

Courage in the City: Education Equity in the Multicultural South

Report of Evaluation Data

November 2011

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

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ACKNOWLEDGEMENTS

Special thanks go to the Levine Museum of the New South staff, Emily Zimmern, Janeen Bryant, and Kamille Bostick. We also wish to thank Octavia Seawell of OZS Consulting for extending her trust and granting us permission to observe the dialogues. Furthermore, we would like to thank each of the participants and participating organizations for providing considered and insightful dialogue about courage.

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INTRODUCTION

Purpose

On January 15, 2011, Levine Museum of the New South, in celebration of its twentieth anniversary, reopened their award-winning exhibit *COURAGE: The Carolina Story that Changed America*. In conjunction with the *Courage* exhibit, the Museum also unveiled a new exhibit, *Para Todos Los Niños: Fighting Segregation before Brown v. Board*. The exhibits complement one another with both exploring the context, experience and outcome of minority community members battling for equitable access to public education. Both exhibits run concurrently at the museum through January 2012. This report provides an overview of the evaluation data from the Museum's community dialogue program developed in conjunction with the opening of the paired exhibits. Through these dialogues the museum sought to spark meaningful discussion across racial and ethnic boundaries about issues of education and social justice. Drawing from information provided by dialogue participants through silent reflection, dialogue observation, survey responses and follow-up interviews, the report focuses on the extent to which the dialogue process was successful in achieving the museum's three main goals for the program. These goals were to:

- "Increase awareness and knowledge of the history of African Americans and Latinos to secure equal educational opportunity."¹
- "Facilitate recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future."²
- "Encourage inclusive actions at the individual, organizational, or community level."³

Overview of Exhibits and Dialogue Program

The Museum describes the context and purpose of the *Courage* exhibit as:

"In celebration of our 20th anniversary, the Museum is bringing back *COURAGE: The Carolina Story That Changed America*, appearing in Charlotte for the first time since 2004. The exhibit tells the powerful grassroots story of the Rev. J.A. De Laine and the other brave citizens of Clarendon County, S.C., who brought the first lawsuit in America challenging racial segregation in public schools. Combined with four other national lawsuits, the result was the 1954 Supreme Court decision *Brown v. Board of Education*, which ruled that racial segregation of schools was unconstitutional, subsequently initiating massive change in race relations in the U.S. Developed by Levine Museum, *COURAGE* opened for the first time in Charlotte in 2004 to commemorate the 50th anniversary of the Brown decision. After a successful seven-month run, the exhibit closed in August of that year. Bank of America provided funding for a national tour of the exhibit with stops at museums in Atlanta, Baltimore, Los Angeles, and New York. Since *COURAGE* was last presented in Charlotte, the city has experienced significant demographic, cultural, and

¹ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

² *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

³ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

economic change. Equal educational opportunity remains at the forefront as Charlotte-Mecklenburg Schools wrestles with school closings, pupil assignment, student achievement, and graduation rates in a school system where approximately half of students are characterized as 'economically disadvantaged.' Personal histories, photographs, reproductions of letters and documents, artifacts and interactive components comprise the exhibit. The Museum also is scheduling accompanying innovative programming and events throughout the year."⁴

The Museum describes *Para Todos Los Niños* as follows:

"Presented in conjunction with COURAGE, *Para Todos Los Niños: Fighting Segregation before Brown* shares the story of the landmark struggles of Latino families in Southern California almost ten years before *Brown v. Board of Education*. *Para Todos Los Niños* shows the history of segregation and discrimination in California that targeted all non-White citizens, in housing, jobs, and schools. Visitors will discover the dramatic story of the U.S. Court of Appeals case *Mendez v. Westminster School District* and the broad multi-racial grassroots efforts, including lawyers and activists, to end school segregation in rural Orange County, and the case's impact in closing not only 'Mexican schools' but in battling segregated schools for all... Like COURAGE, it tells a compelling grassroots story of multi-racial lawyers and activists who worked in then-rural Orange County, Calif., almost 10 years before the *Brown* decision."⁵

Bridging both exhibits, the Museum developed a pilot dialogue program titled *Courage in the City: Education Equity in the Multicultural South* ("Courage in the City"). The dialogue model was designed by Octavia Seawell (OZS Consulting) who also developed facilitator guidelines and prepared facilitators for the project. The goal of the dialogues, held during June, July and August 2011, was to spark meaningful discussion across racial and ethnic boundaries about issues of education and social justice. Specifically, the three main objectives of the *Courage in the City* program were to:

- "Increase awareness and knowledge of the history of African Americans and Latinos to secure equal educational opportunity."⁶
- "Facilitate recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future."⁷
- "Encourage inclusive actions at the individual, organizational, or community level."⁸

⁴ *Courage: The Carolina Story that Changed America*. Charlotte, NC: Levine Museum of the New South. <<http://museumofthenewsouth.org/exhibits/detail/?ExhibitId=107>>. Accessed 7 October 2011.

⁵ *Para Todos Los Niños: Fighting Segregation before Brown v. Board*. Charlotte, NC: Levine Museum of the New South. <<http://museumofthenewsouth.org/exhibits/detail/?ExhibitId=109>>. Accessed 7 October 2011.

⁶ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

⁷ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

⁸ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

Program Design

Courage in the City piloted with six dialogue sessions using a visit to the two exhibitions – *Courage* and *Para Todos Los Niños* – as the catalyst for meaningful dialogue between Latinos and African Americans.⁹ Participants were greeted at the Museum by African American and Latino co-facilitators who began by orientating the group to their 2.5 hour experience which consisted of:

- bringing together representatives of a Latino group from the same industry sector¹⁰
- viewing the two exhibits together but in silence
- engaging in personal silent reflection
- journaling responses to two to three question prompts
- pairing with a person of a different background to share responses
- participating in facilitated group discussion.

As the Museum states, “this model builds on the lessons learned from previous dialogue work, particularly *Conversations on Courage* and *Speaking of Change* held at the Museum. The major difference with these earlier models is a conscious pairing of participants from Charlotte’s two largest minority groups and use of co-facilitators. Such an intentional cross-cultural focus moves the Museum into new programming terrain.”¹¹ In developing this program, the museum clearly recognized the great diversity that existed within each group. For example, the Black community in Charlotte includes native southerners, transplants from other parts of the United States, and immigrants from Africa and the Caribbean.¹² Furthermore, the city’s Latino community, while skewed towards those of Mexican descent, is also comprised of representatives from more than twenty other countries. As such, the museum anticipated a wide range of religious and class differences within each community and for this to be reflected in a broad range of views among the participants.¹³

By bringing these groups together, the museum’s stated goal for the program was to have

“... participants learn about one another’s history, particularly the *Brown* and *Mendez* cases and their legacies. In a separate, private room, arranged for dialogue, they have the opportunity to share their reactions to the exhibits, relate how their understanding of that history informs civic issues today, and tell their own stories of courage in the midst of community change and conflict. The dialogue experience is designed to increase understanding by modeling ways to discuss tough issues with respect and civility.”¹⁴

⁹ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹⁰ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹¹ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹² *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹³ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹⁴ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

Industry Sectors and Description of Participants

The primary participants in the dialogues included African American and Latino community groups from various industry sectors: non-profit, business, law, education, faith, media, and advocacy.¹⁵ In many cases, participants were drawn from groups with whom the museum had a longstanding relationship. As the museum noted in their proposal for the program, the Levine Museum of the New South has

“worked with a number of the proposed participating groups in the past. For example, the Museum partners each year with the Latin American Coalition to host a Dia de los Muertos celebration. For many years, the Latin American Chamber of Commerce held its meetings at the Museum. The Museum’s historian and educator regularly appear on a Spanish-language radio station. Likewise, the Museum has longstanding relationships with a number of black community organizations, including churches, a newspaper, the Leary Bar Association and Johnson C. Smith University. Representatives of these groups have voiced a need to understand better how the Black and Latino communities interact in Charlotte as they work, live and learn together and as they confront divisive issues such as school closings, economic competition, and cultural misunderstandings.”¹⁶

Descriptive statistics about the *Courage in the City* participants were gathered from the final portion of the post-dialogue survey (N=59). The following key demographic findings indicate that the *Courage in the City* dialogue participant group overall:

- Included slightly more females than males.
- Were primarily African American/Black or Hispanic/Latino, which was the intent of the pilot dialogue program.
- Are highly educated, with the majority holding at least a four-year college degree or an advanced graduate or professional degree.
- Represented a variety of average household incomes.
- Were generally younger, with most participants in their 20s, 30s, or 40s.
- Represented a mostly professional vocational/industry profile.
- Were generally of the Christian faith.
- Spoke either one (English) or two (Spanish and English) languages.

To further help contextualize the dialogue sessions, a brief discussion of these and other participant demographics follows.

Participants’ length of time in Charlotte (Figure 1) varied widely, with some participants having arrived here within the past two years, and a number of participants having lived here greater than twenty years or who were in fact native to the area. Almost half of the participants indicated having lived in Charlotte from six to twenty years.

¹⁵ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹⁶ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

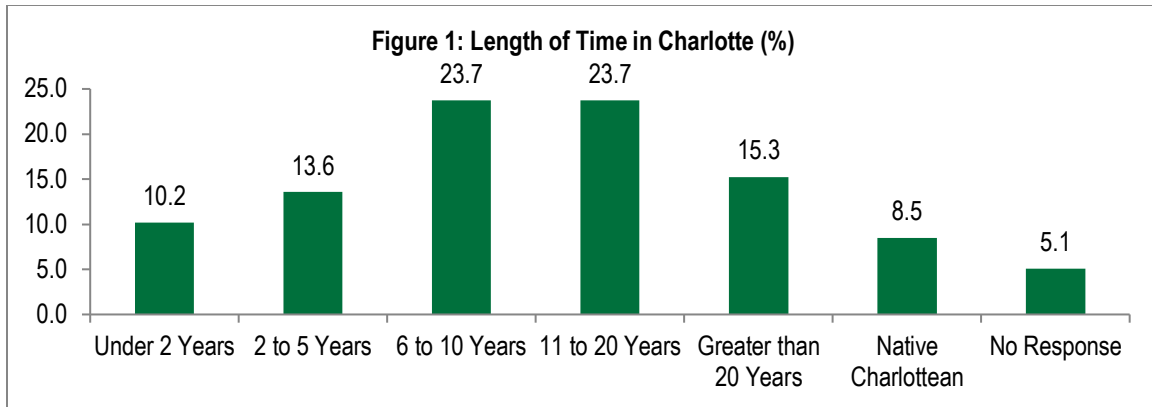


Figure 1. Post-Dialogue Survey Question #12. Length of Time in Charlotte (%).

As Figure 2 indicates, just over half the participants were female (almost 56 percent), with slightly fewer male participants (39 percent). Regarding age (Figure 3), the majority of participants tended to be of prime working age, in their twenties, thirties, or forties. Very few participants were older than 65.

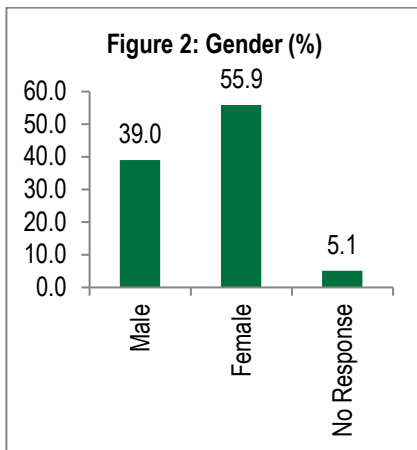


Figure 2. Post-Dialogue Survey Question #14. Gender (%).

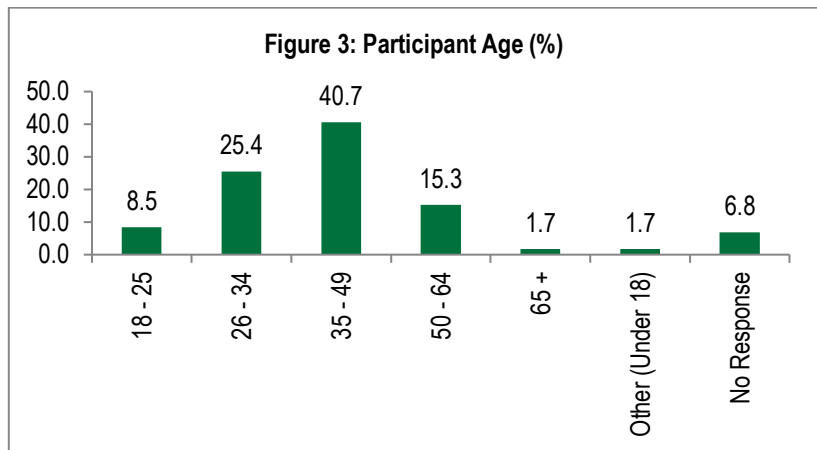


Figure 3. Post-Dialogue Survey Question #15. Participant Age (%).

As the purpose of the dialogues was to pair an African American affinity group with a similar Latino group, the majority of participants indicated that they were either African American/Black or Hispanic/Latino (Figure 4). The few outliers present were other participants actively involved in a particular affinity group present at a dialogue.

