CHANGING PLACES dialogue

speaking OF CHANGE

Evaluation Report
July 1, 2010

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

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Levine
Museum of the New South

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Acknowledgements

"We may walk in different shoes but we tread on common ground."

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Executive Summary

In this report, the UNC Charlotte evaluation team assessed the effectiveness of the *Speaking of Change* dialogues to engage participants in a conversation on the themes presented in the *Changing Places* exhibit, especially around issues of cultural change and diversity in Charlotte[1].Four distinct methodologies were used to capture and assess data for this evaluation:

1.   A post-dialogue survey asked participants about their demographic information as well as their thoughts on the exhibit and dialogue process. Participants were also asked to reflect on the extent to which the core themes of *Changing Places* and *Speaking of Change* connected with their every-day lived experience. This survey was administered to over 1,300 *Speaking of Change* participants between April 24, 2009 and April 21, 2010.

2.   Observation of a subset of dialogues. Between May 20, 2009 and February 25, 2010, twelve dialogues were observed by the evaluation team. Both the process and the content of these dialogues was assessed using a framework of a priori themes guided by the program's goals of reflection, articulation of awareness, authentic connection, and action and organic themes that arose as a natural product of the dialogue discussions.

3.   Observation of two follow-up dialogues exploring the extent to which participants in the earlier *Speaking of Change* dialogues had translated their experience into measurable shifts of perception or action at the individual, community and organizational scales.

4.   An online follow-up survey asking participants to further reflect on the long term value of the *Speaking of Change* experience and again exploring translation of their dialogue experience into perception shifts or action. Sixty-three *Speaking of Change* participants voluntarily completed and submitted the follow-up survey for assessment.

Data analysis was completed using a combination of qualitative and quantitative methodologies. Evidence presented in the analysis clearly indicates that the dialogues were successful in achieving the stated goals of reflection on exhibit themes, articulation of awareness of cultural change, authentic group connection, and encouragement of inclusive actions. The follow-up component of the analysis suggests that for some participants, shifts in perception occurred as a result of participation in the program as did personal changes of behavior and deliberate inclusive actions.

Overall, participant response to the *Speaking of Change* program made it very clear that the Levine Museum of the New South is a significant community resource to whom people look for

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[1] It should be noted that this report is not an evaluation of the *Changing Places* exhibit or any programming related to the exhibit other than the *Speaking of Change* dialogues.

the provision of high quality exhibits and programming as well as opportunities for community engagement on critical and controversial issues facing the city and region.

July 2010

Introduction

The *Changing Places* Exhibit

On February 24, 2009, Levine Museum of the New South unveiled *Changing Places: From Black and White to Technicolor*. The Museum described the community context leading up to the creation of *Changing Places* as follows:

> "Charlotte today stands at a critical juncture in U.S. history. The South – historically one of the United States' most isolated regions – has become a magnet for newcomers from across the U.S. and around the globe. People are arriving daily from New York, Ohio, Mexico, El Salvador, Vietnam, Bosnia, Somalia and hundreds of other places. African Americans are returning to the South in record numbers. In 1990, Mecklenburg County had 500,000 residents. By 2010, it will hold more than a million. Future historians may well look to Charlotte as the national bellwether for how the United States addresses issues of growth and community in the early 21st century. The cultural challenges are great. Newcomers bring their own traditions, habits and assumptions – their own cultures. The combination of old and new enriches a city, but also creates tensions"[2].

Mindful of the context of changing diversity and the increasing multicultural dynamic in the Charlotte region, the Museum described the purpose of *Changing Places* as:

> "exploring how people in the Charlotte region are dealing with the growing cultural diversity and change created by the influx of newcomers from across the U.S. and around the globe…[focusing] on culture, telling stories and exploring traditions of both new and longtime residents…The exhibit has become an ongoing and ever-changing conversation – newcomers and longtime residents all trading stories and perspectives"[3].

The *Changing Places* exhibit encompasses several distinct areas. In addition to the "Who is us? Who is them?" introductory segment of the exhibit, the Museum described five major areas of the *Changing Places* exhibit:

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[2]Levine Museum of the New South. 2010. "Changing Places."
http://www.museumofthenewsouth.org/exhibits/detail/?ExhibitId=94. Accessed on June 14, 2010.

[3] Ibid.

"The exhibit is organized into five main environments, each one addressing a different theme. In "What do I keep, what do I change?" guests discover how people are adapting, maintaining, modifying cultural traditions. The section "What did you say?" explores the many communication barriers, with interactives demonstrating the challenges beyond language. In "Selling a taste of home" visitors learn about the long history of entrepreneurism in our region and the cultural influences in goods and stores now found here. The section "Getting past us and them" asks visitors to consider stereotypes, with videos sharing personal stories from students. The final section, titled "Working together" presents different stories of how people are bridging cultural differences"[4].

In addition to the segments mentioned above, the exhibit also features a "park-like" setting within the center of the exhibit space that includes "benches, a break dance area, hopscotch, a community bulletin board and a picnic table with 'recipes for conversation' inviting visitors to come together and share stories with each other"[5].

The *Changing Places* exhibit was developed by Levine Museum of the New South and an exhibit team comprised of:

- • Dr. Pamela Grundy, curator.
- • Dr. Tom Hanchett, assistant curator.
- • Darcie Fohrman, "a nationally renowned exhibit developer who worked with the Museum on Courage." *Courage: The Carolina Story That Changed America*, which was open from January 30, 2004 to August 15, 2004, "tells the story of ordinary people – people outside the traditional power structure, without wealth and often with little classroom education – and how they worked together to begin the process that ended legal segregation of the races in America's schools"[6].
- • Brad Larson, a multimedia developer "who is recognized internationally as one of the top developers of multimedia for family audiences"[7].

Other contributors included:

- • Film production company: Emulsion Arts.
- • Photographer: Nancy Pierce.
- • Exhibit production house: Studio Displays.
- • Documentary film producer: WTVI.
- • Language advisors: Choice Translating.

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[4] Ibid.
[5] Ibid.
[6] Ibid.
[7] Ibid.

Speaking of Change Dialogues

The *Speaking of Change* dialogues are a fundamental programmatic element offered to the community in conjunction with the *Changing Places* exhibit. Based on a model developed during the *Courage: The Carolina Story That Changed America* exhibit, the dialogues engage the community on the themes presented in the *Changing Places* exhibit by encouraging reflection and discussion. The dialogue is a 2.5 hour experience that includes an exhibit visit and a facilitated conversation lead by a trained and experienced facilitator. *Speaking of Change* is intended for adult participants within small (12-20 people) affinity groups like management teams, workgroups, civic, not-for-profits, faith-based organizations, classes, or community-based groups. To participate in a dialogue costs groups $150, but the first 60 not-for-profit and community-based groups paid $25 because of a grant from the Foundation for the Carolinas. Promotional materials for the dialogues[8] say that "groups will leave with a deeper understanding of Charlotte as a dynamic multicultural New South city and be inspired to further explore that diversity"[9].

Building Partnerships

True to the engagement mission of the Levine Museum of the New South, early on in the conceptual phases of the *Changing Places* exhibit museum staff agreed to seek and integrate input from the Charlotte community, including diverse and often marginalized people, in all aspects of exhibit development.

In the summer of 2008, discussions began between UNC Charlotte Crossroads and the Levine Museum of the New South immediately after a Crossroads Learning Network Meeting exploring ways that the two organizations could deepen the partnership, especially in support of the

Changing Places exhibit. It was decided that UNC Charlotte would pursue a Crossroads Initiative Grant to fund the evaluation of the *Speaking of Change* dialogues. UNC Charlotte, through Metropolitan Studies and Extended Academic Programs, UNC Charlotte Crossroads, and the Department of Geography and Earth Sciences agreed to match the amount of the grant requested. An award notice was received in December.

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[8] See Appendix 2 for promotional materials.

[9] Levine Museum of the New South. 2010. "Changing Places."
http://www.museumofthenewsouth.org/exhibits/detail/?ExhibitId=94. Accessed on June 14, 2010.

Having UNC Charlotte conduct the *Speaking of Change* dialogue evaluation was viewed as mutually beneficial for both organizations. Working with the Levine Museum fulfilled the UNC Charlotte Crossroads charge to build connections between University faculty and community organizations around issues of social capital. UNC Charlotte provided The Levine Museum of the New South with experts on social capital, community engagement, immigration, demography, and assessment to conduct the evaluation. Perhaps the greatest benefit was the working partnership that developed between not only the Levine and UNC Charlotte but also between the Community Building Initiative and OZS Consulting (the *Speaking of Change* dialogue designers and facilitators). Working collaboratively, the group ensured that all partners understood both the community and thematic goals of the *Changing Places* exhibit and *Speaking of Change* dialogues, could build on the lessons learned from the *Courage* exhibit and dialogues, and work together to craft, implement, and measure a meaningful dialogue experience[10].

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[10] To advance their partnership and benefit students, museum members, and the community-at-large, the Museum and the University have also conducted many joint programs, classes, and educational opportunities.

Methodology

Overview

In anticipation of the *Changing Places* exhibit opening in January 2009, an evaluation team was organized to being thinking about the design and evaluation of the *Speaking of Change* dialogues. The team included museum staff, UNC Charlotte faculty and staff as researchers and evaluators, Community Building Initiative (CBI) staff as coordinators of the dialogue facilitation, and OZS consulting as dialogue designer, lead facilitator, and facilitator trainer. The evaluation team met monthly in the design and pilot stages of development and quarterly thereafter from January 2009 through May 2010.

The *Changing Places* exhibit opened to the public in February 2009 and the *Speaking of Change* dialogues began in April 2009. During the design timeframe from January to April, the evaluation team developed the following goals for the dialogue. These goals informed the dialogue design, facilitation, and evaluation.

1. Dialogue participants will reflect on the exhibit's core themes, meaning, and impact.

2. Participants will articulate awareness about diversity and cultural change in Charlotte.

3. Participants will authentically connect within their affinity groups.

4. The dialogues will encourage inclusive actions at the individual, organizational, or community level.

In the evaluation design, a comprehensive review of the *Courage* dialogue methodology was conducted. The evaluation team concluded that a post-dialogue survey alone was insufficient to capture the outcomes and accurately measure the goals established for the dialogues. The team added a long-term analysis to the evaluation. After considerable team discussion and based on recommendations from the UNC Charlotte evaluation team, the full evaluation adopted the following data collection methodology.

1. Twelve dialogues were observed by two members of the University evaluation team. This number represented 10 percent of the total estimated number of dialogues. No recording devices were used. Evaluators did not participate in the dialogue discussions; rather they silently observed the dialogues and recorded observations. The team selected this methodology as a process to capture data because it was believed that the full effect of the dialogues would not be captured on a self-reported survey. Elements such as degree of participant engagement, behaviors and emotions, comments and the context of those comments were to be recorded by the evaluation team. This methodology was designed to minimize disruption to the cohesiveness of the dialogue group, limit any intimidation from the presence of strangers, and honor the anonymity of the participants and the desire of the

facilitators to create a safe atmosphere for free expression. Approximately two dialogues were observed per month between May 2009 and April 2010.

2. A <mark>post-dialogue survey for all dialogue participants</mark> was designed to capture immediate feedback on the value of the experience. The survey was presented as the last element of the dialogue. The format was on paper.

3. Two follow-up (second) dialogues were also observed. Follow-up dialogue participants were recruited from willing respondents as indicated on the post-dialogue surveys. Follow-up dialogues were considered experimental and as exploratory templates to see if there were benefits from a second dialogue and if those dialogues provided sufficient and significant data regarding long-term impacts and outcomes.

4. An online survey was administered after the closing of the exhibit to capture long-term impressions, impacts, and outcomes. Participants were recruited from willing respondents who provided viable email addresses on the post-dialogue survey. While the exhibit did not close in June 2010 as originally planned, the online survey was administered in May 2010 as originally planned.

The methodology was approved by the Compliance Office / Office of Research Services at UNC Charlotte. The Institutional Review Board (IRB) for Research with Human Subjects certified that the protocol was exempt from review[11].

Data collection spanned the time period from April 2009 through May 2010. The exhibit and dialogues continue due to an extension of the exhibit, but data is no longer being collected by the evaluators and is not included in this report. Blank survey and observation forms along with dialogue promotional materials have been included in the Appendix.

The UNC Charlotte evaluation team regularly provided feedback to the full evaluation team during the evaluation meetings through the data collection time period on themes and or issues arising from the data collected to date. On three occasions, August 2009, January 2010, and May 2010, the UNC Charlotte evaluation team ran comprehensive, preliminary data reviews and provided some survey feedback to the full team.

Further details of each methodological component are provided below.

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[11] IRB protocol # 09-04-19.

Dialogue Observation

Between April 24, 2009 and April 21, 2010, 1,305 participants from 98 groups participated in the *Speaking of Change* dialogue program. The 2.5 hour dialogue process for affinity groups consisted of:

- A group overview (5 – 10 minutes).
- Exhibit viewing (45 minutes).
- One word "reaction" or "headline" from group members just outside the exhibit exit (5 minutes).
- Break and move to dialogue room (5 minutes).
- Silent reflection on five (5) questions (10 minutes)[12].
- Overview / Guidelines / Introductions of facilitator and evaluators if present (10 minutes).
- Talk in pairs about responses to silent reflection questions (20 minutes).
- Full group dialogue (30 minutes).
- Take away / Closure / Evaluation (15 minutes).

The dialogue guidelines for participants helped to establish the dialogue space as a safe place for free expression. The facilitator verbally reviewed the guidelines with participants who were provided the guidelines on clipboards. The guidelines for dialogues were to:

- Focus on understanding your own thoughts and reactions to the exhibit.
- Listen to and understand the thoughts and feelings of others without judgment, though they may be different from your own.
- Ask questions to seek understanding of others. Summarize what you think you're hearing.
- Be curious and open to change as you hear others.
- Avoid over-analyzing and problem solving.
- Share "air-time".
- Honor confidentiality.

If evaluators were present during the dialogues, the facilitators introduced the evaluators. The evaluators would then make a statement that emphasized that they:

- Were part of a three member UNC-Charlotte Evaluation team observing the relationship between the exhibit and the dialogues.
- Would be taking notes on the dialogue process and its relationship to the exhibit.

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[12] Silent reflection questions included in Appendix 2. All dialogue materials were designed and prepared by OZS Consulting.

- Would not identify any individuals by what they said (would keep comments anonymous).
- Would be requesting each participant at the end of the dialogue to submit a survey form that, in addition to asking about their dialogue experience would also ask about their willingness to help with further evaluations in the future.

The facilitator generally described the goals of the dialogue in the overview portion of the process. The goals were also provided to the participants on laminated sheets on clipboards when they returned to the dialogue room after viewing the exhibit[13]. The dialogues were designed to provide an opportunity for participants to:

- Reflect on personal reactions to the *Changing Places* exhibit about life in a dynamic multicultural urban area and the personal experiences and perspectives it raises.
- Articulate those reactions to others.
- Connect more authentically as a group.
- Consider anything they may want to do as a result of the exhibit and dialogue.

Post-Dialogue Survey

At the conclusion of the dialogue, participants were asked to complete a paper-based survey. After providing basic demographic information, participants were given an opportunity to express their thoughts about the exhibit, its themes, and connection with their daily lives. The questions also asked participants to reflect on the value of the exhibit; the area of the exhibit that resonated the most for them and why; the value of both the reflection time and dialogue session after viewing the exhibit; and to articulate any new insights brought about by this experience and any actions or changes in behavior or perspective this experience inspired.

Furthermore, the survey asked participants to reflect upon and articulate where and how they interact with different cultures during their daily lives as well as to describe the most significant cultural change experienced in their 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 and whether they would be interested in participating in a follow-up dialogue session and/or a follow-up online survey.

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. The facilitators then placed the silent reflection sheets and surveys into a sealed envelope.   The envelopes were then delivered to a representative of the Levine Museum who kept custody of the surveys until they were delivered to the University evaluators. Once collected by University evaluators, the surveys

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[13] Clip board materials included in the Appendix .

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, 1,285 surveys were completed and returned for analysis and these provide the core data for the assessment below. Unless otherwise noted, an N of 1,285 also serves as the denominator for all percentages reflected in the charts and graphs in this report.

Follow-Up Dialogues and On-line Survey

An important component in the evaluation of the *Speaking of Change* experience is to understand the long-term impact of the dialogues. What is the value of the *Speaking of Change* dialogue beyond the immediate experience? Does the *Speaking of Change* experience influence participants to act in inclusive ways that benefit themselves, their organizations, or their communities? Does the *Speaking of Change* dialogue positively impact the driving forces of cultural change and diversity?

For the purpose of this evaluation, long-term is defined by the time period following the dialogue once the participant departs from the museum. This post-dialogue time period ranged from one month to eleven months for those participants who were part of the long-term evaluation. The goal of the long-term evaluation was:

1. To determine the individual, organizational, or community based inclusive actions that were influenced by the dialogue experience.

2. To evaluate if the immediate goals of the dialogues (reflect on the themes of the exhibit, articulate awareness about cultural change, and connect more authentically as a group) were evident in the longer-term.

To assess the long-term goals, the evaluation team decided to use two methods to collect data: two follow-up dialogues and an online survey. Both methods of data collection relied on initial dialogue participants responding affirmatively to questions placed on the post-dialogue survey. Approximately thirty seven (36.7) percent (471) of dialogue participants indicated that they would be willing to participate in a second dialogue and 46.8 percent (601) of respondents indicated that they would be willing to participate in a follow-up online survey. Yet, relatively small samples of willing respondents actually participated in the long-term evaluation. A factor contributing to this result is that a significant number, 38 percent, of willing participants did not provide email addresses for follow-up contact or email addresses were not valid when contacted.

