



Sustained Dialogue Program Evaluation Report

Prepared for
The Levine Museum of the New South
by the UNC Charlotte Evaluation Team

Dr. J. Claire Schuch
Dr. Susan B. Harden
Dr. Heather A. Smith

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UNC Charlotte Evaluation Team

Dr. Claire Schuch, Receptivity, Inclusion and Community Engagement Postdoctoral research fellow - Jschuch1@uncc.edu.

Dr. Susan B. Harden, Associate Professor of Middle Grades, Secondary, and K-12 Education - sharden@uncc.edu.

Dr. Heather A. Smith, Professor of Geography - heatsmit@uncc.edu.

The authors are co-founders and members of the *Receptivity, Integration, and Settlement In New Gateways* (RISING) Research group,¹ a consortium of community-engaged scholars, practitioners and advocates working with immigrants, refugees, and asylees and their families in new gateways.

¹ RISING website: www.pages.uncc.edu/rising

Executive Summary

Between February and November, 2016, the Levine Museum of the New South (LMNS) Education team facilitated a new and innovative Sustained Dialogue program aimed at preparing a diverse group of Millennial emerging leaders to lead dialogues for community improvement. Fourteen participants with different racial/ethnic and cultural backgrounds, and working in a variety of industries, were recruited from across the metropolitan area. The purpose was to engage Millennial participants to explore how cross-cultural dialogue can be used as a tool for social change, and develop “cultural connectors” or change builders. UNC Charlotte partnered with museum staff in the program development, implementation, and evaluation.

The results indicate that through dialogue and the dialogue training, participants in the Sustained Dialogue program enhanced their cultural competence (awareness, appreciation, knowledge, skills) and their ability to facilitate conversations about difficult and pressing community issues. The museum’s *Nuevolution* exhibit, which was a cornerstone of the Sustained Dialogue experience, helped participants identify and reify obstacles to access and inclusion faced by Latinos, and draw parallels with other groups. Through the Sustained Dialogue program participants identified solutions and actions to make their communities more inclusive. Current events and the local Charlotte context shaped the program and the way participants thought about and engaged with social change. A strong emerging theme was identity politics, specifically, intersectionality and belonging, as well as diversity within the Latino community.

The Sustained Dialogue program led to awareness and critical reflection at multiple scales; individual, group, and the broader community (Charlotte and beyond). The dialogue training program helped participants realize the power of dialogue as a tool for introspection, interaction and social change. Although this was the model for us, a Sustained Dialogue program does not have to go hand-in-hand with an exhibit. Through just being engaged in dialogue, trained in dialogue process and techniques, and conducting their own dialogues, participants gained a deeper understanding of the definition and potential of dialogue, and came up with innovative ways to structure and focus their own dialogues. The LMNS Sustained Dialogue program confirms that both participating and training in civic dialogue promotes individual and collective learning and action.

Introduction

On September 27, 2015, the Levine Museum of the New South (LMNS) launched *¡Nuevolution! Latinos and the New South*.² This exhibit was built on a decade of innovative work in community engagement as well as more than two years of pre-exhibit research, pilot programming and ongoing community feedback through a learning network with the Birmingham Civil Rights Institute and the Atlanta History Center. The heart of the project was a 3,500-sq. ft. bilingual exhibition featured in Charlotte from September 27, 2015 to November 27, 2016, traveling subsequently to Birmingham, Atlanta and beyond. Along with the exhibit, extensive community programming, civic dialogue, collaborative art projects and new media initiatives invited participation at the museum, at gathering places in the community and online. This programming aimed to engage Latinos of many backgrounds together with non-Latinos—serving as a catalyst for personal reflection, cross-cultural interaction and community engagement. It created civic spaces to deepen understanding of Latinos’ histories, cultures and experiences, to foster connection across difference and to promote exploration of contentious issues in a safe environment.

To strengthen the impacts of the *Nuevolution* exhibit, the LMNS designed the *Nuevo Dia* dialogue program, consisting of 66 one-time intact group dialogues and a ten-month Sustained Dialogue program with Millennials. The overarching goal of *Nuevo Dia* was to use dialogue as a mechanism through which Charlotteans could reflect critically on the exhibit’s core messages and by extension strengthen the cultural competency skills of participants and shape a more accessible and inclusive community for newcomers and long-time residents alike. The Sustained Dialogue program was designed to further explore issues highlighted both in the *Nuevolution* exhibit and the *Nuevo Dia* program, assess the usefulness of dialogue as a tool to foster action, and prepare emerging leaders to be responsive and inclusive in the context of Charlotte’s rapidly changing demographic and cultural landscape. It leveraged the museum’s award-winning work around engaging the community through dialogue and responded to demand for community engagement beyond a one-time dialogue. Previous dialogue program results showed that participants were interested in engaging beyond a one-time experience and having deeper dialogues over an extended period of time. In addition, the Sustained Dialogue program explored how to engage young people and racially/ethnically diverse groups in museums and museum programming. This report focuses on the Sustained Dialogue program, which ran from February through November, 2016. A comprehensive evaluation of the intact dialogues is presented in a separate evaluation report.³

Goals

Building on years of intact dialogues, the sustained program tests dialogue as an important methodology for creating community-based leadership and training participants to design their own dialogues that address community issues. We asked:

- How do Millennials view or define dialogue?
- Can dialogue be a tool for social change? If so, how?
- Can we use this curriculum as a model for improving people’s cultural competence and engaging Millennials?

² Levine Museum of the New South: <http://www.museumofthenewsouth.org/exhibits/nuevolution-latinos-and-the-new-south>.

³ See the *Nuevo Dia* Evaluation Report (2017) featured on <https://pages.uncc.edu/rising/representative-projects/>.

As described in the original funding application, the Sustained Dialogue program also responded to recommendations by the City of Charlotte's Immigrant Integration Task Force⁴ which recommended the following to promote immigrant integration:

- Network-building among multiple sectors;
- Creating opportunities for interaction and participation among immigrants and longtime residents;
- Committing to and sustaining practices that support access and inclusion;
- Leadership development that engages and empowers neighborhood, grassroots and emerging leaders, immigrant and native-born together, and offers training in facilitation, presentation, communications and collaboration and updates on community issues where shared understanding and joint programming are more likely to emerge.

Dialogue in the New South

Dialogic skills and uniting efforts are drastically needed in the Charlotte community. As part of the pre-exhibit research, a series of community listening sessions conducted by the museum between 2013 and 2015 revealed the necessity for enhanced community conversations around the changing South and ways to make Charlotte more welcoming, power structures and civic spaces more inclusive, and communities more connected. The South has a long history of racism, with struggles largely defined by the relationships between White and Black residents. In addition, as a result of substantial domestic and international migration to the South, the region's demographics have diversified and racial/ethnic relations have become even more complex. For instance, in North Carolina and the Charlotte Metropolitan area, the Hispanic population increased 1,069% and 2,018% respectively between 1990 and 2014 (US Census). Much of this growth was driven by an economic boom, with increased demand for workers in agriculture, construction, and the service industry – attracting Latinos directly from Latin America and from other US states. Meanwhile, anti-immigrant rhetoric and policies have dominated conversations at the federal, state and local levels. If we wish to prosper socially and economically, there is an urgency to respond to these dynamics and tensions in a way that brings us closer together rather than pushing us further apart. The Sustained Dialogue project sought to achieve this through dialogue and training young people as dialogue facilitators and community leaders.

Why Millennials?

The Millennial generation is typically categorized as persons born in the 1980s and 1990s. Millennials are the largest and most diverse generation in US history.⁵ They are characterized as being “racially diverse, economically stressed, and politically liberal”, “digital natives”, “low on social trust; upbeat about the nation's future” and “confident, connected, open to change.”⁶ Technology is an integral part of their lives and they are social and connected as a result of it, though they are criticized by employers for their lack of communication skills.⁷ In terms of work, Millennials desire work-life balance and value

⁴ Immigrant Integration Task Force Report (2015): <http://charlottenc.gov/international-relations/inltcommunity/Documents/IITF%20Report%20with%20Appendices.pdf>.

⁵ The White House Council of Economic Advisors (2014) 15 economic facts about Millennials. Accessed on September 14 at: https://www.whitehouse.gov/sites/default/files/docs/millennials_report.pdf

⁶ Pew Research Center (2014). Millennials in Adulthood. Released March 7, 2014. Accessed September 14, 2015: <http://www.pewsocialtrends.org/2014/03/07/millennials-in-adulthood/>

⁷ Hartman, J. L., & McCambridge, J. (2011). Optimizing millennials' communication styles. *Business Communication Quarterly*, 74(1), 22-44. <http://bcq.sagepub.com/content/74/1/22.full.pdf>

community, teamwork and creativity in their jobs.⁸ Millennials tend to marry and purchase homes later in life than previous generations, because of different priorities and greater gender equality, but also as a result of college debt.⁹

The LMNS targeted Millennials for the Sustained Dialogue program for several reasons. First, as the generation growing up within the context of major demographic shifts, Millennials are expected to be prepared to live and lead in a more multi-racial and multi-cultural society. They cannot do this successfully unless they have the cultural competence skills to work in such environments. Second, current dialogue facilitators in Charlotte tend to represent previous generations and there is a need to train the next cohort of younger dialogue facilitators. In this process, we explore how Millennials dialogue and if this is different from how dialogue is currently conducted. Third, museums and other cultural organizations are experiencing challenges attracting and engaging young people.¹⁰ Museum turnouts have been shrinking and only 13% of 18- to 24-year-olds visited a museum in 2012.¹¹ The future of museums is dependent on their ability to draw in younger and more racially/ethnically/culturally diverse crowds. Through this program, we aimed to gain insights into how culturally and racially/ethnically diverse Millennials can be more engaged in the work of museums and societal change.

⁸ idem

⁹ Goldman Sachs. Millennials Coming of Age. Accessed on September 1, 2015: <http://www.goldmansachs.com/our-thinking/pages/millennials/>

¹⁰ Young, K. (2016). What are museums doing to engage Millennials? *The Getty*. Accessed July 20, 2017: <http://blogs.getty.edu/iris/what-are-museums-doing-to-engage-millennials/>. Cannell, M. (2015) Museums Turn to Technology to Boost Attendance by Millennials. *The New York Times*. Accessed July 20, 2017: <https://www.nytimes.com/2015/03/19/arts/artsspecial/museums-turn-to-technology-to-boost-attendance-by-millennials.html>. Dilenschneider, C. Real Talk: Why Cultural Organizations Must Better Engage Millennials (DATA). Accessed July 20, 2017: <http://www.colleendilen.com/2016/01/13/real-talk-why-cultural-organizations-must-better-engage-millennials-data/>. Museum Next. The Challenge of Engaging Millennials in Art Museums. Accessed July 20, 2017: <https://www.museumnext.com/insight/the-challenge-of-engaging-millennials-in-art-museums-2/>.

¹¹ Museum Hack (2015) The Millennial Museum. Accessed July 20, 2017: <https://museumhack.com/feature-article-millennials-museums/>.

Methods and Process

Sustained Dialogue Cultural Connectors program

Between February and November, 2016, the LMNS Education team facilitated a new and innovative Sustained Dialogue program aimed at preparing a diverse group of Millennial emerging leaders to work in and improve our diversifying Charlotte. Fourteen participants with different racial/ethnic and cultural backgrounds, and working in a variety of industries, were recruited from across the metropolitan area. The purpose was to engage Millennial participants to explore how cross-cultural dialogue can be used as a tool for social change, and develop “cultural connectors” or change builders.

Recruitment

Participants were recruited via emails to LMNS partners in business, nonprofit, media, education, faith and healthcare sectors, and via word of mouth. Several members of the museum and evaluation team have extensive Millennial networks from which they drew to personally encourage people to apply. Participants were selected by the LMNS for their commitment to community building and interest in learning how to use dialogue for leadership development (see application attached in Appendix I). Indeed, most applicants were already active as community advocates, though one shared that “[h]aving a history degree, I wanted to get involved with the museum and I took a leap and signed up to have discussions in the Sustained Dialogue program with people I otherwise wouldn’t have met. I just want to make the most of it and also learn more about Charlotte. I don’t have the same community ties as others in the program have but for me it’s an opportunity to do something new” (video interview 11). Participants were drawn to the program because of the museum’s reputation (“The Levine Museum reputation and brand is something that is well recognized” - participant in the evaluation focus group) and as a way to build relationships with other young adults interested in community issues (“I want to meet people my age who are interested in the same things” – participant during the meeting on March 19). Participants expected to learn from others who represent different cultures and communities in Charlotte: “I expect to learn from others as they represent other communities in Charlotte” (video interview 4). After the first meeting, we recognized that there was a gender imbalance so we intentionally recruited a few more male participants.

Participant Demographics

Of the fourteen participants, nine were female. Nine were in the age range 20-25, four were in the age range 26-30 and one person was in the age range 31-35. Nine identified as Hispanic or Latino/a, four as White or Caucasian, three as African American or Black, two as Native American, one as Asian, one as ‘other’ and one as ‘Chicana’ (some participants identified only with one group, whereas other identified with up to three groups). In addition, participants covered a variety of geographic and cultural backgrounds. For instance, we had participants who were originally from North Carolina, Texas, Denmark, Illinois (Chicago), New Jersey, Ecuador, and Georgia. Three participants were in college (at three different colleges: Davidson, a small private liberal arts college; Johnson C Smith, a small private liberal arts HBCU; and UNC Charlotte, a large public university) and two were in graduate school (an additional three enrolled in graduate school during the Sustained Dialogue program, two of whom moved to Southern California in August 2016). Participants worked in various fields, including immigration advocacy, health administration, legal services, public health, media, sales, philanthropy, and local and national government.



Partnership

This program and its evaluation followed the characteristics of engaged scholarship.¹² This means that the university evaluation team worked closely, intentionally and reflectively with museum staff on all steps of the process, from curriculum development and execution to designing evaluation tools.

Kamille Bostick, LMNS Vice President of Education during the Sustained Dialogue program, was in the room when the former LMNS president and VP of Education initially discussed the idea of a sustained dialogue program. Being there from the beginning gave her a deep understanding of the vision of the program. Ms. Bostick took the lead on recruiting participants, designing the curriculum and facilitating the Sustained Dialogue meetings. Eric Scott, LMNS Education Programs Manager, and Oliver Merino, LMNS Latino New South Coordinator, acted as support by editing agendas and co-facilitating as needed.

Ms. Bostick, Dr. Schuch and Dr. Harden met weekly throughout 2016 to develop the curriculum and evaluation materials, reflect on Sustained Dialogue meetings, and plan upcoming meetings. As lead evaluator, Dr. Schuch in particular worked hand-in-hand with Ms. Bostick to ensure that both the details and big picture goals were addressed.

In designing the program, we used a basic outline for each Sustained Dialogue session. After each meeting, we further developed the itinerary and details of the next meeting based on thinking continuously on how to build on previous sessions and enhance the program. Participants also helped shape the agenda by giving feedback on what they liked or wanted to do. As such, the process of curriculum design, execution and evaluation was a team effort, marked by ongoing critical reflection.

¹² Van de Ven, A. H. (2007). *Engaged scholarship: A guide for organizational and social research*. Oxford University Press on Demand.

Cultural Competence

Through this program participants were expected to strengthen skill sets of cultural competence, including the ability to communicate and work across difference (Latino to non-Latino, Latino to Latino, non-Latino to Latino). In addition, they were expected to establish and sustain cross-cultural interactions and improve cultural competence by developing:

- Knowledge of self, of others, and knowledge/information from the exhibit.
- Appreciation of different cultures, perspectives, experiences.
- Acceptance of different cultures, of demographic change.
- Skills - learning how to be part of and how to facilitate cross-cultural dialogue within their spheres of influence.^{13, 14, 15}

Given this background and building on the Cultural Competence 4E model¹⁶, the evaluation team and museum staff co-developed a curriculum that incorporated:

1. Exposure. Participants reflected on how they are exposed to difference in their everyday lives. They increased their exposure to difference by engaging in the dialogue series with a diverse group of young leaders. Through the exhibit and community excursions, they were exposed to different Latinos and Latino groups in Charlotte.
2. Experience. Transformative experiences to build relationships and shared meaning – within the group, within the dialogues participants execute, and within the broader community.
3. Education. Developing new skills, knowledge and ways of thinking – through dialogue, reflection, discussion, learning from the exhibit and one another, and training on how to conduct cross-cultural dialogue.
4. Together, these three E's lead to improved cross-cultural effectiveness.

Following this framework, the 3 main components in the curriculum were:

- Experiential
 - Experience within the group.
 - Exploring the exhibit.
 - Out in the community.
- Reflection
 - Continuous reflection about self (how does this relate to my life?), including short journal entries twice a month.
 - Reflection and debrief included in all experiential components, including small group processing.
- Skills and action
 - Learning by being part of the group discussions.
 - More formal dialogue arc training.
 - Designing and executing own dialogue.

¹³ Pedersen, P., & American Association for Counseling and Development. (1988). *A handbook for developing multicultural awareness*. Alexandria, Va: American Association for Counseling and Development.

¹⁴ Anand, R., & Winters, M. F. (2008). A retrospective view of corporate diversity training from 1964 to the present. *Academy of Management Learning & Education*, 7(3), 356-372.

¹⁵ Winters, Mary-Frances (2014). Cultural Competence – Part 1: What is it really? Accessed on October 15, 2015: <http://www.theinclusionsolution.me/cultural-competence-part-1-what-is-it-really/>

¹⁶ Winters, Mary-Frances (2013) What is inclusion? Part 4: The 4E Model. Accessed on September 14, 2015: <http://www.theinclusionsolution.me/what-is-inclusion-part-4-the-4e-model/>

- o Planning to use dialogue/new skills in the future.

As a result, the anticipated levels of impact were:

- a. Within self/individual – personal transformations.
- b. Within the group – group as microcosm of society.
- c. Within Charlotte/outside the group – how participants use their knowledge and skills gained to act and be catalysts within their communities.