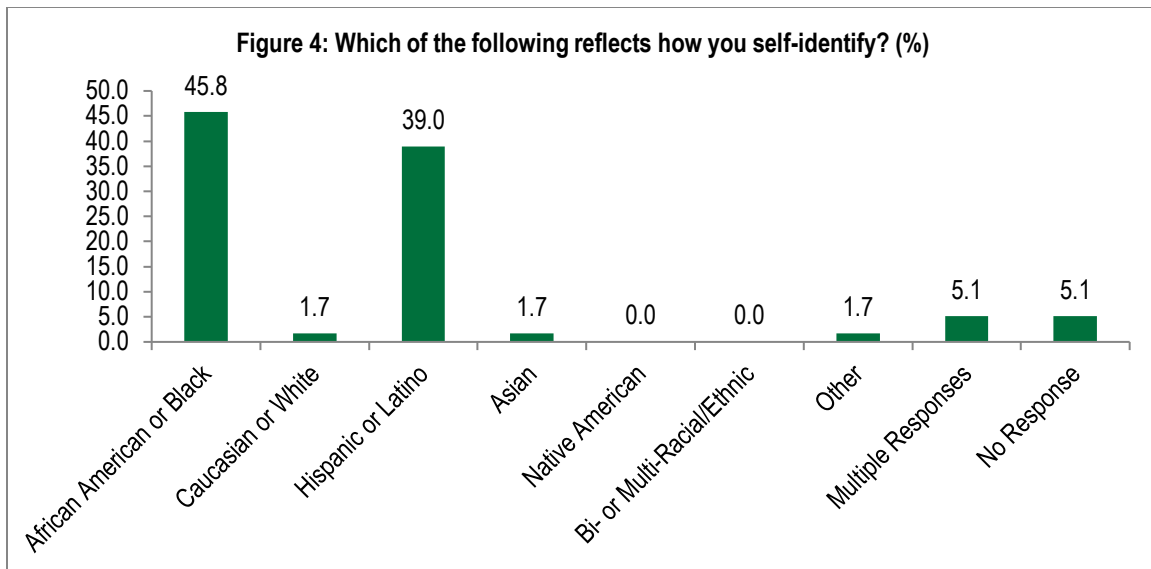


Figure 4. Post-Dialogue Survey Question #16. Which of the following reflects how you self-identify? (%).

The majority of participants, almost two-thirds, indicated their affiliation with a type of Christianity (Figure 5). These written responses included: Christian, Christianity, Catholic, Roman Catholic, Baptist, Presbyterian, Methodist, Mormon, among others. Other participants indicated: “free spirit”, agnostic, or wrote in “none” or “N.A.”.

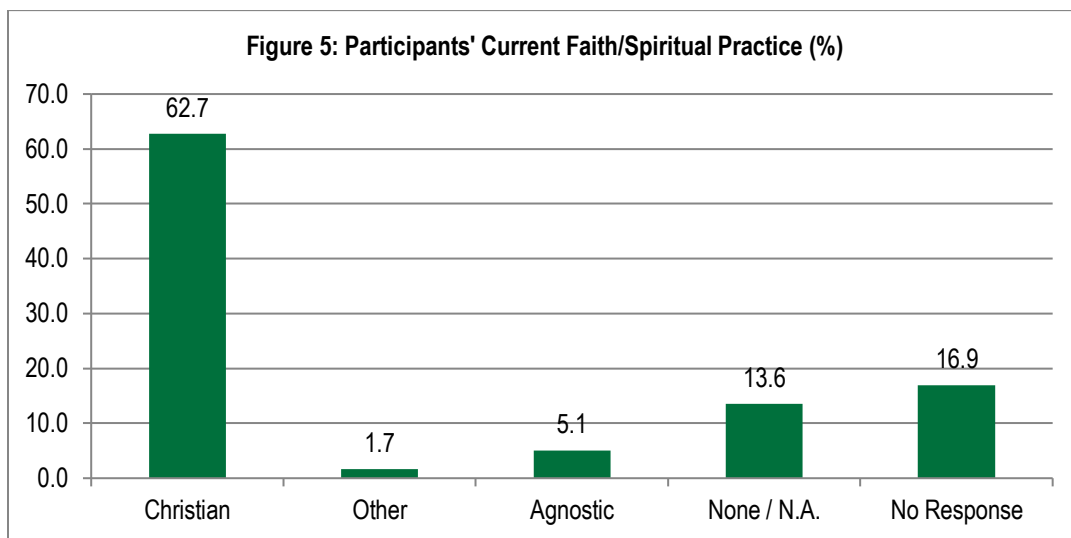


Figure 5. Post-Dialogue Survey Question #17. Participants' Current Faith/Spiritual Practice (%).

Around 47 percent of participants speak only one language (Figure 6), while around 45 percent speak two or more languages. Again, this reflects the purpose of pairing African American and Latino groups. In terms of the language participants routinely speak at home (Figure 7), almost sixty-eight percent said they primarily speak English at home. Around one-fifth of participants indicated they primarily speak

Spanish at home. Furthermore, about five percent of participants said that they speak both English and Spanish equally at home. The dialogue sessions were conducted in English.

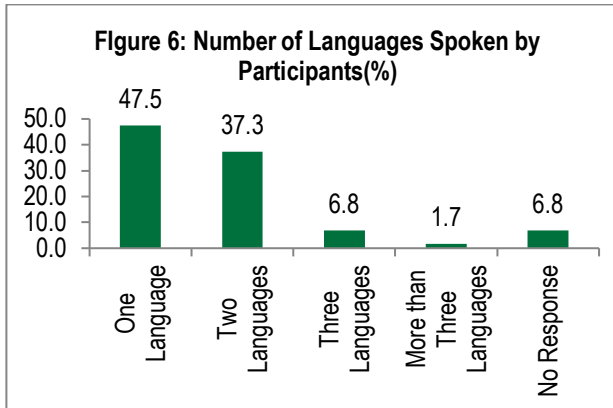


Figure 6. Post-Dialogue Survey Question #18. Number of Languages Spoken by Participants (%).

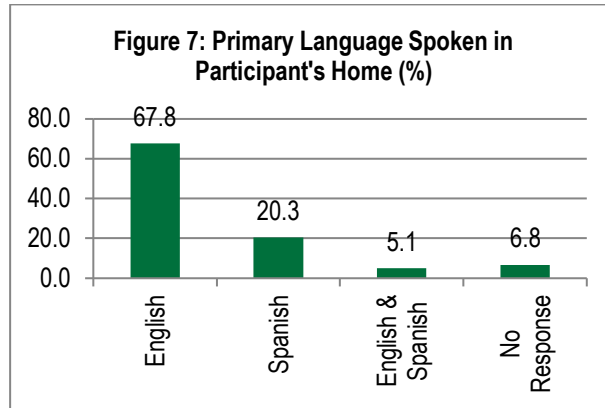


Figure 7. Post-Dialogue Survey Question #19. Primary Language Spoken in Participant's Home (%).

Overwhelmingly, the participants were highly educated (Figure 8) with around seventy percent having completed a four year college degree or a post graduate degree. This reflects the nature of pairing various professional affinity industry sector groups.

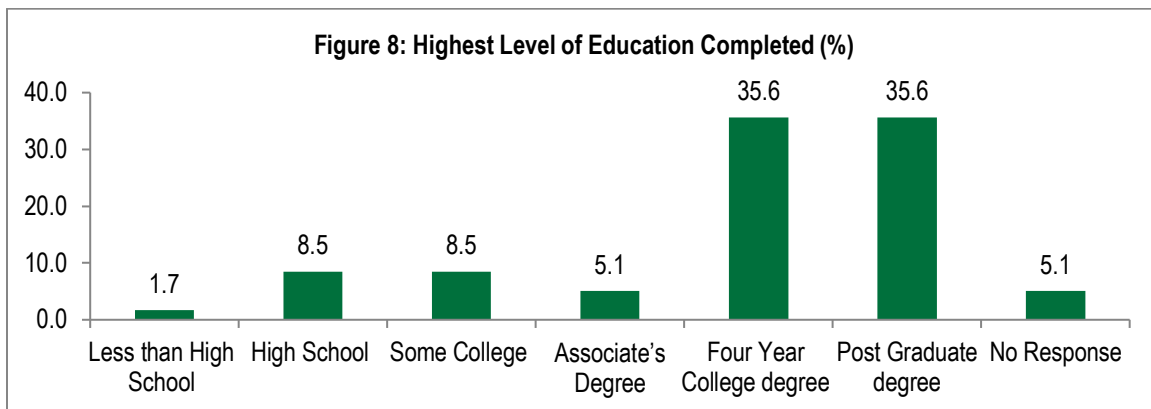


Figure 8. Post-Dialogue Survey Question #20. Highest Level of Education Completed (%).

Figure 9 reflects the various industry sectors present in the dialogue groups. The majority were from business, non-profit, media, and other.

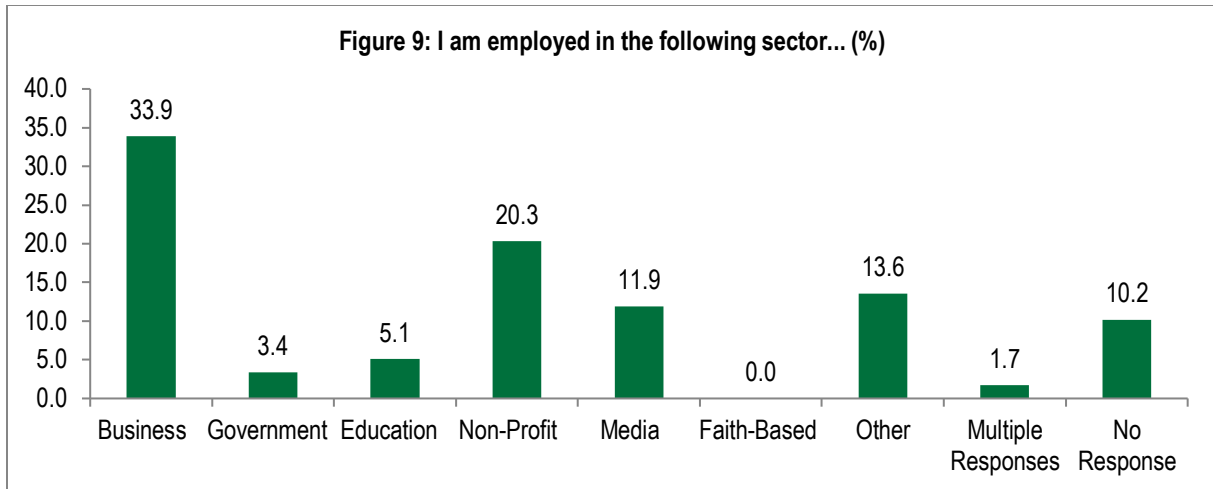


Figure 9. Post-Dialogue Survey Question #21a. I am employed in the following sector... (%).

The majority of people did not respond to the survey item illustrated by Figure 10 because they are currently employed in one of the previously mentioned industry groups shown in Figure 9.

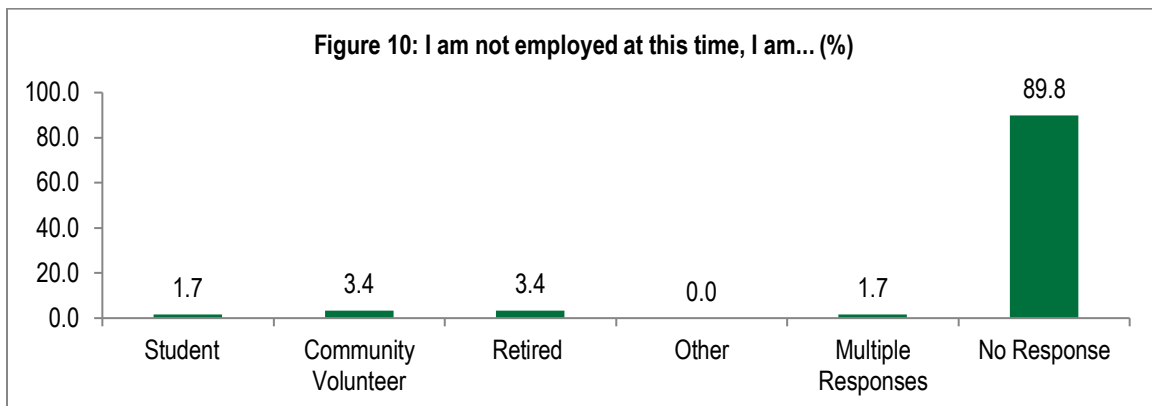


Figure 10. Post-Dialogue Survey Question #21b. I am not employed at this time, I am... (%).

Participants represented a wide variety of household incomes (Figure 11) and economic statuses. The majority earned a household income of \$25,000 to \$50,000. However, at least 35 percent indicated a household income of at least \$75,000. The variety of household incomes likely stems from the various industry sectors represented within the dialogue groups as well as the age ranges represented among the participants.

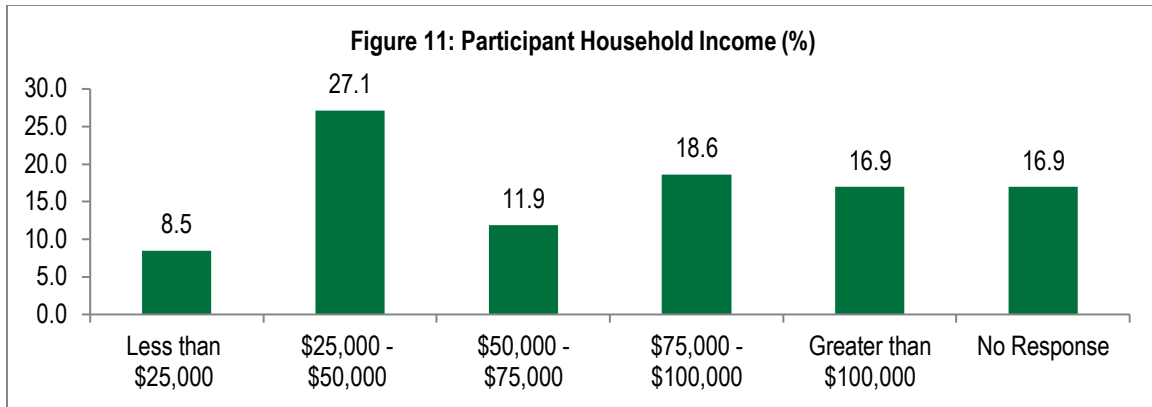


Figure 11. Post-Dialogue Survey Question #22. Participant Household Income (%).

In general, compared to the broader population of Charlotte, program participants were wealthier, more educated, and from a broad swath of professional occupations. However, by the very nature of its design, the intent of the program was not to capture a representative sample of the general population.