The online survey yielded 63 completed submissions representing a 15 percent response rate. Based on research guidelines, typical response rates for online surveys average around 30

percent[14]. Despite what might be viewed as a low response rate, those who responded to the online survey provided meaningful data more than adequate for our evaluation.

Two follow-up dialogues were conducted and observed by two evaluation team members from UNC Charlotte in April 2010. Dialogue participants were invited to participate in a second scheduled dialogue through an online invitation sent to email addresses provided on the post dialogue survey. Of the 471 participants who expressed a willingness to participate in a follow-up dialogue, 292 provided viable email addresses and successfully received the invitation to participate in the survey. The dialogues were seated on the basis of first responders who were then divided into two groups. As per the Levine Museum's wishes, one group was comprised of Mecklenburg County employees and the other of non-County participants. As a result, there were fourteen (14) participants in the Mecklenburg County follow-up group and twelve (12) participants in the non-county group. The groups were not selectively managed for demographic diversity of participants, organizations, or departments represented. Yet, the facilitator and evaluators observed that the follow-up dialogues were much more racially diverse than the first dialogues. Unlike the first dialogues, which were affinity groups with members familiar to one another, the second dialogues, by design, were unaffiliated participants[15].

The second dialogues were facilitated by Octavia Seawell, the dialogue process designer and lead facilitator for the *Speaking of Change* program as a whole. As described in her facilitator notes[16], the purpose of the follow-up dialogue was:

1. To explore what's happened with individuals as a result of that experience (thoughts, actions, expectations, etc.).

2. Reinforce basic principles of *Speaking of Change*: the diversity of Charlotte and what it means for individuals and the area as a whole.

3. Connect as a group who is unknown to each other.

The evaluation process for the second dialogues was identical to the process used in the first dialogues.

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[14] Instructional Assessment Resources (IAR) viewed on June 15, 2010 online at
http://www.utexas.edu/academic/diia/assessment/iar/teaching/gather/method/survey-Response.php.

[15] When asked by the facilitator, most second dialogue participants acknowledged that they did not know the other participants in the group.

[16] Facilitators Notes, "Speaking of Change Revisited – Dialogue #2" by Octavia Seawell. See appendix for source document.

As described in the facilitator notes and observed by evaluators, the format of the second dialogue was estimated to be 1:45 to 2 hours in duration and paced on the following schedule:

- Overview: 3 minutes.
- Revisit the Exhibit: 20 – 22 minutes.
- Silent Reflection: 7 minutes.
- Overview and Intros: 8 minutes.
- Small Group Quartets (actually triplets in practice): 20 minutes.
- Group Facilitated Dialogue: 43 minutes.
- Check Out / Moving Forward: 12 minutes.

Having detailed the methodology for each component of the evaluation, we turn now to our analysis.

Evaluation of *Speaking of Change* Components: Post Dialogue Survey

Description of Dialogue Participants and Comparison with the Mecklenburg County General Population[17]

The following key demographic findings indicate that the *Speaking of Change* group overall is:

- More female than male, with around two-thirds of the sample represented by female participants.
- Largely White/Caucasian or Black/African-American.
- Highly educated, with a significant number holding four-year college as well as graduate and/or professional degrees.
- Affluent, with significantly higher than average household incomes, and many households earning greater than $100,000 annually.
- Generally middle aged.
- A mostly professional demographic.
- Generally of the Christian Faith.
- Mostly mono-lingual with English as the dominant language spoken at home.
- Primarily drawing from three geographic areas: north, east, and south Charlotte.

In the following sections, we explore in more depth each item from the survey instrument administered to participants at the conclusion of each dialogue session. We begin by continuing to delve into the makeup of the *Speaking of Change* dialogue sample and comparing that to the U.S. Census data from the 2008 American Community Survey of the general population for Mecklenburg County. Following our review of participant demographics, we discuss information provided by participants on the survey about their feelings and thought responses as a result of the *Speaking of Change* experience. We conclude this section with a discussion of information provided by participants on the survey about feedback and suggestions for the exhibit and the *Speaking of Change* program as well as information about their interest in further participation via follow-up dialogues and the online survey.

Length of Time in Charlotte

Concerning participant length of time in Charlotte, the *Speaking of Change* sample population represents a relatively even spread of participants who are native to the Charlotte area, who relocated to Charlotte many years ago, or who are recent arrivals to the Charlotte region (Figure 1). The majority of participants indicated that they have been in Charlotte between eleven and twenty years (17.8 percent). The fewest number of participants indicated being native Charlotteans (12.2 percent).

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[17] American Community Survey 2008, Washington D.C: Census Bureau.

Participant Length of Time in Charlotte as Percent of Total Sample

Category	Percent
Under 2 years	14.2
2 to 5 years	14.2
6 to 10 years	13.7
11 to 20 years	17.8
Greater than 20 years	16.2
Native Charlottean	12.2
Multiple Response	0.1
No Response	11.7

N = 1,285
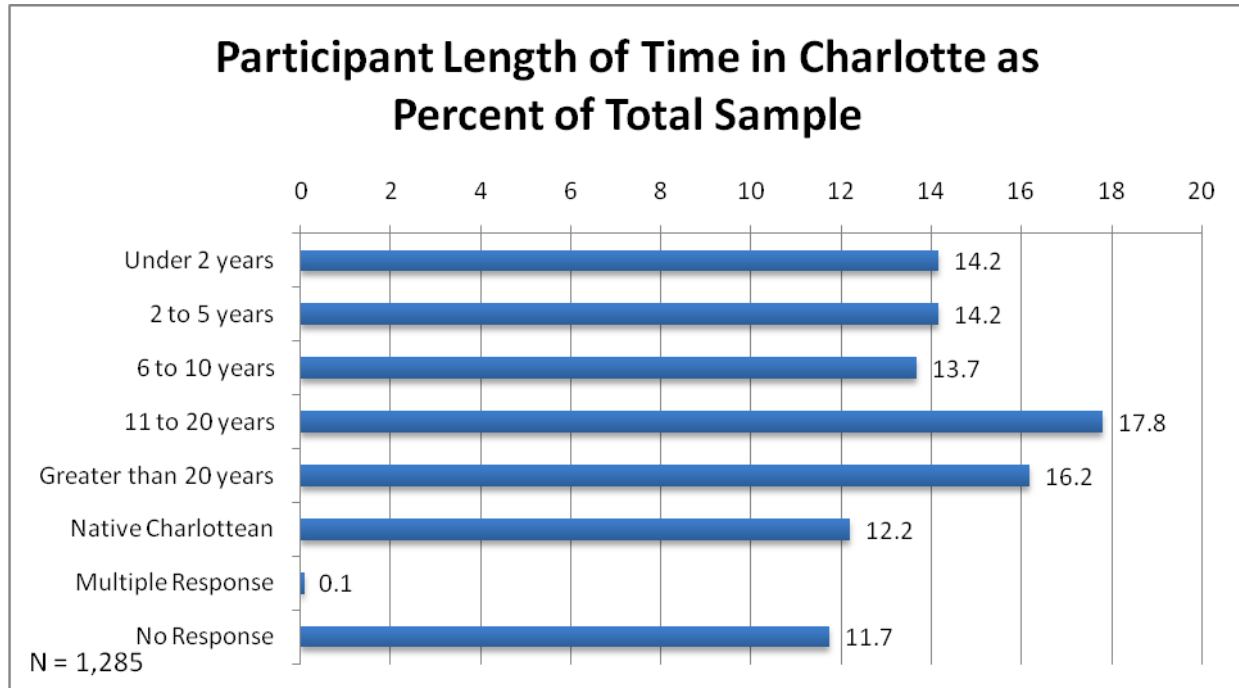
Figure 1. Participant length of time in Charlotte as percent of total sample.

Figure 2 shows the place of birth for Mecklenburg County's overall population as a percent of the total county population. Although this graph does not inform us when segments of the population born outside the county relocated to Mecklenburg County, it still paints a picture of what portions of the total county population are originally from North Carolina and how many are from out of state locations.

Place of Birth, Percent of Total Population in Mecklenburg County in 2008

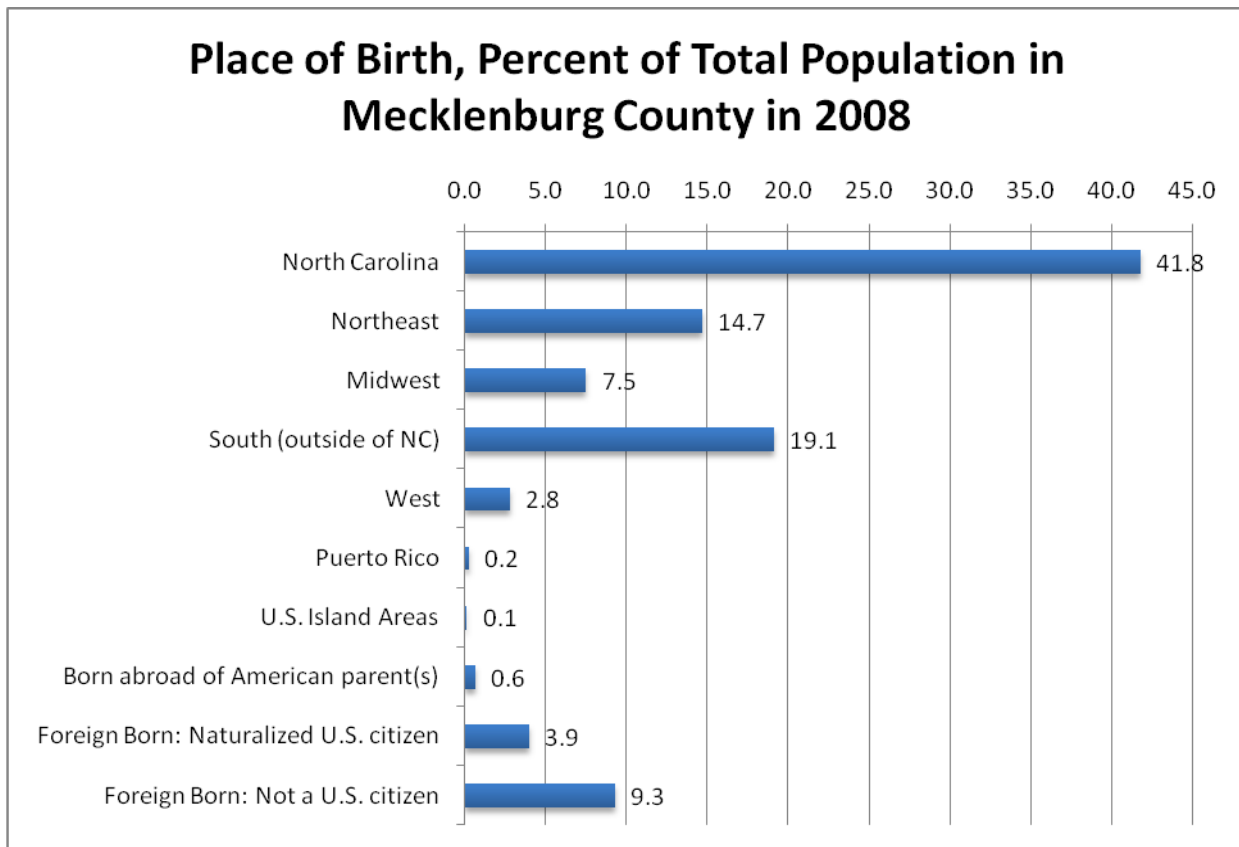| Place of Birth	Percent
North Carolina	41.8
Northeast	14.7
Midwest	7.5
South (outside of NC)	19.1
West	2.8
Puerto Rico	0.2
U.S. Island Areas	0.1
Born abroad of American parent(s)	0.6
Foreign Born: Naturalized U.S. citizen	3.9
Foreign Born: Not a U.S. citizen	9.3

Figure 2. Place of birth, percent of total population in Mecklenburg County in 2008. Total County Population in 2008 is 890,515. Categories Northeast, Midwest, South (outside of NC), and West are regions of the United States. Source: 2008 American Community Survey, U.S. Census Bureau.

ZIP Code of Residence

The majority of participants are from Mecklenburg County and specifically from ZIP codes in the northeast, east, and south areas of the county (Figure 3). The top ten ZIP codes of residence represented by dialogue participants are listed in Table 1. ZIP codes in western Mecklenburg County are the least represented among the sample. Additionally, a number of participants reside in ZIP codes outside of Mecklenburg County but still within the Charlotte metropolitan area or the surrounding central Carolina Piedmont region (Figure 4). Participants from outside Mecklenburg County are largely represented by college/university student participants as well as commuters.

Table 1: Top Ten ZIP Codes of Residence Represented by Dialogue Participants

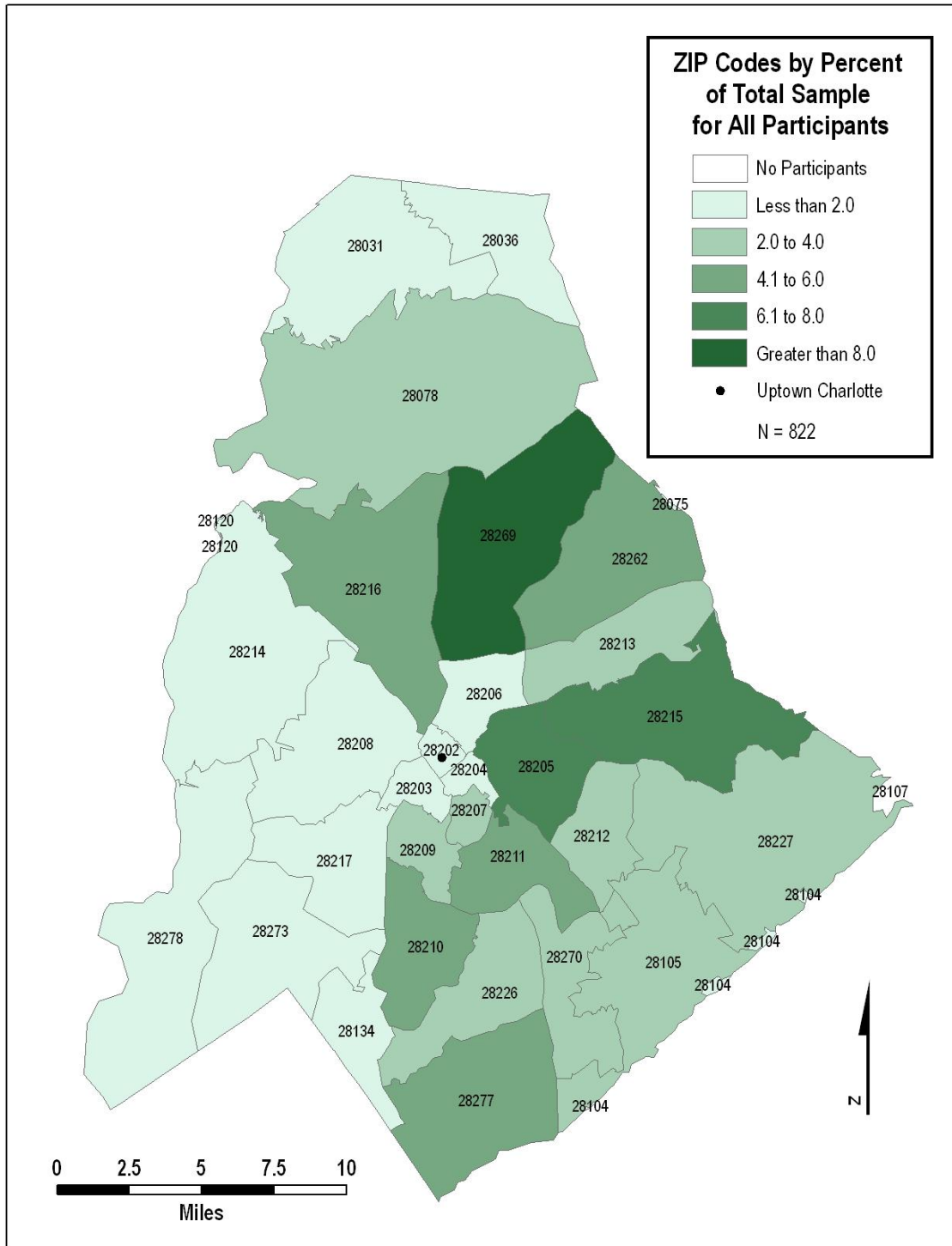| All Groups	Percent
28269	6.61
28205	4.93
28215	4.49
28277	4.32
28211	4.23
28216	3.70
28210	3.52
28262	3.08
28078	2.82
28270	2.73