Schedule of events

Monthly meetings took place on Saturdays, 11am – 2pm. Lunch was provided. Materials are included in the Appendix. Core agenda items included visiting and dialoging about the *Nuevolution* exhibit, two site visits at organizations featured in the exhibit, training on the Arc of Dialogue (see below) and dialogue facilitation , workshops on designing and refining dialogues, and dialogues about Charlotte issues and Millennials.

Date	Location	Main topic/activity
1. February 20	Levine museum	- Overview of the program, what participants can expect. - Introductions, getting to know one another, team building, establishing trust - Opportunity for participants to write down/share their expectations and what they hope to get out of it. Questions. - Visit + discuss the exhibit (similar to intact dialogue)
2. March 19	Levine museum	- Team building activity - Re-visit the exhibit. Participants select 10 words from the exhibit and then work in pairs to write a poem (or spoken word, interpretive dance, other art form) with those words. Present to the group. - Finish dialogue using intact dialogue guidelines. Delve deeper into some of the content and issues.
3. April 16	Camino Community Center	Experience in the community, speak with community members/leaders. Dialogue questions help participants better understand obstacles to access and inclusion faced by Latinos in Charlotte/the South and make connections to own life, exhibit, broader Charlotte, etc.
4. May 21	Levine museum	- Debrief Camino visit. - Dialogue training with experts Octavia Seawell and Janeen Bryant
5. June 18	Levine museum	- Review Dialogue Arc Training - Dialogue about Millennials and how they dialogue. Shared experience: data, graphs, quotes about Millennials.
June-July		Participants observe one of the museum's dialogues
7. July 16		- Participants start to design their own dialogues (they may work in pairs) using handouts covering the 4 phases of dialogue arc questions
8. August 20	Levine museum	- Participants work and get feedback on their own dialogues
August - Nov		Participants execute their own dialogue*
9. Sept 17	Latin American Coalition	- Tour and conversation with Latin American Coalition staff - Participants work and get feedback on their own dialogues - Start planning the community forum
9. October 22	Levine museum	- Debrief participants' dialogues - Plan community forum
10. Nov 19	Levine museum	Community forum**, co-led by participants
11. Dec 6	Levine museum	- Evaluation focus group - Each participant fills out evaluation survey - Cultural competence assessment (post-survey) - Steps for future action and integrating what you learned into your life/career - Celebration of accomplishments and program completion

*Participant dialogues

Participants led community dialogues about the criminalization of students, youth bicultural identity, inclusion immigrant and undocumented students, restorative justice, bridging across silos/the role of technology in advocacy, and immigration. These are topics the Millennial participants selected themselves. At each dialogue, an evaluator or museum staff member was present to observe, support and provide feedback.

***Nuevo Dia* Community Forum: Millennials Speak Back

The community forum acted as closure of the Sustained Dialogue program and set the stage for a continuation of community wide dialogue around Latinos in the South and immigrant integration. Participants of the sustained dialogue program acted as expert panel members, demonstrating the skills and information they had accumulated throughout the program. They led discussion about how

Millennials go about social change, how they dialogue, and issues of concern to them. The event included a panel discussion with sustained dialogue participants, small group discussions facilitated by the sustained dialogue participants, and a full-group discussion about future projects/efforts and how best to move from dialogue to action (see questions and agenda in Appendix IX).

Dialogue Arc

Sustained Dialogue participants were taught the Arc of Dialogue as developed by the International Sites of Conscience.¹⁷ Designing the arc is explained in four phases as follows (for further details, see Appendix X):

Phase One: Community-Building

- Purpose. Why are we, specifically, coming together to engage in this dialogue process? Why is this important to us?
- Intended Outcome(s). What do we hope to learn by engaging in this dialogue?
- Ground Rules/Principles for Engagement. What are the “norms,” rules, principles or guidelines we want to establish to guide our dialogue and help us establish the “container” that the dialogue occurs within?
- Ice-Breaker. Ice-breakers serve the purpose of helping to build the “learning community” and to break down artificial barriers between people by providing participants with non-threatening opportunities to teach about themselves and learn about others.

Phase Two: Sharing the Diversity of Experiences

These questions invite participants to think about their own experiences with the dialogue topic and to bring examples of these experiences into the conversation. These questions help participants begin to make personal connections and find personal meaning in the dialogue topic. This process also allows participants to begin to establish a “common ground” of understanding and personal connection to the dialogue topic.

Phase Three: Exploring the Diversity of Experiences Beyond Our Personal Experiences

These are questions specifically designed to explore the dialogue topic beyond participants’ personal experiences with it. These questions help participants to engage in inquiry and exploration about the dialogue topic in an effort to learn with and from one another.

Phase Four: Synthesizing and Closing the Learning Experience

- Synthesis. The facilitator helps participants to identify and make meaning from the “threads” that connect the ideas, perspectives and insights generated through the dialogue.
- Next Steps. The facilitator works with the group to reflect on its learning and to decide what, if any, are the next steps the group wants to take.
- Closure. In the process of closure, the facilitator works with the group to reflect on its learning, offer final observations, make comments to one another about the learning process.

Worksheets were provided to participants to help them build their own dialogue, using Dialogue Arc phases (Appendix VII).

¹⁷ Bormann, T. (2009) Designing the Arc of Dialogue. http://www.sitesofconscience.org/wp-content/uploads/2012/10/Members_member-Benefits_010.pdf



Evaluation

We evaluated both the impacts of engaging in dialogue and being trained in dialogue. The evaluation tools were informed by relevant research, program objectives, and our conceptual frameworks. Methods were intentionally selected and designed to capture the goals of the Sustained Dialogue program, i.e. to test dialogue as an important methodology for creating community-based leadership, to train participants to design their own dialogues that address community issues, and to explore how Millennials view dialogue, if/how dialogue can be used as a tool for social change and building cultural competence. These methods were chosen intentionally for the Sustained Dialogue evaluation, because each can obtain different forms of qualitative data that help verify, analyze, interpret and understand human behaviors.

The evaluation team designed and employed the following methods (tools are in the Appendix):

1. **Pre- and post-program cultural competence self-assessment:**¹⁸ This cultural competence self-assessment, developed by several researchers, in collaboration with the Virginia Department of Education, is one way to gauge if participants perceive they have become more culturally competent while enrolled in the program. Participants were asked to fill out the assessment prior to the first meeting and after the final meeting. Pre- and post- surveys were matched by name and compared.
2. **Post-dialogue 1 participant survey:** During the first meeting, participants visited the *Nuevolution* exhibit and engaged in a group dialogue about the exhibit akin to the intact group

¹⁸ Virginia Department of Education (2007). *For Cultural Competence: Knowledge, Skills and Dispositions Needed to Embrace Diversity*. A resource manual for developing cultural competence. Accessed on September 1, 2015: http://www.doe.virginia.gov/special_ed/tech_asst_prof_dev/self_assessment/disproportionality/cultural_competence_manual.pdf

dialogues.¹⁹ They then filled out the same survey as intact dialogue participants to help process the exhibit and document their responses to the exhibit and dialogue.

3. **Participant observations:** At least two members of the evaluation team took observation notes during and immediately following dialogues sessions to minimize memory limitations (not remembering exactly what occurred in the interaction) and post-hoc rationalization (rational explanation afterwards, rather than what influenced original decision).²⁰ Having two evaluators observe at the same time increases the validity of the data. The standardized observational guide helped structure the observation, and ensure the information collected lines up with what kinds of information we were seeking. Within the guide, there was room to mention unexpected information as well because too much rigidity can limit the discovery of new and unanticipated data.²¹ The goal is to ‘develop understanding by being part of spontaneity of everyday interactions’ and to get at social processes that may not be found through other inquiries.²² Research has shown that respondents typically provide a more stereotyped view when asked (in a survey or interview) than is actually the case if their behavior is observed.²³ Participant observations are frequently combined with surveys and/or interviews to increase their effectiveness.²⁴
4. **Journal entries:** Each month, participants were asked to write two (short) journal entries and send it to the museum. The first was submitted shortly after the monthly gathering. Each person was asked to reflect on what they learned during the meeting and what went well or what could have been improved to enhance their experience. The second entry was submitting during the month before attending the next meeting. In this entry, participants were prompted to reflect on how what they learn in the program influenced or informed their daily life, or if any new connections and realizations were emerging that were related to the program goals and themes.
5. **Video interviews:** Sustained Dialogue participants were interviewed individually in various locations across Charlotte at the beginning and mid-point of the program. The intent was to facilitate a deeper assessment of the thoughts and transformations individuals went through in the program. In addition, a member of the evaluation team recorded footage throughout the program to document the various stages and activities in which the group engaged. A total of 24 video interviews were conducted.

¹⁹ Schuch, J.C., Harden, S. B., Smith, H. A (2017). *Nuevo Dia Dialogue Evaluation Report*. Prepared for the Levine Museum of the New South.

²⁰ Cotton, D. R., Stokes, A., & Cotton, P. A. (2010). Using observational methods to research the student experience. *Journal of Geography in Higher Education*, 34(3), 463-473.

²¹ Corbin, J., & Strauss, A. (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage publications

²² Hay, I. (Ed.) (2000). *Qualitative research methods in human geography*. Oxford University Press. p. 245

²³ Cotton, D. R., Stokes, A., & Cotton, P. A. (2010). Using observational methods to research the student experience. *Journal of Geography in Higher Education*, 34(3), 463-473.

²⁴ Hemming, P. J. (2008). Mixing qualitative research methods in children's geographies. *Area*, 40(2), 152-162.

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Langevang, T. (2007). Movements in time and space: using multiple methods in research with young people in Accra, Ghana. *Children's Geographies*, 5(3), 267-282.

6. **Post-program participant survey:** Participants were asked to fill out a survey individually at the program’s conclusion, providing feedback about their experience. Surveys were anonymous. Surveys were entered in Excel and data were summarized for program evaluation analysis.
7. **Evaluation focus group with participants:** At the end of the program, after the community forum, all participants were invited to a focus group evaluating the process and results of the program. The focus group was video recorded and detailed summary notes were taken based on the footage. The focus group was run by one of the evaluators. Another evaluator was present to help facilitate and take notes.
8. **Evaluation focus group with LMNS staff:** We conducted a focus group with the three museum staff who were most centrally involved with the development and execution of the sustained dialogue program. This interview took place at the LMNS and was facilitated by two evaluators. The focus group was audio recorded and detailed summary notes were taken based on the recording.

In the case of this project the evaluators had the dual role of helping design the curriculum as well as collect data and evaluate the program outcomes. As noted above, this dual role aligns with an engaged scholarship model and participatory evaluation design.²⁵ Being closely involved meant knowing all facets of the program more deeply – thus enhancing the evaluation – and allowing for sharing, co-learning and mutual skill development between the university and LMNS teams. During meetings, the evaluators elected to sit outside the dialogue circle and not be involved to limit our influence on the interactions. There were, however, instances where our input was asked for and we responded.



²⁵ Cousins, J. B., & Whitmore, E. (1998). Framing participatory evaluation. *New directions for evaluation*, 1998(80), 5-23.

Analysis Approach

Data analysis was led by Dr. Schuch, June through August, 2017. Observation notes from meetings and the community forum, summary notes from the focus groups, journal entries and video recordings underwent a content analysis using NVivo qualitative analysis software to identify *a priori* (pre-determined) and organic (emerging) themes. *A priori* themes are those directly linked to Sustained Dialogue program goals and questions. Organic themes are those that emerged in the course of dialogue and deemed recurring and/or important in the analysis. Results were confirmed and validated by Drs. Harden and Smith. In addition, we hired a graduate assistant during Fall 2017 who created a short film of Sustained Dialogue highlights using the video interviews and meeting recordings.

Combining the data collected through various methods makes up for some of the limitation each method has and allows for triangulation of results. Triangulation enhances the depth and credibility of the findings by allowing for corroboration and cross-verification of results gathered by different methodologies, researchers, or information sources. By answering the same question using different techniques and seeing if they deliver similar results, the researcher can overlap the findings and improve the study's validity.²⁶ Analysis was not solely left until the end of the program but rather occurring throughout and in an on-going fashion. New data were continuously be compared to previously collected data throughout the research process which allowed for adjustments to the sustained dialogue program as needed.

²⁶ Hemming, P. J. (2008). Mixing qualitative research methods in children's geographies. *Area*, 40(2), 152-162.

Results and Analysis

Responses to the *Nuevolution* exhibit

During their first meeting, Sustained Dialogue participants visited and talked about the *Nuevolution* exhibit. In many ways, responses were similar to those of the intact dialogue participants (see *Nuevolution* Evaluation Report), in that the exhibit and dialogue experience allowed them to identify obstacles to access and inclusion that Latinos face, such as stereotyping, exclusionary policies, segregation and misinformation. Sustained Dialogue participants also addressed how the exhibit helped them better understand the consequences of rapid changes and growth in Charlotte, and that the concept of ‘diversity’ is relative to what people are accustomed to (e.g. are they comparing Charlotte diversity to rural North Carolina or New York City). With these similarities noted, a range of responses to the exhibit distinctive to the Sustained Dialogue program and its evaluation were captured.

Latino/a participants connected personally to the exhibit, while the non-Latino participants found it more informative. Ten participants were present at the first SD meeting. After welcoming them and introducing the program, they got to know each other through a “bring and share” activity, where they were asked to bring an item that represented (part of) who they were and to share the reasoning and story behind that choice with the group. In the evaluation focus group, one participant recalled this activity: “The activity where we brought our objects was great. To be able to meet new people and present yourself the way you wanted was nice.”²⁷ In addition, participants spent 30 minutes in the *Nuevolution* exhibit, engaged in a dialogue about the exhibit with a trained facilitator, and filled out a survey (the same one as the intact group dialogue experience).

Of the ten participants who were at the first meeting, six had been in the Charlotte area under 2 years, two had been here 2-5 years and two were native Charlotteans. Eight were female and they represented 8 different zip codes. Seven were ages 18-25 and three in the age range 26-34. Seven identified as Latino/a, one as African American or Black, one as White or Caucasian, and one as multi-racial (White, Asian, and Native American).²⁸ Four worked in the non-profit sector, two in business, one in government, and one in education (2 were full-time students and not employed). Four had a gross household income less than \$25,000, four reported \$25,001-\$50,000, one reported \$50,001-\$75,000 and one checked \$75,001-\$100,000. Only two participants had previously visited the LMNS.

Collectively, participants’ understanding of demographic shifts and cultural change as a result of Latino growth in the South increased from an average of 3.4 (out of 5) to 3.9 as a result of the exhibit. All participants were welcoming of the changes related to the growth of Latinos in the South (5 out of 5) prior to the exhibit and dialogue. Interestingly, after the exhibit and dialogue, one participants’ ranking dropped to ‘ambivalent’ (3 out of 5). The others’ stayed the same. In terms of interacting with Latinos (if non-Latino) or with non-Latinos (if Latino), only one person responded ‘sometimes’ (3 out of 5), the rest responded with ‘frequently’ (4/5) or ‘always’ (5/5) (the average was 4.5/5). Participants found the *Nuevolution* exhibit extremely valuable (4.9 out of 5) and the reflection time valuable (4.2 out of 5²⁹).

²⁷ Throughout this report, all quotes between quotation marks are verbatim. Other quotes are paraphrased from participants’ verbal contributions, e.g. during meetings and in the video interviews.

²⁸ The final group was intentionally more diverse in gender and race/ethnicity.

²⁹ This score was likely affected by running out of time and having to cut the dialogue short.

Compared to the 863 intact dialogue participants, the ten SD participants from the first meeting were more aware of the demographic shifts and cultural change as a result of Latino growth in the South coming into the dialogue (3.4 compared to 3.0), more welcoming towards changes related to the growth of Latinos in the South compared to the 863 intact group dialogue participants (5 compared to 4.6) and they were more likely to interact with Latinos (if non-Latino) or with non-Latinos (if Latino) (4.5 compared to 3.8).

After visiting the *Nuevolution* exhibit, participants felt “proud”, “heavy”, “motivated”, “reinvigorated”, and “reflective”, to name a few. The exhibit helped participants identify the following types of obstacles to access and inclusion: stereotypes, policies of exclusion (such as the 287g legislation), ignorance and misinformation, the power of language and labels, and racial and economic segregation. Participants commented on the blending/Camino video as particularly impactful because it was hopeful, and the ignorance and fear they witnessed in the *Desencuentros* corridor. Several shared sentiments such as “I always find something new that I haven’t seen or looked at.”³⁰ For the Latino participants in particular, the exhibit was personal:

- “I come from a mixed status family and have had very close contact with documentation associated with various visas, permanent residents, etc.”
- The exhibit presented a “[r]ichness of culture and diversity within my culture.”
- “I feel happy. Being from a very Latino (particularly Mexican) neighborhood, I spent my first two years in North Carolina feeling disconnected from my culture. This exhibit is a reminder that Latinos have a presence and a place in the US South.”
- “I experience that on a day-to-day basis, my whole life...wow. It really triggered some stuff.”
- “Going through the exhibit, I realized how familiar the Latino experience is to me after having grown up in Charlotte. However, I realized that for so long I’ve only been an observer from the outside as I see my Latino brothers and sisters face many barriers in living here. I realized that while my friends who faced troubles surrounded me, I had never taken time to think about how they felt going through these circumstances. I’ve heard so many stories that prove how poorly the system works. I had heard severe cases but they never shook me because I had become numb to the injustices.”

For non-Latino participants, the exhibit was informative:

- “Coming into the program, I was interested in learning more about the Latino population and issues they face and the exhibit helped with that, there were parts I had no clue about.”
- “Thanks to the exhibit and personal stories shared, I have realized how different experiences are of Latinos who have moved to the South. We started off by talking about the bidirectional influence. Learning how much emotion is wrapped up when people leave their home country and culture behind, and wanting to blend in in the new country but also hold on to your own culture. I’ve been through the exhibit 4 times now and I feel differently each time. Sometimes I’m discouraged but other times I’m hopeful because the exhibit reflect rich cultures and heritages. Different parts of it stand out each time.”

There were also Latino participants who grew up outside the US South. For them, the exhibit also had an informative nature:

- “The first time I went through the exhibit, I understood Latino presence more in general. I grew up in Chicago, where the Latino population has a very different history. When I first moved to

³⁰Quotes in this section (up till Figure 1) come from the post-dialogue 1 participant survey.