Evaluation Approach

As noted above, our involvement in *Courage in the City* is evaluative in nature. Our purpose is to report the evaluation data collected as a result of community groups going through the program and to highlight the success of the program in achieving the Museum’s stated goals. Our specific focus was the extent to which the dialogue process was successful in achieving the museum’s stated goals for the program. Our evaluation involved observing the six dialogue sessions, which included making hand-written notes about content and process, and collecting responses via a post-dialogue paper survey from participants at the immediate conclusion of each dialogue. Additionally, we conducted two interviews with participant pairs and two interviews with dialogue facilitator pairs. In the following section, we present our analysis of the various components of *Courage in the City* based on data collected from the various research elements: silent reflection, dialogue observation, post-dialogue survey, and facilitator and participant pair follow-up interviews.

RESULTS

Our evaluation of project goals related to outcomes involved observing the six dialogue sessions, which included making hand-written notes about content and process, and collecting responses via a post-dialogue paper survey from participants at the immediate conclusion of each dialogue. Additionally, we conducted two interviews with participant pairs and two interviews with dialogue facilitator pairs. To reiterate, the goal of *Courage in the City* was to spark meaningful discussion across racial and ethnic boundaries about issues of social justice and education. Specifically, the three main objectives of the *Courage in the City* program were to:

1. “Increase awareness and knowledge of the history of African Americans and Latinos to secure equal educational opportunity.”¹⁷
2. “Facilitate recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future.”¹⁸
3. “Encourage inclusive actions at the individual, organizational, or community level.”¹⁹

The remainder of the report is an overview of data from the various evaluation components of the program and is structured as follows: data related to participant silent reflection; data related to dialogue observation; data from the post-dialogue survey instrument; and data from the follow up interviews. Within each section, we discuss each component and related data within the context of the three main goals of *Courage in the City*.

As indicated within the post-dialogue survey response, all participants felt that the reflection time and dialogue after viewing the exhibits was valuable. Furthermore, an overwhelming majority of participants indicated that the reflection time and dialogue were extremely valuable (Figure 12). The data reported in Figure 12 come from a question item on the post-dialogue survey that specifically asked participants about the overall structure of the entire program process. There were no participants who felt the dialogue was not valuable.

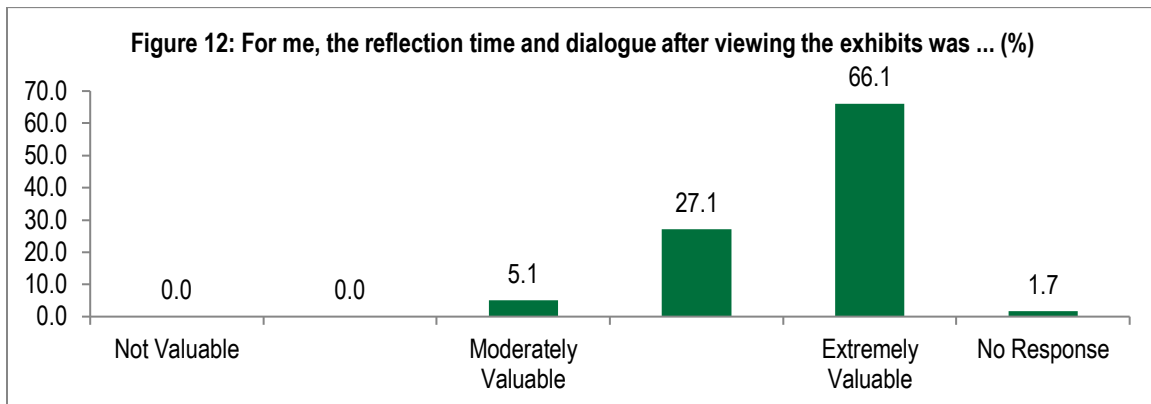


Figure 12. Post-Dialogue Survey Question #3. For me, the reflection time and dialogue after viewing the exhibits was... (%).

¹⁷ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹⁸ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

¹⁹ *International Coalition of Sites of Conscience, Project Support, Grant Proposal*. Charlotte, NC: Levine Museum of the New South. 2011.

Silent Reflection

Immediately after concluding their walk-through of the exhibits but prior to beginning the dialogue discussion, each participant completed a silent reflection form containing a series of open-ended questions and prompts (see Appendix A). Of the 59 total participants, 43 turned in their silent reflection form, representing 73 percent of the total number of participants.

Several themes related to the main objectives of *Courage in the City* emerge from the overall collection of silent reflection responses:

- Awareness and learning about a historical event. This awareness and learning also includes knowledge about “lessons learned” from the historical event.
- Participants attempting to make connections to the present, including references to contemporary experiences.

The questions for silent reflection were constructed in a way to encourage participants to make connections that aligned with the three central objectives of the dialogue program. This structure was successful in eliciting the desired outcome.

Regarding the first objective, participants independently indicated an increase in awareness and knowledge about the historical events portrayed in the exhibit. In particular, many participants indicated renewed or refreshed knowledge about the *Brown v. Board of Education* case, and specifically about events leading up to Brown and more particular information about the various events and people involved. Furthermore, regarding the *Mendez v. Westminster* case, many indicated learning about that event for the first time.

Relating to the second objective, participants made connections about recognizing multiple perspectives to explain the past, evaluate the present, and project the future. Specifically, participants described increased awareness of past events and the courage displayed by individuals to work for equitable access to education; reflected on their perspectives of the current situation of educational access and equity in Charlotte; and referenced hope for the future of equitable access to education for all.

For the third objective, participants describe ways in which they are encouraging inclusiveness at various levels. In particular, participants mentioned ways in which they might display courage in their own lives and what they could do to encourage others to participate in ways to influence positive change.

As we see in the remaining components of the *Courage in the City* experience – the dialogue and post-dialogue survey – participants delve deeper into thinking about and making reference to all components of all three objectives.

What stood out to you about the Courage exhibit?

Participants indicated major ideas that stood out including the power of cooperation, the fact that the event inspiring Courage was not that long ago, and that we have come a long way but still have far to progress.

- “The power of petitioning and the will of communities to overcome adversity.”

- “How it's only been about 50 some odd years since that happened. Some things have truly changed, some have not. “
- “The fact that just 35-40 years ago schools were segregated. We've come a long way, but there is a lot more work to be done. “
- “The image of the two white boys on bus depicted so much hatred - kids hating kids - why?”
- “The time that was put into bringing this case to reality. All the families were determined to fight for what was right and just.”

What stood out to you about the Para Todos Los Niños (“Mendez”) exhibit?

Participants described the major ideas that stood out within the *Para Todos Los Niños* exhibit including the fact that they were previously unaware of the history of this event, as well as recognition of the commonality of the African American and Latino struggle.

- “That they had to fight hard for their rights too.”
- “The Mendez family went through the same struggles of the DeLaine family. Even though we are so different, we are very much the same. “
- “The same. Latinos, especially undocumented immigrants, are facing similar challenges to education and equality. The sign saying "No Mexicans or Spanish" still happens today.”
- “I didn't realize how similar the African American and Latino experience was. Mexicans were basically treated like slaves, they weren't allow to go to school in most cases and they weren't allowed to live in certain areas.”

What was similar in the two exhibits?

Participant perceptions of similarities noted in the two exhibits revolve around noticing that similar types of people were involved, the same values were exemplified, and the same types of places were segregated. In particular, participants noted that specific individuals to finally stand up within their communities to demand change. Additionally, participants found it interesting that church members and similar attorneys and judges were involved in both cases.

- “They were facing the same situations: discrimination in school, business, house, grocery stores.”
- “The tenacity of those involved for change.”
- “It took one individual to stand up and the community to get behind them to make changes.”
- “Both groups had resiliency and courage to overcome the obstacles blocking children from a quality education - both were farm areas / had help from NAACP.”

What was different in the two exhibits?

In terms of differences between the two exhibits, participants stated either that there were few differences because of the similarities of what was going on in each case, or they pointed out that the Mendez exhibit’s physical size was much smaller than the Courage exhibit. The Courage exhibit explored it’s topic in much more depth and detail, with further immersion, than did the Mendez exhibit.

- “Not that much difference.”
- “Size of the exhibits (disproportionate).”
- “Brown exhibit included more detail, more of the story of what happened to plaintiffs. Why not Mendez?”

What did you learn about the other ethnic/cultural/racial group in this experience (from the exhibit and/or from your partner)?

Participants indicated a greater understanding about the other group’s struggle, during the particular historical event itself and more broadly, as a result of their viewing the exhibit. Additionally, participants indicated that they feel the two groups – African Americans and Latinos – are more alike than different and should capitalize on their commonalities in order to work together.

- “Very similar experience, harsh segregation/discrimination.”
- “The role of the church.”
- “Role of preachers and teachers.”
- “I learned that in many ways we are more alike than different.”
- “People are all more alike than different.”

What experiences did you have with the other cultural/ethnic group growing up? More recently?

Regarding participants’ previous experiences with persons of the other cultural/ethnic group in the past, there was roughly an even mix of persons who indicated that they grew up in a diverse setting with much interaction with people of the other group, as well as persons indicating that their interaction with people of the other group while growing up was quite limited. The same may also be said about participants’ more recent experiences.

- “I grew up in a diverse setting that allowed me to see the organization and commitment to each other in the Hispanic community.”
- “Growing up with African Americans I could see the effects of segregation even now and I still see it especially with policies and the squeeze that is happening.”
- “None - but lots as a teacher here in CMS.”
- “Not many growing up in South Carolina. Much more interaction as adult.”

Have you had a personal experience of what you consider to be inequity in public education? If so, what was it?

Again, there appears to be an even mix of participants who indicated that they either have had or have not had a personal experience of what they consider to be inequity in public education.

- “No, my experience with education has been unblemished.”
- “Yes, in sports you could see the schools that had more monetary support either from budgets or families vs. other schools.”

- “I was the only African American in my high school class and although the students didn't seem to be racist or treat me any differently, I think the teachers and counselors didn't show me the same attention.”
- “YES! I was a part of the first desegregated class in the late 60s. My sister and I were both discriminated against.”
- “No. I grew up in a predominantly Anglo community where blacks and whites got equal education and by extension, so did I.”
- “Yes, my children have been on both sides of the spectrum in good schools and not so good schools.”

Do you think you could exhibit the kind of personal courage that the DeLaine and Mendez families did? Why or why not?

Regarding the question of whether or not a participant feels that he or she could exhibit the kind of personal courage that the De Laine and Mendez families did, there is a mix of responses. Some participants indicate that they would be able to exhibit such courage, especially for the sake of their children. Alternatively, some participants indicated that they may not be able to exhibit such courage because of the amount of sacrifice involved. Still others indicate that they are not sure, and really wouldn't know if they could or could not exhibit such courage until such a situation arose that required that level of action.

- “My first reaction is no, out of fear. However my mom was a trailblazer and community activist in my hometown in New York. Therefore I know she would have convinced me to stand up for justice in the midst of danger.”
- “I would say no because it would take a lot of change, sacrifice and courage.”
- “I believe I could for the sake of my descendents.”
- “It is hard to predict - put in that situation we don't know how we would react or what we could be capable of.”
- “Yes, in securing education for my children.”

Something that the Museum may consider in the future is asking participants if they might have courage in a much different situation. When formulating such questions, the Museum might consider, “what else could have been done to move more people to indicate courage?” In this case, a scaffolding technique could be used in which the question is rephrased to ask about smaller, more everyday situations where a different level of courage is required. This sort of question will prompt participants to think about other situations that involve less risk but still require a certain level of courage. It would also encourage thinking beyond only education and children.

How do you view the issue of equity in public schools in Charlotte-Mecklenburg in 2011?

Speaking to the issue of equity in public schools in Charlotte-Mecklenburg in 2011, many participants appear to have a negative perspective. To respond to this question, participants used words and phrases such as “disarray”, “resegregation”, “the past is coming back”, “segregation within integrated schools”, “imbalance”, “took a step backwards”, “inequality”, “socio-economic status as dividing line rather than race”, “unequal”, among others. The overall sentiment appears to be one of mixed feelings towards the

public school system in Charlotte. On the one hand, there is a respect for the great accomplishments of the public schools in Charlotte during desegregation and the role the district played in ensuring racial equality within all schools in the system. This desegregation coincided with Charlotte’s rapid economic growth. On the other hand, participants are disillusioned with what has been occurring in Charlotte’s public school system in recent years, particularly referencing decisions that led to resegregation of the school system beginning in the 1990s. For more scholarly insight about desegregation and de facto resegregation in Charlotte Mecklenburg Schools, see works by Gaillard²⁰, Smith^{21,22}, Mickelson²³, Godwin, et. al.²⁴, and the UNC Charlotte Urban Institute²⁵. That virtually all participants have a negative view of the current situation of Charlotte Mecklenburg Schools is one of the profound discourses in the data. Consider the following statements by participants concerning their current perspective of public education in Charlotte:

- “Disarray. The schools here are close to being segregated. As the exhibit (Courage) pointed out about West Charlotte, now over 80 % African American.”
- “I believe the past is coming back.”
- “Segregation within integrated schools.”
- “Seems to be an imbalance based on neighborhoods.”
- “I think that Charlotte took a step backwards.”
- “Great steps back cloaked in neighborhood, magnet schools, led to believe in best interest of children and families. Force people and value learning.”

Dialogue Observations

Our dialogue observations included two evaluation team members observing each dialogue. One person observed for and made notes about content, the other about process (see Appendix B for example of content and process note template). Our discussion of what we observed in the dialogues appears below and is structured around the three major *Courage in the City* objectives. We first discuss our findings from our observations about the process before reviewing our observations about dialogue content.

In terms of the dialogue program process, our observations indicate that the majority of dialogues did not play out according to the original dialogue model design (which may have been intended for larger groups), communication setbacks led to confusion at the start of dialogues, and the availability of

²⁰ Gaillard, Frye. 2006. *The Dream Long Deferred: The Landmark Struggle for Desegregation in Charlotte, North Carolina*. Columbia: University of South Carolina Press.

²¹ Smith, Stephen Samuel. 2004. *Boom for Whom: Education, Desegregation, and Development in Charlotte*. Albany: State University of New York Press.