N=1,285

Figure 3. Mecklenburg County ZIP Codes by Percent of Total Sample for All Participants. N=822 participants residing within Mecklenburg County. Cartography by Paul McDaniel.
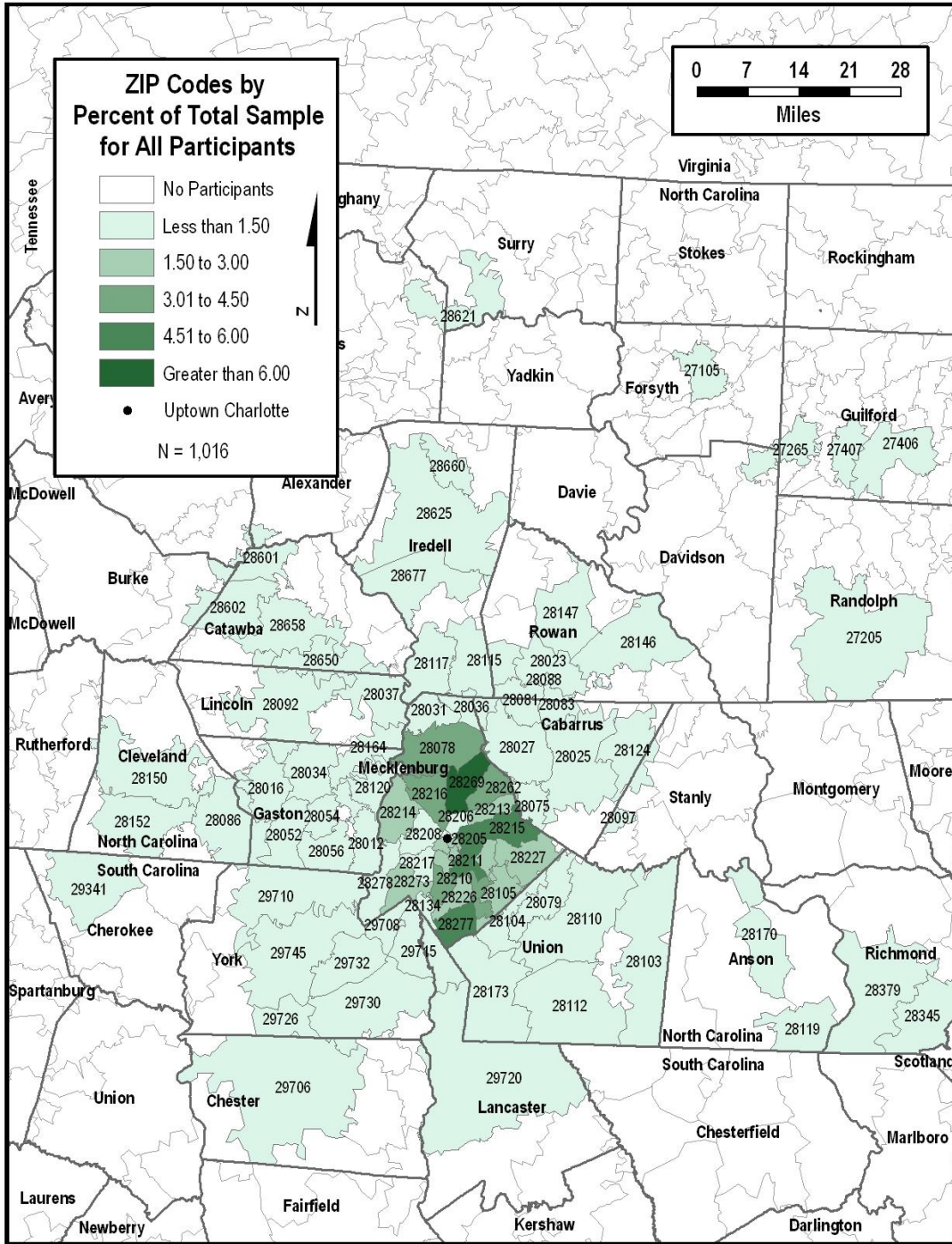
Figure 4. Broader Central Carolinas Region ZIP Codes by Percent of Total Sample for All Participants. N=1,016 participants in the depicted study area. Cartography by Paul McDaniel.

Gender

The *Speaking of Change* program received many more female than male participants (Figure 5). Around two-thirds of the participant sample were female (62.1 percent) and around one-third (28.1 percent) were male. In comparison with the Mecklenburg County general population in 2008 (890,515 persons), the participant sample showed a significant skew towards women. The county population gender split was approximately equal at 49.2 percent male (438,164 persons) and 50.8 percent female (452,351 persons)[18]. That the dialogue participant sample so clearly skewed toward females is one indicator that the participant sample did not sufficiently represent the overall county population. It should be noted that the representation of participants was a function of who volunteered and agreed to participate from the many groups and organizations who elected to participate in the dialogue program.
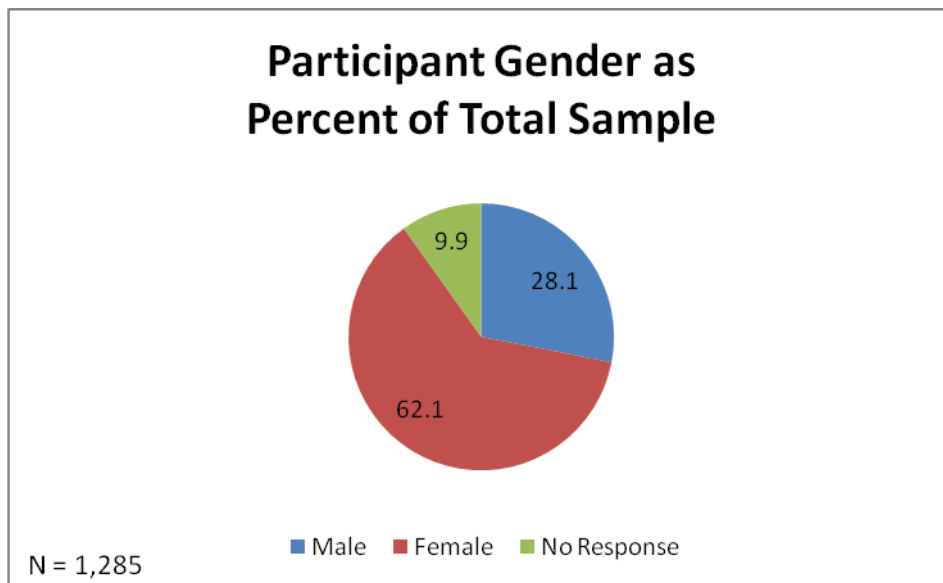

Figure 5. Participant Gender percent of total sample.

Age

The majority of participants were 35 to 49 years old (35.2 percent). The second largest age group of participants was 50 to 64 years old (21.5 percent). Younger participants also formed a sizeable representation with the 18 to 25 age group and the 26 to 34 age group representing 29.6 percent of the sample. The 18 to 25 age group was largely represented by participants from student groups. Figure 6 illustrates the age ranges of participants in the dialogues. The age structure of the *Speaking of Change* sample is approximately similar to the age structure of the overall Mecklenburg County population (Figure 7). In this regard, the participant sample did well in representing the overall county population in terms of the age groups involved.

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[18] American Community Survey 2008, Washington D.C: Census Bureau.

N = 1,285

Participant Age as Percent of Total Sample

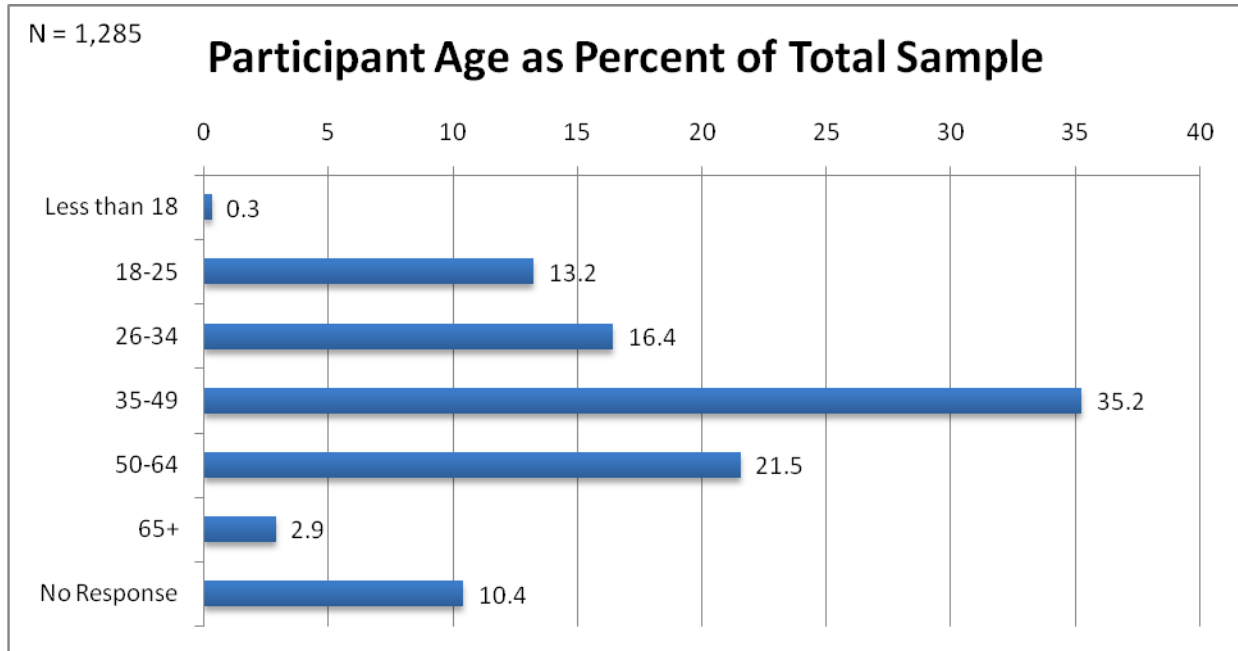| Age	Percent
Less than 18	0.3
18-25	13.2
26-34	16.4
35-49	35.2
50-64	21.5
65+	2.9
No Response	10.4

Figure 6. Participant Age as percent of total sample.

Mecklenburg County Population Age Cohorts as Percent of Total County Population in 2008

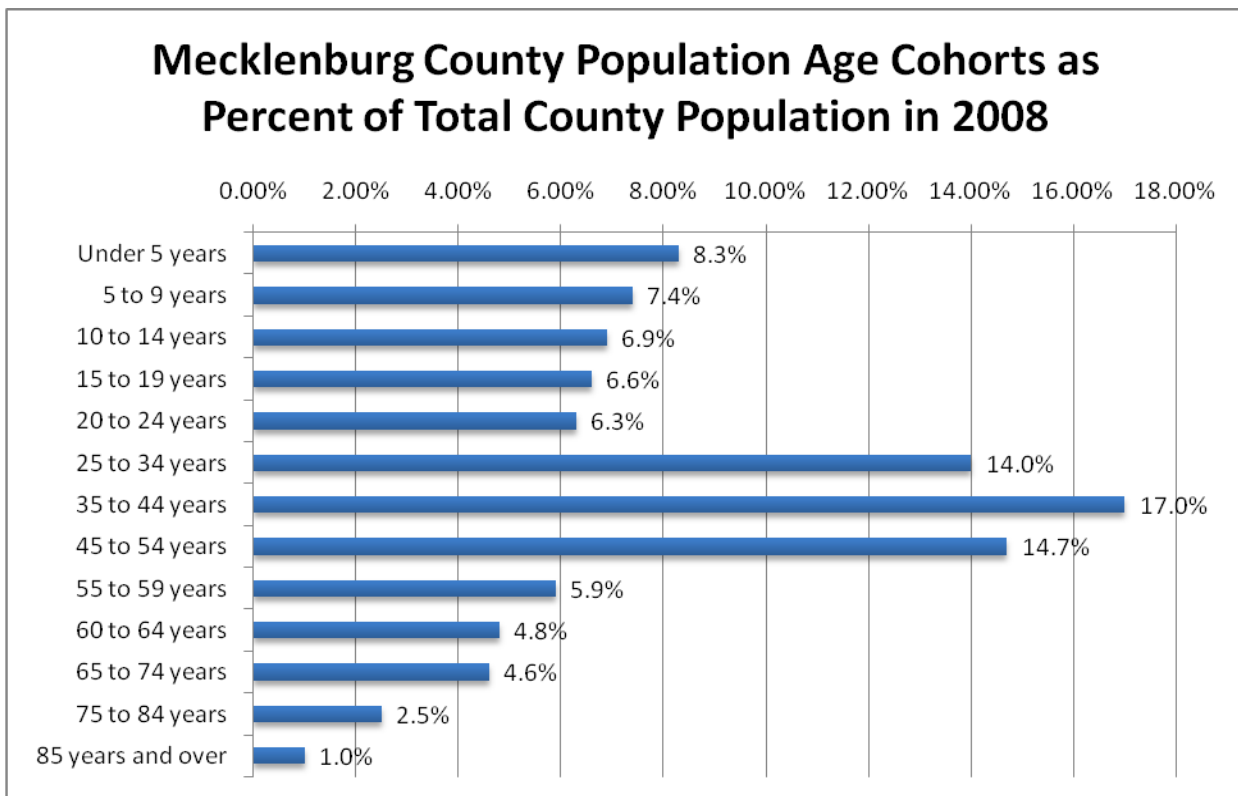| Age cohort	Percent
Under 5 years	8.3%
5 to 9 years	7.4%
10 to 14 years	6.9%
15 to 19 years	6.6%
20 to 24 years	6.3%
25 to 34 years	14.0%
35 to 44 years	17.0%
45 to 54 years	14.7%
55 to 59 years	5.9%
60 to 64 years	4.8%
65 to 74 years	4.6%
75 to 84 years	2.5%
85 years and over	1.0%

Figure 7. Mecklenburg County Population Age Cohorts as Percent of Total County Population in 2008. Total County Population in 2008 is 890,515; the median age is 35.3 years; the population age 18 and over is 653,457. Source: 2008 American Community Survey, U.S. Census Bureau.

Race, Ethnicity, and Self-Identity

In order to gauge the breadth of race and ethnicity within the dialogue groups, *Speaking of Change* participants were asked how they self-identified (Figure 8). Almost half of the participants identified as Caucasian or white (48.4 percent) and almost one-third of participants identified as African American or Black (29.9 percent). Those who identified as Hispanic/Latino or Asian represented only 3.3 and 3.0 percent of the sample respectively. In comparison to the overall Mecklenburg County population (Figure 9), the sample's Black, White, Asian, and Native American population representations are approximately comparable. However, the dialogue participant sample contained fewer Hispanic participants than are represented among the county population as a whole. Given that Hispanics are the county's largest and fastest growing immigrant and ethnic group, and that cultural change and diversity are core themes of the exhibit and dialogue, the reasons for this underrepresentation should be explored with particular regard to the extent to which they parallel the Museum's overall attendance demographics.
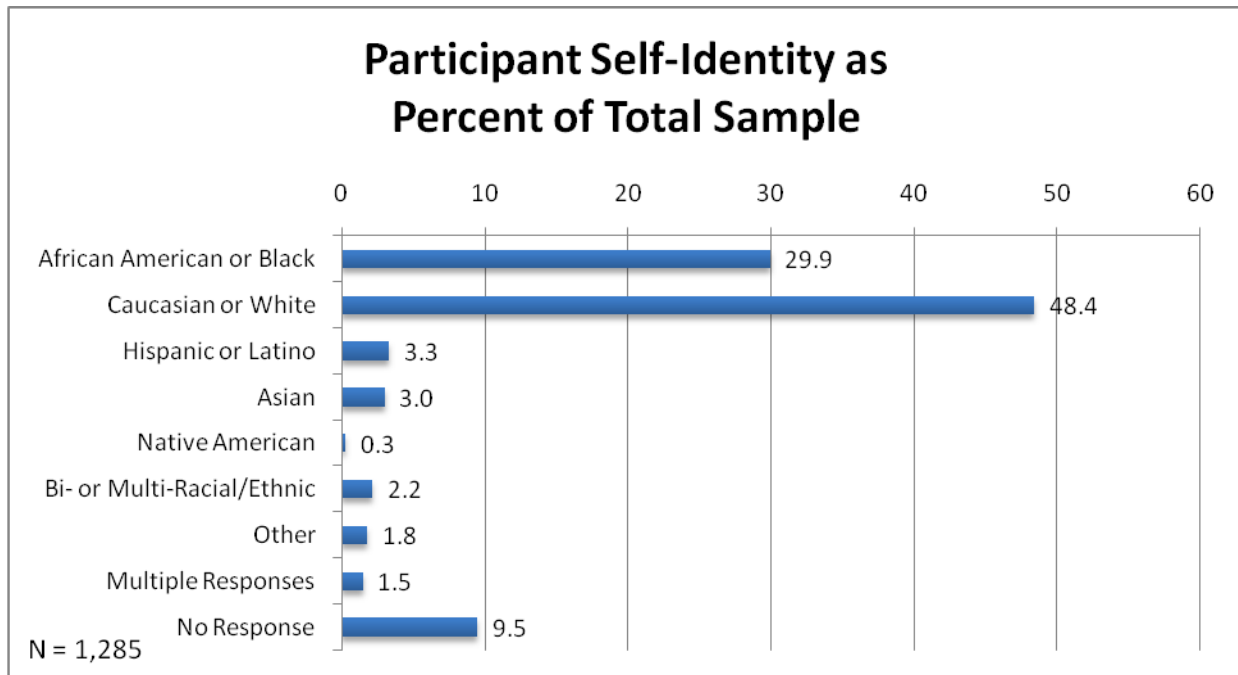

Figure 8. Participant self-identity as percent of total sample. Survey item: "Which of the following reflects how you self identify?"