Broader context

“In light of everything that’s happening in our country and city, now more than ever, companies should be incentivized to invest in a program like this.” (participant in the evaluation focus group)

We must recognize the impact of the international, national, and local events that took place during the timeframe of this sustained dialogue program, because they influence the broader social context as well as participants’ wellbeing and responses to the program. During the program, Great Britain voted to withdraw from the European Union (Brexit) and a truck ran through a crowd celebrating Bastille Day in the southern French city of Nice, killing 86 people and the injuring of 458 others (it was considered a terrorist attack). In the US, the presidential race took place, featuring candidates Hillary Clinton, Bernie Sanders, Jeb Bush, Ted Cruz and Marco Rubio, and culminating in the November election of Donald Trump. In Orlando, Florida, 49 people were killed and 58 others wounded by a shooter at the Pulse nightclub. In addition, tensions between police and minority communities were heavily discussed, triggered by ongoing police shootings of Black people and the shooting of two Dallas police officers. Locally, the shooting of Keith L. Scott by a Charlotte-Mecklenburg Police Department (CMPD) officer and subsequent Charlotte demonstrations put the city in the international news. These all came up repeatedly in our meetings, journal reflections, and video interviews. During our meetings, participants shared that they felt emotional and overwhelmed by the recent events. As a group, we tried to process what was happening and to support one another. This processing occurred both as part of the dialogue training and construction process and as a facet of community building. Participants reflected that there is a tendency to turn away and escape from the tragedies, because seeing tragedy after tragedy creates numbness. Many people have a lot of things going on in their lives that are or seem more urgent, e.g. providing for their family. The commercialization of news makes it hard, they explained, to give attention to an issue when the next day something else major happens. One participant commented “nobody is talking about Flint anymore but that is still an ongoing issue. It is hard to get information about what is going on there right now.” Also, participants felt that by focusing on one issue, you may feel guilty - like you are neglecting another. Moreover, activism and organizing is draining and has high burn-out rates. “I’m frustrated because I don’t have the power to change things,” one participant lamented.

At the same time, participants recognized the importance of inclusion, integration and actually doing the work (not just lip service) because the consequences of NOT doing it are being felt in sobering, frightening ways. As a result, there was a sense of urgency to deal with current social issues. However, participants also felt overwhelmed by the scope and scale of what needed attention. Some participants shared that the dialogue program helped them deal with and cope with difficult social issues:

- It's scary and heart-breaking to watch a nation turn on itself in such a violent way. All the pent-up fears and frustrations are surfacing. The violence is hard to witness. It also highlights the importance of dialogue. With everything that has happened in this country during the past 6 months (in politics and the violence), it has been interesting to see how important communication and acknowledging differences are. Having a space to dissect what you think and why. We don't have that in everyday life. How important it is to put yourself in someone else's shoes. (video interview 21)
- Especially with all the things going on in the news, and I try to approach it in the way we do in dialogue. Take a step back. (video interview 20)



Multi-scalar impacts of the Sustained Dialogue program

"I feel like I'm becoming a more well-rounded person each month." (participant during the May 21 meeting)

The Sustained Dialogue program led to awareness and critical reflection at multiple scales - individual, group, and the broader community (Charlotte and beyond). In what follows, we assess the ways in which participants revealed individual scale impacts such as awareness, skill building and identity; group impacts such as support, network building and co-learning; and community scale impacts such as broadened awareness of the complexity of community challenges; varied ways in which to effect change to address those challenges and the value of communicating, learning and problem solving across difference.

A. Individual (self)

"Shifting from participant to creator, from engaging in dialogue to designing your own topic, questions. That gave them more power." (museum staff in the evaluation focus group)

Participants found the program, reflection time and dialogue 'valuable' or 'extremely valuable' and they felt comfortable sharing their thoughts 'often' or 'all of the time'. Participants reported that the **largest gains were made in the area of facilitating cross-cultural dialogue**. They also developed their abilities to self-reflect, confront their stereotypes, and listen to others.

Prior to the Sustained Dialogue program, participants were already involved with a myriad of efforts to promote a more inclusive Charlotte, including leading student organizations and Students for Education Reform, advocating for immigrant rights, working with and starting non-profit organizations, mentoring students in Title I schools, doing community health outreach, facilitating Latino roundtables, and using technology and social media to organize people. As a result of the program, they found themselves doing more "dialogue-esque" things with friends and family, e.g.: "I have found myself taking the bit of

extra time to speak with people in my day to day life, such as coworkers, and wanting to really understand what their passions are, what makes them who they are, and be excited about the differences and unique things that make us ourselves” (participant during the community forum). They also brought others to the *Nuevolution* exhibit, which “provided a platform to talk about culture, identity, and the Charlotte community” (journal entry). Several are passionate about continuing to work with children and youth, and all wish to continue advocating for their community/-ies, e.g. through education, therapy, art, policy change, and CBOs.

1. Dialogue and facilitation skills

- A learning moment that stood out was the dialogue facilitation training with Janeen and Octavia because it helped me see how dialogue can be used to benefit communities, neighborhoods. It made it real and practical. (video interview 16)
- Building community around issues affecting African Americans and Latinos is something I'm interested in holding dialogues around. I feel like the program is helping me develop those skills. (video interview 17)
- I have learned to ask questions and asking good questions, going deeper. (video interview 23)
- With my community organization, I've held dialogues before and it was a good experience and I got positive feedback but I felt very exposed, I didn't feel prepared. Now, through going to Camino and working in this group and doing the forum, I feel more confident. (participant during the evaluation focus group)
- I can now better separate myself between participant and facilitator. And to set the stage that we can still discuss a topic even if not everyone in the room agrees with one another. (participant during the evaluation focus group)

2. Self-awareness and reflection

- Dialogue has made me more aware of the filters I use to see and interact with the world. (video interview 17)
- I am becoming more reflective through the Sustained Dialogue program. Applying this to daily life. Being more mindful about things that happen, on the news, with family. (video interview 23)
- I feel more aware of what I bring and how important it is to know that everyone has an implicit bias. (participant during the evaluation focus group)

3. Confronting own stereotypes

- I realized that I do generalize and push my experiences onto others. (post-dialogue 1 participant survey)
- I used to think that all White people are racist because there is often a resistance to discuss White privilege, it makes people uncomfortable. (participant during the November 16 meeting)
- “Through the Cultural Connectors program, I have begun to be more open minded to other people's points of view.” (journal entry)
- The program is helping me not generalize people and checking my preconceived notions. (video interview 16)
- The rules of dialogue here, sharing the air time and not being an expert on anyone else has helped me check my assumptions. It has given me tools to have a more understanding discussion with people. (video interview 20)

4. Communicating, connecting with and listening to others

- What I learned most is taking time to understand someone with a different viewpoint. Having debating experiences, this is teaching me that dialogue is different and you respond differently. (video interview 19)
- I've learned how to listen with an open mind and an open heart. (video interview 23)

5. Empathy

- I shifted from feeling sorry for someone to feeling *with* someone. (participant during the meeting on February 20)

6. Participants saw the LMNS as a trusted organization that gave them skills and credibility to act

- “Having the museum behind me, I feel more comfortable explaining what dialogue is and leading dialogue among friends and family. People think: well, you were in this program for a year, we will give you some consideration” (participant in the evaluation focus group)
- I've never been involved with a museum or non-profit with as much clout and stake in the community as the LMNS. Leveraging this, having the museum set up people like myself and others to engage people. As opposed to doing it as an individual with no audience and recognition. (video interview 1)
- I don't know if this program has helped me work across difference but it's given me "street cred", get credibility from people I might not form relationships with as quickly. Because I took time out of my weekends to do this. It helps build trust quicker, e.g. with Latinos. And it has helped me talk about topics such as immigration (from video interview). (video interview 22)

7. Learning did not only occur on the participant side. The museum and evaluation team expressed that:

- “I do dialogue as part of the museum work but having gone through this dialogue program reminded me that dialogue is harder than it looks and that it's not just sitting in a circle. It reminded me I have a skill I didn't realize I had. (...) I learned to talk about dialogue in different kinds of ways. When you facilitate, you describe it in a certain way but I've learned to tease it out to explore what it really is. I now have the ability to explain why it's not just sitting in a circle and having a conversation – that it is intentional and moves us forward. And the skill to break it down into its parts and teach it to others, I think I've polished that skill.” (museum staff in the evaluation focus group)
- “As an educator, I have been thinking about ways to incorporate dialogue in classrooms. It has helped me think more broadly about engaging groups in different ways.” (evaluator in the evaluation focus group)

B. Identity politics and belonging: Intersectionality and identity

“One of the topics I believed were core of our discussion was related to identity and identity building. It was valuable for me to hear opinions and experiences regarding the “what” we are and how do we fit into the labels or stereotypes from society.” (journal entry)

Even though we did not ask specifically for participants to talk about how they self-identify, how others identify them, and the influences of these identities, this came up repeatedly throughout the program, indicating that conversations about diversity, cultural competence and working across difference necessitate talking about identity. We had discussions about race/ethnicity, nationality, immigration status but that these are not the only things defining a person. Participants responded to the American-created category “Latino/Hispanic” and contemplated: Who is ‘American’?

1. Identity is not only shaped by ourselves but also by the categories others place on you or deny you:

- “I was considered not Latina enough” (participant during the February 20 meeting)
- “I wonder how I am seen. I have a British accent so they don’t see me as Danish. People assume I’m not from here (US). Do they think I’m probably racist because I’m a White guy?” (participant during the March 19 meeting)
- Being “too light for the Black folks and too dark for the White folks”. I went to Catholic school in Massachusetts and was one of 5 Black kids, maybe 2 Latinos, and I was always in between that. I fear sometimes, wonder if I’m gonna be accepted. (participant during the March 19 meeting)
- In the eyes of others, I’m not really American, not really Latina. (participant during the February 20 meeting)
- “People want to put labels on me.” (participant during the February 20 meeting)
- We also categorize ourselves within the Latino community, e.g. “I am Mexican” or “I am NOT Mexican”. Subjugating others to gain power. (participant during the March 19 meeting)
- I work in insurance. Got transferred to a client who asked to speak with “an actual American” based on her name. It was so startling to me that based on my name he decided I wasn’t American and couldn’t help him with a life insurance quote. He asked how my English was so good and what part from India I was from. I explained I’m in the Charlotte area working in Fort Mill. I was a little frazzled. I didn’t even have words. I can understand worrying about not understanding someone but he hadn’t even heard me. And it has happened multiple times. It really bothered me so I asked myself why I was bothered about it. It ties into what it means to be American and, despite everything, I’m proud to be American and my background. So that was some of it. It’s interesting how some people are so quick to make a judgement, even based on a name. (video interview 21)

2. Human beings do not fit into boxes. Participants repeatedly reminded us that identities are multi-faceted. This can be difficult to navigate, but it can also be an asset:

- I came to the US when I was 6 and never went back to El Salvador. I am not Salvadorian, American, or Southern, I don’t really fit any of those categories. (participant during the March 19 meeting)
- “Traditionally, I have thought that identity is primarily founded on the experiences a race or culture provide. Yet, I had not thought of other facets that individuals may seek identity from, much less the value placed on other facets. This is something I will continue to consider as we move through the dialogues.” (journal entry)
- It is controversial and problematic to be lumped into a category like ‘Hispanic/Latino’ because it was created by an outside agent (I didn’t ask to be “Dominican”, there wasn’t any option), but it is also an opportunity to unite us. We have historical ties. My clients are Central Americans or indigenous people but I don’t see them as different from me, even though we don’t necessarily have ties. It’s not always bad to be grouped today, it doesn’t offend me. (participant during the March 19 meeting)
- Being Latina is a big part of my identity and I want to educate people about Latinos. I am Salvadorian but that’s only a small part of who I am because I only lived there till I was 11 and my family there wouldn’t consider me Salvadorian. But people in the US assume I’m from somewhere else. So I’m in this corner and I have to figure out who I am. (video interview 6)
- I was raised in a mixed household. My mom grew up close to the border with Hispanic ties. My mom is a therapist and only serves Spanish-speaking patients and my father is a physician and only speaks a little Spanish. I grew up with two ways of life and I appreciate the differences and can bring them together. (video interview 9)

- When we meet people, we have an idea about what their story is. Having a diverse ethnic/racial background, I always had a hard time checking a box because I'm a mix. Sometimes they say to fill out one. That impacted me when I was younger but I didn't understand that till I was in college. We all have ideas about what someone should look or sound like. (video interview 7)
- There was always this self-identity crisis as I was going through because I didn't speak Spanish so I didn't fit in with the Latino kids, I was too black for the white kids and too light for the black kids. (video interview 14)

The SD program provided an opportunity for participants to acknowledge people's different identities and intersectionality. Participants indicated that having spaces for them to explore and express themselves is important for emotional and mental well-being. Restricting this can get in the way of people's personal and professional lives and even cause individual and community trauma.

C. Group learning

"It's good to have a mix of White, Latino and African American people because it's usually just minorities talking to each other about these issues. In our group, there is a mix, even people from different countries." (video interview 19)

Participants were very open and willing to participate and share with one another. Group dynamics shifted as people became more comfortable with one another and due to fluctuating meeting attendance. Interestingly, the first meeting was female-focused (there were mostly female participants) but the second and fourth meetings were more male-focused (we added a few men to the group and several were very outspoken/engaged). Over time, it became more balanced. **Participants were very supportive of one another** (often heard: "To echo that...", "to go off that...", "to reiterate what he/she said, ..."). Sharing lunch offered a chance to bond and continue conversation in a less structured way.

- "Groups (regardless of why they exist) are usually defined by what they have *in common* and not by what makes each individual member *unique/different* from everyone else. As people, we like to be part of a group and find a sense of belonging, so it did not take long for this phenomenon to continue here. As people found more in common, and were more comfortable discussing these topics, the more it seemed we were able to discuss our differences." (journal entry)
- "It's really interesting to see how the group has gelled over the last several months. The tone of our interactions has transformed from being reserved and apprehensive to excited and eager. It's profound watching how the insights from previous months condense into new attitudes and plans the following months." (journal entry)
- "Yesterday's meeting was much smaller than usual (as to be expected, I suppose, in the middle of the summer). Yet, in some ways this slight dynamic shift brought an extra bit of closeness to the group, allowing us each to share with more ample time." (journal entry)

Participants also reflected that the Sustained Dialogue program helped build new relationships and networks:

- "The skills are only as valuable as the relationships we build with them." (participant in the evaluation survey)
- You should "market the program as a great networking opportunity" (participant in the evaluation focus group)
- It was an "opportunity for people from diverse backgrounds to get together, share thoughts and experiences." (museum staff in the evaluation focus group)

Participants commented that they were a self-selected group; they were already advocates and community leaders, so it might be different having these dialogues with them compared to other people. In some ways this was true (i.e. their predisposition to awareness and advocacy), but in some of the most fundamental ways it was not. They too expressed appreciation for the deeper learning that came from a shared experience.

- “The dialogue we had the first time going through the exhibit made me realize how differently individuals can process a common shared experience. We all went through the same exhibit but – because of past experiences, interactions, assumptions, privilege, etc. – we responded to it differently.” (participant in the evaluation focus group)
- “In the first meeting, I learned about the backgrounds that everyone in the group is coming from. I learned how everyone’s story has shaped who he or she is today. Having heard their stories has allowed me to prepare my ears to listen not just to their words but to live their experiences with them and feel what they feel.” (journal entry)

Even though we had seven participants who identified as female and Latina, their experience of being Latina was very different because they had grown up in different places (from Ecuador to Chicago to Charlotte to Texas to small-town Georgia) and had parents from different Latin American countries. **The diversity within the Latinx/Hispanic communities in the US is something that was repeatedly acknowledged.**

- “When thinking about immigration, particularly Latino immigration, I have many times neglected to look at the experiences of those who did not come from Mexico. Listening to [name] and [name] talk about their personal experiences, refreshed my view on immigration. When discussing the impact that Latinos have had on the south, you have to look at the various countries and experiences that have shaped the Latino community.” (journal entry)
- Latinos are boxed into this one word, but we are not all the same. We all come from different backgrounds and countries, our stories and immigration statuses are different. (video interview 6)

D. Broader Community

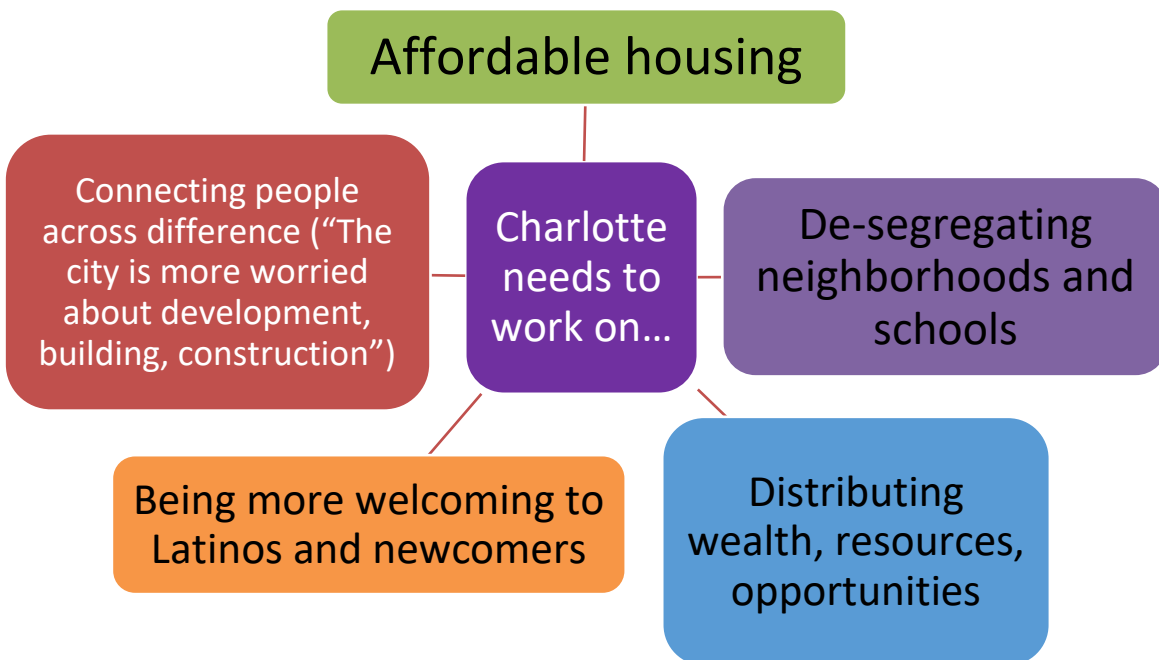
Highlights that revealed impacts scaled at the community level flowed in particular from an “inspiring” visit to Camino Community Center and from a broadened understanding of other agencies working across Charlotte to address issues of diversity and inclusion. “Doing this social justice/advocacy work, you face disappointment. You become drained by the obstacles and it’s easy to let that bring you down. It’s hard to stay motivated, driven, positive. This visit [to Camino] was uplifting and inspiring to see what can be done.” (participant during the April 16 meeting)

- “The Camino experience was really great. It was immersive which I felt was very effective at showing us how structured dialogues can be created around a shared experience” (journal entry)
- “Hearing Wendy's story reminded me how wrong we can be when we try to assume someone's background/story. It also highlighted the fact that many middle & upper-class Americans assume that first-generation Latinos in the South only benefit from coming to America -- Wendy's story exemplifies 1) that she has made sacrifices to live here and misses her home country, and 2) that our community is fortunate to have her and strengthened because of her work.” (journal entry)
- “We went to Camino and that was the most surprising. We were going to dialogue with Rusty and Wendy and the conversation was about religion and personal agency and faith and lots of

nuanced things that I didn't expect to come up. It was one of the early moments where I realized you can't predict this kind of stuff and how dialogues develop." (museum staff during the evaluation focus group)

The group asked themselves: What can we do? Building bridges "in spaces facilitated by public institutions, such as CMS, but also, promoted by the third sector (non-profits and churches). The construction of a healthy and diverse social tissue in Charlotte should be promoted with a down-to top dynamic, starting with the younger generations" (journal entry). According to participants, **Charlotte has several main points we need to address as a community** (figure 7).