²² Smith, Stephen Samuel. 2010. "Development and the politics of school desegregation and resegregation." In *Charlotte, NC: The Global Evolution of a New South City*. Edited by William Graves and Heather A. Smith. Athens, GA: University of Georgia Press.

²³ Mickelson, R. A. 2001. "Subverting Swann: First- and second-generation segregation in the Charlotte-Mecklenburg Schools." *American Educational Research Journal* 38, 2: 215-252.

²⁴ Godwin, K. R., Leland, S. M., Baxter, A. D., & Southworth, S. 2006. "Sinking Swann: Public school choice and the resegregation of Charlotte’s public schools." *Review of Policy Research* 23, 5: 983-997.

²⁵ Simmons, Laura and Claire Apaliski. 2010. *Mapping de facto Segregation in Charlotte-Mecklenburg Schools*. Charlotte: UNC Charlotte Urban Institute. <<http://ui.uncc.edu/story/mapping-de-facto-segregation-charlotte-mecklenburg-schools>>. Accessed on November 4, 2010.

appropriate materials for facilitators and participants led to some participants being unable to fully participate. More specifically, three key points that emerge from across the dialogues:

- The dialogues typically had a slow start. More often than not, there was confusion on the part of participants and facilitators about the logistics and intention of the program. This resulted in participant no shows, dialogues starting late, and facilitators lacking the information they needed about the participant groups. Apparent communication issues led to confusion.
- Process issues surfaced around the availability of appropriate materials for facilitators and participants. For example, on several occasions the wrong silent reflection form was used, there was an apparent need for bilingual materials for some participants who only spoke Spanish and did not read, write, or speak English, and no translated documents were provided to facilitators or participants.
- Out of all the dialogue sessions, no dialogue process ran as specified in the original dialogue model and design. In a majority of the dialogues observed, the comprehensive design of the dialogue was not experienced. Reasons for the variation and improvisation of the dialogue process include groups being too small, uneven quartet discussion groups, and the time allotted for exhibit viewing and dialogue discussion was frequently truncated. Due to time constraints, for example, one item that was repeatedly not discussed included how the participants and their groups could build synergy and connection across their industry sectors. Consequently, there wasn't much data garnered about the original intent of bringing groups together within the same industry sector.

Despite the above issues surrounding the actual program process itself, the data presented below around dialogue content indicate that the dialogues did meet with success in terms of the depth and breadth of discussion that ensued within each dialogue group.

As per dialogue design, some of the major content themes emerging from the discussions include:

- Learning more about these historical events
- Past and present role of church in civil rights / social justice movements
- The commonalities of struggles for both groups
- Past issues resurfacing today in different ways and "flavors"
- Socio-economic and power discourse
- Different levels of courage / Courage expressed in different ways

Objective 1: Increase awareness and knowledge of the history of African Americans and Latinos to secure equal educational opportunity.

Within the context of the goal for participants to increase their awareness and knowledge of the history of the two groups in securing equal educational opportunity, the comments below indicate that there was an increase in awareness and knowledge by the participants.

One media dialogue participant stated, "We didn't know about each others' histories." Another media participant stated, "No idea that Thurgood Marshall was involved with Mendez and Brown. We didn't learn about this in CMS. Not in textbook but needs to be in there."

Dialogue participants were prompted to describe similarities and differences between the two exhibits and their respective histories. Similarities were driven by the common experiences of overcoming oppressive barriers to education equity within the context of difficult circumstances. Regarding similarities, one African American non-profit/advocacy participant stated, “My aunt taught in a one room school house for years. I saw some familiar things in this exhibit. In Mendez, I saw many similar situations as to what the African Americans had to endure (signs, etc.). In 1969 in Chester County there were still segregated water fountains, bathrooms, etc. Similar: the determination of the families. People who had courage in both cases.”

A Latino non-profit/advocacy participant suggested that “both share a common theme of striving for a better future.” This statement links to the understanding of educational opportunity.

A women’s group participant stated, “Experiences for both groups were similar because of the economic benefit to the whole group. African Americans (descended from slaves) and Mexicans were both considered agriculture workers. ‘If we educate them, who will work those jobs?’ We see that today as an undercurrent in the immigration debate today since it is election season and we see immigration debate flare up around election seasons. [look at what is going on in GA, AZ, AL, SC, today for example]. Georgia and Arizona are losing their crops today because no workers are showing up due to the new immigration enforcement laws.”

An advocacy participant stated, “Everyone talked about injustice and courage and perseverance from each exhibit. Courage in spite of barriers in each case. There is still work to be done.”

Differences between the two historical experiences portrayed in the two exhibits focused on the two different groups that were involved, how different groups are perceived differently over time, and the disparities between the two groups. Regarding differences between the two histories, one African American non-profit/advocacy participant stated, it’s “hard to tell because I don’t know Latino history compared to African American history. Were lives lost in Latino struggle in California? I never heard about this. Many people’s lives were lost during African American struggle. I never heard about the Hispanic community enduring the same thing.”

A media dialogue participant stated there are “many similarities between the two cultures. Different groups are perceived differently over time, but in USA we are all Americans. Sometimes people feel double discrimination if they don’t speak English well, or don’t have proper documentation.”

An advocacy participant stated, “Disparities between the two groups. Real differences are between black and Latino, other than that it is basically the same story. Courage stood out the most and is the best title for the exhibit. Today we are going back to the inequities in our schools.”

A bar association dialogue group participant stated, we “decided the Mendez exhibit can’t be compared to Brown because it is so much smaller. We didn’t see the fallout of the Mendez decision like in the Courage exhibit. What happened afterwards?”

Concerning differences in general, there were some small inequalities that a few participants point out that emerged in the process notes:

- The *Para todos los niños* (Mendez) exhibit was much smaller than the Courage exhibit.
- People saw more deaths represented by the events and outcomes of the Courage exhibit, but none in the Mendez exhibit (although lives were lost and there was violence). This lack of

understanding signals that many people really have little knowledge about the Mendez case or the history of Latinos in America. For example, even the bar association dialogue group admitted a lack of knowledge about the Mendez case). This could be an opportunity for the Museum to bring in another new exhibit to further highlight the history surrounding the Mendez case and of Latinos in the United States in general.

- African American participants at times appeared hesitant to compare Black history to Latino history due in part to the scale of the perceived differences between the two exhibits. For example, one African American participant did not want to equate the Black struggle to the Latino struggle and stated, “I didn’t hear of anyone losing their lives.” A chamber of commerce participant did not want to compare the two struggles, noting that the conditions of African Americans was worse and that the inequity in Mendez was not as severe. The disparity of perceptions exemplified by these two participants indicates that the much smaller Mendez exhibit adjacent to the much larger and more dynamic and immersive Courage exhibit may have been a disservice to the knowledge about Latinos and the Mendez case that the *Para todos los niños* exhibit was trying to convey.

Objective 2: Facilitate recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future.

In the comments selected below, participants indicate an appreciation of the value of multiple perspectives. These comments indicate support for the objective related to facilitating recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future. Furthermore, these comments are representative of the dialogue discussions and reflect awareness and recognition of the themes of courage in the present day environment.

A Latino non-profit/advocacy participant stated that it has been “only 50 years since this all took place. Some things have really changed for the better, but some things have not (self segregation, etc.)...We are seeing some of the same things occurring again today (i.e. sign that says “no Spanish spoken in this restaurant”, etc.)” Speaking to similarities between Courage and Mendez, this participant stated that there is “tenacity of both groups for change...Preachers and teachers were leaders in the Courage (African American) movement. Politicians were not the leaders. Preachers and teachers are still often the leaders of social justice movements today.”

An African American non-profit/advocacy participant stated, “We see same thing happening now with the illegal population being oppressed.”

A Latin American non-profit/advocacy participant: “Growing up in the South I felt more unique as one of a few young Latinos. So many things I would just ignore as how people were raised has a lot to do with how they behave. CMS seems highly influenced today by issues of social class and social power. Although I’ve only been here three years, that is my perception. Seems you have to look at things from school to school.”

A Latin American non-profit/advocacy participant: “Role of church is very important. Most of my experiences have been in black majority schools. It’s different being raised in the South. Ultimately about an individual’s ability to deal with things...CMS today: segregation within integration, within specific schools. You don’t know everything about others or even about people in your own group. Really about individuals wanting to learn and move on.”

When responding to the question, “How important is it to build connections between African American and Latino community?” Several non-profit/advocacy participants stated the following:

- “Very important.”
- “The undocumented Latino population today is going through same things today that Black community have already gone through. They can learn a lot from history of Black community struggle. Should the undocumented be entitled to x, y, z rights (same as citizens)? The Black community also went through that same struggle in the Civil Rights movement.”
- “There wasn’t always natural collaboration between the two communities even though there appears to be areas of natural collaboration and overlap. Both groups could really learn a lot from each other.”

One media participant stated, “Questioning oppression. Why does this happen? Racism is illogical and costly and causes everyone to suffer. Still many issues to work through today. Achievement gap. Expectations of teachers. Thankful to live in the time that we do today.” A Latino participant said, “We want to be included (LA) and need support from Black community who went through the same discrimination.”

A Latino media participant said that the “only African American friends I have are black Latin Americans...The only African Americans I know are business colleagues...I haven’t been to your birthday (Latin American to African American, meaning I don’t really know you well enough to be invited to or attend your birthday).”

A Latina media dialogue participant stated that there are “big issues in Latin American community now. Serious issues such as birthright citizenship under attack, drivers license issues, “papers please” laws, and new immigrant legislation. 10,000 people deported from Charlotte since 2006 – people who helped build this city. Sometime I hear African American citizens view civil rights differently. But right now immigrants are dealing with anti-immigrant civil rights issues. Reference to AL, GA, and SC immigration laws. Went to rally in Columbia SC when law signed by SC governor. It is hard to believe this anti-immigrant rhetoric and blaming on other culture groups for all our troubles, is occurring in the 21st century.”

A women’s group participant stated, “I’m from Mexico, but when I came here I was surprised when people group me into one big Latino group. Even in Mexico, we are different from one area to the next.”

A chamber of commerce dialogue participant suggested that “whether you were already here or were brought here, regardless, the dominant majority (WASP – White Anglo Saxon Protestant) – White – made skin color the dominant theme of inferiority / superiority.” Furthermore, there is a level of “internalized oppression – A dominant theme that still persists today and permeated our society, although socioeconomic status plays a large role.”

One chamber of commerce group participant offered a compelling perception by stating that there is an “irony that we had desegregation and busing to desegregate public schools in 1970s, but today we tend to self-segregate. We have all this economic power today but don’t acculturate to the broader society. We continue to self segregate. Although I feel the South is still more racist than other parts of the country, I feel that I see many more interracial mixed race relationships here in the South than I ever saw when living in Florida or California.”

A chamber of commerce participant offered another compelling perception by conveying feelings of varied self-identification: “What am I? I’m Latina from South America, but my grandparents are from Italy and Germany. So what am I? In U.S. I’m Latina because I’m from South America. So, are we all really just all mixed race?”

In addition to participants’ stand alone comments presented above, a number of lively discussions ensued around particular issues. We felt it productive to include some of these discussions in this report. Therefore, some of the comments from these discussions appear below and are shown as somewhat intact comments and responses to one another to indicate the depth of the dialogue conversation and how these questions elicited multiple responses from a particular dialogue group. Please note that these quotes and discussions are not presented verbatim due to the nature of the observers’ making hand written manual content notes without the aid of audio recording and transcripts. Each bullet point indicates a statement from a separate participant.

Within the women’s group dialogue, the following discussion ensued about the desegregation and de facto resegregation of Charlotte’s public schools. This discussion relates to the second objective in that it represents an awareness of multiple perspectives and is an attempt to use explanations of the past in order to evaluate the present and attempt to project the future:

- “The Potter court case in 1990s essentially did away with Brown v. Board and did away with busing in Charlotte. Why would a judge do that? Led to less interaction in schools and subsequently less interaction between races in Charlotte. We kept going back to the issue of power and how one decision can have such a profound effect.”
- “How and why does one group decide it has power over another group? Who appoints you with the power, or one particular group with the power? It all goes back to money.”
- “Divide and conquer = power.”
- “Are neighborhood schools intentional? The average person does not realize the power of the vote and we elect people that make huge decisions. We must educate people about the power of the vote. Many people died for our right to vote. We must eliminate new voting restrictions designed to discourage certain people from voting. Power is given to people by voting. We must make sure our school system gives equal access to students. The people running the school system – the board of education – are elected officials and we should hold them accountable to do the right thing for schools and do what is best for all students to have equal education and what is best for the whole community.”
- “If we don’t vote then we can’t complain about what is going on.”
- “You should know who you’re voting for and shouldn’t necessarily always vote along party lines or for who looks like you. Do your research.”
- “Hard decisions have to be made when budgets are cut. If there’s no money then there’s no money. But, who decides how much money the system gets? That is what we must think about when voting on elected officials.”
- “So, was busing cut as part of a cost cutting measure? Probably not the only reason.”
- “The change in terms of creating a more integrated system (busing) happened over time in Charlotte, but with one decision (Potter case) it was all undone in the 1990s during a time when money and cost wasn’t an issue and people wanted to go to neighborhood schools. And now you have huge Latino populations in single schools. Neighborhood schools are the new segregation. If you don’t have diversity in your teaching staff, it creates some problems and a vicious cycle. Certain schools then become targeted schools.”

- “And neighborhood schools in poverty and underfunded (and typically minority) are the first schools targeted and first to go in times of budget cuts. And then we are back to where we started in times of segregation in the 1950s.”