Mecklenburg County Race and Ethnicity as Percent of Total County Population in 2008

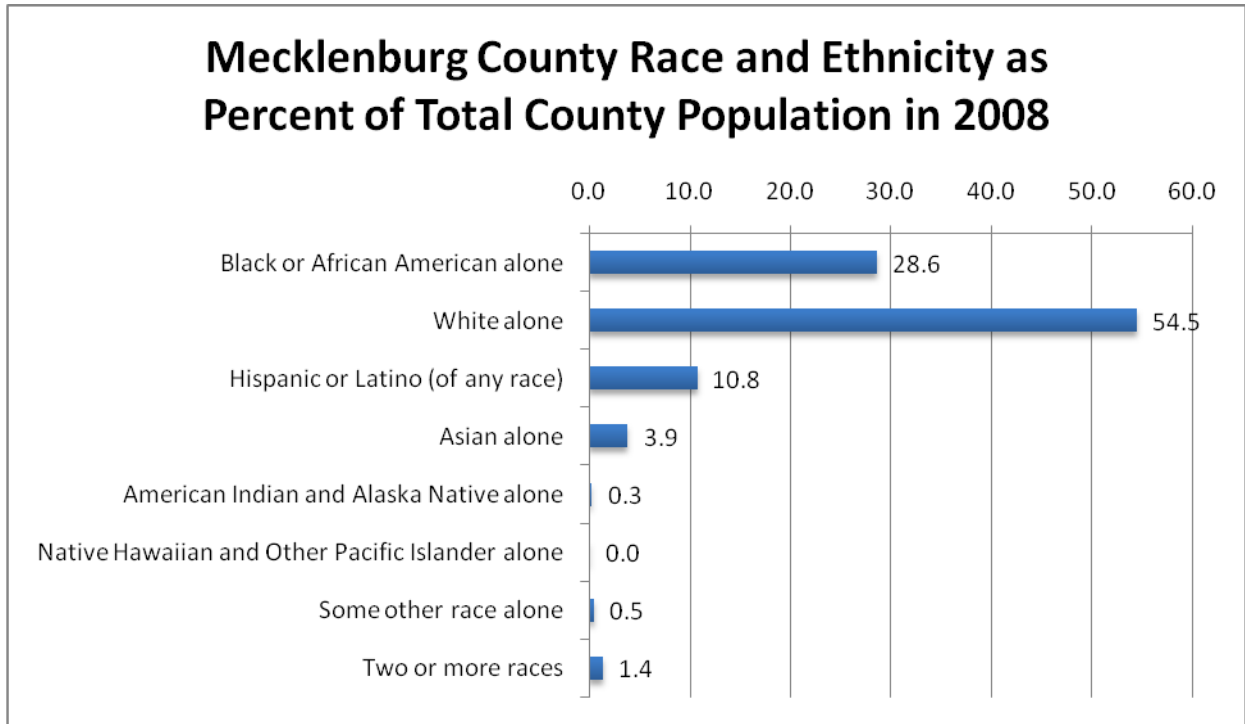| Category	Value
Black or African American alone	28.6
White alone	54.5
Hispanic or Latino (of any race)	10.8
Asian alone	3.9
American Indian and Alaska Native alone	0.3
Native Hawaiian and Other Pacific Islander alone	0.0
Some other race alone	0.5
Two or more races	1.4

Figure 9. Mecklenburg County Race and Ethnicity as Percent of Total County Population in 2008. Total County Population in 2008 is 890,515. Source: 2008 American Community Survey, U.S. Census Bureau.

Faith and Spirituality

In order to measure their religious, faith, or spiritual beliefs, participants were asked to identify their current faith or spiritual practice by writing in their response on the survey. Responses were then coded to reflect the results conveyed in Figure 10. The sample population is largely of the Christian faith (66.9 percent when combing the responses that indicate Protestant, Catholic, or simply "Christian" in general). In terms of other faith practices, those of the Jewish faith represented 1.7 percent, Buddhism 0.5 percent, Hinduism 0.5 percent, Islam 0.3 percent, and other religions 3.1 percent. Participants who indicated that they are simply "spiritual" made up 2.2 percent, while agnostic represented 1.6 percent of participants and atheist 0.5 percent. Participants who purposely wrote in "none" or "N/A" (or an equivalent term), indicating specifically that they currently have no faith or spiritual practice, represented 6.5 percent of the sample.

In Figure 10, note that "Christian-Protestant" includes all responses reflecting a Protestant denomination; "Christian-Catholic" reflects written responses such as "Catholic" and "Roman Catholic;" the category "Christian" represents responses that only indicated "Christian" or "Christianity" but without a particular denomination; the category "N/A" or "None" indicates responses where participants intentionally wrote in "N/A", "none", "no affiliation", or an equivalent, and is distinct from the "No Response" category of responses that were merely left blank.

Participant Current Faith/Spiritual Practice as Percent of Total Sample

Figure 10. Participant current faith/spiritual practice as percent of total sample. Survey item "What is your current faith/spiritual practice?"

Language

In order to gauge the languages spoken among the sample population, *Speaking of Change* participants were asked to identify how many languages they speak (Figure 11) and what language they predominately speak at home by writing in that particular language on the survey (Figure 12). Results from the write-in survey item about language spoken at home were then coded to reflect the categories shown in Figure 12. Not surprisingly, the majority of the sample, over two-thirds or 68.8 percent, are mono-lingual, speaking only one language, with English being the predominant language spoken at home among the sample (84.2 percent). Around 18 percent of the sample indicated they are bi-lingual. Other than English, the second most spoken first language in participants' homes is Spanish (2.1 percent). In comparison with the Mecklenburg County population overall (Figure 13), the percentage of participants speaking

English at home (83.1 percent) is approximately comparable to the overall county population (83.1 percent). In this regard, the sample is largely representational of the overall county population. However, the sample contains a smaller percentage of persons speaking Spanish at home (2.1 percent) compared with the county population as a whole (9.7 percent). This hearkens back to the sample's underrepresentation of the Hispanic community among dialogue participants.
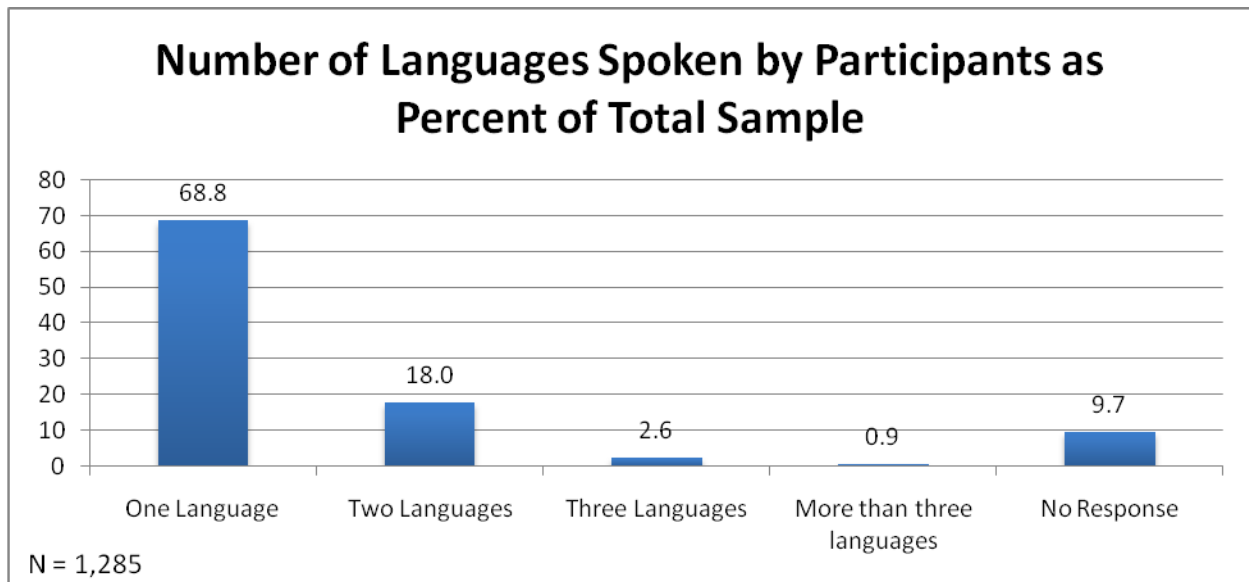
Figure 11. Number of language spoken by participants as percent of total sample.
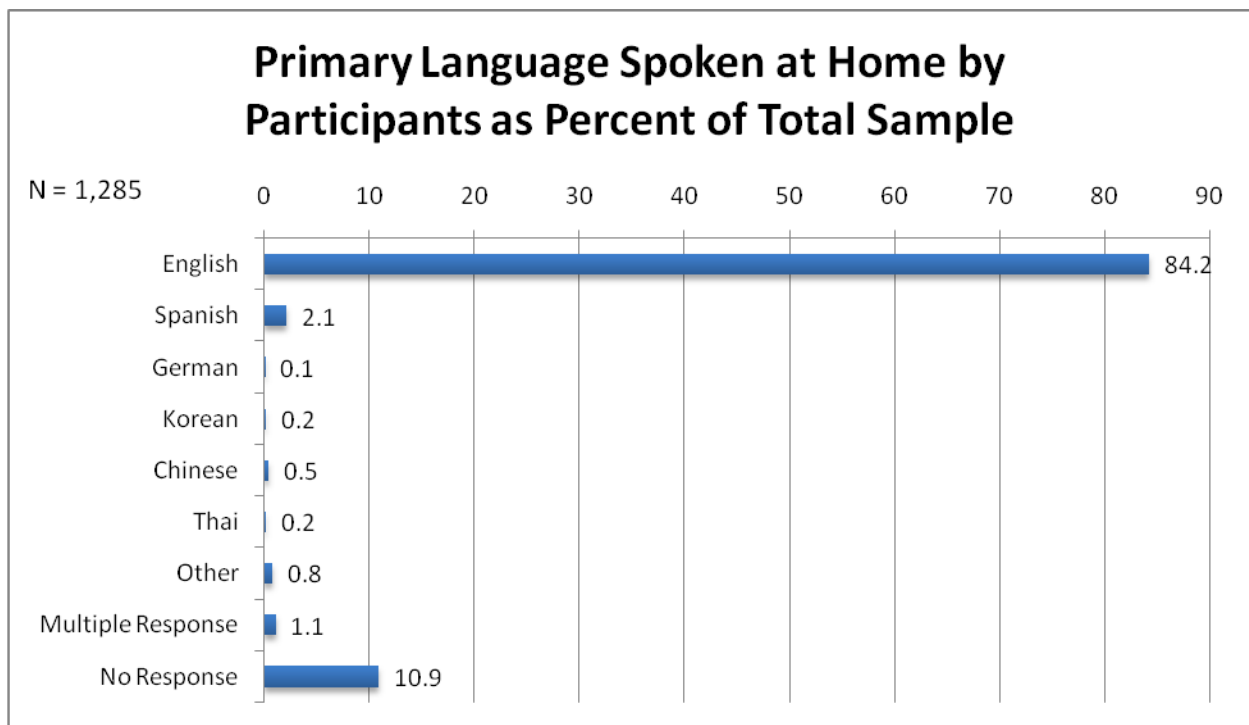

Figure 12. Primary language spoken at home by participants as percent of total sample.

Percent of Language Spoken at Home for Population Five Years and Over in Mecklenburg County in 2008

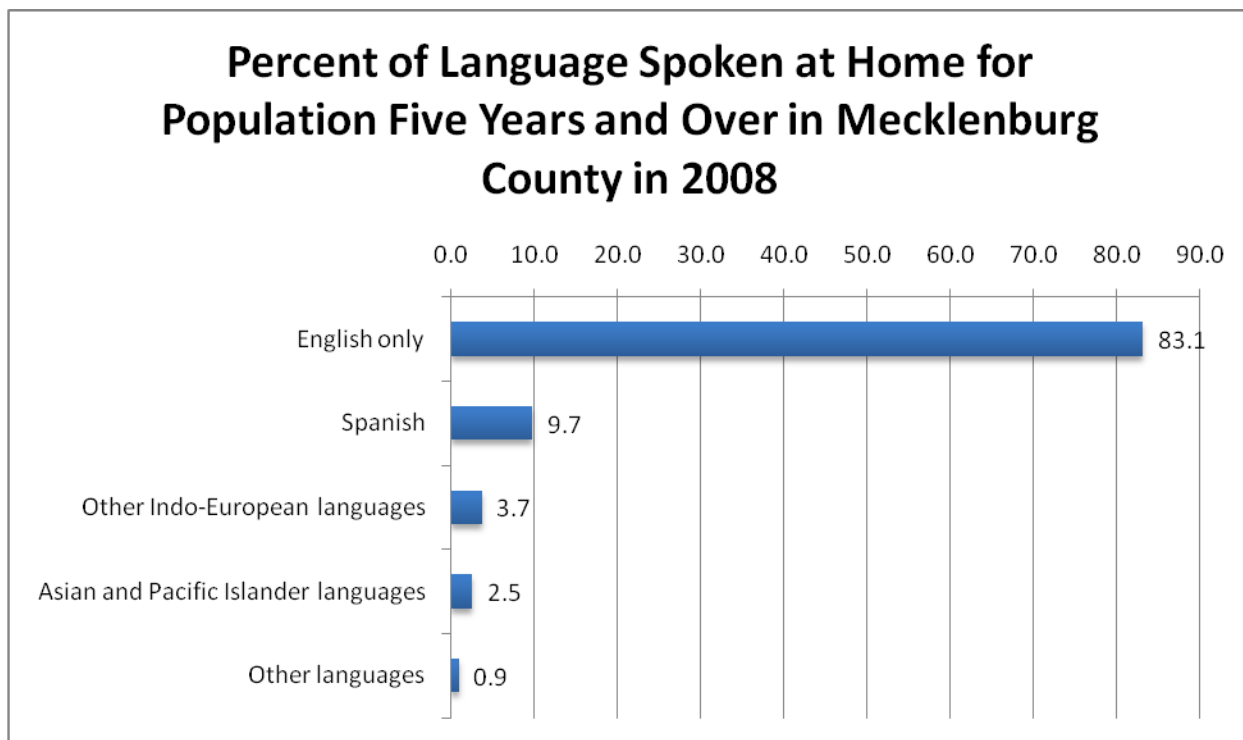| Language	Percent
English only	83.1
Spanish	9.7
Other Indo-European languages	3.7
Asian and Pacific Islander languages	2.5
Other languages	0.9

Figure 13. Percent of language spoken at home for population 5 years and over (816,788) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.

Education

The *Speaking of Change* sample is skewed towards highly educated participants (Figure 14). Greater than two-thirds of the sample had at least a four-year college degree (33.5 percent) or a post graduate degree (34.0 percent). Additionally, the cohorts representing high school and some college (17.8 percent) are largely made up of students who participated in the dialogues as members of a local college or university affinity group. In comparison with the educational attainment of the overall Mecklenburg County population age 25 and older (Figure 15), persons with a bachelor's degree (four year college degree) represent 27.8 percent while those with a graduate or professional degree (postgraduate degree) represent only 13.0 percent of the population. Persons in Mecklenburg County with only a high school diploma or equivalent represent 19.4 percent of the county population age 25 and older, but represent only 4.7 percent in the sample population.
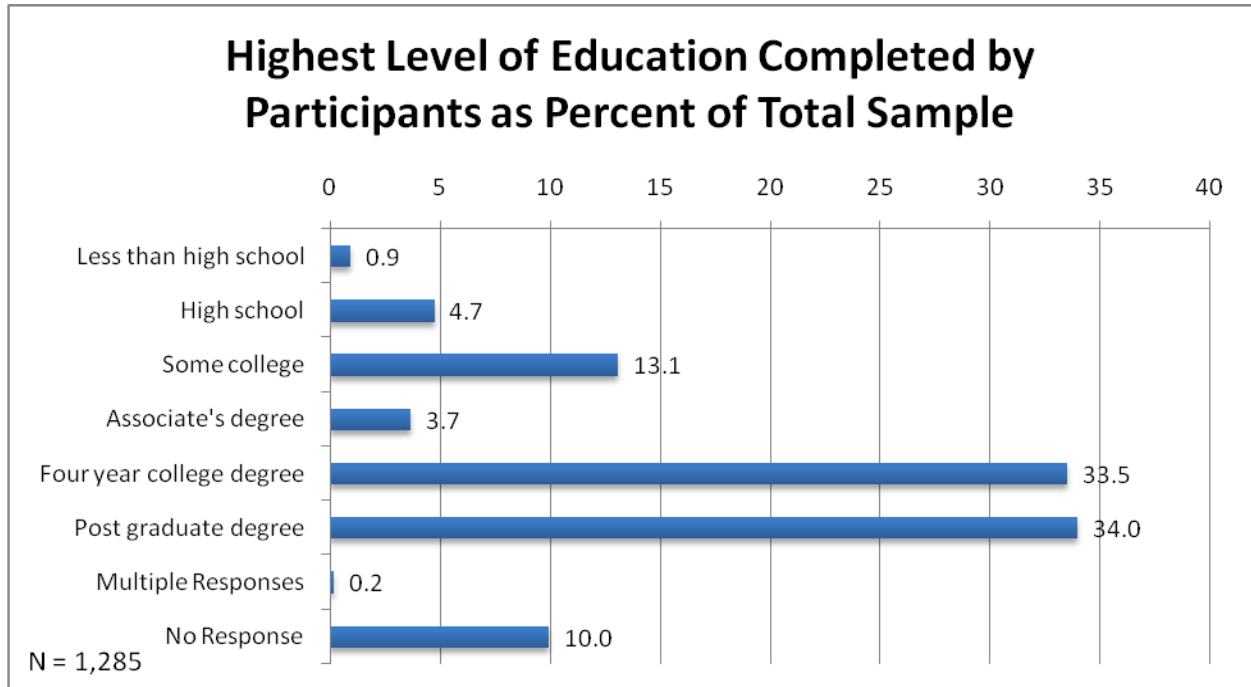
Highest Level of Education Completed by Participants as Percent of Total Sample

Less than high school — 0.9
High school — 4.7
Some college — 13.1
Associate's degree — 3.7
Four year college degree — 33.5
Post graduate degree — 34.0
Multiple Responses — 0.2
No Response — 10.0

N = 1,285

Figure 14. Highest level of education completed by participants as percent of total sample.