Figure 7: Charlotte's most pressing issues, according to participants



Specific efforts that are going well include:

- "Charlotte has been in the dialogue phase for some time on a number of issues, and that it is progressing on some fronts like transportation." (journal entry)
- The police department is pro-active to make sure different voices are heard. And I applaud CBI [the Community Building Initiative] for bringing together different voices and help raise the question of equity in the community." (video interview 1)

Participants pointed out several main axes of change (figure 8).

Figure 8: Solutions for Charlotte, identified by Sustained Dialogue participants

Leadership	Programs	Education	Individual	Policy
<p>Leading with passion, sincerity, genuineness “Our group can be the catalyzer that connects the concerns and doubts from the Latino population to services and opportunities; that builds a bridge between the resources the Latino community has with the necessities of inclusiveness, diversity, and plurality.”</p>	<p>Using art to heal. Immigrant experience is traumatic. People don’t want to identify with trauma. It is ok to claim your trauma. “programs that explore what it means to be Hispanic, and to examine parallels between African American and Latino history” “I see public spaces, especially large parks, as places holding great promise for diverse groups of people to interact. (...) parks are home to sports, which often unify people.”</p>	<p>Latino voices are represented and heard in K-12. “more minority and immigrant students and faculty in higher education” “There is some truth to the ‘American dream’ but we aren’t starting in the same place and we aren’t given the same tools.” “We need financial stability for these students paired with opportunities to be socially involved”</p>	<p>Developing empathy, compassion. “We need to be more courageous and be willing to put ourselves in uncomfortable situations. It’s about listening and learning.” Personal connection is still important. Be clear about the intention behind it. “what’s the purpose of working across difference? Is it just for the sake of doing it or to progress everyone forward?”</p>	<p>“Just being kind to one another is not addressing the issue. It’s about policy. There should be policies in place that allow everyone to live up to their potential” “Laws, legislation that is in line with comprehensive immigration reform”</p>

In addition, participants saw a need for dialogue to create better understanding between Latinos and African Americans, to talk about history and healing, and to navigate contention about the schools: “I’ve seen a lot of people upset about the schools here in Charlotte and I’ve been wondering if dialogue can help here, e.g. at school board meetings. There is a lot of yelling and frustration. People really care. Being calm and presenting facts or feelings can help people take them more seriously. The schooling issue is important for Charlotte’s future” (video interview 22). Suggested dialogue topics include educational equity, Black Lives Matter, economic opportunity, immigration, domestic abuse and violence, and common good across neighborhoods.



Dialogue as a tool for introspection, interaction and social change

In this section, we explore what dialogue is and how participants came to understand its process and value through their dialogue training and facilitations. We also share the potential for dialogue as a tool for introspection, interaction and social change.

1. Defining dialogue

"I thought I knew what dialogue was but I didn't. The turning point was the dialogue training with Janeen and Octavia. One of them mentioned that dialogue should incite a shift in someone's train of thought or mentality. When she said that, everything clicked for me." (video interview 18)

Through the program, participants learned to differentiate dialogue from other forms of conversation and community interaction and came to understand dialogue as a tool for introspection, civic engagement and/or social change that can be studied, taught and learned.

Figure 1: How participants defined dialogue



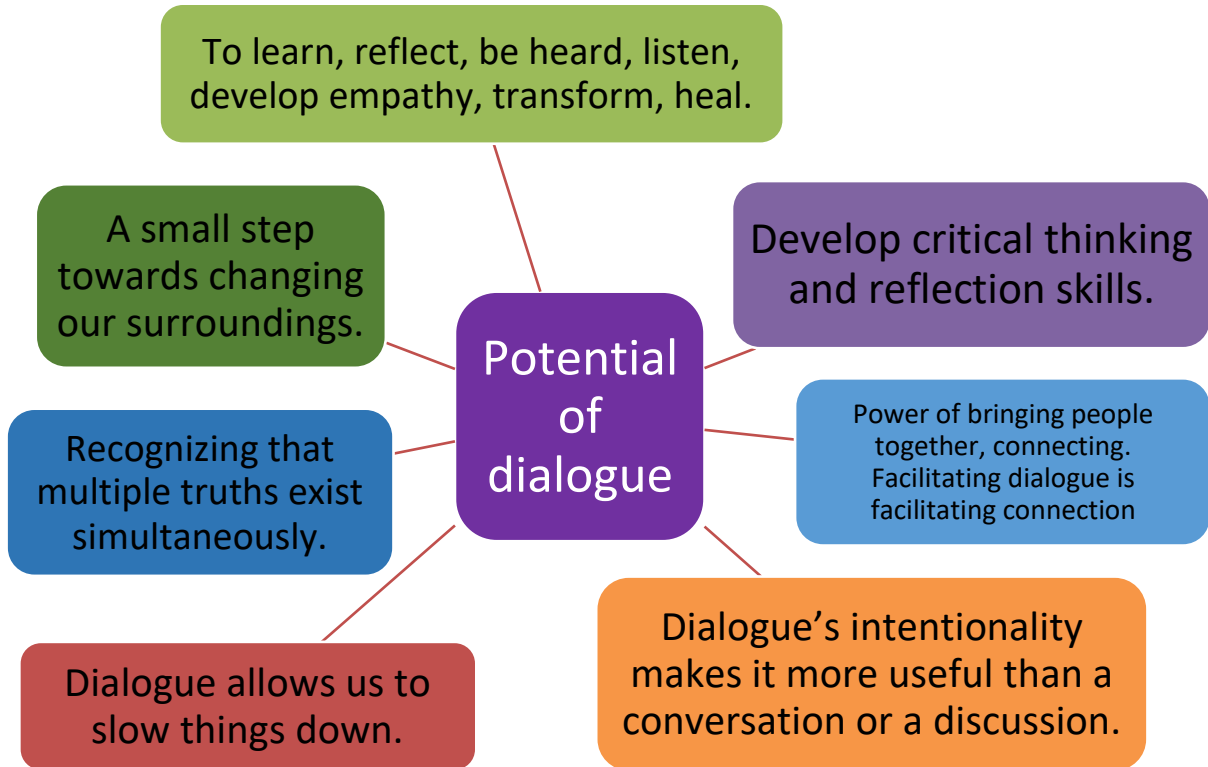
2. Dialogue as a tool for introspection

"Most people consider themselves fairly inclusive but they forget about other groups. Attitudes in uptown are that Charlotte is very good at doing things for other people but outside that prosperous part there are poorer areas that people forget about. So people are inclusive about what they know but there is a lot they don't know. It's easy to say we are doing pretty well for the South but that is not an excuse to not addressing the more negative things." (video interview 11)

Participants came to the program with the idea that dialogue was a form of advocacy. What they learned was that while it can be, it is most commonly not. While the facilitator structures the curriculum, the participants do the work and shape the conversation which is what ultimately leads to the learning. The strength of the facilitation comes in the individual and collective learning that occurs among and between participants, not in the facilitator being an advocate and using dialogue as their

tool to push their agenda. Dialogue is not about the facilitator changing people (figure 2). This was a radical notion for many of the participants. This caused a shift in thinking.

Figure 2: Participants reflect on the potential of dialogue



Participants came to realize the complexity, intentionality, and preparation it takes to facilitate effective dialogue (figure 3): “It was also eye opening to realize how much thought and planning go into a dialogue session” (journal entry). They also learned how using the structure we taught them can be adapted to create their own dialogues. By working at the intersection of ‘traditional’ and ‘new’ dialogue facilitation fundamentals , participants were encouraged and succeeded in coming up with innovative dialogues that explored individualized topics of interest . The arc of dialogue was referenced continuously as a helpful framework.

Figure 3: Participants reflect what they learned in terms of dialogue facilitation



The main frustration with dialogue that participants expressed was that it had to be coupled with actions in order for its potential to be realized (figure 4): “Dialogue doesn’t mean there will be action. We can all go back to our regular lives afterwards. Where is the change? It’s frustrating if it’s only talk and people have the same conversations over and over again” (participant during the April 16 meeting).

Figure 4: Limitations or challenges of dialogue

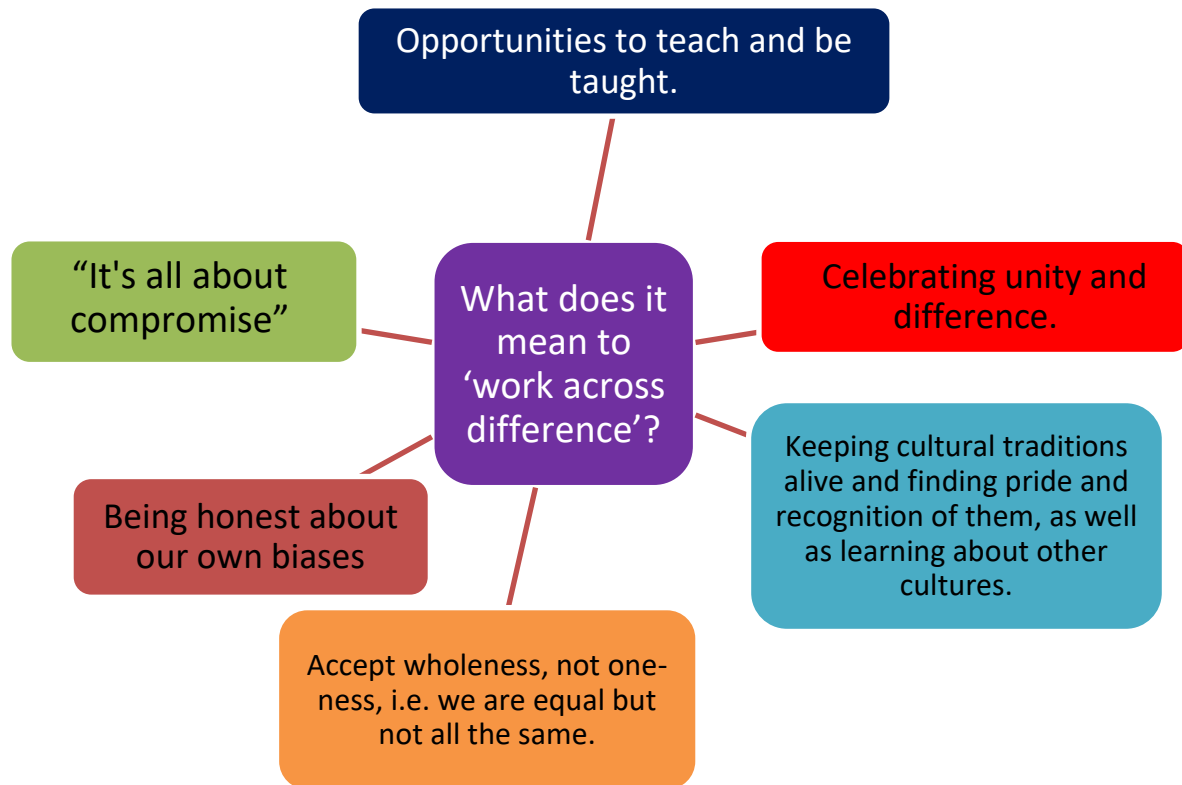


3. Dialogue as a tool for interaction

“We draw to people who are like us and we can relate to. Connecting across difference is harder but we are all people and understanding our common humanity. Finding common ground even when we (seemingly) are different. That’s where the dialogue comes in, taking the time to listen.” (video interview 7)

One of the Sustained Dialogue program objectives was to help participants work better across difference. First, we asked what “working across difference” meant to them (figure 5).

Figure 5: Participants reflect on what it means to 'work across difference'



Though many participants have had cross-cultural interactions throughout their lives, they often shared that this was a new way of thinking for them. In terms of working across differences in the group, participants generally believed that there was not much difference to work across because they had similar political and social views. Still, there were notable cross-ethnic and cross-cultural realizations made through their interactions.

- “Before I heard about the Camino church through the museum, I would have scarce believed traditionalists like that congregation would really step out of their comfort zone and own community to embrace others. It filled me with a lot of hope and energy for a more open and embracing community here in Charlotte.” (journal entry)
- I used to think that all White people are racist because there is often a resistance to discuss White privilege, it makes people uncomfortable. (participant during the March 19 meeting)
- If you ask people on the street if they are accepting of other cultures, they would probably say yes, but doing it is a different story. Seeking out opportunities to engage with people who are different is something many people steer away from. (participant during the March 19 meeting)
- Self-segregation – I look for places where I can fit in. (participant during the March 19 meeting)
- I took an Afro-Latin American course at UNC Charlotte and wanted to learn more about Latino life. I grew up having a lot of Latino friends so I've had some exposure but I didn't know that much about their culture. (video interview 2)
- This is an opportunity for me to learn about Latinos, a segment of the population I know little about. It makes me a bit uncomfortable but also interested in learning. (video interview 8)

Dialogue came to be understood as a way to help themselves and others work across difference.

4. Dialogue as a tool for social change

“By starting that fire in someone, you are creating a little revolution” (participant during the March 19 meeting)

Despite the limitations of dialogue, participants came to see dialogue as a key ingredient in creating social change (figure 6), particularly because it can be modified and used in many settings, including with family or friends, within organizations, in social work, in educational settings, or as an advocacy tool: “Dialogue is so important for addressing community issues. I grew up listening, and only listening. I never felt comfortable sharing my thoughts and opinions until now as an adult. While I continue to be in a community where dialogue is not used, I have begun the process of introducing this concept in my family to work my way into the faith community that I am highly involved in” (journal entry).

Figure 6: Participants' perspectives on the role of dialogue in social change





Lessons learned from program implementation

This section discusses what we learned about how Millennials dialogue and some of the challenges we faced in operationalizing the Sustained Dialogue program.

1. Dialogue and Millennials

“I was skeptical in terms of how many people would be interested in doing this and not having anything tangible to show for it. My perception of what people are capable of and interested in spun a 180. My assumption was wrong. There are young adults out there who are interested in learning techniques of dialogue.” (museum staff in the evaluation focus group)

Our Millennial participants had full and busy lives, but were willing to put aside time because they saw the benefit of this dialogue tool, method, and skill as applied to the issues they were passionate about. Research indicates that Millennials are creative, they think outside the box. They are diverse and positive-minded. Our findings confirm these characteristics. The following trends were observed in the way Millennials dialogue:

Informality:

- “People tend to want to stay casual” “pop-up dialogues” (participant during the community forum)
- “One of the things I also noticed in our dialogues and the one I facilitated, we went off into tangents and those were so valuable because they were organic and unintentional. Being open to that. This is how Millennials like to talk. (participant in the evaluation focus group)
- Moving the dialogue outside a classroom setting to work spaces and recreational spaces. (participant during the community forum)

Non-hierarchical:

- Millennials are interested in breaking down hierarchies. They also want to be heard by older generation/adults in power.

Movement, activity:

- “Being always on the go, adding motion into our dialogue is key. That would be a difference between Millennials and other generations. Not sitting still and that strict setting. Bring in some type of motion or something not so formal. Get up and have some visual aid, not just asking questions and talking.” (participant during the community forum)

Engaging other young people:

- Many participants demonstrate interest in working and conducting dialogue with youth and other Millennials because they can relate better and believe they are more moldable. There seems to be more hesitancy about engaging older generations.

Dialogue techniques in everyday life (work, family, friends):

- “If more of us learn about dialogue, we can infuse it more into our lives.” (participant during the community forum)
- “My friend asked me to facilitate a conversation, haha, it’s one of my identifiers now.” (participant during the community forum)

Technology (shared experience, staying in touch, evaluate); two sides of social media:

- “Structure is important because on Facebook there is no leader and everyone’s a bully. That is not a fruitful place for discussion.” (participant in the evaluation focus group)
- Technology can be a supplement or a barrier. Participants believe in the importance of the face to face.