Within the advocacy dialogue group, a discussion commenced about racial and ethnic differences and how young people question and respond to those differences. This discussion relates to evaluating the present:

- “Local issues in our schools segregated by color and class. Courage about people who were born in U.S. but did not have the same rights as whites. Color does matter to this day. You’re not good enough if you’re not white enough. Black kids: “What does water taste like from white fountains?” Are we getting back to the same problems in our schools and our children today? Kids wondering about race and skin tone and color. Parents tell them don’t say “black lady or white lady”, but rather ask the person’s name and call them by name. Young kids are still growing up thinking about skin tone and shades of color.”
- “Different countries have their own concept of race and color.”
- “Different cultures and countries have different ways of viewing skin tone.”
- “Some young children wondering if they are Latino or African American.”
- “Differences in names between USA and Latin America (keep surname of father and mother).”
- “Whatever minority is least empowered in your lineage, then that is what group you are a part of, no matter how much percentage of another group you are.”

A further discussion about race, power, and socio-economic status developed within the advocacy dialogue group. Again, this discussion relates to evaluating the present environment of the interplay between race, power, and socio-economic status:

- “We also have an issue of socioeconomic status and where people live within a city. Regardless of your race, you’ll be treated better if you have a lot of money. It all goes back to the money. i.e. wealthy Africans discriminate against poor African Americans. Black on black discrimination based on education, money and status, just like white on white discrimination or white on black discrimination.”
- One participant related an anecdote about Southpark Mall: “we, a black family, were sitting in the food court and were approached by white Australian Gideons who were shocked at seeing a nice black family and a black man acting like a good father to his daughter.”
- “Make part of your culture part of the American family. Your culture should contribute culturally to the American fabric. But people in power will try to hold you back and not want to add your cultural contribution.”
- “Example of African American who invented open heart survey who died after having a heart attack and was denied access to a hospital to receive the surgery he invented.”
- “Forced assimilation. Latinos are face of immigration today. We have to fight ignorance in this country. We have to look at the past to see differences and similarities to see how best to work together.”
- “Latino is not a race, it is an ethnicity. It includes all races. We are not this one race. U.S. Government does acknowledge this (i.e. U.S. census race variety categories for both Hispanic and Non-Hispanic).”

Several participants in the bar association dialogue group stated the following, which relates to explaining the past in order to evaluate the present:

- “We see the parallels of both histories. But there are still people in power today who are still trying to perpetrate bad ideas of the past. How come in 2011 we have people voting for laws taking rights away from people? [immigration bills, gay marriage, charter schools, school funding, etc.]”
- “Both groups do have the same goals. We do tend to say ‘them’ and ‘us’ when in reality we could be working together. We’re the same and we should be working together.”
- “You don’t really think about parallels until you see something like this exhibit. Some things should not be relegated to a footnote (i.e. Mendez) and should be equally discussed in history.”
- “Everybody thinks their own situation is the worst. When something affects you personally then it is bad.”

Within the bar association dialogue group, a discussion ensued about power struggles, past history, and civil society. This discussion relates to using multiple perspectives in explaining the past and evaluating the present in an attempt to project the future and to learn from the past and present to productively and positively plan for the future:

- “We are victims of “divide & conquer” strategies in this country, dividing us into various groups (ethnic, socioeconomic, cultural, etc.) and pitting us against one another. It is still going on today. Listen to what some of these politicians are saying and ascribing blame or judgment on various groups.”
- “People took huge risks in the Civil Rights struggle. That is the courage they are talking about.”
- “The judge in these cases had the courage to stand up to what is right.”
- “Talking about legislation, why was Mendez forgotten? For the same reason that much of our history is not told. There is always an agenda to what is done, even about things that occur in history.”
- “Example about Paul Robeson and all that he did and his accomplishments were obliterated from textbooks.”
- “The fact that from Texas to Oregon was formerly part of Mexico. They didn’t cross the border, the border crossed them. Most people don’t know that. If more people in those states were taught that, you may not have so much support for such anti-immigrant laws there.”
- “Example that textbook publishing companies are revamping their history textbooks today due to the urging of conservative Texas school board (one of the largest buyers of such textbooks).”
- “But for some who go to college, many of the blanks are filled in there, but not always or comprehensively.”
- “If we don’t study or learn history we are bound to repeat it. What we see today we have seen before in American history.”
- “To get people to support busing you have to have grown ups around of various races or experiencing busing themselves. This must be instilled at a young age. Some white people live their whole lives only exposed to white people and white culture and don’t know what they’re missing. Or could be related to wanting the legacy of power to stay where it is.”
- “People in power don’t want to give up power.”
- “We may think of ourselves as a civilized society, but we’re not. And will we eventually see a revolution to see things change in our society? At what point do people get so fed up that they start a revolution? Are we such an apathetic country that we just don’t care to get out of our comfort zone?”
- “Diversity initiatives needed.”
- “We watch events on TV, but if it doesn’t affect us then we’re apathetic.”

- “Example of Levine Family: Give lots of money to Levine museum, UNC Charlotte and Queens University scholarships, etc. (not JCSU – historically black college, etc.). But they made all their money from locating their Family Dollar stores in low-income communities. But the Levine’s don’t really give any money back to low income communities.”
- “In terms of apathy, need to get more people to see the big picture and connect the dots. How to do this?”

The above examples of dialogue discussion highlight how the dialogues were rich with differing and multiple perspectives with indication that participants were making connections to explaining the past, evaluating the present, and projecting the future.

Objective 3: Encourage inclusive actions at the individual, organizational, or community level.

At the conclusion of each dialogue, facilitators prompted participants to discuss how they might act differently as a result of this experience. The language used to elicit responses about future actions varied among dialogues, and in some cases this question or prompt was never asked due to time constraints. How the questions were asked and prompts were stated really modified the responses from one dialogue to another. Some questions about the ability to have courage or about future intended actions were asked on the same scale as the courage exemplified within the two exhibits. At other times, the prompt was more on the level of participants’ everyday experiences and life.

Responding to the question, “As a result of this experience is there anything that you feel motivated to do?” non-profit/advocacy participants referred to collaborating, inviting people, forming alliances, working for social justice, and learning more:

- “The opportunity to collaborate as organizations is great. I would like to see more. Very exciting to think about what we can do together.”
- “Invite more people to the exhibit and museum. Interesting to see the history of the struggle of both groups. Great conversation starter.”
- “I agree, getting people to come and see how our region was involved in Brown v. Board and also learning about Mendez case and Thurgood Marshall involvement.”
- “Budding alliances with other organizations and strengthening alliances.”
- “Invite school and US History classes to visit exhibit and museum and have something visual to learn from.”
- “Looking at struggles of different groups reinforces the importance of continuing the fight for our rights and for social justice.”
- “Learn more. Get to know more in a deeper level of understanding.”
- “We are all the same. This experience taught me again today that we are all the same. Give people a big hug.”

In response to the question, “What does courage mean to you all in your role today? Thoughts on public education and inequity?” media dialogue participants stated the following:

- “Courage today means standing up for what is right, pulling people together to act, courage to reach out to fellow humans and help them understand their similarities and differences.”
- “Teach knowledge, we already have courage. People spreading fear are most effective with uneducated people. Have courage to teach knowledge and educate people about different groups and cultures. We are fighting for a voice. I learned more about black community today and they were held back in the past because they didn’t have resources or opportunity.”

- “Do the right thing. Don’t perpetuate stereotypes. Call people out on stereotypes. Stop people in their tracks and call them out on their misperceptions.”
- “We must have courage to help people break through their stereotypes. Too many of us are apathetic. Everything affects all of us in many different ways.”
- “Same thing happening in South today. Many intolerant people elected to government, leading to anti-immigrant laws. Despite the South being a magnet for immigrants, initially welcoming them, but now don’t want them in the South. People in South were only familiar with black and white and not familiar with immigrants.”

Responding to the question, “What can you do organizationally to help build intergroup relationships? And in relation to education?” media participants suggested that more effort should be placed on building partnerships between African American and Latino community groups and organizations:

- “Build partnerships between our groups and network together.”
- “We work very hard to present what is going on in our media outlets and newspapers.”
- “CMS not very open with request for certain statistics and information about Hispanic students.”
- “CMS segregating schools with majority Hispanic. Hispanic students want to be with white students. Most people think all Hispanics are poor. South Americans in Charlotte come from relatively more affluent families (higher class).” An African American participant then asked why Colombians move to Charlotte if they are already familiar with a good life? In response, a Latin American responded and said “because in Colombia we are at risk of being kidnapped if we have money.”

Responding to the prompt, “What are you motivated to do differently?” media dialogue participants suggested that they are motivated to pursue further education and knowledge about issues, to work harder, and to communicate with others about issues related to the dialogue:

- “Understanding demographics and culture can be a domino effect for change in the future. Imperative that African Americans and Latin Americans work closely together.”
- “Tell others about the exhibits at the museum.”
- “Do more to change our communities, one person at a time. Doesn’t have to be grandiose. Be purposeful in your actions. Cause some light bulbs to illuminate in other people’s minds. Invite people to exhibits.”
- “Look at things from different perspectives and be aware of things I don’t know about.”
- “Reviewing what I know. Keep fighting for undocumented immigrants who are having the worst time ever: the Civil Rights fight of our era.”
- “Sacrificing more. And try to affect others.”
- “Working in the media, we all need to be informed more.”
- “Really appreciate what I have now compared to Mendez era. Still struggling with some discrimination issues today, however, Civil Rights again.”
- “Tell people to come to exhibit. More willing to tell people about these experiences I thought I knew enough, but really I did not.”

When responding to the question, “What kinds of things can you do in your community to impact positive change? What do I need to do to make sure my family has what it needs?” women’s group participants stated that, among other things, there should be more focus on common decency toward one another, seeing people as individuals and not as representatives of a group stereotype, encouraging

more involvement, and having the courage to confront negative, counterproductive, or unfactual perceptions:

- “Not everyone can afford to pick up and move to a nicer, more affluent neighborhood in order to go to a better school.”
- “What can I do in general? Common courtesy. Be kind to your neighbor. Welcome anyone in your neighborhood.”
- “Speak to the character of the individual rather than the skin color. Help your children see this and emulate this behavior and then it will become more widespread.”
- “Encourage new people with new ideas to become more involved in the political process rather than same old same old. More people like us should be running for office and serving on boards.”
- “How important for Charlotte is it for African Americans and Latinos to build connections? It is critical! I had no idea about how much we shared and that our paths mirrored each other so much.”
- “If we are so similar, why are these two exhibits [Courage and Mendez] separated? Why not present them both together, chronologically, since one story is built upon the other. The Latino exhibit was too small.”
- “How can we have the courage to say something to someone today when we hear negative comments about things related to these topics? We need individual courage to call people out when bad things are said or done.”
- “One student wrote on a sticky note at the end of the exhibit: “We should stop self-segregating.” That would lead to much positive change.”
- “The point about voting is critical. That is how we make our voice heard. But we all have to educate ourselves and others about the issues. And remember that the mission of the media is misinformation. We have to educate ourselves.”

A chamber of commerce participant stated, “Everyone focus on equality with whites. But we then don’t see the resources, strength in numbers, and potential partnerships among all minority groups. Focus on equality with white pulls us back from cooperating with each other. We (minority groups could have strong partnerships. But not really seeing this happen yet. Infrastructure and resources are already here to make this happen.” Another advocacy participant, referencing the importance of building cross-cultural partnerships, suggested that “we already have our own level with resources that we should strive for rather than strive for white level competing with one another. We should all be working together with the resources we have to reach for and strengthen our own level.”

Another chamber of commerce group participant stated, “My goal is not to impose my will on others, I just don’t want the will of others imposed on me.”

When discussing what needs to be done and actions to be taken, the chamber of commerce group suggested working together more efficiently, making better use of collective resources, and learning to be open to new possibilities, as potential courses of action to focus upon:

- “As Latinos we still don’t have as much power to become elected officials because not all of us are from here. i.e. no Latino has put their name on ballot for school board election.”
- “We must be more influential as business owners and in the community.”
- “The Latino family prefers to be home in the evening and spend time with extended family.”
- “We have the power in numbers and will be largest population in a few years (have more children than white population).”

- “Need to take ownership of things, such as education.”
- “I’m uncomfortable speaking in terms of moving up or moving down. We should say inclusive, empowering, cooperation, etc.”
- “Quantity or numbers is not as important as quality. We need to focus on the quality of our population.”
- “We as Latinos need to refocus and regroup our efforts. Good start is linking Latino and African American population and organization through efforts of cooperation, advocacy, and unity. What is the power that we have here that we can work together?”
- “Alignment – How do we align all these thoughts to move forward? What are the next steps? I’m moved by the possibility. How do we align? Who is out there who will champion this alignment.”
- “Continue to be open. Coming to the South I did not know how things were here and I am very more enlightened now.”
- “Personal responsibility – What will we be a champion for? Or advocate for? What role will we play in moving the community forward for equality?”
- “Get big organizations to encourage Latinos to run for Board of Education or other office.”
- “We need to become blind to color and start talking needs. Stop talking about color but ask what community needs regardless of who lives there.”
- “We are one country and we should all work together to make things better.”
- “We should vote for people who truly care about everyone, not just one person or constituent group or corporate interest.”
- “If our country is going to survive we can’t be selfish. We must work together. No one of us is as good as all of us working together.”

In response to the question, “How can we be more courageous on a day to day basis to face situations related to these issues? How do we not walk away when witnessing such occurrences? What to do moving forward?” bar association participants and group facilitators suggested simply talking about these issues in a matter-of-fact way on a regular basis with a wide swath of people:

- “Courage to address small and large slights.”
- “Bring these issues up on a day to day basis. Bring up these issues to the majority but not, in a combative way. Just bring up the differences. Takes courage to use yourself as an example.”
- Facilitator: “I want to be friends with African American community. But to me as a Latina, friendship means going to each others’ house, not just meeting for five minutes at a Starbucks.”
- “Even small things can make a big difference (i.e. wearing a t-shirt that says “Boycott Arizona” after that stated passed its notorious SB1070 anti-immigrant bill).”
- “Sometimes we should cause a stir to make a difference.”