Educational Attainment for Population 25 Years and Older in Mecklenburg County in 2008

Less than 9th grade — 4.4
9th to 12th grade, no diploma — 6.4
High school graduate (includes equivalency) — 19.4
Some college, no degree — 21.5
Associate's degree — 7.5
Bachelor's degree — 27.8
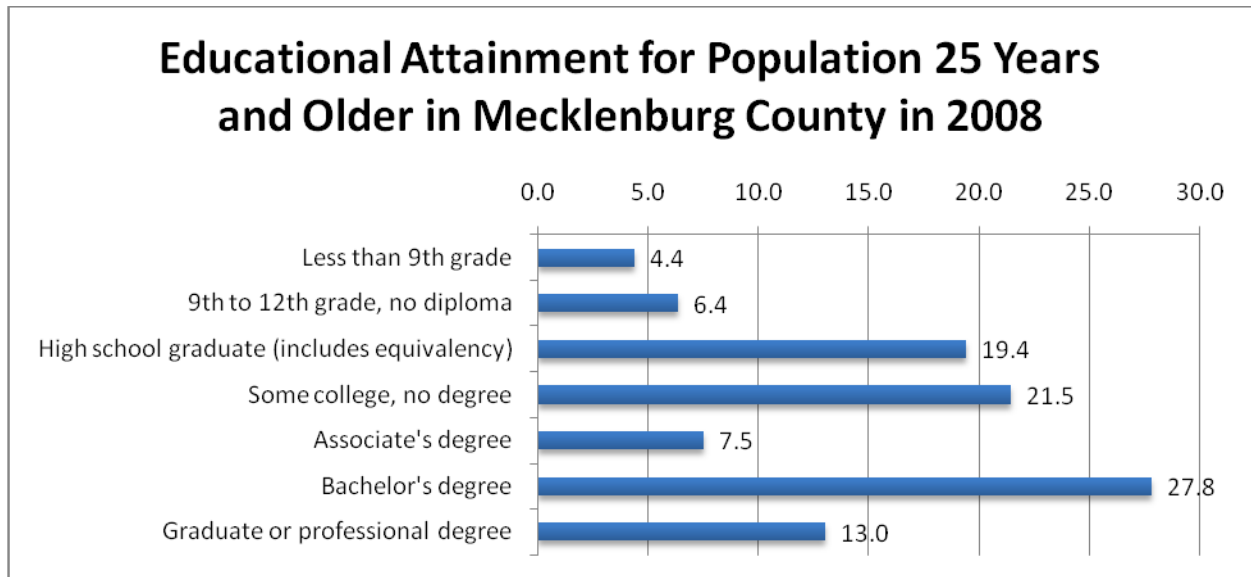Graduate or professional degree — 13.0

Figure 15. Educational attainment for population 25 years and older (574,062) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.

Employment

Employment of participants is spread across a variety of sectors (Figure 16). The largest employment sector represented in the sample is government (31.1 percent) due to the large participation of thirty groups (representing 365 participants) from departments and offices

within the Mecklenburg County Government. Other prominent employment sectors represented include non-profit (18.6 percent), business (14.3 percent), and education (9.0 percent). One item to note about the "other" category (6.8 percent) is that a number of participants choosing this category were employed in the healthcare sector. Figures 17, 18, and 19, portray employment by occupation, employment by industry, and employed class of worker, respectively, for the civilian employed population age sixteen and older in Mecklenburg County in 2008. These three figures allow for comparisons to be made between employment in the county's general labor force and employment represented in the dialogue sample.

Participants not currently employed (Figure 20) were primarily students and members of student groups participating in *Speaking of Change*. Other participants not currently employed indicated they were either community volunteers or retired.
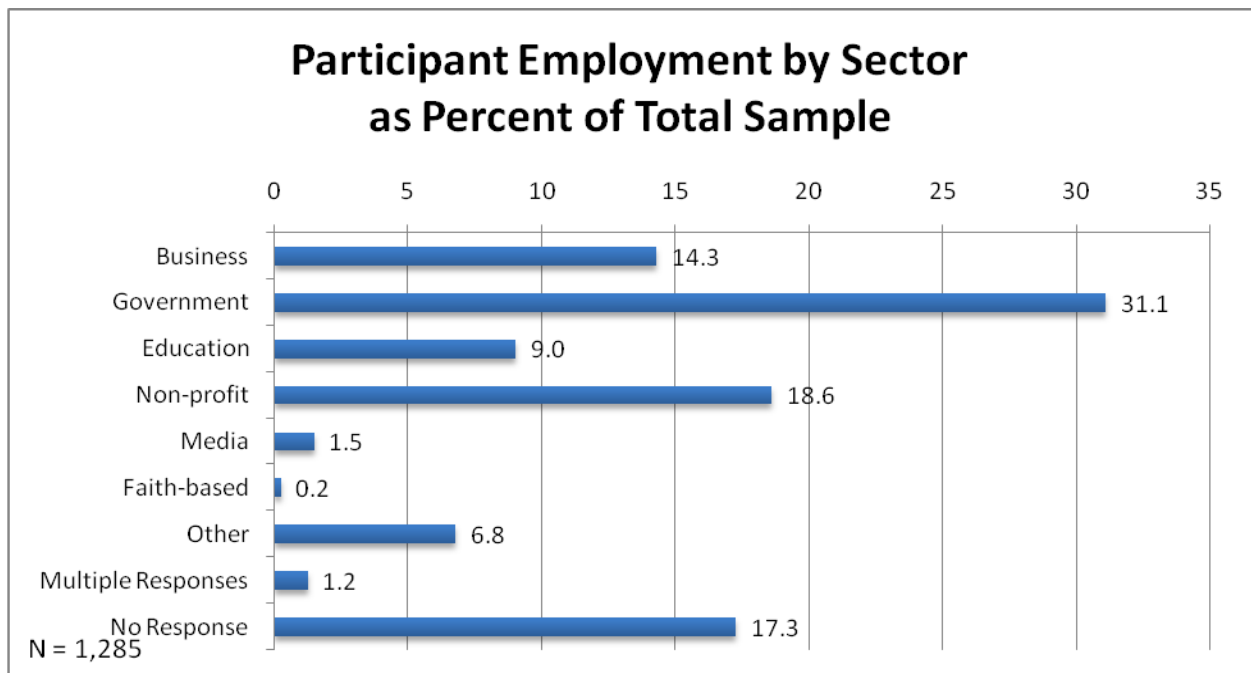

Figure 16. Participant employment by sector as percent of total sample. Survey item: "I am employed in the following sector..."
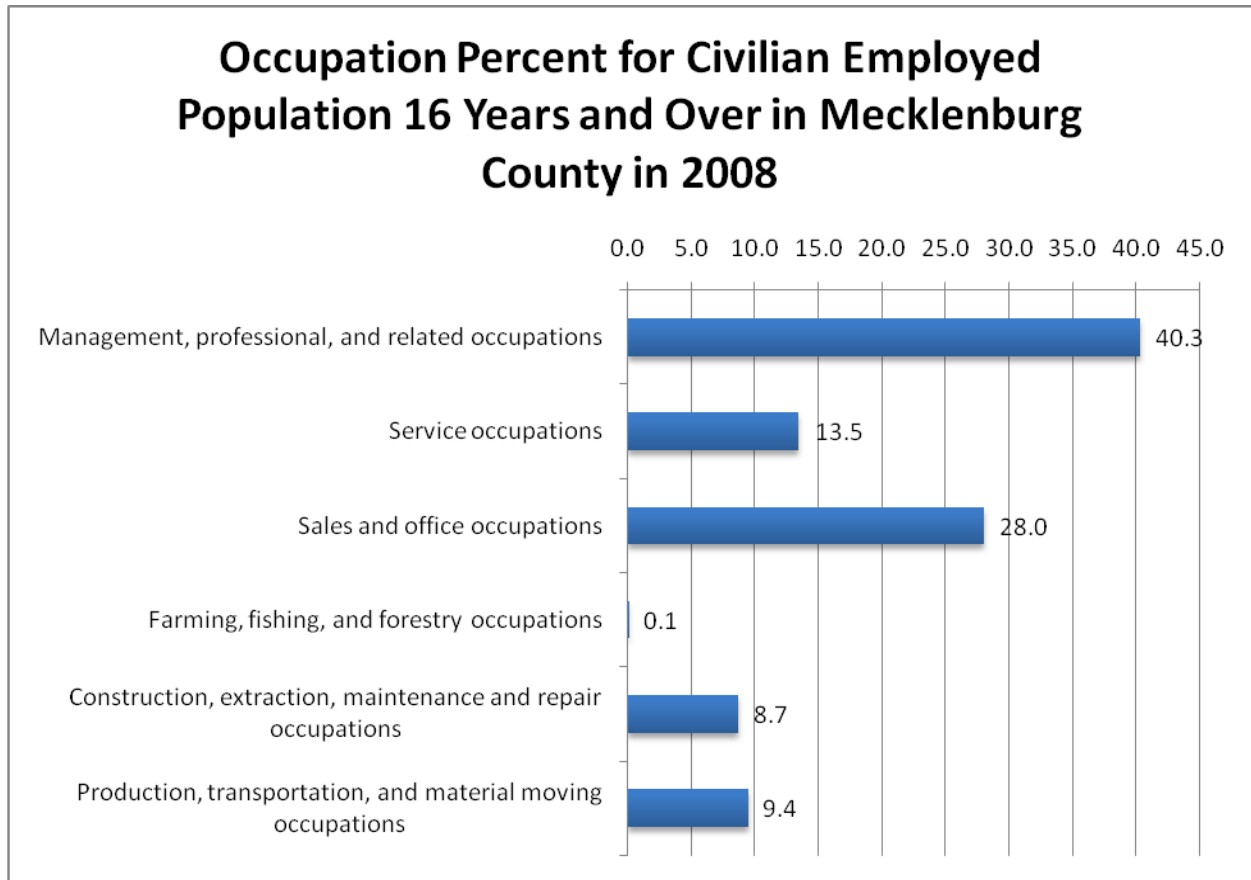
Figure 17. Occupation percent for civilian employed population 16 years and over (473,814) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.

Industry Percent for Civilian Employed Population 16 Years and Over in Mecklenburg County in 2008

0.0 2.0 4.0 6.0 8.0 10.0 12.0 14.0 16.0 18.0 20.0

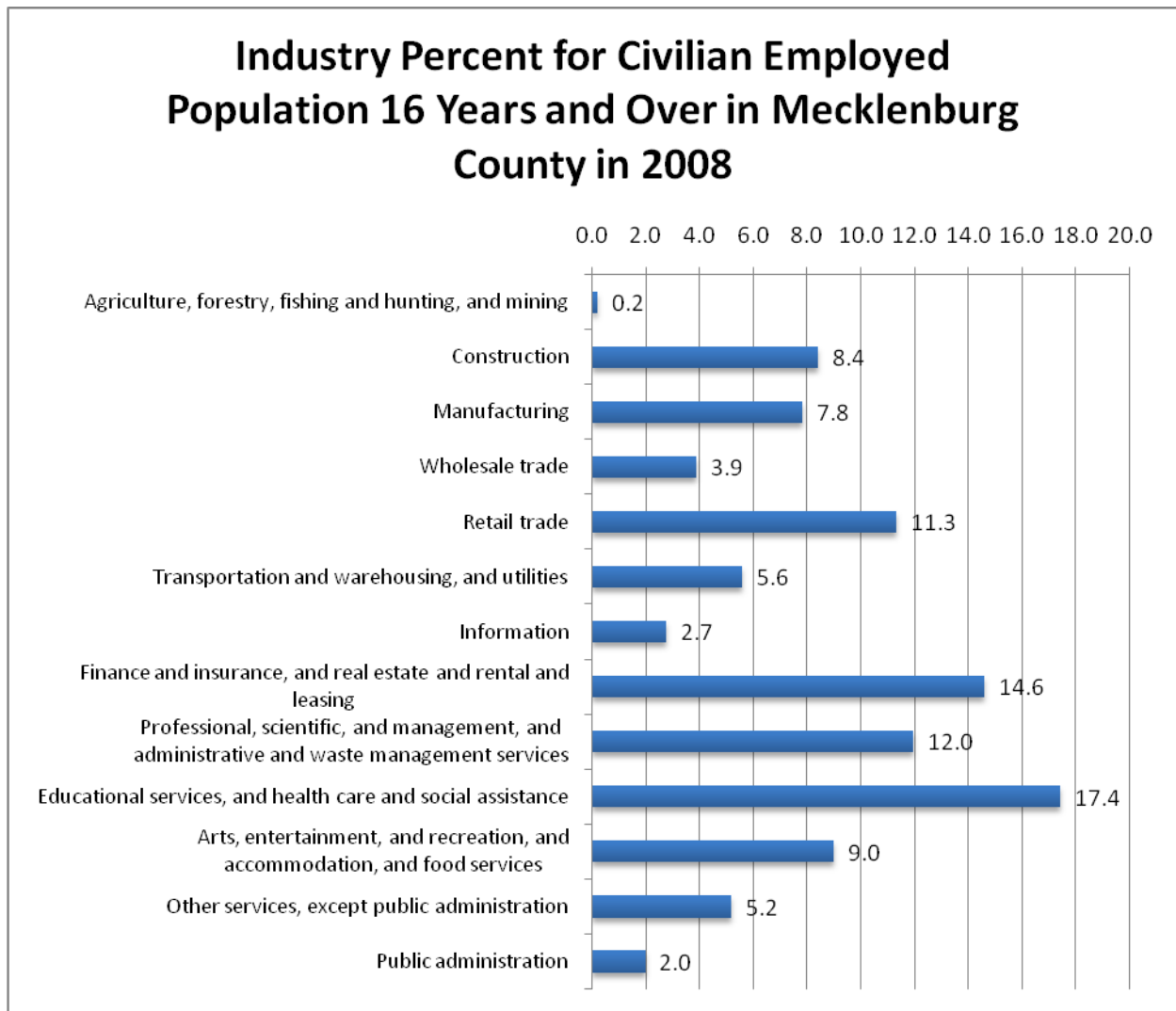| Industry	Percent
Agriculture, forestry, fishing and hunting, and mining	0.2
Construction	8.4
Manufacturing	7.8
Wholesale trade	3.9
Retail trade	11.3
Transportation and warehousing, and utilities	5.6
Information	2.7
Finance and insurance, and real estate and rental and leasing	14.6
Professional, scientific, and management, and administrative and waste management services	12.0
Educational services, and health care and social assistance	17.4
Arts, entertainment, and recreation, and accommodation, and food services	9.0
Other services, except public administration	5.2
Public administration	2.0

Figure 18. Industry percent for civilian employed population 16 years and over (473,814) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.

Class of Worker Percent for Civilian Employed Population 16 Years and Over in Mecklenburg County in 2008

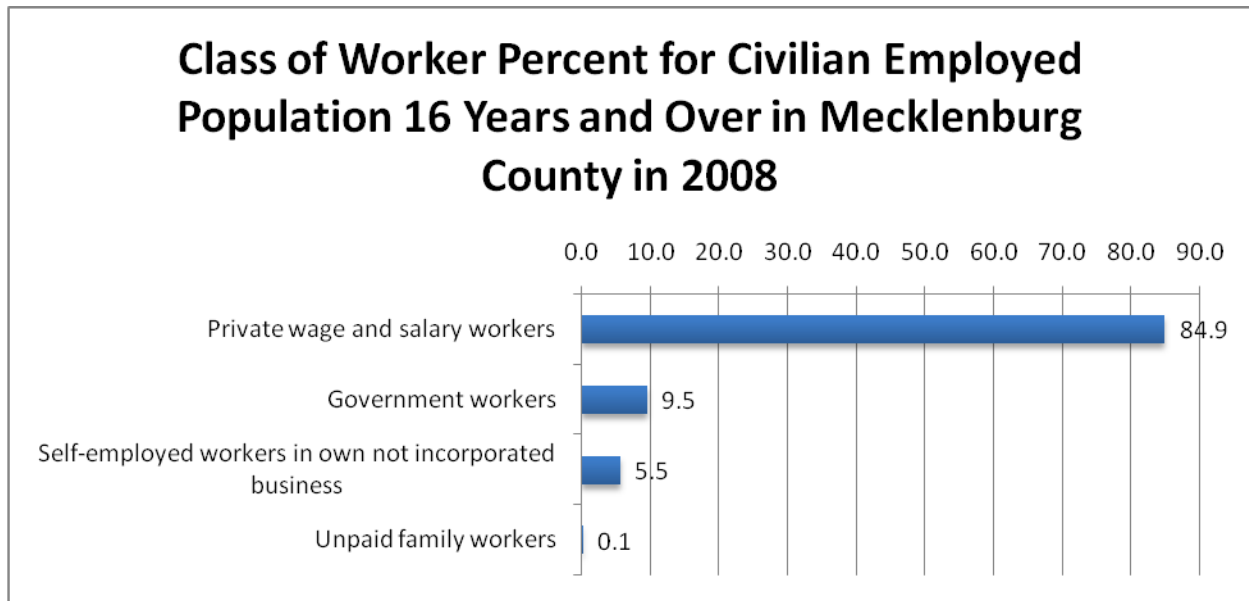|	
Private wage and salary workers	84.9
Government workers	9.5
Self-employed workers in own not incorporated business	5.5
Unpaid family workers	0.1

