well as faith-community leaders. Additionally, several of the interviewees talked about the role of **MILWAUKEE 53206** as an effective tool for local community engagement since incarceration issues vary from one area to the next.

**We showed [MILWAUKEE 53206] in Legal Presbyterian...We've used the whole documentary in the classroom and at some of our church gatherings....** We never finished doing something that we had wanted to do, which is take clips from the video and put them into the training module that we use for congregations across the country. Hopefully that's something that we'll be able to make happen at some point.

**I use it in the classroom.** These are all people who are either preparing for ministry or who are in ministry and come back to school. Then I also do it as a trainer for Healing Communities, when we're training congregations to get involved in the lives of people impacted by mass incarceration.

**Last spring, we screened a documentary and we followed that with a panel discussion and we brought in the director and the documentary was based on.** We just did one in Louisiana, a similar concept where we had the screening and then we followed it with a panel event.... And then we're doing that similar model in a couple other states. And so the panel really differs on the state but generally we have someone that's local and then they can speak to what's going on in that state and so the moderator will create the questions that will cater to the community so that the people that are attending from that area would be able to relate and also touch back to what the purpose of our having that event, which is to discuss second chances and other topics.

**We used [MILWAUKEE 53206] as a tool to get people in the room to have a conversation that's part of an ongoing campaign, which was the support of criminal justice reform.** And, there was a bill in Massachusetts that was up for vote that was very important. It was

a huge omnibus sort of criminal justice reform act that involved everything from super nuts, as far as our criminal justice system, and it was important. And, it was one of the first times that the bill was being pushed because of empirical information that was supporting the policies. And, the Milwaukee film was a way to show the impact of having a family member in prison and things like that. And, we showed it and it was emotionally compelling.... And, for some people, it's more illustrative to see interpersonal, individual effects than it is to try and grasp things on a macroscopic level.

**I think coupling the documentary screening with the panel discussion really cemented the seriousness and urgency of the injustices that people have experienced in the current legal system.** And that helped people feel not just maybe guilty or frustrated but empowered that they can get involved with...there were five service providers there, with a myriad of organizations that are fighting to dismantle this system.

**There are graphs and charts and all kinds of literature flowing around that we'll use, power points and things like that. But, really, audiovisual film is a very compelling medium.** And just, unfortunately, people aren't as compelled anymore about... Like, Dickens used to compel people to action with his stories of Victorian era poverty. Not everyone has the time to read a 500 page book anymore.... We invite everybody. We just don't invite our own congregation. We open it up to other synagogues and other churches. We invite everybody to come and watch it with us. We do other type of activities with co-sponsor or whatever with other congregations. And, we certainly invite everybody to the things that we're doing.

**MILWAUKEE 53206 was the first time I formally held an event, held a screening event. I think that screenings are really popular in my school.** When I think of student unions type of things, like in colleges, I think using film is a popular tool....So you're either bringing a preacher or theologian in to talk about an issue or you're bringing in someone who wrote a book about the issue and I'm hearing less about using any sort of media, whether it's a television show ... I think it could be really effective to show an episode of Black-ish, or something like that. I'm seeing less of that and more of the books and the speakers.

**A good documentary is an hour to an hour and a half, right?** So then that leaves you simulated with so much thought...I think the time and the energy, it also has an emotional impact, so it takes some energy out of you. And just again how much time people have to give to the conversation. One thing, I think the only thing I would offer is an hour might be the ideal maximum for a documentary that you want to then engage in the moment in meaningful ways.

## WHY IS STORYTELLING ESSENTIAL TO FAITH-BASED JUSTICE ADVOCACY?

The faith leaders acknowledged that information and facts – and even printed words – aren't sufficient to capture emotion. Documentaries, in their perspective, draw people in, and they also break down social barriers through human stories.

## “IF YOU HAVE A STORY TO TELL, YOU CAN PULL PEOPLE IN.”



**Here's what I would say about the faith community and documentaries in general and MILWAUKEE 53206 in particular: All the research points to congregations being mobilized by stories and not by statistics.** If you're trying to get congregations mobilized about criminal justice issues, you gotta tell stories. Sociologist C. Wright Mills said a hundred years ago that all public issues are the amalgam of personal trials. You're starting point is not the issue, you're starting point is a family, a familiar face.... Even the Civil Rights Movement, it started with Rosa Parks. It didn't start because segregation was wrong. They knew segregation was wrong. They knew they had an issue.

**If you have a story to tell, you can pull people in.**

The training that we do now uses an old documentary, *Justice That Heals*... It came out around 2000. It was a 1996 confrontation between two teenagers in Chicago and one kills the other. The kid with the gun was a member of the local Catholic church, and the guy he killed lived in the neighborhood. The church reached out to both families and helped both families heal. The mother of the dead boy ends up going to the prison to forgive her son's killer in person. Then builds a relationship with him that continued until he was released last year....We show that because we're trying to get people into the space of forgiveness and restoration. I can talk about those as principles, but when you see it, and when you see I've been showing this film for 10 years, I've been doing this Healing Communities project, you see people lean into the space. You see people on more than one occasion where there was somebody in the audience or the congregation who had somebody in their family that had done something and they had to talk about it... Documentaries are a critical component of what we do.