One Latino non-profit/advocacy participant stated, “I don’t know if I could show the same courage because of my family and wanting to protect them.” An African American non-profit/advocacy participant stated, “I do think I could demonstrate the courage.” A Latino non-profit/advocacy participant stated, “Would I have courage? That is my choice.” As stated previously, the Museum might consider rephrasing the prompt about courage differently in the future. The prompt might be resituated or framed differently in the future to encourage people to think about courage at different levels. Some people may not indicate they could show courage in this particular situation, but might show courage differently in another type of situation. The varied responses may also be a function of the different phrasing used to elicit responses about future actions.

Post-Dialogue Survey

At the conclusion of the dialogue, participants were asked to complete a paper-based survey (see Appendix C, survey item numbers are also referenced where appropriate within this section). In addition to providing basic demographic information (discussed previously in this report), participants were given an opportunity to express their thoughts about the exhibit, its themes, the goals of the dialogue, and connection with their daily lives. They were also asked to reflect on their dialogue experience in relation to their affinity group. The final section of the survey asked participants to share any thoughts, feedback, and suggestions about their exhibit viewing experience and dialogue participation.

As dialogue participants exited the room, they placed their completed silent reflection sheets and surveys into baskets on a table set up in the room (as indicated earlier, not all participants submitted a silent reflection form). Once collected by the university evaluators, the surveys were de-identified and the data was coded and input into a database. All paper copies of the evaluations were then secured and stored.

In total, 59 surveys were completed and returned for analysis and these provide the core data for the assessment below. Unless otherwise noted, an N of 59 also serves as the denominator for all percentages reflected in the charts and graphs in this report. In this section, the post-dialogue survey data are presented to indicate how the dialogues successfully supported the program goals and objectives. Where appropriate, open-ended responses from the post-dialogue survey are also included.

We now describe participant responses to the post-dialogue survey within the framework of the three primary *Courage in the City* objectives, followed by participant feedback provided on the survey. Subsequently, we discuss the follow-up interviews with a participant pair and facilitator pair.

Overall, some major themes that emerged from across participants' open-ended responses included:

- That participants learned more about each other's history, with most people indicating that they were learning about the Mendez case for the first time (previously did not know that it existed).
- Participants described learning and awareness that took place.
- Participants experienced broader understanding of the courage needed to do the things exemplified in the exhibit.
- Participants indicated that they are still trying to make sense of the history of racism. For example, one participant stated, "Why do we keep doing this, creating arbitrary power structures based upon appearance?"

Objective 1: Increase awareness and knowledge of the history of African Americans and Latinos to secure equal educational opportunity.

Overall, the data from post-dialogue survey items suggest that participants increased their awareness and knowledge of the history of African Americans and Latinos to secure equal educational opportunity.

Figure 13 shows that a majority of participants felt their knowledge of the history of African Americans to secure equal educational opportunities increased greatly as a result of viewing the *Courage* exhibit. Similar results are seen when looking at the African American participants (Figure 14) and Latino participants (Figure 15) separately. Although the majority of participants indicated that their knowledge

about the history of African Americans to secure equal educational opportunities increased, a larger proportion of Latino participants said their knowledge increased greatly.

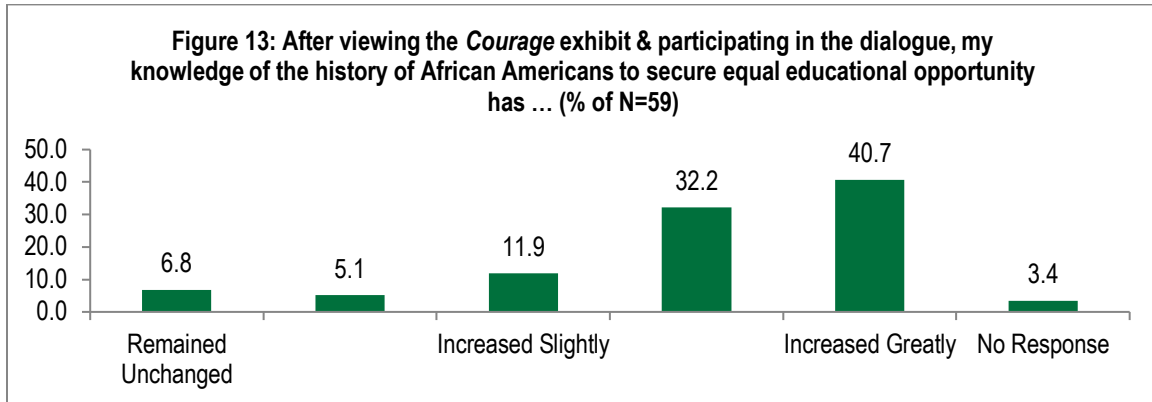


Figure 13. Post-Dialogue Survey Question 4a. After viewing the *Courage* exhibit and participating in the dialogue, my knowledge of the history of African Americans to secure equal educational opportunity has... (%).

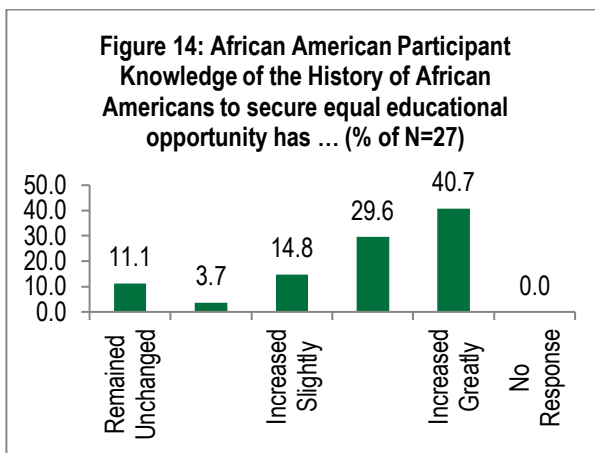


Figure 14. African American participant knowledge of the history of African Americans to secure equal educational opportunity has... (%).

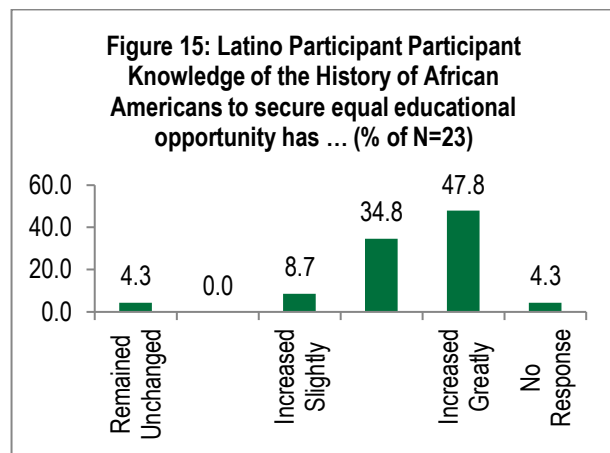


Figure 15. Latino participant knowledge of the history of African Americans to secure equal educational opportunity has... (%).

Supporting the quantitative data in Figure 13, question number 4b on the survey asked participants the following open-ended question: What, specifically, have you learned that impacts you the most about the history of African Americans to secure equal educational opportunity?

- “Materialistically, how unequal the African American experience was in the school system.”
- “That I can go to school as I please as a result of past sacrifice.”
- “I learned about important figures who played key roles in sparking a movement that eventually ended segregation.”
- “It’s been a long hard battle and although we’ve come a long way, we have more work to be done.”
- “That their fight is not much different than the struggle Latinos are experiencing today.”

Figure 16 shows that all participants felt their knowledge of the history of Latinos to secure equal educational opportunities increased greatly as a result of viewing the *Para todos los Niños* exhibit. Furthermore, knowledge about Latino history increased greatly for a larger percentage of all participants than did knowledge about African American history. This reflects upon comments from the dialogue discussions indicating that many participants, although familiar with *Brown v. Board of Education*, were previously unfamiliar with the *Mendez* case. Similar results are seen when looking at the African American participants and Latino participants separately, as the following two graphs indicate. Although the majority of participants indicated that their knowledge about the history of Latinos to secure equal educational opportunities increased, a larger proportion of African American participants (Figure 17) said their knowledge increased greatly, compared with Latino participants (Figure 18).

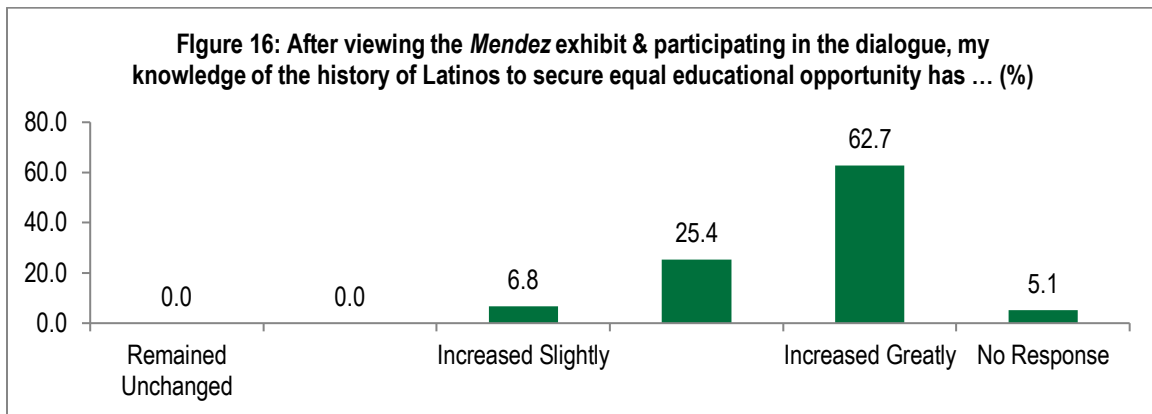


Figure 16. Post-Dialogue Survey Question 5a. After viewing the Mendez exhibit and participating in the dialogue, my knowledge of the history of Latinos to secure equal educational opportunity has... (%).

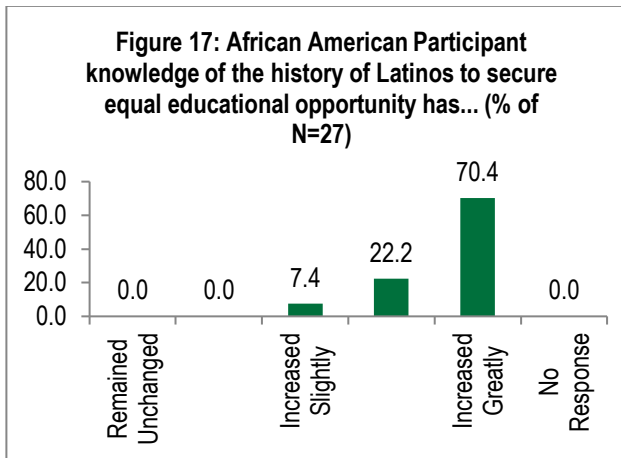


Figure 17. African American participant knowledge of the history of Latinos to secure equal educational opportunity has... (%).

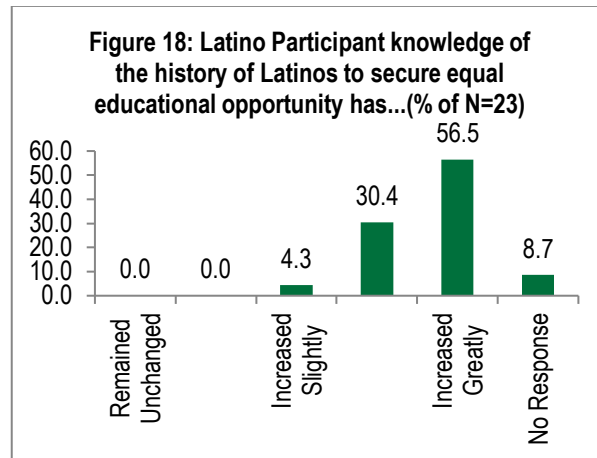


Figure 18. Latino participant knowledge of the history of Latinos to secure equal educational opportunity has... (%).

Supporting the quantitative data in Figure 16, question number 5b on the survey asked participants the following open-ended question: What, specifically, have you learned that impacts you the most about the history of Latinos to secure equal educational opportunity?

- “The story of Mendez was very interesting because I had never heard of Latino community involved in this kind of situation.”
- “I never learned the history of the Mendez case in school or college. So I appreciate gaining true knowledge.”
- “The Latinos fought just as hard as African Americans in the struggle. Again we are different but so much the same.”
- “I have a better understanding of the similar challenges against racism and segregation that the Latino and African American communities share.”
- “Just like African Americans, whites wanted us to perform labor for them and if they "allowed" us to receive educations, they would be forced to do the work themselves.”
- “It was the same struggle as that of African Americans. Also it shows that unity and organizing are the answer.”
- “Latinos played an integral role in desegregation in American schools.”
- “The similarities in the way Latinos and African Americans were treated.”

Objective 2: Facilitate recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future.

Overall, the data from post-dialogue survey items suggest that participants facilitated recognition of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present, and project the future.

Figure 19 indicates that a majority of participants said that their experience made them think differently about something that occurred in the past regarding issues relevant to those raised in the exhibit or dialogues.

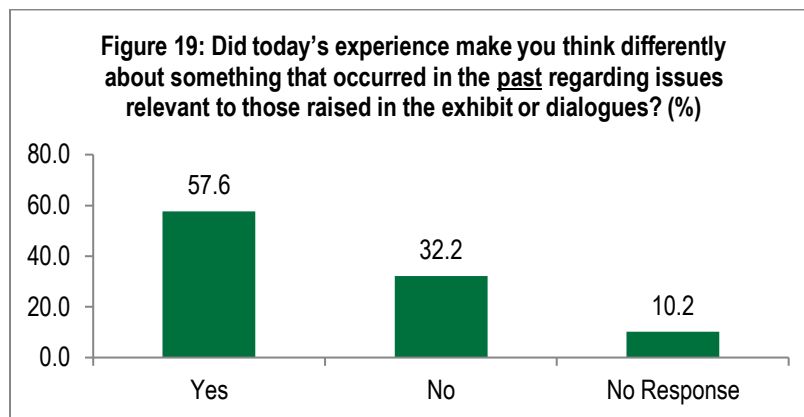


Figure 19. Post-Dialogue Survey Question #6. Did today's experience make you think differently about something that occurred in the past regarding issues relevant to those raised in the exhibit or dialogues? (%).