Figure 19. Class of worker percent for civilian employed population 16 years and over (473,814) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.
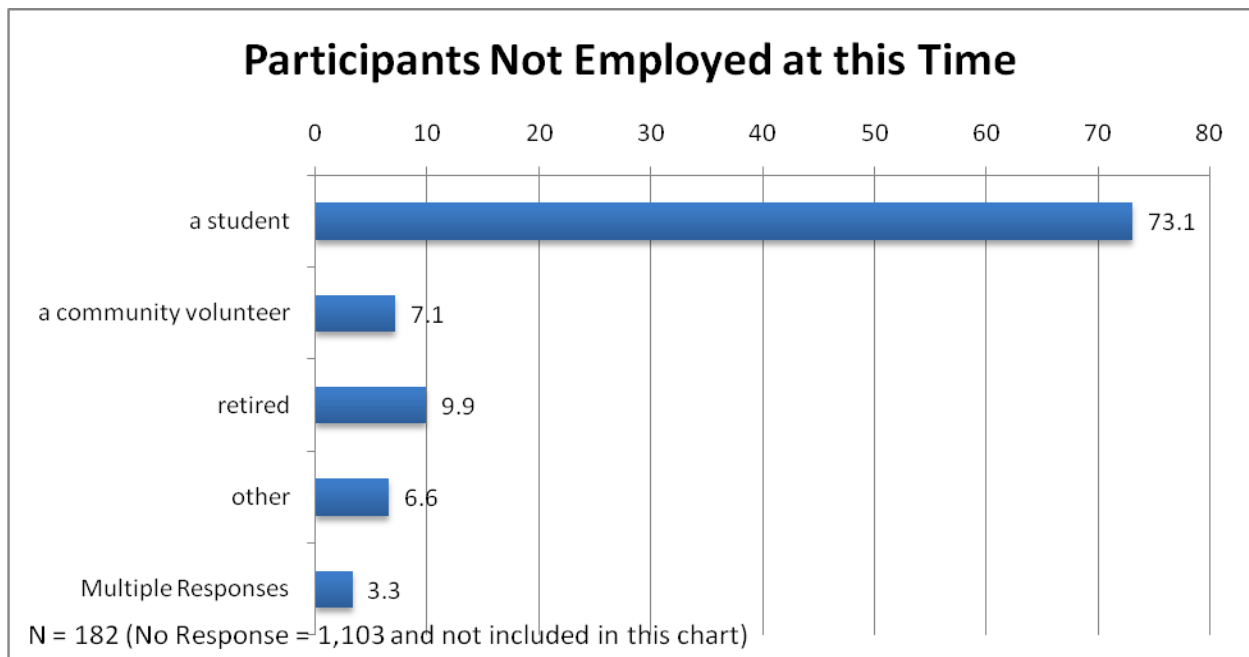
Participants Not Employed at this Time

a student	73.1
a community volunteer	7.1
retired	9.9
other	6.6
Multiple Responses	3.3

N = 182 (No Response = 1,103 and not included in this chart)

Figure 20. Participants not employed at this time. Survey item: "I am not employed at this time, I am…"

Income

The *Speaking of Change* sample is skewed towards participants from more affluent households (Figure 21). The largest income cohort, households earning greater than $100,000 per year, is also the highest income group representing 28.5 percent of the sample. The smallest income

group, households earning less than $25,000 per year, only represents 5 percent of the sample whereas 18.1 percent of overall Mecklenburg County households earn less than $25,000 per year. The overall households of Mecklenburg County, in comparison, have a much more even spread across the five household income groups (Figure 22). In Mecklenburg County, almost one-fifth of households earn less than $25,000; around one-fourth earn $25,000 to $50,000; around one-fifth earn $50,000 to $75,000; and one-fourth of households earn greater than $100,000. The smallest category is $75,000 to $100,000 at around 12.0 percent. Figure 23 illustrates household income in Mecklenburg County using much more detailed groups to offer further comparison. The affluence of the participant group is to a great extent guided by the affinity group recruitment model in which most participants come to the dialogues through their employers.
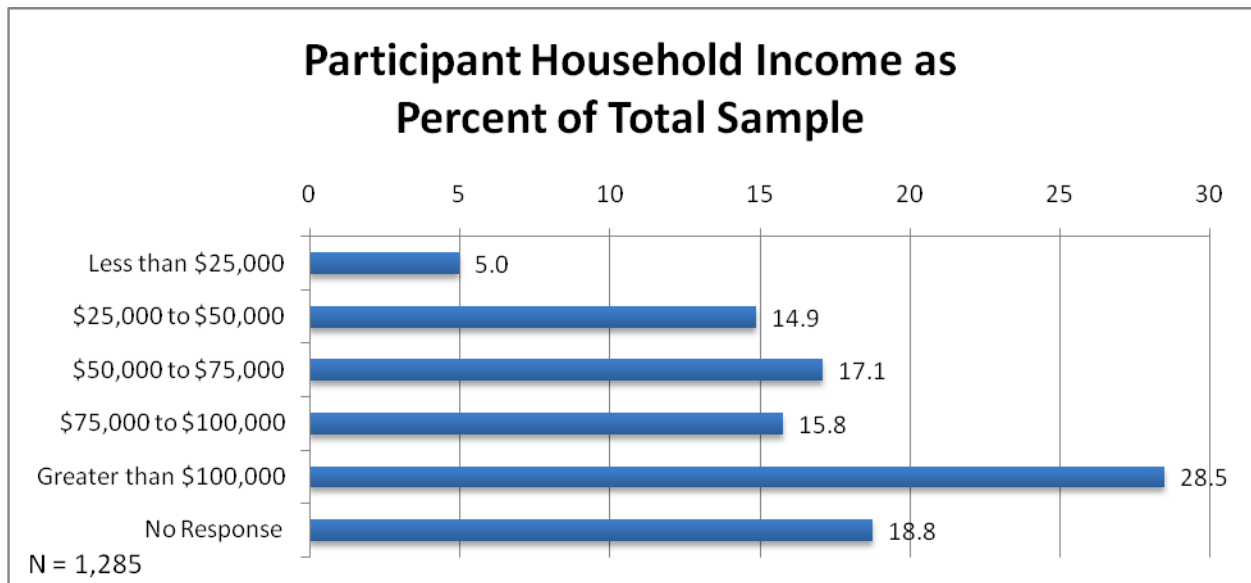

Figure 21. Participant household income as percent of total sample.

Figure 22. Household income percent of total households (373,191) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.
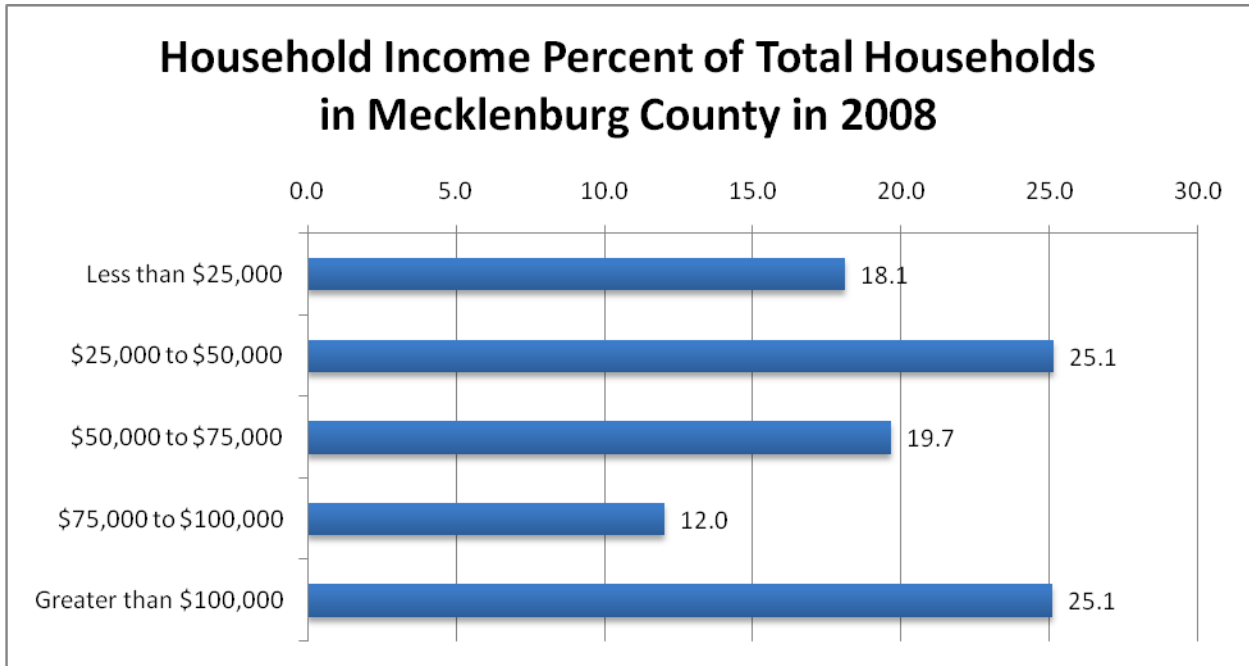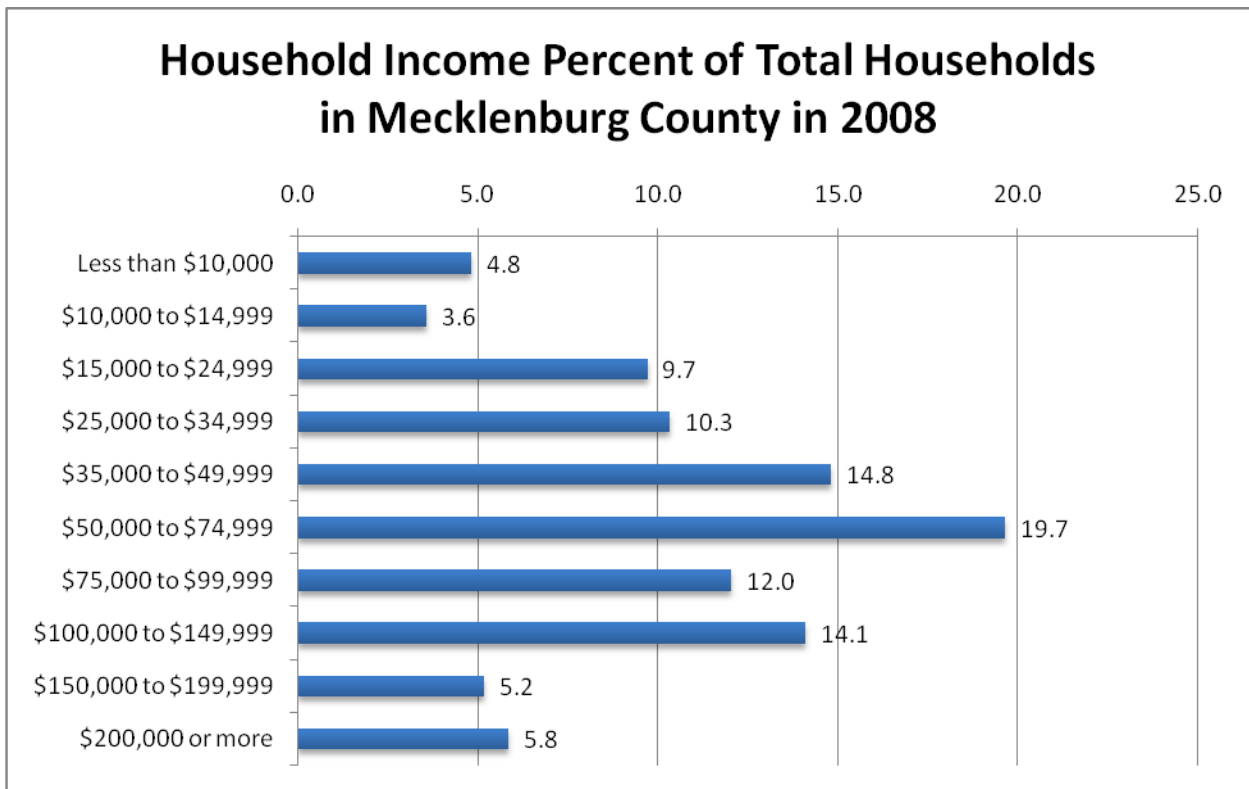

Figure 23. Household income percent of total households (373,191) in Mecklenburg County in 2008. Source: 2008 American Community Survey, U.S. Census Bureau.

Participant Feeling and Thought Responses from the *Speaking of Change* Experience

In addition to asking participants to describe themselves demographically, the survey also asked participants about their thoughts on the exhibit, its themes, and the relationship with their daily lives. These questions were designed to elicit responses relating to the four *Speaking of Change* goals: reflect, articulate, connect, and act. Specifically, the questions asked participants to reflect on the value of the exhibit, what area of the exhibit resonated the most and why, the value of the reflection time and the dialogue session after viewing the exhibit, and to articulate any new insights brought about by this experience and any actions this experience inspires. The questions also ask participants to reflect upon and articulate where and how they interact with different cultures during their daily lives as well as to describe the most significant cultural change they have experienced in their lives.

Exhibit, Reflection Time and Dialogue

1.   *The majority of participants indicate that they feel the Changing Places exhibit is mostly or extremely valuable.*

The responses to the question "For me, the Changing Places Exhibit was…" (Figure 24) indicate that the majority of participants (76.2 percent) feel that the *Changing Places* exhibit is mostly valuable (37.9 percent) or extremely valuable (38.3 percent). Only 19.4 percent of participants felt that the exhibit was only moderately valuable, while only 2.3 percent felt that it was merely somewhat valuable. A negligible 0.6 percent of participants felt that the exhibit was not valuable. The fact that the majority of participants reflect on the value of the exhibit and view the exhibit as being mostly or extremely valuable speaks to the success of the exhibit in its portrayal of the information being conveyed.
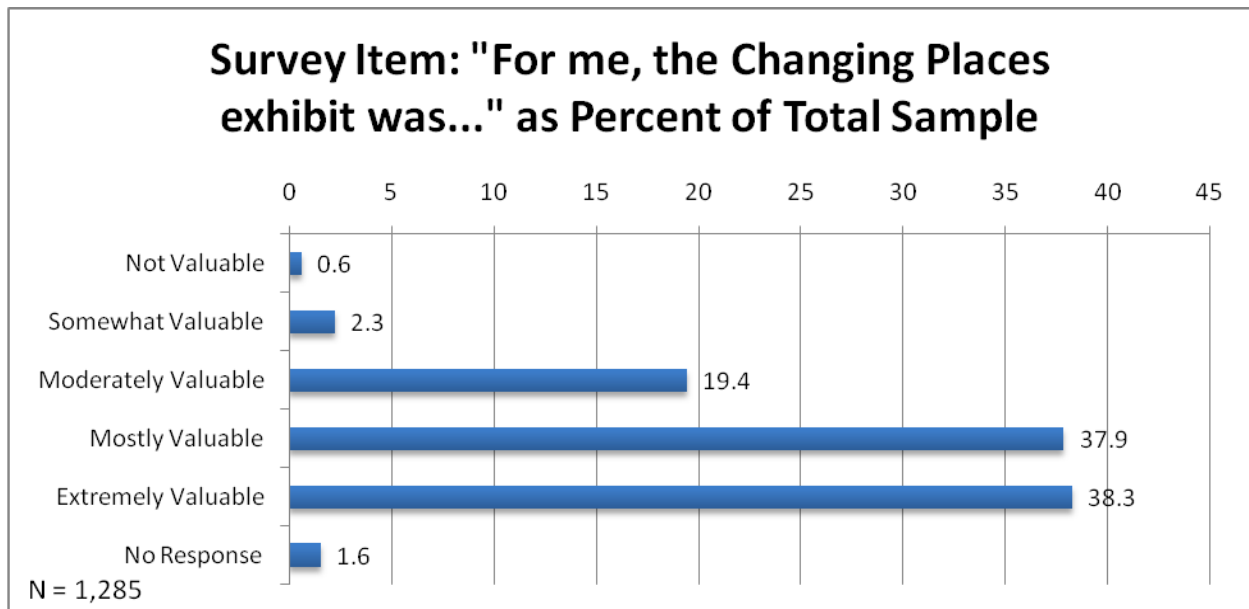

Figure 24. Survey Item "For me, the Changing Places exhibit was..." as Percent of Total Sample.

2.   *The most impactful segment of the exhibit is "Getting past us and them" followed
        secondly by "Umm, what did you say." "The sounds of tastes of home being the least
        impactful."*

In addition to the "Who is us? Who is them?" introductory segment of the exhibit, Levine Museum of the New South describes five major areas of the *Changing Places* exhibit:

> "The exhibit is organized into five main environments, each one addressing a different theme. In "What do I keep, what do I change?" guests discover how people are adapting, maintaining, modifying cultural traditions. The section "What did you say?" explores the many communication barriers, with interactives demonstrating the challenges beyond language. In "Selling a taste of home" visitors learn about the long history of entrepreneurism in our region and the cultural influences in goods and stores now found here. The section "Getting past us and them" asks visitors to consider stereotypes, with videos sharing personal stories from students. The final section, titled "Working together" presents different stories of how people are bridging cultural differences"[19].

The results from this question, "What part of the exhibit impacted you the most?" (Figure 25) indicate that the majority of participants (30.5 percent) felt most strongly about the *Getting Past "us" and "them"* section of the exhibit. The *Umm, what did you say* section of the exhibit had an impact on the second highest number of participants (18.7 percent). Conversely, the *Sounds and Tastes of Home* section of the exhibit seemed to resonate with the fewest number of participants (4.3 percent). The *Who is us? Who is them?*, *What do I keep? What do I change?*, and *Working together* sections of the exhibit all appear to have a relative impact on participants at 9.6 percent, 9.1 percent, and 9.4 percent respectively. Additionally, 14.2 percent of participants indicated that multiple sections of the exhibit had an equal impact. This survey item also allowed for participant reflection on the various areas of the exhibit and how the information presented might impact participants with connections to their daily lives. The next item addresses this reflection and connection in more detail as participants were asked to articulate why a particular area of the exhibit resonated with them more so than the others.