Power from the ground up:

- I realized I fit some of the Millennial stereotypes, like having a rally instead of going through government to make change. I didn’t know if I felt comfortable identifying with this because Millennials tend to have a negative reputation. It was helpful hearing the other perspectives in the room. (video interview 15)

2. Challenges

Recruitment - In the evaluation focus group, Ms. Bostick reflected that “recruitment was more difficult than expected. Trying to find a good pool of people to recruit from. It sounded so simple. Send it to our corporate contacts and then you’re going to get people, it’s going to be so easy. But that’s not how it went. The connections, the timing. When I look back on it, it seems like a lot to ask of someone: recommend to me someone to spend 10 months of their time, come to meetings, plan dialogues, that may not already have a relationship with us. I tapped into the young folks I knew from our interns or people I’ve seen or met before, e.g. at the *Nuevolution* programming. That was how I attempted to recruit people. I don’t have 20 hours a week to work on recruitment.”

Retention and attendance - Not all participants were able to complete the program or facilitate their own dialogue because of scheduling conflicts but the ones that did were excellent. Some meetings had high attendance (up to 14), others as low as 1 or 2. As a result, core elements of the program were missed. We shared materials and notes in attempt to make up for this. Inconsistent attendance was attributed to several factors: Two participants moved for graduate school. Several enrolled in graduate school or switched jobs and their schedules became so hectic that they couldn’t come consistently. Also, because the program sought out “emerging leaders”, many people had very busy schedules.

Obtaining all data - Over the course of the program, we received 21 journal entries in total. This was lower than expected, particularly for the last few months. However, the quality of the entries we received were high; participants shared some deep personal reflections as well as insights into group

dynamics and group learning, the role and characteristics of dialogue, parts of the meetings that stood out to them, and how the program shaped their thoughts on current events. For the cultural competence pre-survey, participants ranked themselves as follows: Awareness: between 30 and 39 out of 40, with an average of 33.8.³¹ Knowledge: between 27 and 39 out of 40, with an average of 33.9. Skills: between 25 and 38 out of 40, with an average of 32.8. There was no statistically significant difference in self-ranked score and racial/ethnic identification. We were unable to collect enough cultural competence self-assessments post-program to make comparisons between pre-and post-assessments.

Communication outside of meetings - As facilitators, we continuously asked ourselves how to keep participants engaged between meetings. In August, many participants did not seem ready to conduct their dialogues – why not? Did we not give them enough time? Was it difficult for them to find time in their busy schedules to work on Sustained Dialogue tasks? Were we not providing enough/the appropriate kinds of support? We realized that sending email that may or may not be read or responded to is not enough to keep the communication going. We reached out to all participants individually via phone and email to check in where everyone was at with their dialogues and their understanding of the material we have covered. Each participant was encouraged to meet one-on-one with evaluation team members and museum staff to review the summer sessions and go over their dialogue plans.

If we were to repeat this program, we would make the following modifications:

- Plan more time for recruitment (about 3 months).
- Condense the program from 10 months to 6 months and meet twice a month to improve retention and attendance. Saturdays 11am-2pm seemed to work well.
- Try to avoid scheduling during the summer.
- Schedule more site visits and opportunities to connect participants to local leaders and organizations.
- Schedule time for journaling at the end of the meetings.
- Have participants schedule their dialogue at the beginning and work towards that over the course of program.
- Besides lunch, offer other incentives such as museum membership, certification, affiliates or young affiliates program membership. Access to networks were more valued than a stipend.
- Host an event at the LMNS where attendees have a common experience and participants have a captive audience to practice their dialogue skills before they do their own dialogue in the community.
- Offer ways for participants to stay engaged with the museum, e.g. by contracting them as dialogue facilitators or have them serve as mentors for new Sustained Dialogue participants.

³¹ Points are given for each response and points were added up for each category (awareness, knowledge and skills): 1 point for the response “never”, 2 points for “sometimes/occasionally”, 3 points for “fairly often/pretty well” and 4 points for “always/very well.”

Recommendations

Summary

In this report, we discussed the outcomes and impacts of the Levine Museum of the New South's Sustained Dialogue program. We started the program by introducing the *Nuevolution* exhibit to participants and engaging them in a dialogue about the exhibit. The exhibit helped participants identify the diverse lives and experiences of Latinos in the South and some of the obstacles to access and inclusion Latinos face, including stereotypes, policies of exclusion, ignorance and misinformation, the power of language and labels, and racial and economic segregation. For the Latino SD participants in particular, the exhibit was personal. For non-Latino participants, the exhibit was more informative. There were also Latino participants who grew up outside the US South. For them, the exhibit also had an informative nature.

Through the Sustained Dialogue program, participants moved from engaging in dialogue to designing and facilitating their own community dialogues on topics of their choice. The program led participants to awareness and critical reflection at multiple scales. Participants reported that the largest individual gains were made in the area of facilitating cross-cultural dialogue. They also developed their abilities to self-reflect, confront their stereotypes, and listen to others. They made progress in dialogue and facilitation skills, self-awareness and reflection, confronting their own stereotypes, and connecting with and listening to others, for instance. Participants saw the LMNS as a trusted organization that gave them skills and credibility to act and apply their new skills.

Even though we did not ask specifically for participants to talk about how they self-identify, how others identify them, and the influences of these identities, this came up repeatedly throughout the program, indicating that conversations about diversity, cultural competence and working across difference necessitate talking about identity. From these conversations, it became clear that identity is not only shaped by ourselves but also by the categories others place on you or deny you. Human beings do not fit into boxes. Participants repeatedly reminded us that identities are multi-faceted. This can be difficult to navigate, but it can also be an asset.

In terms of group learning, participants were very supportive of one another and they also reflected that the Sustained Dialogue program helped build new relationships and networks. Participants also thought about the broader community in terms of what changes could be made and how they could be involved in making those changes. Particular areas they highlighted were leadership, programs, education, individual efforts and policy.

In terms of the broader context, we recognize the impact of the international, national, and local events that took place during the timeframe of this sustained dialogue program, because they influence the broader social context as well as participants' wellbeing and responses to the program.

Through the program, participants learned to differentiate dialogue from other forms of conversation and community interaction and came to understand dialogue as a tool for introspection, civic engagement and/or social change that can be studied, taught and learned. Participants came to realize the complexity, intentionality, and preparation it takes to facilitate effective dialogue.

Participants identified the potential for dialogue as a tool for introspection, interaction and social change. Participants came to the program with the idea that dialogue was a form of advocacy. What

they learned was that while it can be, it is most commonly not. While the facilitator structures the curriculum, the participants do the work and shape the conversation which is what ultimately leads to the learning. The strength of the facilitation comes in the individual and collective learning that occurs among and between participants, not in the facilitator being an advocate and using dialogue as their tool to push their agenda. Still, dialogue came to be understood as a way to help themselves and others work across difference.

In implementing this program, we learned several lessons about the way Millennials dialogue. Millennials are attracted to dialogue that is informal, non-hierarchical, and involves movement and activity. They have the tendency to engage other young people and the desire to apply dialogue techniques in their every-day lives (at work and with family and friends). Millennials believe in building power and social change from the ground up, and they like to incorporate technology as a way to share experiences and stay in touch, though they remain to see face-to-face interactions as essential.

Building on these key findings, we offer the following recommendations for museums who might wish to develop similar programs at their own institutions and for those who wish to engage Millennials in their social practice work.

Recommendations for museums

- Shift the suite of offerings the museum can provide. Our participants came not just for the exhibit or a one-time cultural event but rather for a skill- and network-building experience that will help them with their careers. This means more (inter)active and less passive programming.
- Sustained – rather than one-time – programming allows participants to engage more deeply in certain topics (for instance, topics presented in an exhibit, though the shared experience or starting point does not have to be an exhibit).
- Sustained programming can build leadership, which has ripple effects reaching out to the broader community.

Recommendations for engaging Millennials

Participants expressed certain preferences for programs and dialogue that are characteristic of their generation. These include:

- Bringing your full self.
 - “I could show up on a Saturday and be me. I wasn’t Philip from X organization, I was Phil from Charlotte. I didn’t have to say the right things. I love that it felt very organic.” (participant during the evaluation focus group)
 - “If I were representing who I was working for or Davidson College, in the back of my head I would think that what I was saying should be reflective of the organization so I did like that component. It felt casual and I didn’t feel like people looked down on me because I am still a student.” (participant during the evaluation focus group)
- Recognize the various identities they bring to the table.
 - Diversity within communities, e.g. the Latinx community.
 - Intersectionality.
- Want to co-create.
This ties to one of the four pedagogical “adaptations” to the Millennial “personality”: student

participation in course design.³² “It is important for millennials to be involved in their learning as they have been catered to and expect a “student-centered” experience rather than a “teacher-centered” one.” (p27) “Millennials need to feel engaged and to participate in the learning process” (p28).³³ Educators suggest encouraging active learning and develop reciprocity and cooperation among students when engaging Millennials.³⁴

- Building relevant skills/making it relevant. “Identify your teaching or life philosophy”³⁵ to facilitate Millennial learning.
- Casual is good. For instance, hold an event at the Common Market, food trucks, Pop-Up dialogue, Charlotte Talks, dinner parties and salons. Participants suggested more social outings in informal settings.
- Millennials have more and more ways to connect with each other and yet they are difficult to get a hold of and stay connected, stay engaged. When they are engaged, it is on their terms. They do not owe you or the museum anything. The social media paradox of connection also means there is a desire to connect in meaningful ways.
- Commitment to the team – Millennials are social/team learners. “Recognize the importance of team dynamics and encourage collaboration”³⁶

Recommendations for those wanting to use dialogue for change

For those aspiring to leverage dialogue for social change, we advise:

- Engaging participants in various styles of dialogue before training them in dialogue.
- Using a dialogue model or framework, such as the Dialogue Arc, to teach participants how to structure dialogue.
- Having participants observe an experienced facilitator facilitate a dialogue.
- Offering participants the opportunity to decide on their own dialogue topic.

³² Wilson, M., & Gerber, L. E. (2008). How generational theory can improve teaching: Strategies for working with the “Millennials”. *Currents in Teaching and Learning*, 1(1), 29-44.

http://www.worcester.edu/Currents/Archives/Volume_1_Number_1/CurrentsV1N1WilsonP29.pdf

³³ Hartman, J. L., & McCambridge, J. (2011). Optimizing millennials’ communication styles. *Business Communication Quarterly*, 74(1), 22-44. P. 28. <http://bcq.sagepub.com/content/74/1/22.full.pdf>

³⁴ Wilson, M. E. (2004). Teaching, learning, and millennial students. *New directions for student services*, 2004(106), 59-71.

³⁵ Roberts, D. H., Newman, L. R., & Schwartzstein, R. M. (2012). Twelve tips for facilitating Millennials’ learning. *Medical teacher*, 34(4), 274-278.

http://www.xyooa.org/sites/all/modules/ckeditor/ckfinder/ckfinder/userfiles/files/education_materials/Millennials%20Learning%20Tips.pdf

³⁶ idem

Appendix I: Sustained Dialogue application



COME TO UNDERSTAND

NUEVO Día Sustained Dialogue Invitation and Application



Admissions

Admission into the NUEVO Día Cultural Connectors sustained dialogue is competitive, as there are a limited number of slots.

We encourage you to familiarize yourself with the admissions process and to complete all forms thoroughly and on time.

Email application to **Kamille Bostick, VP Education** at kbostick@museumofthenewsouth.org

All applications must be received by 5 p.m. on Monday, November 23, 2015.

Mission

Over the past 25 years, the South has abruptly emerged as the nation's most vibrant area of Latino growth. Levine Museum of the New South's latest exhibit **iNUEVOlution! Latinos and the New South** explores the seismic demographic change that the South continues to experience—a phenomenon many historians consider to be the biggest story in southern history since the Civil Rights Movement.

Today, Charlotte tops the Nielsen list of fastest growing major Latino metro areas, up over 400% since 2000. In Charlotte-Mecklenburg schools, 1 in 5 students is now Latino.

Entirely translated into English and Spanish, *the iNUEVOlution!* exhibit is divided into four different sections based on the concept of *encuentros*, or exchanges. In each, visitors will be able to connect southern history to their experience in the Latino New South. Relying heavily on first-person accounts (via video) and interactive questions, the exhibit seeks to help audiences connect through shared stories and experiences.

As part of **iNUEVOlution!** programming, Levine Museum is prototyping a sustained dialogue model—group and personal learning conversations—for 20 emerging leaders over an 11-month period.

During these sessions, participants will:

- a.) Explore changing demographics and issues associated with the rising Latino presence in Charlotte
- b.) Be trained to facilitate the arc of dialogue
- c.) Create dialogue-based community-building plans to be implemented within the following six months

Through this sustained dialogue prototype, an evaluation team will determine whether millennials find dialogue to be an effective and appropriate way to bridge cultures, strengthen communities, and foster understanding across difference.



COME TO UNDERSTAND

Participant Eligibility

The NUEVO Día Cultural Connectors cohort will be comprised of individuals aged 20 -39, half of whom self-identify as Latino. Participants will be selected based on their expressed commitment to fostering cross-cultural understanding, leadership potential, and desire to impact their spheres of influence.

Location, Time, and Dates

Participants will take part in in 9 NUEVO Día Cultural Connectors sustained dialogue sessions as well as an orientation and final Community Conversation to be held over the course of 11 months. These sessions will be hosted at Levine Museum and at offsite locations within the Charlotte area.

Levine Museum will select the day and time for the monthly sessions based on the selection chosen by the majority of applicants accepted into NUEVO Día Cultural Connectors.

_____ Third **Wednesday** of December-October from **5:30 – 8:00 p.m.**

_____ Third **Saturday** of December-October from **11:00 a.m. – 1:30 p.m.**

Participants are expected to attend all 9 dialogue sessions, orientation and the final Community Conversation as well as any follow-ups for purposes of program evaluation. Exceptions may be made at the discretion of Levine Museum. Frequent absences will warrant dismissal from NUEVO Día Cultural Connectors.

Participation Fee

A fee of \$50 will be collected from each participant to cover the cost of materials, admission and meals.

Acceptance

Enrollment is limited. Participants will be accepted based on: exemplary teamwork and leadership skills, positive recommendations, preparedness, etc. Participants will be notified via phone or email on December 1, 2015.

Recommendations

The recommendation must be submitted by one professional reference who is not a family member.

Application Submission

Please email completed registration packet to Kamille Bostick, VP Education at kbostick@museumofthenewsouth.org



COME TO UNDERSTAND

Name: _____

Age range: ___20-25 ___26-30 ___31-35 ___36-39 Gender: _____

Are you:

Hispanic/Latino

___ Yes ___ No

Your race/

ethnicity:

___ African American/Black ___ Asian

___ Caucasian/White ___ Native American

___ (if none of the above, please specify _____)

Place of Employment (if a student, please indicate what college or university)

T-shirt size _____

Address _____

City _____ State _____ Zip Code _____

Telephone _____ Email _____

1. **Essay** Please respond to the following 2 essay prompts. Each response should be approximately 250-300 words typed and double-spaced.

The Southeast region of the U.S. is experiencing some of the fastest demographic change in the nation—with most of the change underscored by a burgeoning Latino population.

- 1.) How have you encountered this change? What are some of the challenges and opportunities you recognize in this growing multi-ethnic and globalizing South?
- 2.) What is your role in this changing South? How do you feel you will benefit from participating in the NUEVO Día Sustained Dialogue program?

2. **Recommendation Form (see attached)** Please provide a recommendation from someone who is familiar with you and your work.

3. **Resume** Please include a copy of your resume in your application.

Please select a day and time from below that is most convenient for you.

_____ Third **Wednesday** of December-October from **5:30 – 8:00 p.m.**

_____ Third **Saturday** of December-October from **11:00 a.m. – 1:30 p.m.**



COME TO UNDERSTAND

Recommendation

Please have a reference complete this form on your behalf and email to kbostick@museumofthenewsouth.org

Participant Information:

Participant's name _____

This candidate has applied for consideration for NUEVO Día Cultural Connectors hosted by Levine Museum of the New South. Your cooperation is essential to make certain participants are of the required caliber. NUEVO Día Cultural Connectors participants seek to understand and engage with current community issues. Through the program, participants will explore changing demographics and issues associated with the rising Latino presence in Charlotte, train to facilitate the arc of dialogue, and create dialogue-based community-building plans to be implemented within the following six months.

Recommender Information:

Name (signature) _____ Date ____/____/____

Name (print): Mr./Ms./Dr. _____
First name *Last name*

Place of employment _____ Phone (____) _____

Address: _____
street *city* *state* *zip*

Phone (____) _____ Email: _____

Please check the areas indicated below, grading the candidate according to the scale. Ratings less than "Excellent" do not disqualify the candidate.

	Excellent	Good	Fair	Potential for Growth
Leadership (ability as an emerging leader)				
Teamwork				
Listening Skills				
Articulation (ability to communicate ideas clearly)				
Initiative (as shown through past activities)				
Maturity and recognition of personal responsibility				
Personal presence (personality, energy)				
Awareness of community issues				
Attitude and flexibility				
Open mindedness				

Additionally, please submit a written reference detailing your familiarity with the candidate's work ethic, personality strengths and weaknesses, and their role within team/community environments.

Appendix II: Sustained Dialogue welcome packet



About The Program

Since 2004, Levine Museum has hosted dialogues, or group learning conversations, about issues explored in its exhibits. From race relations to demographic change and social justice, more than 2,500 participants have examined issues relevant to the Charlotte community. In the past, dialogue participants have expressed an interest in continued group learning and multiple chances to build deeper understanding and skill around issues.

In response, Levine Museum is prototyping a sustained dialogue model, NUEVO Día Cultural Connectors, that over 9 months will immerse 20 emerging leaders (targeting 20- to 40-years old) in conversations and experiences highlighting the Latino impact on the South and the South's impact on Latinos but also in understanding dialogue as a tool of both engagement and leadership. Participants have been recruited for their commitment to community building and interest in learning dialogue for leadership development.

Goals

The project prepares a diverse group of 20 young emerging leaders to address a Charlotte that will continue to be more multicultural than ever before, engage participants to explore how cross-cultural dialogue can be used as a tool for social change, and develop skills and mindsets to let participants serve as cultural connectors in their jobs and community.