When asked “how so or why not” concerning the question in Figure 19, participants stated:

- “About why the African American culture still hurt about the past.”
- “Why would Judge Potter do away with the Brown rulings? Potter is restarting segregation.”

- “It made me realize how in many ways we're moving backwards.”
- “The past is still part of our present and a key to our future.”
- “It showed me that other groups struggle with the same problems.”

Figure 20 suggests that a majority of the participants indicate that their experience helps them to think differently about present day struggles or issues relevant to those raised in the exhibit or dialogues.

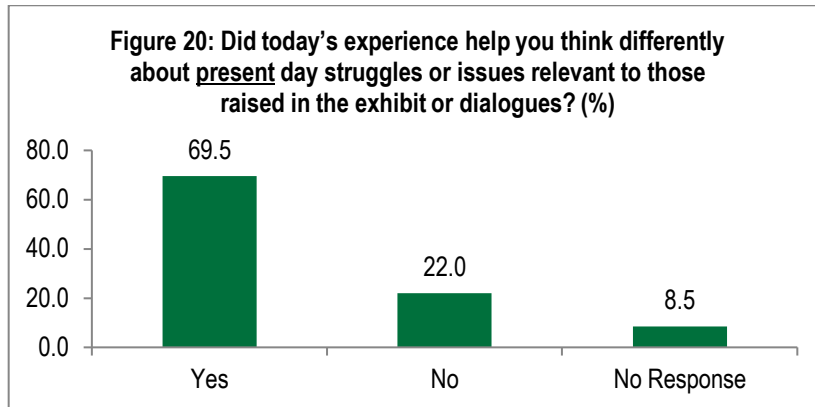


Figure 20. Post-Dialogue Survey Question #7. Did today's experience help you think differently about present day struggles or issues relevant to those raised in the exhibit or dialogues? (%).

When asked “how so or why not” concerning the question in Figure 20, participants suggested that Hispanic immigrants today face more discrimination than in the past, and there is a perception that people today are more apathetic and more concerned with individual success rather than the collective good:

- “It showed me how it is connected to the past and needs to change.”
- “I'm now more sympathetic to the struggles of Latinos in this country.”
- “People (whether Hispanic) or otherwise want equality, i.e. education, etc.”
- “That Hispanics face so much discrimination in education.”
- “We seem to have a cycle in which we camouflage past events.”
- “Today people value their own progress and personal opportunities more than the collective good.”
- “All minorities must band together to help make the majority understand the inequalities that still exist.”

Figure 21 indicates that most participants said that they feel their experience will lead them to act differently in the future around issues relevant to those raised in the exhibit or dialogues.

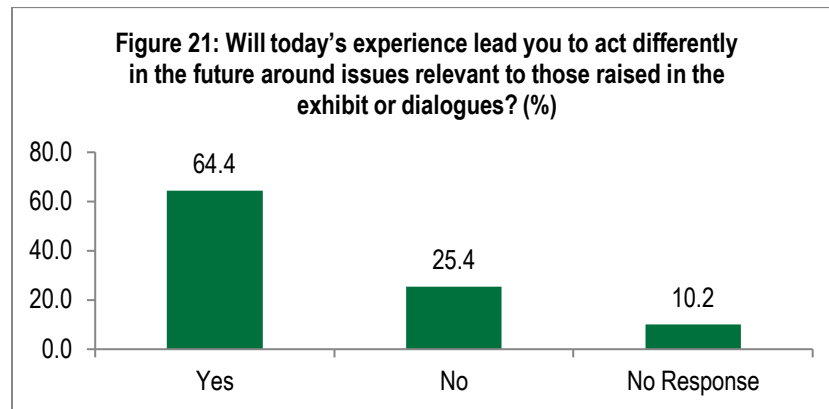


Figure 21. Post-Dialogue Survey Question #8. Will today's experience lead you to act differently in the future around issues relevant to those raised in the exhibit or dialogues? (%)

When asked “how so or why not” concerning the question in Figure 21, participants suggested there should be more focus on practicing “the golden rule”, treating people as equals, and encouraging more dialogue:

- “Treat people equally not based from where you come from or the color of your skin.”
- “To be more open to other cultures and ethnicities...we are one race: HUMAN!”
- “Have more dialogue and seek out different opinions.”
- “I will try to vocalize not only my history, but that of others to those who may not have the opportunity to learn it.”
- “Addressing people one on one. Highlighting impact for me as minority.”

Objective 3: Encourage inclusive actions at the individual, organizational, or community level.

Overall, the data from post-dialogue survey items suggest that participants felt encouraged to act in ways to support inclusive actions at the individual, organizational, or community level. Survey question numbers 10 and 11 prompted participants to explore how they might further act or change their behavior as a result.

Responding to survey question number 10, “My experience here today made me aware that I...”, participants referenced the feeling that there needs to be more learning, more involvement, and more collaboration:

- “Need to learn more about our shared history.”
- “Have a long way to go to learn different way to try to change people way of thinking about Hispanics.”
- “Injustice has no end but it's ending is imminent if we collaborate.”
- “Should get more involved and make an effort to affect positive change in the community.”
- “Need to continue to seek knowledge and understanding.”
- “Need to get more involved.”

Upon responding to survey question number 11, “Experiencing this exhibit and participating in the dialogue inspires me to...”, many participants indicated the intention to act in ways that encourage

inclusion, equity, and understanding. Specifically, words and phrases participants use to describe their intended future actions include: “reach out”, “educate”, “get more involved”, among others. Consider the following examples from participants:

- “Reach out to other organizations.”
- “Continue to learn more about other cultures and to expand outside of my social box in other races.”
- “Educate more people about events like this one.”
- “Reach out more to other cultures.”
- “Communicate more with other races so that we appreciate, understand and respect each other more.”
- “Get more involved in initiatives that promote social justice and equality.”
- “Do more to be part of the change I wish to see.”

Participant Feedback about the Overall Experience

Regarding the value of both the Courage and the Mendez exhibits, all participants indicated that the exhibits are valuable, with the vast majority of participants indicating the exhibits are extremely valuable. Figure 22 indicates that the *Courage* exhibit was viewed as mostly or extremely valuable by a vast majority of the participants. There were no participants who felt the exhibit was not valuable. Figure 23 indicates that the *Para Todos Los Niños* exhibit was viewed as mostly or extremely valuable by a vast majority of the participants. Again, there were no participants who felt the exhibit was not valuable.

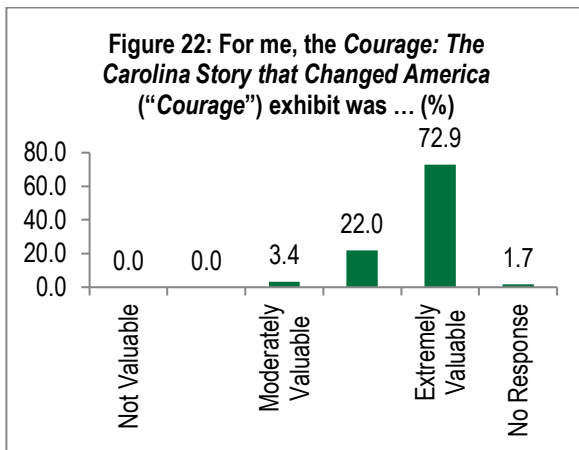


Figure 22. Post-Dialogue Survey Question #1a. For me, the *Courage: The Carolina Story that Changed America* exhibit was... (%).

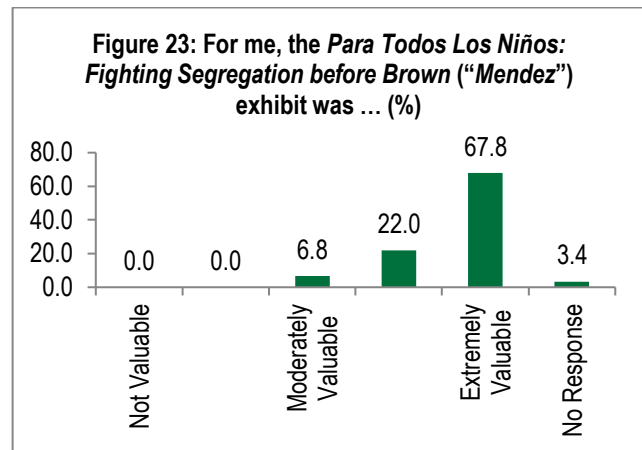


Figure 23. Post-Dialogue Survey Question # 2a. For me, the *Para Todos Los Niños: Fighting Segregation before Brown* exhibit was... (%).

Participants were also asked to state “What part of the exhibits had the most impact and why”:

Participants describe the most impactful components of the *Courage* exhibit (survey question number 1b) as those with the most powerful visuals, conjuring imagery and emotions of what life was like for those living in Clarendon County during the 1940s and 1950s. The courage and level of personal sacrifice of the De Laine family and others involved also made a strong impact on exhibit viewers.

- “The visuals = book stacks, real life stories, quotes, burned church.
- “The image of the DeLaine family watching their house burn was very impactful.
- “The courage of the family! Inspiring!!”
- “I was saddened and angered by the hatred in the faces of the little white boys on the bus.”
- “To see how much sacrifice, commitment and risk people had to give to make something we take for granted.”
- “Arbitrary perception of inferiority based solely on opinion and color of skin.”
- “Being able to see visual images. i.e. burned wood, replica of school room, pictures of families impacted, etc. These brought life to the stories on paper.”
- “The parts that showed the personal sacrifice of persons involved - because that kind of courage is rare today.”

The primary way that the *Para Todos los Niños* (survey question number 2b) exhibit impacted participants is by exposing them to information about this case for the first time. Many participants indicated that prior to the *Courage in the City* experience, they had not learned about the *Mendez* case, and particularly that it occurred ten years prior to *Brown v. Board of Education*. Other items from the *Mendez* exhibit that impacted participants include the knowledge that similar people were involved, and, in much the same way as showcased in the *Courage* exhibit, a high level of personal sacrifice and courage was needed by those involved.

- “I did not know of this case. This family was just like the African American family, struggling from equal rights.
- “Common players (Marshall/Warren) involved in both. Because it brought both struggles closer together.
- “The depiction of the segregated pool showed me how divisive people can be.”
- “The fact that they had to fight just as hard as other cultures. This impacted me the most because I never knew it.”
- “Learning about the *Mendez* case and how it impacted *Brown v. Board*. It showed similarities and how Latinos faced the same issues as African Americans.”
- “Kept out of American history.”
- “It's an untold story, did not know it existed.”

In response to survey question number 9a, “Dialoguing with another group of people in my same area of work was...”, Figure 24 shows that all participants felt that dialoguing with another group of people in their same area of work is valuable, and a large majority feel that it is extremely valuable. No participants indicated that the experience was not valuable.

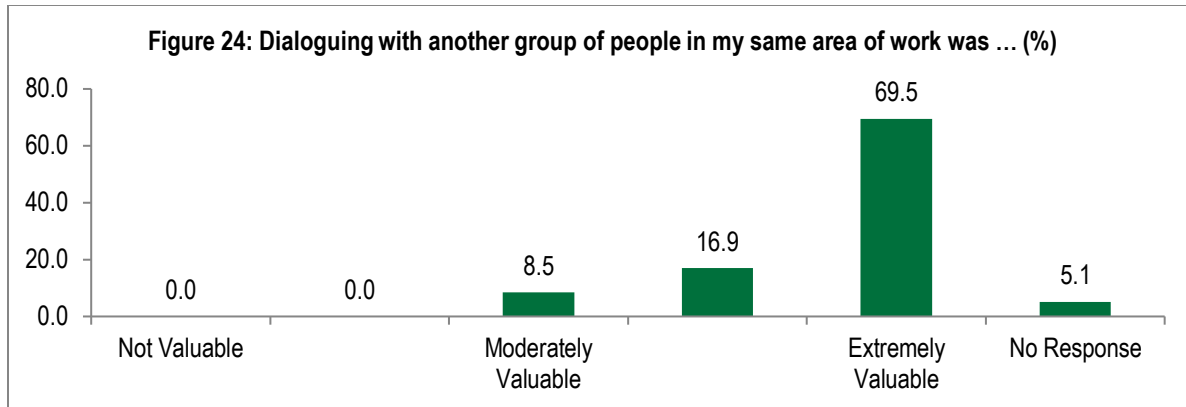


Figure 24. Post-Dialogue Survey Question #9a. Dialoguing with another group of people in my same area of work was... (%).

When asked “how so or why not” concerning the question in Figure 24, participants stated (survey question number 9b):

- “Understanding the need to collaborate.”
- “Great to see different perspectives.”
- “Always interesting to learn fresh perspectives.”
- “Strengthening experiences - build relationships.”
- “Understanding is important even if you may not agree with another's viewpoint.”

In response to survey question number 23, “Please share any comments you have specifically regarding the paired facilitator dialogue experience,” participants stated:

- “Worked well together, useful having that exchange and not just one person. More natural dialogue as result of their interaction, change of pace.”
- “Excellent pairing.”
- “Very well facilitated.”
- “Allow more time for discussion. Guided questions before the exhibit may help to focus as well.”
- “Please be more inclusive and respectful of people attending the function that are not Latino or Black.”

In response to survey question number 24, “Please share any other feedback about your experience today which could help us make it better for other participants,” participants were overwhelmingly positive in their responses. Some constructive comments for future planning include:

- “Shorter survey.”
- “More participants.”
- “Please make this available to more groups. It's greatly beneficial.”
- “More time in the exhibits would be nice.”
- “I believe it will take several more meetings to really discuss today's problem.”

- “Please allow more time for discussion. I felt it was too rushed. I felt the exhibits were very unequal. The Mendez Exhibit was very short compared to Courage. There was more info for Courage.”
- “If possible, more information for the Mendez exhibit would be wonderful.”
- “It would be great if we could define a series of action steps which leverage the group learnings.”