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[19] Levine Museum of the New South 2010. "Changing Places."
http://www.museumofthenewsouth.org/exhibits/detail/?Exhibitid=94, Accessed on June 14, 2010.
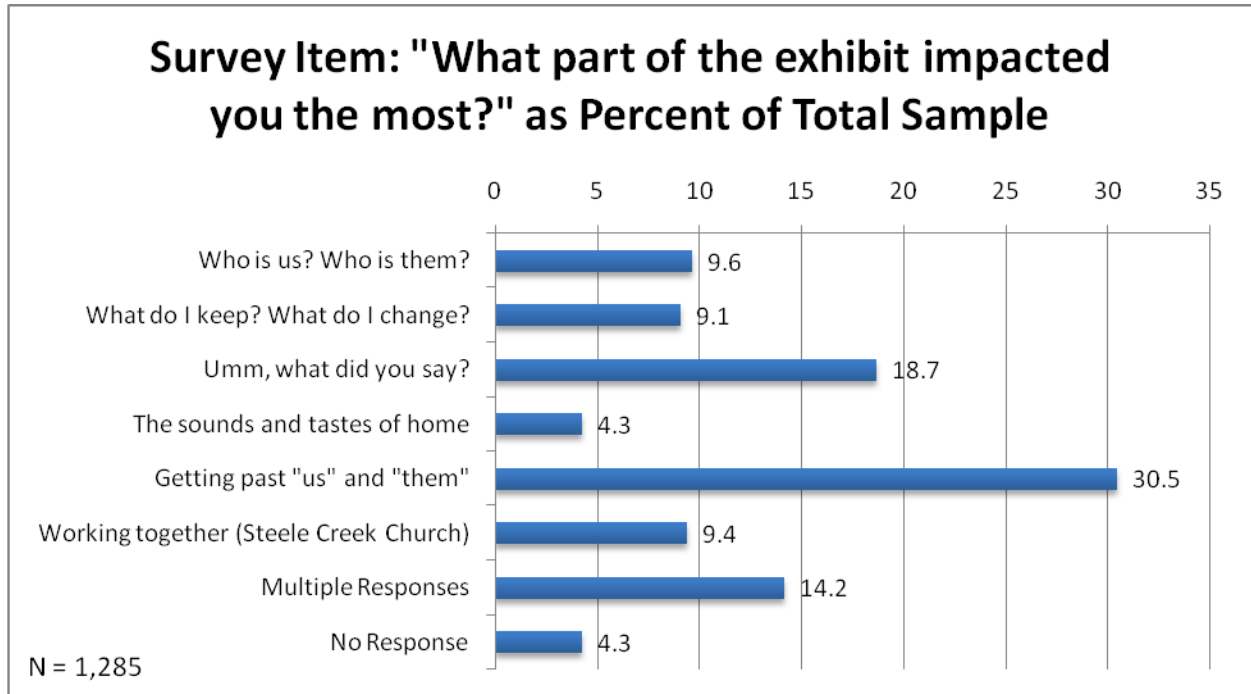
Figure 25. Survey Item "For me, the Changing Places exhibit was..." as Percent of Total Sample.

<u>"Why did this part of the exhibit impact you the most?"</u>

In addition to indicating what area of the exhibit had the most impact, participants were also asked to reflect upon and articulate why they thought a particular area of the exhibit was the most impactful. In this section we look at each area of the exhibit individually and why participants who selected that particular portion of the exhibit felt it to be most impactful to them.

Who is us? Who is them?

Participants who selected this first section of the exhibit as the most impactful generally described themselves as being previously unaware of Charlotte's diversity. Participants also found this section to be filled with interesting statistics and facts. Frequent words used by participants in their responses include: Charlotte, diversity, different, cultures, diverse, numbers, demographics, interesting, statistics. Some of the participants specifically stated the following about this section of the exhibit:

"This area was interesting to see."

"I did not know much about how diverse the Charlotte area is becoming."

"Made me more aware of the growing diversity of the region."

"The numbers were surprising."

"Knowledge of just how many different cultures and languages are represented here in Charlotte."

"It was interesting and helpful to know the "big picture" of demographics in Charlotte."

"I live in Southpark (work in Southend) - don't see this much diversity day to day."

What Do I Keep? What Do I Change?

Participants who chose this section of the exhibit as most impactful typically described newly realizing that moving to a new culture is often a significant struggle for immigrants. Participants also found it interesting to learn about the Indian culture portrayed in this section.   Frequent words used by participants in their responses include: culture, interesting, Indian, cultures, American, experience, different, learning, struggle, assimilation, difficult, change. Some of the participants specifically stated the following about this section of the exhibit:

"Recognizing the changes that some folks must make or "feel" they must make in adopting their new cultures."

"Learning of the struggles some cultures have with how "American" to become."

"Learned how difficult it can be for immigrants coming here and deciding how to blend their two cultures."

"It was a learning experience about a group trying to hold on to their values/beliefs/habits while in the American melting pot."

"I thought it was interesting how immigrants kept and changed part of their culture."

"I didn't realize/think about how much people have to change when adapting to a new culture/surrounding."

"Had never considered what families coming from another country experience relative to this tug of war."

"Didn't know people thought about letting go of parts of their heritage."

"As an indigenous American, I've never had to think about changing my ways"

Umm, What Did You Say?

Participants who selected this area of the exhibit as most impactful describe how it shows the importance of communication, how communication can be difficult across languages and cultures, and how communication and language can act as a barrier to understanding. Participants conveyed a reaction of becoming aware of the language barrier relating to how difficult communicating between different languages can be and how difficult it must be moving to Charlotte for someone who does not know English well. Ultimately, it is important for people to feel understood. Frequent words used by participants in their responses include: language, communication, people, different, barriers, understanding, language barrier, cultures, experience, communicate, interesting, understand, differences, difficult. Some of the participants specifically stated the following about this section of the exhibit:

"Understanding the difficulty people have when trying to communicate with someone different and being sensitive to that."

"Understanding how overwhelming the language barrier can be."

"The barrier of communication brings about lack of trust and fear which keeps us from bonding."

"Made me more aware of the lack of communication and we should strive to be more understanding."

"Language is such a tremendous barrier."

"Inspired me to want to volunteer to help a newly-immigrating family to acclimate to their new city."

"I still believe communication styles (e.g. northern vs. southern) are a professional obstacle to me."

"Communication affects all groups - recent immigrants learning a new language and native Charlotteans experiencing stereotypical reactions to southern accents."

The Sounds and Tastes of Home

Participants who chose this area of the exhibit as the most impactful (the fewest number of participants) described how it was interesting to learn about how people can access items from their home culture and how it appears that food is a central aspect to a culture. Frequent words used by participants in their responses include: culture, food, feel, home, people, experience. Some of the participants specifically stated the following about this section of the exhibit:

"To show how comfort with "home" influences business development."

"The ability to experience culture is very personal and I failed to realize the importance of food in maintaining and embracing culture."

"Need to hold on to what you know to feel secure. To feel accepted."

"It's interesting to see what elements people bring with them to feel at home or feel comfortable."

"Food is universal and a good introduction to other cultures."

"Food is the most communicative way to fellowship with others."

"Because a lot of the culture is brought to immigrants through stores and its easier for them to hold on to their cultures."

Getting Past "Us" and "Them"

Out of all the areas of the exhibit, this section was selected by most participants as being the most impactful. This is one area of the exhibit that contained information about more controversial issues related to the overall theme of the exhibit. *Getting past "us" and "them"* is an area that pushes the envelope emotionally and is conducive to furthering awareness, understanding, and outlook changes about the issues. However, the edginess presented here

had to be balanced by other areas of the exhibit presenting more "fun" facts and learning opportunities. If the important issues had only been presented bluntly without the balance fewer people may have chosen to visit the exhibit or participate in the dialogues. People tend to not want to go to an exhibit or dialogue that makes them feel poorly about themselves.

Participants describe this segment of the exhibit and its specific theme of getting past "us" and "them" as one area that continues to hold us back. Additionally, the general sentiment is that it is important to learn about stereotypes so we can cast them aside, that we need to be more aware of these issues to work through them, and that we need to work on pushing past stereotypes and to not judge others. Some participants even stated that this exhibit impacted them because they had previously been a victim of stereotyping or that they had previously been guilty of stereotyping others. Frequent words and phrases used by participants in their responses include: stereotypes, people, us and them, because I have, we need to, we have to, I have experienced, not to judge, to get past, get to know, made me think, it showed me, need to be, push past stereotypes, overcome stereotypes, others, change, judge, community. Some of the participants specifically stated the following about the section of the exhibit:

> "We need to constantly remind ourselves to treat people as "individuals" and not to stereotype."

> "We have to learn how to better embrace other cultures."

> "This is the one thing that holds us back as a country."

> "Sometimes I knowingly or innocently make comments that while intended to be funny are

hurtful and/or harmful to others so this reminded me of the change I need to make."

"Knowing that people still judge based on stereotypes, but actually talking to different cultures eliminates them."

"It was life changing to learn about the other side of stereotypes that I've grown up with."

"It showed the ignorance that still exists and the learning which still needs to take place."

"Because I think people judge before they know someone. They believe what they hear."

"Because I am subject to stereotypes and I am guilty of stereotyping too and I need to stop."

"Because I want to get past ""us"" and ""them"" in my personal life. I'm guilty of having that mindset."

Working Together

Participants choosing this last segment of the exhibit as most impactful focused on the Steele Creek Church aspect and describe how it is refreshing to see a church actively pursuing and embracing diversity. Others explained that they did not know about this church but would like to learn more about it and possibly visit it. Frequent words and phrases used by participants in their responses include: to see a church, important to me, church in the South, refreshing to see, church, together, diversity, working/work, people, cultures, community, diverse. Some of the participants specifically stated the following about this section of the exhibit:

"Wasn't aware of this church - firmly believe in the concept and would like to learn more."

"Right now I am attending a church that is experiencing the same integration. I love it."

"Martin Luther King's quote about 11:00 AM on Sunday being the most segregated time, and how Steele Creek Church has knocked down that barrier...diversity at work there."

"Living in the South, the Bible belt, it was refreshing to see a church promoting diverse fellowship."

"It's what I am looking for...a place of "international" worship."

"It showed how people can come together for a common purpose."

"I think that the most important part of diversity and coming together is being able to accept and work together."

Multiple Responses

Around 14.2 percent of participants selected more than one area of the exhibit as being most impactful. More often than not, their selections included the "Getting past 'us' and them'" section as well as the "Umm, what did you say?" section. Participants made frequent mention of both communication and stereotypes remaining prominent barriers that need to be overcome.   Frequent words and phrases used by participants in their responses include: made me think about, interesting to learn, I didn't know, learning about, we need to…, reminded me, interesting to see, push past stereotypes, people, different, stereotypes, communication, interesting, cultures, diversity, culture, community, church, together, languages, differences. Some of the participants specifically stated the following about this section of the exhibit:

"Shocked at how ignorant I was regarding other cultures and challenges of language."

"Realizing that what is 'normal' to you, may not be to someone else - being aware."

"Made me look at myself and my view of the world."

"It shows how easy our society separates into social and racial classes."

"Interesting to see who we consider us and them, and language was significant barrier in communication."

"Communication issues are the areas I found most difficult to work with. Steele Creek - very impressed with the diversity. I do not have that in the area of Charlotte where I live and I'd love more of that."

"Because a lot of stereotypes are placed on people without getting to know them."

"All of the exhibits took me out of my little box (world)."

3.   *The majority of participates indicate that they feel the Speaking of change dialogues and reflection time after viewing the exhibit is mostly or extremely valuable.*

The responses to this question, "For me, the reflection time and dialogue after the exhibit was…" (Figure 26) indicate that almost three-fourths of participants (74.8 percent) feel that the *Speaking of Change* dialogue and reflection time after viewing the exhibit is mostly valuable (37.1 percent) or extremely valuable (37.7 percent). Only 19.0 percent of participants felt that the reflection time and dialogue was only moderately valuable, while only 2.3 percent felt that it was merely somewhat valuable. A scant 0.7 percent of participants felt that the reflection time and dialogue was not valuable. The fact that the majority of participants view the *Speaking of Change* dialogue and reflection time as being mostly or extremely valuable is a testament to the overall success of the program in its goal of connecting participants' experiences within the exhibit and encouraging participants within the dialogue program to reflect, articulate, connect, and think of ways they might act after participating in this program.
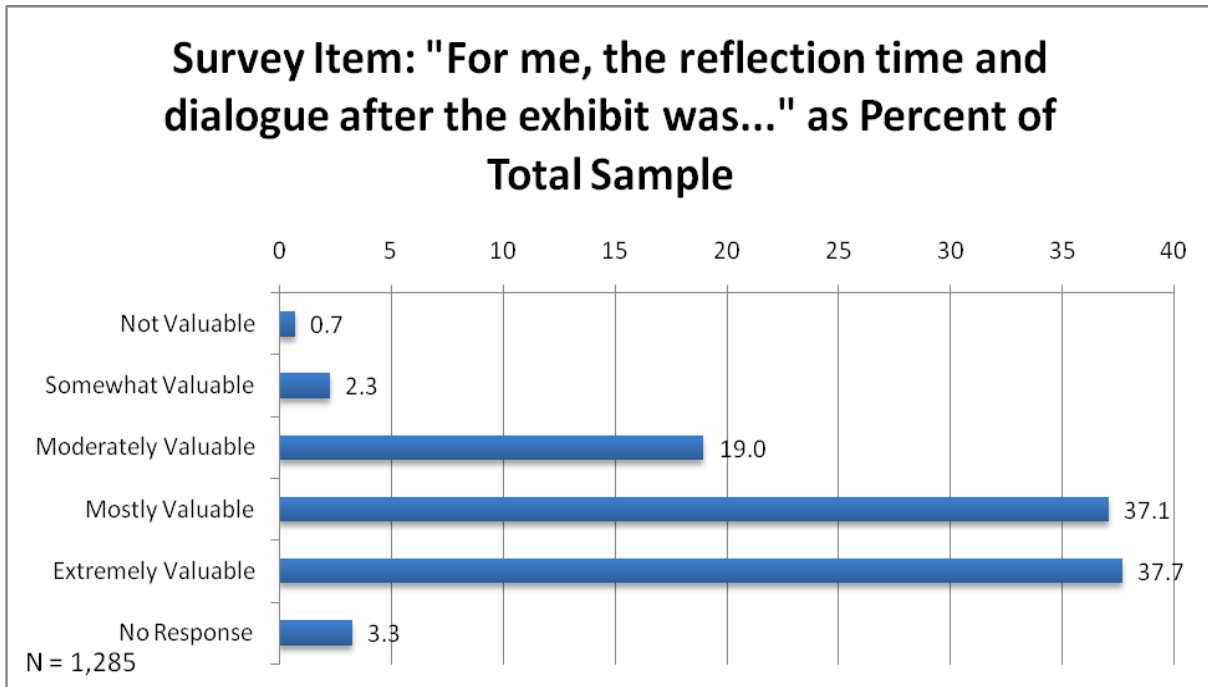

Figure 26. Survey item: "For me, the reflection time and dialogue after the exhibit was…" as percent of total sample.

Open-Ended Post-Dialogue Survey Responses

1.   *Many participants, when asked about what their experience in the exhibit and dialogue made them aware of, expressed that prior to participating in this program they were mostly unaware, uninformed, or wrong-headed about these issues, and that there is much to learn, much more work to do, and room to grow.*

This survey item, "My experience here today made me aware that I…" encouraged participants to reflect on and articulate their self-awareness about the issues presented by the exhibit and discussed in the dialogue. Many participants expressed that prior to participating in *Speaking of Change* program they were mostly unaware, uninformed, or "wrong-headed" about the issues of cultural diversity and change. Responses to this item reflect the realization by many participants that there is much more to learn, more work to do, room to continually grow, and a need to become more open-minded and more aware.   Some of the participants specifically stated the following about this section of the exhibit:

"Need to learn more about other cultures and be more aware of other cultures."

"Still have a lot of work to do."

"Still have a lot to learn."

"Need to be more open minded and accepting of diversity."

"Need to be more open and aware."

"Am on the right track."

"Live in a diverse community."

"Need to continue to be open and accepting and there is always room for improvement."

2.   *Many participants, when asked what their experience in the exhibit and dialogue encourages them to do, articulated that they would choose to become more open-minded and aware; learn more about other cultures, differences, and diversity; get out of their comfort zone and reach out to others; and teach their children to be open-minded and accepting of diversity.*

This survey item, "Experiencing this exhibit and participating in the dialogues inspires me to…" attempted to influence participants to reflect on and articulate ways in which they might act in the future as a result of viewing the exhibit and participating in the dialogue discussion. Many

participants expressed that they would choose to become more open-minded and aware; learn more about other cultures, differences, and diversity; get out of their comfort zone and reach out to others; and teach their children to be open-minded and accepting of diversity. Frequent words used were: cultures, learn, continue, open minded, people, different, diversity, change, reach out, aware, better, cultural, explore, work, share, Charlotte, experience, know, listen, community, learning, differences, dialogue, children, culture, embrace, diverse, understand, involve, become, look, see, talk, understanding, person, meet, experiences, city, teach, story, friends, stereotypes, encourage, family, accepting, respect, appreciate, relationships, opportunities. Some of the participants specifically stated the following about this section of the exhibit:

"Be more open-minded and aware."