**We respect the power of documentaries and storytelling could be transformative in not just our mission but in the cultural change that we would like to see happen in the area of justice in America.** So we recognize the power of documentaries and we have a history of working in documentaries, I myself have been in a number of them. Probably the most public facing one or the best known is the 13th one with Ava DuVernay.... We work to supply people and stories for within documentaries and we produce our own.... So we're big fans of the medium.

**Everyone likes media, everyone likes something on the screen, pictures to look at, and everyone likes narrative.** And so there are only so many ways that you can get a narrative out; we can get it out in the books, we can get it out orally, I would say the black church certainly has a great oral tradition and we can get it out in films, television, that sort of thing. So it's clear that

the way to get people in is story and so there are only so many stories I can tell out of my mouth and people are still interested. So visual aids, shorter documentaries are always better, right, than super long ones. Or being able to pull clips from long documentaries, but those are great....documentary is often more trustworthy than a movie that's part fiction, part.. Documentary is a safe, trustworthy media I use and think is important.

**We have a very intentional strategic plan around racial justice.** I just felt like this film supported a lot of things, gave a nice story...to me, this is the value of documentaries. It's a pretty easy format from the point of view of the one who uses the documentary. So everybody is interested in seeing a film that has meaning, right? So it was a good story in my mind to stimulate conversations that would add to some important conversations that were already happening on campus.

**Information, data, evidence, and somehow convincing people who, in their heart, may not necessarily understand or agree or whatever, but if they're presented with facts that are compelling and show people who are being unjustly injured in an objective way,** then documentaries can be very helpful in that regard....a lot of people, there are some problems that they can't get their head around or aren't automatically sympathetic. But, if they understand what things, certain things, mean in human terms, and we are measurable terms, they sometimes come around.

**The Milwaukee film was good just to have it as a vehicle for discussion.** It wasn't so much informative essay like the movie the 13th was. The 13th ended with a lot of data. But, the Milwaukee film sort of gave you ... It basically showed real people who were actually suffering not for what they did but what's happening to their loved ones who have been incarcerated and stuff. And, so that was important to sort of, in a visceral way, get people to understand how that feels to have that happen to them.

“...IT WAS A GOOD STORY  
IN MY MIND TO STIMULATE  
CONVERSATIONS THAT WOULD  
ADD TO SOME IMPORTANT  
CONVERSATIONS THAT WERE  
ALREADY HAPPENING ON  
CAMPUS.”