Participants can expect to:

- # 1: Strengthen skill sets of cultural competency, including the ability to communicate and work across difference (Latino to non-Latino, Latino to Latino, non-Latino to Latino), as well as establish and sustain cross-cultural interactions.
- # 2: Identify obstacles to access and inclusion faced by Latinos in Charlotte/the South, and within the dialogic experience and their spheres of influence, become agents for change to address those obstacles and strengthen their ability to lead across difference.
- # 3: Test dialogue as an important methodology for creating community-based leadership and to seek out opportunities for continued dialogues that address community issues.
- # 4: Take concrete actions toward crafting new models of interaction and/or increasing inclusive action at the individual, organizational or community level.
- # 5: Build Cultural competence. Through this program, participants will:
 - Improve their ability to discern cultural patterns in their own and other cultures.
 - Improve their cultural competence, which involves developing:
 - Knowledge of self, of others, and knowledge/information from the exhibit
 - Appreciation of different cultures, perspectives, experiences
 - Acceptance of different cultures, of demographic change
 - Skills - learning how to be part of and facilitate cross-cultural dialogue within their spheres of influence

Levine Museum of the New South

Our mission is to engage a broad-based audience in the exploration and appreciation of the diverse history of the South since the Civil War, with a focus on Charlotte and the surrounding Carolina Piedmont. The Museum collects, preserves, and interprets the materials, sights, sounds, and ideas that illumine and enliven this history. It presents opportunities for life-long learning about this history for the benefit, enjoyment and education of children and adults, and provides historical context for contemporary issues and a community forum for thoughtful discussion.

Schedule of events (tentative)

Gatherings are on Saturdays, 11am-1:30pm (typically on the third Saturday of the month). Sandwiches will be provided for lunch.

Date	Main topic/activity
January 23, 2016*	RESCHEDULED due to INCLEMENT WEATHER
Feb. 20, 2016	<ol style="list-style-type: none"> 1. Overview of the program <ul style="list-style-type: none"> • What participants can expect 2. Introductions <ul style="list-style-type: none"> • Ice breakers, team building 3. Context 4. Lunch 5. Dialogue 1: Visit and discuss the <i>¡Nuevolution!</i> exhibit 4. Feedback (Questions)
March 19	Experience in the community, speak with community members/leaders. Dialogue questions help participants better understand obstacles to access and inclusion faced by Latinos in Charlotte/the South and make connections to own life, exhibit, broader Charlotte, etc.
April 16	Ideas: <ul style="list-style-type: none"> - Active learning activities/scenarios + debrief - Dialogue about advocacy, activism as well as skills participants bring. Strength-finder/identifying your own agency activity.
May 21	<ol style="list-style-type: none"> 1. Re-visit the exhibit. Delve deeper into some of the content and issues. Also visit Cotton Fields to Skyscrapers exhibit 2. Participants brainstorm what they want to focus on in their dialogues
June 18	Dialogue Arc Training (*extended session)
June-July	Participants observe one of the museum's Nuevo Dia dialogues
July 16	Participants design their own dialogues (in pairs)
August	Participants execute their own dialogue (no meeting)
Sept. 17	<ol style="list-style-type: none"> 1. Participants debrief how their dialogues went. 2. Steps for future action and integrating what you learned into your life/career 3. Plan community forum
October 15	Plan community forum
Nov. 19	Community forum*, co-led by participants
Dec 10	<ol style="list-style-type: none"> 1. Evaluation focus group (2 groups of 10) 2. Each participant fills out evaluation survey 3. Cultural competence assessment (post-survey)

*Nuevo Día Community Forum: Millennials Speak Back

The community forum acts as closure of the *¡Nuevolution!* exhibit in Charlotte and sets the stage for a continuation of the dialogue around Latinos in the South and inclusivity. Participants of the sustained dialogue program act as expert panel members, demonstrating the skills and information they have gained from the program.

Expectations

Participants are expected to attend all meetings as scheduled and/or complete the activities of each session.

Outside of the meetings, participants are expected to facilitate (in pairs) one dialogue in summer of 2016. During the program, they are also asked to keep a journal, writing a short entry twice a month: once shortly after the monthly gathering and once before attending the next meeting.

Participants should demonstrate an interest in engaging in cross-cultural learning and wish to enhance their ability to lead such initiatives. No previous experience with facilitating cross-cultural dialogues is necessary.

Participants will be part of the community forum in fall/winter 2016 and engage in a focus group discussion at the end of the program.

After all meetings have ended, participants are highly encouraged to continue acting on the skills they have learned and the ideas they formed. We will re-group 6 months after the program ends to talk about actions and reflections that have taken place during that time.

Journaling guidelines

Each month, participants will write two (short) journal entries (can be written by hand or typed):

- a) The first will be shortly after the monthly gathering. Each person will reflect on what they learned during the meeting and what went well or what can be improved to enhance their experience.
- b) The second is at some point during the month before attending the next meeting. In this entry participants will reflect on how what they learn in the program is influencing or informing their daily life, or any new connections and realizations they are making that are related to the program goals and themes.

***¡NUEVOlution!* Latinos and the New South**

Exhibit Overview

Over the past 25 years, the South has abruptly emerged as the nation’s most vibrant area of Latino growth and has transformed itself from a place that previously held almost no diversity, to a multi-cultural, multi-ethnic and fast changing environment.

¡NUEVOlution! Latinos and the New South explores the seismic demographic change that the South has and continues to experience—something many historians consider to be the biggest story in southern history since the Civil Rights Movement.

Created by Levine Museum in partnership with the Atlanta History Center and Birmingham Civil Rights Institute, ***¡NUEVOlution!*** is divided into four different sections in which the visitor will be able to connect southern history to his/her experience in this Latino New South.

The exhibit is entirely trans-adapted. Unlike literal translation, trans-adaptation is able to take into account the nuances and cultural richness of the Spanish language while retaining the core message, thus creating deeper connections with Latino visitors.

CONTENT BY SECTION

1. **Introduction Area:** The first area of ***¡NUEVOlution!*** reveals the exhibit’s big idea, *the surprising ways that Latinos are shaping the South and the South is shaping Latinos.*
 - a. Introduce newest New South - *Latino New South*
 - b. Establish historical context - history of Latinos in the South before 1990
 - c. Explore Latino impact in the South - “Did you know?...”
 - Barely 1% of the population in 1990, Latinos are 10%-15% in many places today
 - Latino and Hispanic are new terms created in the U.S.
 - About half of Latinos living in the South are already U.S. citizens
 - Latinos account for \$1.5 trillion in purchasing power

2. **My Encuentros:** Through a series of videos and interactives, the visitor will begin to think about the complex issue of identity.
 - a. Explore current and historic tensions that arise with change
 - How have other ethnic groups experienced similar challenges?
 - What makes someone American? Southern?
 - Visitors will explore self-identity, how do you see yourself? How do others see you? Does it matter?
 - Who can become an American citizen?
 - 10-question citizenship test
 - Follow the long and arduous process of becoming documented / U.S. citizen
 - Define *Encuentros* - “encountering, discovering, coming together”
 - Define *Desencuentros* - collision, friction, confrontation, separation, disconnect

3. **Our Encuentros:** 17 videos/modules describe the diversity of experiences (Latino/non-Latino) in the New South.
- a. Connections to southern history - learning from the past
 - Legacy of child labor, Neftali Cuello, young activist in the tobacco fields of NC
 - b. Latinos revitalize small southern towns
 - Latinos change the economic and social life of Gainesville, GA
 - c. Religion as bridge builder between newcomers and receiving community
 - Camino at the Way church in Charlotte, NC, transforms itself and its congregation
 - d. Welcoming the world
 - Glen Iris Elementary in Birmingham, AL, attempts to create a welcoming environment amidst anti-immigrant sentiment
 - e. Effects of policy on immigrant communities
 - Artist Rosalia Torres Weiner uses art to help children whose parents are in deportation proceedings.
 - f. Civil Rights – Then and Now
 - The Alabama Coalition for Immigrant Justice (ACIJ) learns from civil rights leaders as they fight against anti-immigrant law HB56
 - g. Nuevo traditions in the New South
 - Celebrating Day of the Dead – old traditions in new environments
 - h. How do cultures collide on your plate?
 - A new Southern cuisine emerges as people begin to blend flavors from all over the world.
 - i. Desencuentros – Tensions, Misunderstanding, Distrust
 - This interactive explores the discomfort that exists but is often not talked about in public.
 - j. Dancing across cultures
 - Dance instructors Wendy and Rodrigo Jimenez bring Latinos and non-Latinos together with music and dance.
 - k. Building the New South
 - Entrepreneurs Joel and Isabel Rivera have created a business empire in Alabama
 - l. The Rising Latino Vote
 - Chronicles the efforts of the Georgia Association of Latino Elected Officials (GALEO) to register Latino voters.
 - m. Beyond Black and White
 - Race, Ethnicity, Language – it's complicated
 - n. Education for all
 - Undocumented youth organizing for change
 - o. Leading in the mainstream
 - Latino leaders finding political and economic success outside the Latino community
 - p. Financial Lessons
 - The Latino Community Credit Union in NC serves Latinos and non-Latinos, becoming a national model
 - q. Serving alongside our neighbors
 - Many visions join together to create the Camino Community Center in Charlotte, NC
 - r. Encuentros create new sounds
 - Stirring the musical melting pot - different musical traditions mix to create new sounds

4. **Future Encuentros:** Visitors will imagine a future South while thinking about how they can affect change in their community. **Interactive questions, screens and activities will have them consider:**
- How does where you come from shape who you are?
 - What is your biggest hope/fear for a future South?
 - How will current trends affect the future?

Appendix III: Cultural competence self-assessment

diversityteam.org

Central Vancouver Island Multicultural Society

**Cultural Competence
Self-assessment Checklist**

Central Vancouver Island Multicultural Society



**immigrant
welcome centre**
Promoting Diversity for over 30 years



Canada



**BRITISH
COLUMBIA**



WelcomeBC

This project is made possible through funding from the
Government of Canada and the Province of British Columbia.

Cultural Competence Self-assessment Checklist

This self-assessment tool is designed to explore individual cultural competence. Its purpose is to help you to consider your skills, knowledge, and awareness of yourself in your interactions with others. Its goal is to assist you to recognize what you can do to become more effective in working and living in a diverse environment.

The term 'culture' includes not only culture related to race, ethnicity and ancestry, but also the culture (e.g. beliefs, common experiences and ways of being in the world) shared by people with characteristics in common, such as people with disabilities, people who are Lesbian Bisexual, Gay and Transgender (LGBT), people who are deaf, members of faith and spiritual communities, people of various socio-economic classes, etc.) In this tool, we are focusing on race, ethnicity and ancestry. However, remember that much of the awareness, knowledge and skills which you have gained from past relationships with people who are different from you are transferable and can help you in your future relationships across difference.

Read each entry in the Awareness, Knowledge and Skills sections Place a check mark in the appropriate column which follows. At the end of each section add up the number of times you have checked that column. Multiple the number of times you have checked "Never" by 1, "Sometimes/Occasionally" by 2, "Fairly Often/Pretty well" by 3 and "Always/Very Well" by 4. The more points you have, the more culturally competent you are becoming.

This is simply a tool. This is not a test. The rating scale is there to help you identify areas of strength and areas that need further development in order to help you reach your goal of cultural competence. Remember that cultural competence is a process, and that learning occurs on a continuum and over a life time. You will not be asked to show anyone your answers unless you choose to do so.

While you complete this assessment, stay in touch with your emotions and remind yourself that learning is a journey.

Awareness		Never	Sometimes/ occasionally	Fairly Often/Pretty Well	Always/very well
Value Diversity	I view human difference as positive and a cause for celebration				
Know myself	I have a clear sense of my own ethnic, cultural and racial identity				
Share my culture	I am aware that in order to learn more about others I need to understand and be prepared to share my own culture				
Be aware of areas of discomfort	I am aware of my discomfort when I encounter differences in race, colour, religion, sexual orientation, language, and ethnicity				
Check my assumptions	I am aware of the assumptions that I hold about people of cultures different from my own				
Challenge my stereotypes	I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause				
Reflect on how my culture informs my judgement	I am aware of how my cultural perspective influences my judgement about what are 'appropriate', 'normal', or 'superior' behaviours, values, and communication styles				
Accept ambiguity	I accept that in cross-cultural situations there can be uncertainty and that uncertainty can make me anxious. It can also mean that I do not respond quickly and take the time needed to get more information.				
Be curious	I take any opportunity				

	to put myself in places where I can learn about difference and create relationships				
Aware of my privilege if I am White	If I am a White person working with an Aboriginal person or Person of Colour, I understand that I will likely be perceived as a person with power and racial privilege, and that I may not be seen as 'unbiased' or as an ally				
		1 pt x	2 pt x	3 pt x	4 pt x

Knowledge					
Gain from my mistakes	I will make mistakes and will learn from them				
Assess the limits of my knowledge	I will recognize that my knowledge of certain cultural groups is limited and commit to creating opportunities to learn more				
Ask questions	I will really listen to the answers before asking another question				
Acknowledge the importance of difference	I know that differences in colour, culture, ethnicity etc. are important parts of an individual's identity which they value and so do I. I will not hide behind the claim of "colour blindness"				
Know the historical experiences of non-European Canadians	I am knowledgeable about historical incidents in Canada's past that demonstrate racism and exclusion towards Canadians of non-European heritage (e.g. the Chinese Head Tax, the Komagata Maru, Indian Act and Japanese internment).				
Understand the influence culture can have	I recognize that cultures change over time and can vary from person to person, as does attachment to culture				
Commit to life-long learning	I recognize that achieving cultural competence involves a commitment to learning over a life-time				
Understand the impact of racism, sexism, homophobia . . .	I recognize that stereotypical attitudes and discriminatory actions can dehumanize, even encourage violence against individuals because of their				

	membership in groups which are different from myself				
Know my own family history	I know my family's story of immigration and assimilation into Canada				
Know my limitations	I continue to develop my capacity for assessing areas where there are gaps my knowledge				
		1 pt x	2 pt x	3 pt x	4 pt x

Skills					
Adapt to different situations	I am developing ways to interact respectfully and effectively with individuals and groups				
Challenge discriminatory and/or racist behaviour	I can effectively intervene when I observe others behaving in racist and/or discriminatory manner.				
Communicate across cultures	I am able to adapt my communication style to effectively communicate with people who communicate in ways that are different from my own.				
Seek out situations to expand my skills	I seek out people who challenge me to maintain and increase the cross-cultural skills I have.				
Become engaged	I am actively involved in initiatives, small or big, that promote understanding among members of diverse groups.				
Act respectfully in cross-cultural situations	I can act in ways that demonstrate respect for the culture and beliefs of others.				
Practice cultural protocols	I am learning about and put into practice the specific cultural protocols and practices which necessary for my work.				
Act as an ally	My colleagues who are Aboriginal, immigrants or People of Colour consider me an ally and know that I will support them with culturally appropriate ways.				
Be flexible	I work hard to understand the perspectives of others and consult with my diverse colleagues				

	about culturally respectful and appropriate courses of action.				
Be adaptive	I know and use a variety of relationship building skills to create connections with people who are different from me.				
		1 pt x	2 pt x	3 pt x	4 pt x

Appendix IV: Observation guide for SD meetings

Date, time:

Observer:

Number of participants:

Main activity/activities of this meeting:

Awareness, reflection, and connections:

Comments about...	In relation to the exhibit	To self	To broader city/South context
The growth of Latinos in the South			
Cross-cultural interaction			
Obstacles to access and inclusion			

Suggestions and reflections about actions

What the city/community is doing well	How the city/community can improve	Inclusive action(s) participants plan on taking

Comments regarding the definition and interpretation of dialogue:

Comments regarding dialogue as a tool for working across difference/social change:

Potential	
Limitations	

Generational-related comments or references that refer to this group's age/identity as Millennials:

Other relevant observations:

Dynamics (Process)

a. Points of excitement/agreement:

b. Points of conflict/tension:

c. In what way(s) did participants intentionally work across difference?

Other relevant observations that might impact the program and evaluation:

Emerging themes:

Appendix V: Sites of Conscience facilitation toolkit



International Coalition of
SITES of CONSCIENCE

10 West 37th Street, 6th Floor, New York, NY 10018 | 1.646.397.ICSC (4272) | www.sitesofconscience.org

memory to action

SITES OF CONSCIENCE FACILITATION

This toolkit is rooted in methodology utilized by members of the [International Coalition of Sites of Conscience](http://www.sitesofconscience.org), a worldwide network of over 200 places of memory dedicated to remembering past struggles for justice and addressing their contemporary legacies. Aiming to move visitors beyond passive learning, Sites of Conscience use facilitated dialogue as an interpretive strategy to enable visitors to better access larger historical and humanities themes within their exhibits, tours, programs and social media.

WHAT IS DIALOGUE?

Dialogue stems from the Greek words "dia" and "logos", or "through words." It is a mode of communication which invites people with varied experiences and often differing perspectives to engage in an open-ended conversation toward the express goal of personal and collective learning. It requires participants to surface assumptions that inform their beliefs and actions while attempting to suspend judgment of others.

Dialogue acknowledges that there are different "ways of knowing" about any given subject. It grants equal value to the insights drawn from personal experience and the knowledge gained from study. In keeping with this, dialogue assumes that it is possible for two markedly different perspectives to coexist at the same time.

The process of dialogue requires participants to establish, protect and maintain a culture of mutual trust. Facilitated dialogue refers to a process "led" by a neutral facilitator. Facilitators use a combination of questions, techniques, activities and ground rules to ensure that all participants can communicate with integrity. Because dialogue is a non-hierarchical mode of communication, facilitators also uphold equality among all participants.

Dialogue vs. Other Modes of Communication

Conversation	Sharing information and ideas in order to <i>express one's views without any intended impact</i> on the listener.
Discussion	Sharing information and ideas in order to <i>accomplish a specific task</i>
Debate	Sharing information and ideas in an effort to <i>bring others into agreement or alignment</i> with one's position or belief
Dialogue	Sharing ideas, information, experiences and assumptions for the <i>purposes of personal and collective learning</i>

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THE FACILITATOR

The facilitator is essential to helping dialogue participants engage with the topic and each other in the most productive way possible. Facilitators use historical or scientific content along with questions, techniques and activities to allow the group to better explore contemporary social issues.