Interview Pairs

In Fall 2011, after the conclusion of the *Courage in the City* dialogues, we conducted follow up interviews with pairs of participants and facilitators. One pair of participants and one pair of facilitators were interviewed. For the participant pair, one of the participants did not show for the interview. Therefore, we were only able to interview one individual participant.²⁶

Facilitator Pair Interview

The first portion of the interview with the facilitator pair revolved around the following two questions: “What is it about this facilitation model you like and would keep?” and “What about this facilitation model should be amended or changed?” The two facilitators’ responses are indicative of several key points:

- The paired collaboration was enriching for the facilitators. This collaboration allowed the two facilitators to build a relationship with someone different. For example, the Latina facilitator indicated this experience gave her the chance to have her first close friendship with an African American. The paired facilitator collaboration also afforded the opportunity for the facilitators to process the dialogue experience together outside of the dialogue.
- The facilitation model itself is “excellent”. Although the two facilitators mentioned they had to make impromptu modifications to the model during a dialogue due to unequal size of participating Latino and African American groups, this posed no issue for the flow of the dialogue itself.
- Two issues the facilitators remarked on relate to the need for more time for viewing the exhibits and the need for more time within the dialogue discussion.
- In terms of amendments or changes to the facilitation model, the two facilitators, again remarking that the model itself is good, mentioned that communication among the Museum, facilitators, and participating organizations needed to be improved from the outset. They recommended focusing on improving the pre-visit work between the Museum and the participating organizations so that all involved are more informed as to what the goals are and what will take place. Finally, the facilitators recommended better personal contact between the Museum and the leaders of participating groups. In particular, there should be a clear understanding of the intent of the program and what participants will get out of it. A specific commitment for the date, time, and number of participants should be secured from the participating organization. Once the Museum receives that information, they should pass it along to the facilitators well in advance of the dialogue date so the facilitators can adequately

²⁶ The complete audio recording of both the facilitator interview and the participant interview is included on a compact disc in the appendix of the official printed hard copy of this report submitted to Levine Museum of the New South.

prepare to lead the dialogue with the particular participants. Having said all of that, the facilitators recognized that all of these logistics will likely take additional personnel to accomplish, which may not be possible given resource constraints.

Another question for the facilitator pair was, “What impact did participating as a facilitator have on your historic knowledge?” Three key points emerged from the facilitators’ discussion ensuing from this question:

- Facilitators learned a great amount about the history of each other’s culture. They recognized that their experience as facilitators changes them on a deeper level.
- In reference to the two exhibits themselves, and the historical knowledge stemming from the exhibits, the facilitators remarked about the disparity of the size of the exhibits – with the Mendez exhibit being much smaller than the Courage exhibit – and that this disparity was problematic.
- The facilitators wanted to see a way to expand or deepen the experience, especially around the concept of acting towards tangible results. There is a definite desire to take this program further and see positive action taking place within the community.

We also asked facilitators about “What is the value of having facilitator pairs mirror the relationship desired from the participants? Is that an important component? Or, what value does that add to the participants in the dialogue?” and “Did the cross-cultural facilitation add value to your experience as a facilitator?” A couple of key points emerged from this discussion:

- Paired facilitation isn’t necessarily better than facilitation by a single individual. The type of facilitation model used depends upon the program content and the intent, goals, and objectives of the program. In the case of *Courage in the City*, dual facilitation worked well. Paired facilitation is helpful when one of the facilitators brings something from their own unique experience to add to the group dialogue and dynamic.
- Paired facilitation works best when both facilitators share an equal and generous role in facilitating the dialogue, rather than having one of the facilitators dominate the discussion. This could be in part a function of efficient pairing of complementary personalities.

Finally, we asked the facilitators the following question of “Do you have any general feedback about the overall process you would like to share? (i.e. logistics, coordination, training, ...)” Three main comments stemmed from the facilitators’ responses:

- Prior to any dialogues taking place, facilitators need to go through the program process from the participants’ perspective with someone facilitating the facilitators as participants. This will help facilitators better understand the program from the participants’ perspective and will be beneficial to facilitators as they work with a dialogue group.
- Facilitators liked the academic training session that all facilitators attended prior to the beginning of the dialogue program. They felt this session was very helpful and informative.
- There needs to be an assessment of the skills of facilitators before they are assigned a dialogue to facilitate. People who are newer to dialogue facilitation may need further training than veteran facilitators.

Participant Interview

As a reminder, there was supposed to be an interview with a pair of participants in much the same way as the interview with the facilitator pair. However, at the time our interview with the participant pair was scheduled, one of the participants did not show up. We decided to commence with the interview with the other participant who was present. One interesting point from this discussion is that the participant did not mention the exhibit itself during the course of the interview. There was only reference made to the dialogue.

The first set of questions for the participant were as follows, “Was there value in having participants from the same industry sector but with cross-cultural difference within the same dialogue group?” and “How did that component affect the experience?” The main points emerging from these questions include the following:

- The participant agreed that the program design was beneficial. He appreciated being able to dialogue with others in his industry group (media).
- Furthermore, he agreed that cross-cultural dialogue is important and is something that people should do more often.
- Difference between the groups came out in the dialogue. Everyone has different perspectives and can give and receive different input about ideas. We all have our own lens through which we see things.

Another question for the participant was, “Were you more highly informed and aware of each others’ history cross-culturally as a result of the dialogue?” Key points from the participant’s response to this question include the following:

- The participant felt better informed about each groups’ history.
- The participant remarked that race relations are pretty good in Charlotte, more than we give the city credit for, but people still voluntarily self-segregate and still see things in black and white.

Another question asked of the participant was, “Did participation in the dialogue inspire you to do anything individually, organizationally, or in your community?” The main points made to this question include the following:

- The participant did feel inspired to do something. However, he remarked that although we often come together in professional settings there should be more of an effort in our personal lives.
- Having a diverse perspective is really important to the media and many other professions. It is important to have diversity of perspective in any industry. Diversity adds more perspective that each person and organization truly benefits from.

The final question asked of the participant was, “Do you have any other general feedback about the overall experience?” and “Any other suggestions for the Museum?” Several key points stemming from this question include the following:

- There is a real challenge in bringing people together.
- The participant would like to have seen two separate dialogue sessions to allow for more discussion time. Between the first and second session, participants would have time to process all the information and discussion from the first session prior to arriving for the second session. Furthermore, within the second session, participants would have the opportunity to make sure there is a definable action or goal for participants to aspire to that should come out of the dialogue program.

- The Museum should continue to be willing to take risks with community engagement.
- The Museum could look into a similar dialogue program with pairing other races/ethnic groups together.
- The Museum should find a way to incorporate a broader representative swath from the overall community and get more variety of folks into the Museum's programs.
- The participant indicated he felt like the Museum was a comfortable, safe, and confidential environment in which to participate in such a program.

CONCLUSION

Overall, the various evaluative data components of the *Courage in the City* program – silent reflection, dialogue observation, post-dialogue survey, and follow-up interviews – indicate that the pilot program successfully accomplished the three major program goals and objectives set forth by the Museum.

Constructive feedback the Museum may wish to consider when planning future dialogue and community engagement opportunities includes:

- Strengthening communication between and among the Museum and participant group leaders to ensure everyone involved is aware of when and where to meet, for how long, what is expected of participants, and the overall goals, objectives, and intent of the program.
- Considering ways in which to structure the overall experience to allow more time for participants to view the exhibits and more time for dialoguing about their experiences and perspectives.
- Finding ways to include a broader swath of the community. For example, the issue of “preaching to the choir” arose in passing comments by some dialogue participants. During the introductions of the media dialogue group, for instance, someone stated: “Are the people in this room the people who really need this experience? Probably not. Those people are still out there and not in here.” This point is important to consider when thinking of ways to critically engage a wide swath of the broader community in future outreach efforts.

Overwhelmingly, participants responded positively to all aspects of their *Courage in the City* experience. This attests to the success of *Courage in the City* as a pilot dialogue program implemented by Levine Museum of the New South and the trust that participants have with the Museum. The successful outcomes of this pilot program, and the knowledge gained from the process experience, should be used as a foundation upon which to build future dialogue programs of community engagement while preserving and strengthening the trust and reputation the Museum has built. Specifically, future planning may build upon strengths through the opportunity:

- for new learning experiences – emotion and feeling are typically what open people to learning rather than only seeing hard data. Engaging people emotionally in an issue first, and then showing them the data and facts about the issue, will lead to even stronger engagement among participants.
- for new collaborations across cultural groups and organizations – many community organizations indicate the desire to collaborate, pool resources, and share knowledge.
- for new cross-cultural friendships.
- to dialogue about important issues in a safe space.

REFERENCES

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APPENDIX A

Questions for Reflection

1. What stood out to you about the *Courage* exhibit?

Mendez?

2. What was similar in the two exhibits?

Different?

3. What did you learn about the other ethnic/cultural/racial group in this experience (from the exhibit and/or from your partner)?

4. What experiences did you have with the other cultural/ethnic group growing up? More recently?

5. Have you had a personal experience of what you consider to be inequity in public education? If so, what was it?

6. Do you think you could exhibit the kind of personal courage that the DeLaine and Mendez families did? Why or why not?

7. How do you view the issue of equity in public schools in Charlotte-Mecklenburg in 2011?

APPENDIX B

Courage Dialogue
CONTENT EVALUATION

Goals Count

Increase knowledge of the history of _____ to secure equal educational opportunity		Facilitate recognition of multiple perspectives used by citizens of different backgrounds to...			Encourage inclusive actions at the individual, organizational or community level	Find commonality across industry/affinity group (bridge-building or connection across vocation)
<i>Group 1</i>	<i>Group 2</i>	<i>Explain the past</i>	<i>Evaluate the present</i>	<i>Project the future</i>		

Content Observed

Themes Emerged:

Date:

Group Observed:

Count:

Comments about the group that might impact evaluation:

Observer:

**Courage Dialogue
PROCESS EVALUATION**

Behaviors Count

	Non-Verbal Animation	Emotional Response	Reference to Exhibit	Responsive/Connected to Partner, Group, Facilitators	Building/Adding to Comments	Reference to Goals
SR						
Q						
G						

INCREASE KNOWLEDGE of the history of African Americans and Latinos to secure equal educational opportunity.

YES

NO

FACILITATE RECOGNITION of multiple perspectives used by citizens of different backgrounds to explain the past, evaluate the present and project the future.

YES

NO

ENCOURAGE INCLUSIVE ACTION at the individual, organizational or community level.

YES

NO

FIND COMMONALITY across industry/affinity group (bridge-building, connection across vocation)

YES

NO

COMMENTS:

Date:

Group Observed:

Count:

Comments about the group that might impact evaluation:

Observer:

APPENDIX C

Survey for *Courage in the City* Dialogue Participants

Today's Date: _____

About the Exhibit and Dialogue

1.a. For me, the *Courage: The Carolina Story that Changed America* (“*Courage*”) exhibit was ... (please circle one of the numbers on the scale below):

1	2	3	4	5
Not Valuable		Moderately Valuable		Extremely Valuable

1.b. What part of the *Courage* exhibit impacted you the most? Why did this part impact you the most?

2.a. For me, the *Para Todos Los Niños: Fighting Segregation before Brown* (“*Mendez*”) exhibit was ... (please circle one of the numbers on the scale below):

1	2	3	4	5
Not Valuable		Moderately Valuable		Extremely Valuable

2.b. What part of the *Mendez* exhibit impacted you the most? Why did this part impact you the most?

3. For me, the reflection time and dialogue after viewing the exhibits was (please circle one of the numbers on the scale below):

1	2	3	4	5
Not Valuable		Moderately Valuable		Extremely Valuable

4.a. After viewing the *Courage* exhibit and participating in the dialogue, my knowledge of the history of African Americans to secure equal educational opportunity has ... (please circle one of the numbers on the scale below):

1	2	3	4	5
Remained unchanged		Increased slightly		Increased greatly

4.b. What, specifically, have you learned that impacts you the most about the history of African Americans to secure equal educational opportunity?

5.a. After viewing the *Mendez* exhibit and participating in the dialogue, my knowledge of the history of Latinos to secure equal educational opportunity has ... (please circle one of the numbers on the scale below):

1 2 3 4 5
Remained unchanged Increased slightly Increased greatly

5.b. What, specifically, have you learned that impacts you the most about the history of Latinos to secure equal educational opportunity?

6. Did today's experience make you think differently about something that occurred in the past regarding issues relevant to those raised in the exhibit or dialogues?

_____ Yes _____ No. How so or why not?

7. Did today's experience help you think differently about present day struggles or issues relevant to those raised in the exhibit or dialogues?

_____ Yes _____ No. How so or why not?

8. Will today's experience lead you to act differently in the future around issues relevant to those raised in the exhibit or dialogues?

_____ Yes _____ No. How so or why not?

9.a. Dialoguing with another group of people in my same area of work was ... (please circle one of the numbers on the scale below):

1 2 3 4 5
Not Valuable Moderately Valuable Extremely Valuable

9.b. How so or why not?

10. My experience here today made me aware that I ...

11. Experiencing this exhibit and participating in the dialogue inspires me to ...

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. Your Gender: Male Female

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

16. Which of the following reflects how you self identify?:

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

17. What is your current faith/spiritual practice?: _____

18. Number of languages you speak:

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

19. Primary language spoken in your home: _____

20. 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

21. I am employed in the following sector:

- business
- government
- education
- non-profit
- media
- faith-based
- Other: _____

I am not employed at this time, I am:

- a student
- a community volunteer
- retired
- Other: _____

22. Your Household Income:
- Less than \$25,000
 - \$25,001 - \$50,000
 - \$50,001 - \$75,000
 - \$75,001 - \$100,000
 - Greater than \$100,000

About Helping to Improve the *Courage Experience*

23. Please share any comments you have specifically regarding the paired facilitator dialogue experience:

24. Please share any other feedback about your experience today which could help us make it better for other participants:

Thank you for your participation!

Please turn in this survey to one of the observers. Please also consider leaving your silent reflection sheet for the observers to collect.