# CITATIONS

- <sup>1</sup> “Correctional Populations in the United States, 2016,” Bureau of Justice Statistics, last modified April 26, 2018, <https://www.bjs.gov/index.cfm?ty=pbdetail&iid=6226>
- <sup>2</sup> “U.S. Correctional Population Declined for the Ninth Consecutive Year,” Bureau of Justice Statistics, last modified September 12, 2018, <https://www.bjs.gov/content/pub/press/cpus16pr.cfm>
- <sup>3</sup> Chris Mai and Ram Subramanian, *Price of Prisons: Examining State Spending Trends, 2010-2015* (New York: Vera Institute of Justice, 2017), 8.
- <sup>4</sup> Caroline Wolf Harlow, *Bureau of Justice Special Report: Education and Correctional Populations* (Washington D.C.: U.S. Department of Justice, 2003), 1.
- <sup>5</sup> “The Relationship Between Poverty and Mass Incarceration,” Center for Community Change, [https://www.masslegalservices.org/system/files/library/The\\_Relationship\\_between\\_Poverty\\_and\\_Mass\\_Incarceration.pdf](https://www.masslegalservices.org/system/files/library/The_Relationship_between_Poverty_and_Mass_Incarceration.pdf)
- <sup>6</sup> “Here’s the Latest Evidence of How Private Prisons are Exploiting Inmates for Profit,” Gabrielle Canon, Mother Jones, retrieved March 14, 2016, <https://www.motherjones.com/crime-justice/2015/06/private-prisons-profit/>
- <sup>7</sup> Christian Henrichson and Ruth Delaney, *The Price of Prisons: What Incarceration Costs Taxpayers* (New York: Vera Institute of Justice, 2012).
- <sup>8</sup> “Inmate gender,” Federal Bureau of Prisons, last modified August 25, 2018, [https://www.bop.gov/about/statistics/statistics\\_inmate\\_gender.jsp](https://www.bop.gov/about/statistics/statistics_inmate_gender.jsp)
- <sup>9</sup> “Offenses,” Federal Bureau of Prisons, last modified August 25, 2018, [https://www.bop.gov/about/statistics/statistics\\_inmate\\_offenses.jsp](https://www.bop.gov/about/statistics/statistics_inmate_offenses.jsp)
- <sup>10</sup> E. Ann Carson, *Bureau of Justice Statistics Bulletin: Prisoners in 2013* (Washington D.C.: U.S. Department of Justice, 2014).
- <sup>11</sup> Carol Steiker, “Mass Incarceration: Causes, Consequences, and Exit Strategies,” *Ohio State Journal of Criminal Law* 9, no. 1 (2001): 1.
- <sup>12</sup> The Pew Charitable Trusts, *Collateral Costs: Incarceration’s Effect on Economic Mobility*, (Washington, D.C.: The Pew Charitable Trusts, 2010), 18.
- <sup>13</sup> Eric Holder, “Speech at Fatherhood Town Hall” (Atlanta, Georgia, December 5, 2009), The United States Department of Justice, <https://www.justice.gov/opa/speech/attorney-general-eric-holder-fatherhood-town-hall>
- <sup>14</sup> The Pew Charitable Trusts, *Collateral Costs: Incarceration’s Effect on Economic Mobility*, (Washington, D.C.: The Pew Charitable Trusts, 2010), 4.
- <sup>15</sup> The Pew Charitable Trusts, *Collateral Costs: Incarceration’s Effect on Economic Mobility*, (Washington, D.C.: The Pew Charitable Trusts, 2010).
- <sup>16</sup> “Parents’ Imprisonment Linked to Children’s Health, Behavioral Problems,” Paola Scommegna, Population Reference Bureau, last modified December 3, 2014, <https://www.prb.org/incarcerated-parents-and-childrens-health/>
- <sup>17</sup> The Pew Charitable Trusts, *Collateral Costs: Incarceration’s Effect on Economic Mobility*, (Washington, D.C.: The Pew Charitable Trusts, 2010), 5.
- <sup>18</sup> John Pawasarat and Lois M. Quinn, *Wisconsin’s Mass Incarceration of African American Males: Workforce Challenges for 2013* (Milwaukee: University of Wisconsin Employment and Training Institute, 2013), 1.
- <sup>19</sup> John Pawasarat and Lois M. Quinn, *Wisconsin’s Mass Incarceration of African American Males: Workforce Challenges for 2013* (Milwaukee: University of Wisconsin Employment and Training Institute, 2013), 7.
- <sup>20</sup> John Pawasarat and Lois M. Quinn, *Wisconsin’s Mass Incarceration of African American Males: Workforce Challenges for 2013* (Milwaukee: University of Wisconsin Employment and Training Institute, 2013), 1.
- <sup>21</sup> Lindsay M. Howden and Julia A. Meyer, *Age and Sex Composition: 2010* (Washington, D.C.: U.S. Census Bureau, 2010).
- <sup>22</sup> John Pawasarat and Lois M. Quinn, *Wisconsin’s Mass Incarceration of African American Males, Summary* (Milwaukee: ETI Publications, 2014), 1.
- <sup>23</sup> John Pawasarat and Lois M. Quinn, *Wisconsin’s Mass Incarceration of African American Males, Summary* (Milwaukee: ETI Publications, 2014), 2.
- <sup>24</sup> John Pawasarat and Lois M. Quinn, *Wisconsin’s Mass Incarceration of African American Males: Workforce Challenges for 2013* (Milwaukee: University of Wisconsin Employment and Training Institute, 2013), 25.
- <sup>25</sup> “About the Film,” Milwaukee 53206, retrieved August 16, 2018, <https://www.milwaukee53206.com/about/>
- <sup>26</sup> “About the Film,” Milwaukee 53206, retrieved August 16, 2018, <https://www.milwaukee53206.com/about/>
- <sup>27</sup> Keith Mcquirter, “Blackstar Film Festival 2018 – Milwaukee 53206,” interview by We Are Moving Stories, We Are Moving Stories, August 8, 2018, <http://www.wearemovingstories.com/we-are-moving-stories-videos/2018/8/5/blackstar-film-festival-milwaukee-53206>
- <sup>28</sup> “About the Film,” Milwaukee 53206, retrieved August 16, 2018, <https://www.milwaukee53206.com/about/>
- <sup>29</sup> “Wisconsin Inmate in Mass Incarceration Film Wins Release After Denied Parole 7 Times,” Odyssey Impact, Milwaukee Neighborhood News Service, last modified, August 17, 2018, <http://milwaukeeenns.org/2018/08/17/wisconsin-inmate-in-mass-incarceration-film-wins-release-after-denied-parole-7-times/>
- <sup>30</sup> “Milwaukee Film Announces World Premiere Screening of Milwaukee 53206,” Milwaukee Film, Urban Milwaukee, last modified May 26, 2016, <https://urbanmilwaukee.com/pressrelease/milwaukee-film-announces-world-premiere-screening-of-milwaukee-53206/>
- <sup>31</sup> “Congressional Screening,” Milwaukee 53206, retrieved August 16, 2018, <https://www.milwaukee53206.com/congressional-screening/>





[WWW.CMSIMPACT.ORG](http://WWW.CMSIMPACT.ORG)