Facilitators are charged with many responsibilities. Chief among these are to:

- Maintain group safety by creating the proper container for dialogue and promoting an environment which discourages domination and judgment
- Create and sustain a "spirit of inquiry" in group
- Identify conflict and lead the group through it
- Facilitate dialogue without imposing their own beliefs or perspectives
- Remain malleable and allow natural energy to occur within the group
- Ensure equality within the group and break down hierarchies
- Ask probing questions to encourage deeper individual exploration and the identification of "larger truths"
- Effectively synthesize the main ideas that emerge in the dialogue

Who makes a good facilitator?

Facilitators can be found amongst your staff, board, volunteers or community stakeholders. When considering who might make for the strongest facilitators, you'll want to look for people who:

- Give equal value to emotional, intellectual and spiritual "ways of knowing"
- Exhibit a natural "spirit of inquiry" or curiosity
- Listen intently while reserving judgement
- Are aware and reflective about their own identity/identities
- Have organized but flexible ways of working and thinking
- Show patience with diverse learning processes and learners
- Hold themselves and others accountable for behaviors and attitudes
- Are aware of their body language and exhibit a non-defensive posture



THE ARC OF DIALOGUE

Developed by Tammy Bormann and David Campt, the arc of dialogue structure pairs a common experience shared by all participants with a sequence of questions designed to build trust and communication, allowing participants to interact in more relevant and personal ways.

In facilitated dialogue, the shared experience can occur before the arc of dialogue begins; for example, a visit to an exhibit followed by a facilitated dialogue OR dialogue questions can be asked throughout the shared experience; a concert with questions between each number.

Arcs are structured around four phases: community building, sharing our own experience, exploring beyond our own experience and synthesizing/bringing closure.

PHASE ONE: COMMUNITY BUILDING

Phase one encourages connectedness and relationship-building within the group. The work done here underpins the successful creation of a safe space where all participants can engage. Phase one is comprised of four parts: introducing the role of the facilitator, explaining the intent of the dialogue, establishing guidelines and hearing all the voices in the room.

To begin, a facilitator:

- Welcomes the participants, introduces themselves, their role within the host museum/organization and explains their role as facilitator, emphasizing that they are not necessarily an expert on the exhibit content, but rather charged with helping everyone find their place in the conversation.
- Explains the purpose of the dialogue by emphasizing that everyone is here to make fresh meaning about a particular topic by hearing from and engaging with one another.
- Explains that in order to make the dialogue as productive as possible, they'd like the group to establish guidelines. If time does not allow for the group to generate its own guidelines, the facilitator suggests three that the group consider using, for example:
 - Listen fully and respectfully
 - Be aware of the air: Make space for all voices to be heard
 - Seek first to understand—ask questions to clarify, not to debate
 - Stay open: we are all free to change our mind
 - Speak for yourself, not as the representative of any group.
 - Make an effort to suspend your own judgment as you listen to others
- Elicits all the voices in the room asking all participants to introduce themselves and respond to the same phase one question.



Phase one questions are nonthreatening and allow participants to share information about themselves. They require only a participant's personal experience to answer.

Sample Phase One Questions:

1. When people ask you where you're from, what do you tell them and why do you respond this way?
2. Choose five words that you would use to describe yourself.
3. When you consider the word, "justice," what comes most immediately to mind?

Getting all the voices in the room does not necessarily mean that every participant must speak out loud. Facilitators might also consider using small group introductions or written techniques such as graffiti wall or indexed thoughts, both of which are described herein.

PHASE TWO: SHARING OUR OWN EXPERIENCES

Phase two invites participants to think about their own experiences related to the topic and share these experiences with the group. The facilitator helps participants recognize how their experiences are alike and different and why.

Questions in phase two welcome each person's experience equally and place minimal judgment on responses, gathering more information than questions in phase one.

Sample Phase Two Questions:

1. What impact does immigration have on your daily life?
2. How did you first come to understand race?
3. Can you remember the first time you experienced or learned about "injustice?"

Questions in phase two encourage the group to share both similar and differing experiences. Facilitators should ask follow up questions, encouraging participants to compare and contrast.

Sample Phase Two Follow-up Questions:

1. What differences do you notice in the ways you've experienced this topic?
2. How was your personal experience different from others you heard in the group?
3. To what do you attribute the similarities in experience?



PHASE THREE: EXPLORING BEYOND OUR OWN EXPERIENCES

Phase three questions explore the topic beyond participants' personal experiences with it, to learn with and from one another. Until this point, participants speak primarily from their own experience, of which they are the undeniable expert. Phase three questions provoke participants to dig deeper into

their assumptions and to actively probe underlying social conditions that inform our diversity of perspectives.

Sample Phase Three Questions:

1. Do all Americans have equal access to a "just" legal system? Who does? Who do not? Are there larger social realities that shape these differences?
2. Who should be welcome to immigrate to the US today? Who should not be welcome to immigrate here? What values inform your response to these questions?

In phase three, facilitators should be particularly focused on helping participants surface the assumptions that have made/are making about the topic and other participant experiences, encouraging them to examine why they feel as they do. When necessary, facilitators can help push participants toward deeper understanding with the following:

Sample Phase Three Probing Questions:

1. Tell me more about that.
2. How did you come to feel this way?
3. What are the assumptions you make when you think about this topic?

PHASE FOUR: SYNTHESIZING AND CLOSING THE LEARNING EXPERIENCE

After dialogue programs that reveal differences as well as similarities between participants, it is important to end a dialogue by reinforcing a sense of community. Phase four questions help participants examine what they've learned about themselves and each other and voice the impact that the dialogue has had on them.

Sample Phase Four Questions:

1. What, if anything, did you hear in this conversation that challenged your assumptions?
What, if anything, did you hear that confirmed your assumptions?
2. Are there things you heard today that you want to understand better?
3. What have you heard that inspires you to act more on this issue?
4. If you could experience this program again with anyone in your life, who would you share it with?



Facilitators are not working toward resolution or to make everyone agree. Some participants will actively seek this agreement. In these instances, facilitators should work to remind that participants that dialogue's goal is to further personal and collective learning, not to necessarily encourage compromise or accomplish a specific task.

BUILD A BETTER ARC – DEVELOPING GOOD QUESTIONS

Developing and asking the right questions is vital to the success of facilitated dialogue programs. By asking the right questions in the right way, facilitators can elicit participant response; but use the wrong questions or the wrong tone and a facilitator can just as easily shut participants down. By understanding the art of the question, a facilitator can not only increase participant engagement, but also help participants learn this skill themselves.

Questions take different forms and serve different functions.

- **Factual questions** have only one correct answer.
- **Interpretive questions** often have more than one answer, which are ideally supported with evidence. Depending on their personal interpretations, people can have different, equally valid answers.
- **Dialogic questions** have no right or wrong answer because they ask for opinion, belief, or knowledge based only on personal experience. They are rooted in the present and often touch on universal concepts and values.

Factual	Interpretive	Dialogic
Where might someone turn for financial assistance during the Panic of 1873?	What form of social welfare was most effective during the Panic of 1873?	Where would you turn for assistance during difficult economic times?
In the early 20 th century, what percentage of Indian immigrants married individuals who did not define themselves as Indian American?	What has motivated Indian immigrants to marry other immigrants and racial minorities?	What factors are important to you when choosing a life partner?

FACILITATION TECHNIQUES

Pair Share or Small Groups

Because some participants may be hesitant to share or speak before a large group, dividing participants into smaller groups or pairs may encourage stronger involvement. This also can save a facilitator time, allowing multiple people to answer a given question simultaneously. When bringing pairs and small groups back together, facilitators should offer the opportunity for groups to share what they discussed, allowing participants who were not part of a given group to learn from their conversations.

Serial Testimony

Particularly useful in scenarios where one or more participants are dominating the conversation, serial testimony is a structured technique in which the facilitator establishes a time limit for each participant to answer a question. As each person speaks, the group is invited to listen silently without asking questions. If a participant does not fill their time, the group is invited to maintain the silence so as to allow for reflection and processing.

Quotes

This technique invites participants to consider multiple perspectives on an issue by using a series of attributed quotes related to the topic. The facilitator hangs the quotes, typically five or six, around the dialogue space and asks participants to read all of them, silently. After reading all of the quotes, participants are instructed to stand near the quote that they'd like to speak more about. Participants are then encouraged to discuss why they chose that quote within their small group.

Forced Voting

Facilitators write a series of statements related to a given topic or issue on individual sheets of paper. Participants are instructed to read all of the statements in silence and then to "vote" their agreement or disagreement by placing a red or green dot on each sheet. After all participants have voted on all statements, the facilitator tabulates the results and shares them with the participants inviting reactions and comments from the group.

Carpet of Ideas

In carpet of ideas, a facilitator hands a large index card to each member of the group and then asks a question. After a time of silent reflection, the facilitator asks them to write their response in large print on the index card. The facilitator instructs participants that though this responses will be shared with the group, no response will be attributed to any one person. The facilitator should collect the completed cards and place them on the floor inviting the participants to circle around them to read and reflect on everyone's responses.

Mutual Invitation

In mutual invitation one participant invites the next speak. If the person who has been invited to speak is not prepared to do so, he or she may "pass" the invitation to someone else with the knowledge that the group will return to him. The mutual invitation process enhances the participants' sense that they collectively own the dialogue and is an effective technique to utilize when participants may not be responding well to a particular facilitator.

Graffiti Wall and Gallery Walk

In graffiti wall, the facilitator places butcher block or adhesive flip chart paper on the wall of the dialogue space and writes a word, phrase, or a phrase question. Participants are invited to write or draw their responses on the paper at the same time. When all participants have had a chance to place their responses on the wall, the facilitator invites the group to walk silently past the graffiti wall so as to read and process what others have written/drawn.

Indexed Thoughts

Similar to carpet of ideas, indexed thoughts invites participants to hold and share their written silent reflection with the rest of the group rather than anonymously submit it to the facilitator.



TROUBLESHOOTING: WHAT TO DO IF...

Sharing authority with visitors and creating space for them to engage with each other and with the content of your site might lead to new interpretive challenges. Some of those challenges are listed below along with facilitator responses, group guidelines and techniques to address them.

...one person dominates the discussion?

- Remind the group that everyone is invited to participate.
- You might say, "I hear your passion around this and I'd like to make sure that others in the group can share theirs as well."
- Ask the group, "Do we need to modify our ground rules to make sure everyone has a chance to speak?"
- **Appropriate techniques:** Serial Testimony, Small Groups, Carpet of Ideas
- **Helpful ground rules:** Be aware of the air: "Make space for all voices to be heard;" or "Exercise W.A.I.T – Before speaking, ask yourself, "Why am I talking?"

...participants can't shift from debate to dialogue?

- Remind the group that the purpose of the dialogue is not to debate or convince one another of our "rightness."
- Say, "Everyone here has a different kind of expertise or knowledge about *insert topic*. While you may want to share your perspective with us, I invite you to first hear others so that we might deepen our collective understanding."
- Or, "Are there additional ways of looking at this issue that anyone would like explore?"
- **Appropriate techniques:** Small Groups, Serial Testimony, Quotes
- **Helpful ground rules:** "Seek first to understand—ask questions to clarify, not to debate;" "Stay open: we are all free to change our mind;" or "Make an effort to suspend your own judgment as you listen to others"

...a participant puts forth information that you know is false

- First, ask yourself if it is vital to correct the information. Be aware and conscious of your own biases and need to "fix" beliefs that don't match your own.
- Ask, "Has anyone heard other information about this?" If no one offers a correction, you might raise one.



- Often participants get hung up in a dispute about facts, but no one knows the answer. Remind the group that experts often disagree and redirect the dialogue with a question.

...no one wants to talk!

- Stop talking! You may be filling too much space.
- Ask participants to talk about a particular point within a small group and then bring everyone together again.
- Is the group in supposed agreement? Try to bring other views into the discussion, especially if no one in the group holds them. You might say, "Do you know people who hold other views? What would they say about our conversation?"
- **Appropriate techniques:** Mutual Invitation, Carpet of Ideas, Indexed Thoughts
- **Helpful ground rules:** "We share responsibility for making the conversation productive."

...conflict erupts between participants?

- Remind participants that airing different ideas is why they've come together, however for the dialogue to continue to be productive, it must be focused on the issue.
- It is OK to challenge the impact someone's comments have in the room, but attacking a person's character is *not* acceptable.
- Invite others into the conversation if conflict is escalating between two people. "*Would someone else like to offer an opinion?*"
- **Appropriate techniques:** Serial Testimony, Small Groups, Carpet of Ideas
- **Helpful ground rules:** "Listen fully and respectfully;" "Be willing to hear divergent views;" "Avoid assigning intentions or motives to others;" or "Make an effort to suspend your own judgment as you listen to others."

... while facilitating, I am struggling with a topic or something said by a participant?

- Have two or three short, non-confrontational phrases in your pocket that you can use to buy yourself time, i.e. "Tell me more," or "Does everyone else feel similarly?"
- If you know a topic poses challenges for you, co-facilitate. Review your "trigger" issues with your colleague beforehand and decide on a physical cue that will help you signify to your co-facilitator that you need to step back.
- **Appropriate techniques:** Silent Reflection, Carpet of Ideas or Indexed Thoughts

Appendix VI: Video Interview questions

Video interview guide

A videographer will record footage throughout the process to document the various stages and activities the group engages in. In addition, all participating individuals will be interviewed for approximately 15 minutes at the beginning, middle, and end of the sustained dialogue program. Expanding on the journal entries, these case studies will look deeper into the thoughts and transformations individuals may go through in the program. Participation is voluntary. The recordings are first used as data for evaluation but will also be shared with the museum, who may use it for purposes that extend beyond evaluation, such as marketing or internal education.

Guiding questions for the video-recorded interviews with three participants:

First interview:

1. Please introduce yourself and share a little bit about yourself.
2. What are some of your expectations of this program? What do you hope to learn/gain? What are your motivations for participating?
3. What is your current interpretation of what dialogue is and what it is used for?
4. From your perspective, what does the Charlotte community need to work across difference?
5. What do you currently see as your role in increasing inclusive actions at the organizational or community level, either currently or in the future?
6. Tell us a story.

Middle interview:

7. What have you learned so far? What do you hope to continue or change moving forward?
8. Is this program developing your ability to communicate and work across difference? If so, how?
9. Can you share a story from your past/past experience/experience in your every-day life that connects to what we are discussing in this program?

Last interview:

10. Looking back at your experiences throughout the program, what was the single most important thing you learned? What did you enjoy most?
11. Through your participation, what did you learn about yourself? What did you learn from the other participants?
12. In this program, we explore the potential of dialogue as a method for creating social change. Do you view dialogue as a method for addressing community issues? If so, how do you interpret dialogue/what does effective dialogue look like? If not, why not? What do you see as limitations of dialogue?
13. What do you plan on doing moving forward, as a result of participating in this program?

Appendix VII: Building Arcs of Dialogue worksheet

PHASE ONE: COMMUNITY BUILDING

Phase one questions are nonthreatening and allow participants to share information about themselves. They require only a participant's personal experience to answer.

Sample Phase One Questions:

1. When people ask you where you're from, what do you tell them and why do you respond this way?
2. Choose five words that you would use to describe yourself.
3. When you consider the word, "justice", what comes most immediately to mind?
- 4.
- 5.

NOTE: Getting all the voices in the room does not necessarily mean that every participant must speak out loud. Facilitators might also consider using small group introductions or written techniques such as graffiti wall or indexed thoughts, both of which are described herein.

PHASE TWO: SHARING OUR OWN EXPERIENCES

Phase two invites participants to think about their own experiences related to the topic and share these experiences with the group. The facilitator helps participants recognize how their experiences are alike and different and why.

Questions in phase two welcome each person's experience equally and place minimal judgement on responses, gathering more information than questions in phase one.

Sample Phase Two Questions:

1. What impact does immigration have on your daily life?
2. How did you first come to understand race?
3. Can you remember the first time you experienced or learned about "injustice"?
- 4.
- 5.

NOTE: Questions in phase two encourage the group to share both similar and differing experiences. Facilitators should ask follow up questions, encouraging participants to compare and contrast.

Sample Phase Two Follow-up Questions:

1. What difference do you notice in the ways you've experienced this topic?
2. How was your personal experience different from others you heard in the group?
3. To what do you attribute the similarities in experience?

PHASE THREE: EXPLORING BEYOND OUR OWN EXPERIENCES

Phase three questions explore the topic beyond participants' personal experiences with it, to learn with and from one another. Until this point, participants speak primarily from their own experience, of which they are the undeniable expert. Phase three questions provoke participants to dig deeper into their assumptions and to actively probe underlying social conditions that inform our diversity of perspectives.

Sample Phase Three Questions:

1. Do all Americans have equal access to a "just" legal system? Who does? Who do not? Are there larger social realities that shape these differences?
2. Who should be welcome to immigrate to the US today? Who should not be welcome to immigrate here? What values inform your response to these questions?
- 3.
- 4.

NOTE: In phase three, facilitators should be particularly focused on helping participants surface the assumptions that have made/are making about the topic and other participant experiences, encouraging them to examine why they feel as they do. When necessary, facilitators can help push participants toward deeper understanding with the following:

Sample Phase Three Probing Questions:

1. Tell me more about that.
2. How did you come to feel this way?
3. What are the assumptions you make when you think about this topic?

PHASE FOUR: SYNTHESIZING AND CLOSING THE LEARNING EXPERIENCE

After dialogues programs that reveal differences as well as similarities between participants, it is important to end a dialogue by reinforcing a sense of community. Phase four questions help participants examine what they've learned about themselves and each other and voice the impact that the dialogue has had on them.

Sample Phase Four Questions:

1. What, if anything, did you hear in this conversation that challenged your assumptions?
What, if anything, did you hear that confirmed your assumptions?
2. Are there things you heard today that you want to understand better?
3. What have you heard that inspires you to act more on this issue?
4. If you could experience this program again with anyone in your life, who would you share it with?

NOTE: Facilitators are not working toward resolution or to make everyone agree. Some participants will actively seek this agreement. In these instances, facilitators should work to remind that participants that dialogue's goal is to further personal and collective learning, not to necessarily encourage compromise or accomplish a specific task.

Appendix VIII: Research about Millennials

“Millennials are likely to be acutely affected by globalization, communication and information technologies, economics, and socialization by very involved parents. They are likely to have different, often broader, perspectives about the world marketplace, supervisor–subordinate relationships, cultural diversity, performance of tasks, and ways that communication and information technologies can be used to enhance organizational performance and to maximize productivity.”

p 235

Millennials in the workplace: A communication perspective on millennials' organizational relationships and performance. *Journal of Business and Psychology*, 25(2), 225-238. Myers, K. K., & Sadaghiani, K. (2010)

What Makes Your Generation Unique?

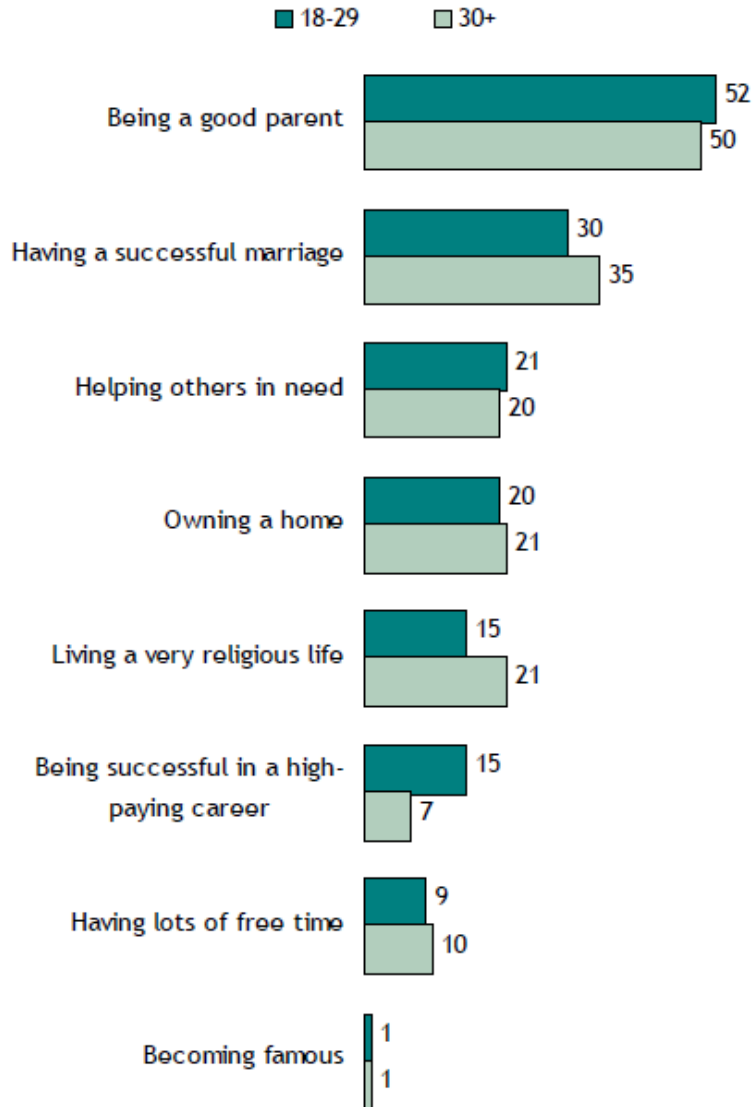
Millennials	Gen X	Boomers	Silent
1. Technology use (24%)	Technology use (12%)	Work ethic (17%)	WW II, Depression (14%)
2. Music/Pop culture (11%)	Work ethic (11%)	Respectful (14%)	Smarter (13%)
3. Liberal/Tolerant (7%)	Conservative/Trad'l (7%)	Values/Morals (8%)	Honest (12%)
4. Smarter (6%)	Smarter (6%)	"Baby Boomers" (6%)	Values/Morals (10%)
5. Clothes (5%)	Respectful (5%)	Smarter (5%)	Work ethic (10%)

Note: Based on respondents who said their generation was unique/distinct. Items represent individual, open-ended responses. Top five responses are shown for each age group. Sample sizes for sub-groups are as follows: Millennials, n=527; Gen X, n=173; Boomers, n=283; Silent, n=205.

Pew Research Center (2010) MILLENNIALS: A Portrait of Generation Next Confident. Connected. Open to Change.

Life's Priorities

% saying each is one of the most important things in their lives



PewResearchCenter

TAKING AN INTEREST IN POLITICS IS ALSO NOT SEEN AS BEING IMPORTANT

(Average rank in order of importance)

- | | | | |
|---|--------------------------------------|----|---|
| 1 | BEING HAPPY | 10 | SPENDING TIME WITH FRIENDS |
| 2 | BEING IN GOOD HEALTH | 11 | THE WELLBEING OF SOCIETY IN GENERAL |
| 3 | BEING FREE TO DO AND SAY WHAT I WANT | 12 | HAVING MY VOICE HEARD |
| 4 | HAVING LEISURE TIME | 13 | TAKING AN INTEREST IN MUSIC |
| 5 | HELPING OTHERS | 14 | CONTRIBUTING TO SOCIETY |
| 6 | SPENDING TIME WITH FAMILY | 15 | BEING CONNECTED TO FRIENDS VIA SOCIAL MEDIA |
| 7 | MAKING MONEY | 16 | BEING INVOLVED WITH MY LOCAL COMMUNITY |
| 8 | BEING SUCCESSFUL | 17 | TAKING AN INTEREST IN POLITICS |
| 9 | EQUALITY IN SOCIETY | | |

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POLITICAL STUDIES
FUNDATION EUROPÉENNE
D'ÉTUDES POLITIQUES



AUDIENCE NET

The Millennial Dialogue US report

% AGREEING WITH STATEMENTS

68%
of millennials think that politicians ignore the views of young people.

THE VIEWS OF YOUNG PEOPLE ARE LARGELY IGNORED BY MOST POLITICIANS

68%

MOST POLITICIANS ARE MORE CONCERNED WITH OLDER PEOPLE THAN YOUNGER PEOPLE

62%

MOST POLITICIANS WANT TO CONTROL AND RESTRICT YOUNG PEOPLE

54%

MOST POLITICIANS WANT THE BEST POSSIBLE FUTURE FOR YOUNG PEOPLE

42%

THE VIEWS OF YOUNG PEOPLE ARE GREATLY VALUED BY MOST POLITICIANS

37%

MOST POLITICIANS ARE MORE CONCERNED WITH YOUNGER PEOPLE THAN OLDER PEOPLE

31%

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AUDIENCE NET

Appendix IX: Community forum agenda

Nuevo Dia Community Forum: Millennials Speak Back

Saturday November 19, 11am – 1.30pm. Levine Museum of the New South (Harris Hall)

this includes break-out dialogue groups

***Event will be video-recorded*

AGENDA

10:45 -11 a.m.	Check-in/registration: RSVPs online + at front door (staffed by volunteers). Coffee and snacks available.
11 a.m.	Welcome and opening remarks by Kamille. Overview of sustained dialogue program and today’s agenda + why it matters to hear the Millennial perspective. Recognize participants, funders, and all other contributors.
11:10-11:40 a.m.	Panel discussion with Cultural Connectors participants. Moderated by Claire
11:40-11:50 p.m.	Questions from audience
11:50 a.m.-12:30 p.m.	Small group dialogues facilitated by Cultural Connectors participants Each table will get the following questions to discuss: -- How to engage Millennials --How to be a good facilitator of dialogue: techniques and tips -- What work lies ahead of us in making Charlotte a more inclusive and welcoming community?
12:30-12:45 p.m.	Large group –Report Outs/Summary of discussions
12:50-1 p.m.	Closing comments by Kamille. Announcements about future projects/exhibits/actions (by Kamille and anyone else in the audience)
1:00- 1:30 p.m.	Lunch + networking

PANEL DISCUSSION QUESTIONS:

- 1.) Please introduce yourself, tell us what kind of work you do, why you signed up for this program, and share what your dialogue was about.

- 2.) The US – and the South specifically – are diversifying in terms of race/ethnicity. Millennials are the largest and most diverse adult generation so far. How do you identify (can be in terms of race/ethnicity, culture, nationality, gender, etc.) and what does that mean to you?

- 3.) In this sustained dialogue program, we first engaged you in dialogue, then we trained you in dialogue, and you subsequently designed and facilitated your own dialogue. What was most challenging about putting together your own dialogue? What did you learn from facilitating your own dialogue?

- 4.) If you conducted a dialogue that was notably different from the ones we had engaged or trained you in, what did you add or leave out to make it your own?

- 5.) What is the potential of dialogue? What are its limitations?

Appendix X: Evaluation survey for SD program

Today's Date: _____

About the Program

1) For me, participating in the sustained dialogue program was ... *(please circle one of the numbers on the scale below)*:

1 2 3 4 5
Not Valuable Moderately Valuable Extremely Valuable

2) What part of the program impacted you the most?

Why did this part impact you the most? _____

3) As a learning experience, the reflection time and dialogues as part of the meetings were *(please circle one of the numbers on the scale below)*:

1 2 3 4 5
Not Valuable Moderately Valuable Extremely Valuable

4) My experience made me aware that I ...

5) Experiencing this exhibit and participating in the dialogues inspires me to...

After your experience participating in the dialogue series...

6) ...how would you describe your understanding of demographic shifts and cultural change as a result of Latino growth in the South? *(please circle one of the numbers on the scale below)*:

1 2 3 4 5
Very little Little Some High Very high

7) How do you now feel about the changes related to the growth of Latinos in the South?

1 2 3 4 5
Unwelcoming Ambivalent Welcoming

8) How would you rank **your improvement** and the improvements of **other participants** in the following areas, on a scale of 1-5 ('1' being no improvement at all and '5' being drastic improvement):

This program allowed me/the group to.....	Self-ranking	Group ranking
... communicate and work across difference		
... establish and sustain cross-cultural interactions		
... identify obstacles to access and inclusion faced by Latinos in Charlotte/the South		
...facilitate cross-cultural dialogues		
...take concrete actions to make Charlotte a more welcoming, inclusive place		

About helping to improve the Nuevolution experience

9) I felt comfortable sharing my thoughts in this program:

1 2 3 4 5
 Never Rarely Sometimes Often All of the Time

If ranked 1, 2 or 3, please share why: _____

10) You participated in the dialogue as a member of a group. As a result of the dialogue experience, in relation to your group, which of the following do you feel (*please circle one of the numbers on the scale below*):

1 2 3 4 5
 Less Connected No Change More
 Connected

11) Please share any feedback about your experience today which could help us make it better for other participants should we repeat this program:

About You

- 12) Length of time in Charlotte:
- Under 2 years
 - 2 to 5 years
 - 6 to 10 years
 - 11 to 20 years
 - Greater than 20 years
 - Native Charlottean

13) Five Digit ZIP Code in which you currently reside: _____

14) Gender: _____

15) Age: 18-25 26-34 35-49 50-64 65+

16) How you self-identify?

- African American or Black
- Caucasian or White
- Hispanic or Latino/a
- Asian
- Native American
- Bi- or Multi- Racial/Ethnic
- Other: _____

17) Number of languages you speak:

- One language
- Two languages
- Three languages
- More than three languages

18) Primary language spoken in your home: _____

19) Highest level of education completed:

- Less than High School
- High School Diploma or Equivalent
- Some College
- Associates degree
- Four-Year College degree
- Post Graduate degree

20) I am employed in the following sector:

- business
- government
- education
- non-profit
- media
- faith-based

Other: _____

- I am not employed at this time

21) Your gross household income:

- Less than \$25,000
- \$25,001 - \$50,000
- \$50,001 - \$75,000
- \$75,001 - \$100,000
- Greater than \$100,000

22) Have you visited the Levine Museum of the New South before? Yes No

If yes, how many times? _____

23) Have you participated in other Levine Museum dialogues before? Yes No

If yes, which one(s)? _____

Appendix XI: Evaluation guide for focus group with SD participants

Evaluation semi-structured focus group guide

Participants fill out the evaluation survey first and subsequently go into the focus group (facilitator(s) may wish to briefly review survey responses prior to starting the focus group). Facilitator reminds participants of consent form. This focus group will be audio-recorded, transcribed and analyzed to help evaluate the sustained dialogue program and make improvements should such a program be repeated.

1. a. How did this program help you understand the information presented in the *Nuevolution* exhibit?
b. How did this program help you understand Latinos in the New South?
2. Following the survey you just filled out, can you elaborate on which part(s) of the program you found most impactful and why?
3. What part(s) of the program did you find least impactful and why?
4. a. As a group or individually, what challenges did we face? (How) did we overcome them? (this can be related to group dynamics, curriculum components, etc.).
b. Were the meeting locations, frequency and length of the meetings, and overall expectations of participants appropriate?
5. What did you enjoy most about working with this group and being part of this program?
6. How did the group setting facilitate learning? What opportunities for co-learning did you experience?
7. a. Describe a time in the past 9 months when you worked successfully across difference?
b. Describe any distinctions between how you interact with and relate to others between before and after this program?
8. a. How did this program contribute to your development?
b. Do you see yourself as a change agent?
c. Describe your feelings in relation to Charlotte as a result of this program.
d. Moving forward, what do you see your role and the role of this group as 'cultural connectors' and change agents in this community?
9. Is there anything else you would like to add that we have not discussed yet?

Thank you for your participation!

Appendix XII: Evaluation guide for focus group with museum staff

1. Please describe your role in the sustained dialogue program.
2. Thinking about the various parts of the program, which part(s) did you perceive as most impactful on the participants and why?
3. What part(s) of the program do you think were least impactful and why?
4. We will now review the goals of the program. For each goal, please reflect on if we reached that goal or how we fell short. 1) strengthen cultural competence; 2) Identify obstacles to access and inclusion faced by Latinos in Charlotte/the South; 3) Test dialogue as an important methodology for creating community-based leadership; 4) Take concrete actions toward creating a more inclusive Charlotte.
5. As a facilitator/organizer, what challenges did you face? (How) did you/we overcome them?
6. Describe something that happened during this process that surprised you?
7. (How) has being part of this program changed you? What kind of new insights or skills did you gain?
8. If we – or another group – were to repeat a similar program, what advice would you give? What would you change? What would you keep the same?
9. Is there anything else you would like to add that we have not discussed yet?

Thank you for your participation!

Appendix XIII: Aligning curriculum goals, activities and evaluation tools

The curriculum and evaluation tools were tailored to collect data that spoke to the goals:

Goal	Operationalization	Measurement
Strengthen skill sets of cultural competency, including the ability to communicate and work across difference (Latino to non-Latino, Latino to Latino, non-Latino to Latino), as well as establish and sustain cross-cultural interactions.	Creating experiences, exposures and educational opportunities that develop: knowledge, appreciation, acceptance, and skills.	<ul style="list-style-type: none"> ● Pre-and post- cultural competence self-assessment ● Participant observations ● Journal entries ● Post-dialogue survey ● Post-dialogue focus group
Identify obstacles to access and inclusion faced by Latinos in Charlotte/the South, and within the dialogic experience and their spheres of influence, become agents for change to address those obstacles and strengthen their ability to lead across difference.	Participants will learn about and reflect on obstacles to access and inclusion in the exhibit. Participants share examples of obstacles to access and inclusion that s/he has personally experienced and then discuss collectively within the group. Encourage participants to think about/plan for addressing these obstacles. Train them to facilitate dialogues that make others more aware and inclusive, and ultimately enhance immigrant receptivity.	<ul style="list-style-type: none"> ● Participant observations ● Weekly meetings debriefing the dialogues participants facilitate ● Post-dialogue survey ● Post-dialogue focus group
Test dialogue as an important methodology for creating community-based leadership and to seek out opportunities for continued dialogues that address community issues.	The curriculum explores if dialogue (broadly defined) may be a tool for social change. If so, how? Participants, facilitators and evaluators will reflect on whether we can use this curriculum as a model for improving people’s cultural competence and engaging Millennials.	<ul style="list-style-type: none"> ● Post-dialogue survey ● Post-dialogue focus group ● Weekly meetings with evaluators and facilitators ● Video interviews
Take concrete actions toward crafting new models of interaction and/or increasing inclusive action at the individual, organizational or community level.	By interacting and sharing authentically across difference, participants will experience individual and group learning. We challenge participants to think about how they plan on using these experiences and new skills in their lives/careers.	<ul style="list-style-type: none"> ● Post-dialogue survey ● Post-dialogue focus group ● Journal entries

Appendix XIV: Additional Resources

Sustained Dialogue Institute

International Sites of Conscience

Intersectionality Toolkit

A practical guide for both individual activists and organizations to learn more about Intersectionality and its principles, and to provide a selection of activities to explore practice around inclusiveness.

National Dialogues on Immigration

Models from leading history museums and cultural centers across the country for engaging communities in discussions about immigration employing innovative dialogue tools.

Post-Election Engagement

The International Coalition of Sites of Conscience shares this Front Page Dialogue on how to engage your community in discussion following the election. (PDF, 3 pages)

Racial Equity Tools

This site offers tools, research, tips, curricula, and ideas for people who want to increase their own understanding and to help those working toward justice at every level – in systems, organizations, communities, and the culture at large.

Race and Policing

Longstanding issues of racial profiling and systemic violence highlight the shortcomings of the criminal justice system. This document provides one model for engaging visitors in dialogue on race and policing. (PDF, 4 pages)

Responsive and Accessible: How Museums are Using Research to Better Engage Diverse Cultural Communities

Cecilia Garibay, discusses how museums are using research to better engage diverse audiences in this January/February 2011 ASTC Dimensions post.

Stories of Inclusion-Inclusive Practices at Cultural Institutions

In this three-part Alliance webcast series, advocates and experts explore issues of accessibility and inclusion from the perspective of visitors, staff and facility or program users in museums, libraries, archives and other cultural institutions.

Young Historians project

The Greensboro Historical Museum developed a Young Historians program to help engage immigrant communities. This short PowerPoint presentation can help other institutions develop their own immigrant community engagement programs. (PDF, 13 pages)