"Learn more about other cultures."

"Step out of my comfort zone."

"Teach my children to be open minded."

"Be more aware of cultural differences."

"Continue to have an open mind."

"Reach out to other cultures."

"Get out of my comfort zone."

"Get to know people."

3.   Many participants, when asked about where they encounter other cultures on a daily basis, articulated that they encounter other cultures at work, school, home, church, neighborhood, community, in public, with friends, at restaurants, and while shopping.

This survey item, "Where do you interact with other cultures during your daily life?" asked participants to reflect on and articulate ways in which they interact with or encounter other cultures on a daily basis. We also hoped this question would prompt participants to recognize places in which their previously proposed action might first take place. Many participants wrote in one-word responses relating to work, school, home, church, neighborhood, community, in public, with friends, at restaurants, and while shopping.   This indicates that participants felt prompted to think of concrete, physical places where they interact with other cultures on a daily basis.

4.   Many participants, when asked about how they encounter other cultures on a daily basis, conveyed a sense of deeper reflection with the sentiment that interaction with other cultures occurs through working and talking with other people, through friendships, through activities and meetings within the community, and with respect.

This survey item, "How do you interact with other cultures during your daily life?" attempted to build upon the previous item (where participants interact with other cultures) and influence participants to reflect on and articulate actually how they interact with diversity. Some participants simply repeated their one-word or short phrase answers from the previous item, but many participants conveyed a sense of deeper reflection, which was our goal. Yet the sentiment is that interaction with other cultures occurs through working and talking with other people, through friendships, through activities and meetings within the community, and with respect. Some of the participants specifically stated the following about this section of the exhibit:

"Working with different people."

"Talking with different people."

"Friendships with different people."

"With respect."

"In the community, at meetings, through service and activities."

"Eating at different restaurants and trying different foods."

"Encountering different languages."

5.   The majority of participants, when asked what was their most significant cultural change, described an event that falls into one of several categories: movement and migration (particularly from the North to the South); international travel; experiencing change in the South; making friends with others from different cultures; and getting married.

As a way in which to connect participants' personal lives with the themes of the exhibit and dialogue discussion, this survey item, "What is the *most* significant cultural change you have experienced in your life?" encouraged participants to reflect upon and articulate their most significant cultural change experienced in their lives. Although there were a few participants who stated they could not think of one, the majority of responses indicated such experiences had been had and fell into one of several categories. Many people not native to Charlotte expressed that moving from one region to another, and particularly moving from the North to the South, was a significant cultural change in their lives. Other cultural changes mentioned include travel as influencing cultural change or a change of mindset and outlook; living in the

South long term and experiencing change over time in the region; making close friends with others from different cultures; and getting married as a significant cultural change. A summation of the overall participant sentiment related to experiencing significant cultural change revolves around the following ideas:

> *Moving to the South from the North (or from other region, but the North was the most frequently mentioned origin region).*

> *Moving from one region to another place in general (regardless of origin and destination).*

> *Going to college.*

> *Having personal friends with others of different cultures.*

> *Travel in general, but particularly international travel to different countries.*

> *Growing up in Charlotte and experiencing change (i.e. cultural change, integration, growing diversity, immigration).*

> *Getting married (some mentioned marrying someone of a different religious faith or race/ethnicity).*

Feedback and Further Participation

The final section of the survey asked participants to share any thoughts, feedback, and suggestions about their experience viewing the exhibit and participating in the dialogue. Questions also asked about how participants felt after participating in relation to their affinity group as well as whether they would be interested in participating in a follow-up dialogue session and/or a follow-up online survey.

1. *Participant feedback suggests most participants had a positive experience, with two common suggestions for improvement: participants wanting to see more information about a particular group that they felt was left out of the exhibit; and participants requesting more time to view the actual exhibit itself.*

For this survey item, "Please share any feedback about your experience today which could help us make it better for other participants…" requesting feedback about the overall experience, 36.0 percent of participants (470 participants) provided some sort of feedback about their overall experience with the *Speaking of Change* program. Responses indicate that participants felt the experience was overwhelmingly positive and beneficial. The majority of comments received were from participants who simply wanted to state that the experience was

"excellent", "very enjoyable", "great experience", "learned a lot", "I really enjoyed it", "it was great", among other similar responses.

Other comments received were actual suggestions about ways in which the exhibit and/or the dialogue program could be improved. These comments were mostly related to either one of two things: (1) participants wanting to see more information about a particular group that may not have been mentioned or portrayed in the exhibit (i.e. various communities not mentioned in the exhibit such as Native Americans, traditional white and black community, various other religious communities such as Islam, Buddhism, Jewish community, as well as the gay and lesbian community, among other groups); and (2) participants requesting more time to view the actual exhibit itself.

2. *Most participants indicate that they feel more connected or highly connected with their respective group as a result of participating in a* Speaking of Change *dialogue.*

The results of this question, "You participated in the dialogue as a member of a group. As a result of the dialogue experience, in relation to your group, which of the following do you feel?" (Figure 27) suggest that the majority of participants (76.8 percent) felt more connected or highly connected with their respective group as a result of participating in a *Speaking of Change* dialogue. Only 11.5 percent of participants indicated they felt no change in relation to how they felt in relation to their group and only 1.1 percent indicated that they felt less connected. This key finding is yet another layer that speaks to the overall success of the *Speaking of Change* program and reflects upon the program goal of encouraging more and authentic connection between individuals and their respective communities. In the context of dialogues serving to better connect participants (one of the four dialogue goals) with others in their respective groups, this survey item may be one of the most salient indicators.

Survey Item: "As a result of the dialogue experience, in relation to your group, which of the following do you feel?" as Percent of Total Sample

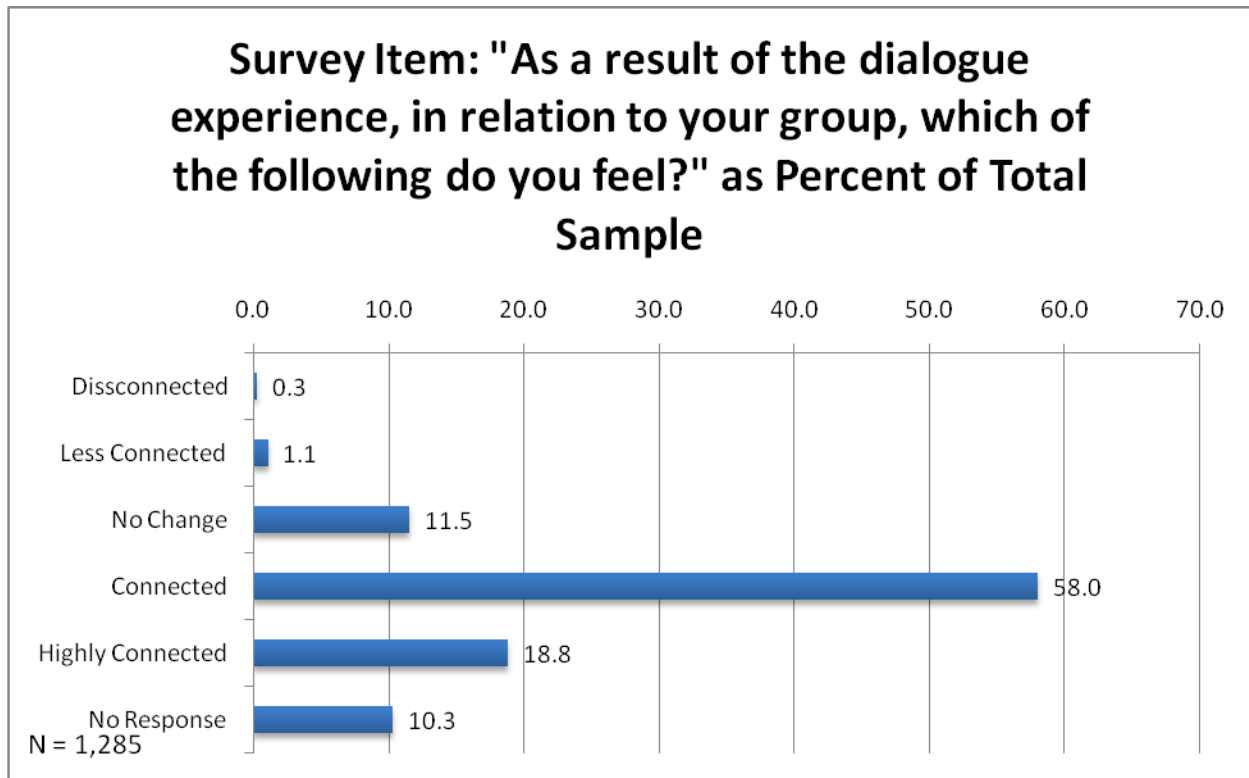| Category	Value
Dissconnected	0.3
Less Connected	1.1
No Change	11.5
Connected	58.0
Highly Connected	18.8
No Response N = 1,285	10.3

Figure 27. Survey item: "As a result of the dialogue experience, in relation to your group, which of the following do you feel?" as percent of total sample.

3. *Participants willing to participate in a second dialogue session made up 36.7 percent of the sample.*

The results of the survey item stating "Before the exhibit ends, would you be willing to participate in a second dialogue session (about 90 minutes) that builds upon your initial experience and explores issues of cultural change in more depth?" (Figure 28) indicates the proportion of participants willing to participate in a follow-up dialogue is 36.7 percent.
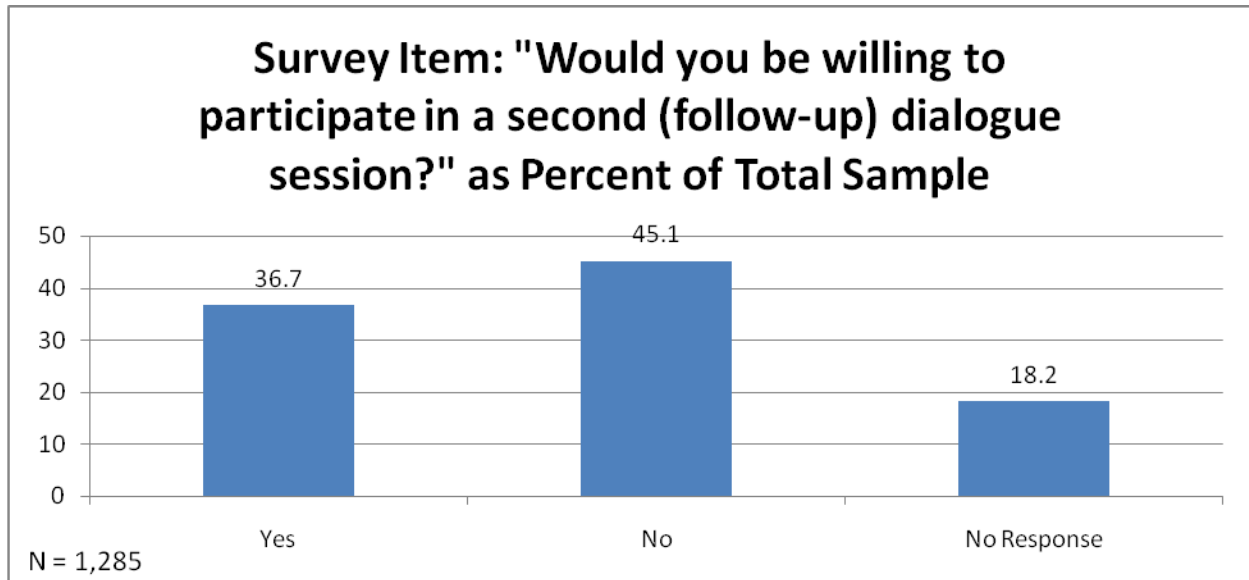
Figure 28. Survey item: "Would you be willing to participate in a second (follow-up) dialogue session?" as percent of total sample.

4. *Participants willing to participate in a follow-up online survey made up 46.8 percent of the sample.*

The results of the survey item stating "Would you be willing to participate in a simple on-line survey following the conclusion of the Changing Places exhibit (Spring/Summer 2010) that follows up and evaluates your Speaking of Change dialogue experience?" (Figure 29) indicates the proportion of participants willing to participate in a follow-up dialogue is 46.8 percent.
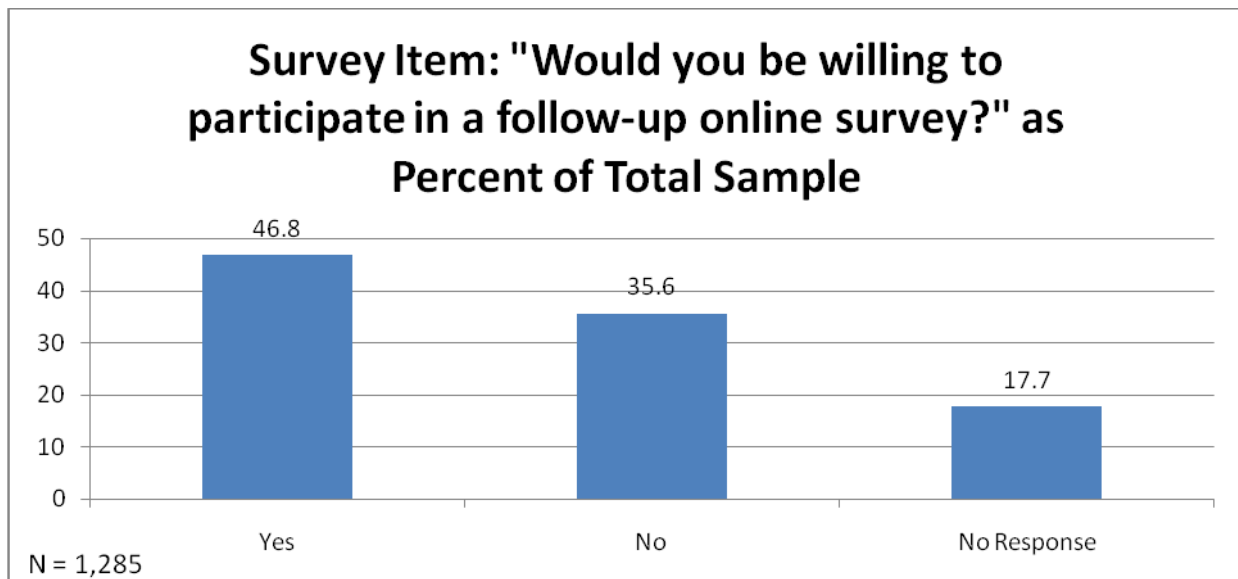

Figure 29. Survey item: "Would you be willing to participate in a follow-up online survey?" as percent of total sample.

Summary

This section has provided an overview and assessment of the post-dialogue survey completed by 1,285 *Speaking of Change* participants. The results of our evaluation suggest that the overall purpose of *Speaking of Change* – encouraging people to reflect and discuss with others the issues conveyed in *Changing Places* and the dialogues – was indeed met. A second goal was for the combined exhibit and dialogue experience to act as a catalyst for positive community engagement around issues of cultural change and growing diversity in Charlotte. Overall, the survey results show that there has indeed been positive personal impact brought about by the *Changing Places* exhibit paired with the expectation of constructive community engagement encouraged by *Speaking of Change*.

While the demographic analysis suggests that *Speaking of Change* did not capture a degree of participant diversity equal to that of the county as whole, it is important to acknowledge that the structure of the dialogue program in large part explains the affluent, highly educated, professional and black and white skew of the participant pool. Because access to the initial dialogue sessions was restricted to affinity groups selected by their organizations or agencies, the demographics of dialogue participants was unlikely to ever resemble those of the general public or those reflected by visitors to the exhibit. Public access to the exhibit combined with the museum's large amount of community-based programming likely yields a more diverse group of visitors. Moreover, in addition to *Speaking of Change*, the Museum developed other *Changing Places* related outreach programs that targeted specific groups. *Turn the Tables*, a dialogue program for teens is one example.

Evaluation of *Speaking of Change* Components: Observed Dialogues

In addition to the development and administration of the participant survey, the evaluation team observed and assessed 12 *Speaking of Change* dialogue sessions. This represents roughly 10 percent of the total number of dialogue sessions conducted during the first year of the *Changing Places* exhibit.

Dialogues were conducted over a nine-month period between mid May, 2009 and mid February 2010. Each of the twelve dialogues was observed by two members of the UNC Charlotte evaluation team with one person taking primary responsibility for recording observations related to the process of the dialogue and the other person taking primary responsibility for recording observations related to the content of the dialogue. For both process and content, hand written notes were taken on standardized recording sheets, entered into a master computer database and then analyzed through both manual coding and qualitative research analysis software (NVivo 7 by QSR)[20]. An additional layer of rigor was achieved through a group discussion with facilitators in which they were asked to provide their assessment of the dialogues' process and key themes and to confirm or query the primary and secondary themes identified by the assessment team.

The analysis of the dialogues was guided by both a priori themes, which focused on the goals of the dialogue program and organic themes that emerged as common and relevant to the overall purpose of the combined *Changing Places* and *Speaking of Change* programs.

In terms of the a priori themes, the evaluation was specifically focused on the extent to which the dialogues were successful in achieving the following goals:

1. Effectiveness of the dialogues to lead participants to *reflect* on the exhibit's core themes, meaning, and impact.

2. Effectiveness of the dialogues to have participants *articulate* awareness about cultural change in Charlotte.

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[20] NVivo 7 is a qualitative research software analysis package, which provides researchers with computer based "tools for classifying, sorting and arranging information". Such software provides the researcher with a structured and time efficient way in which to "analyze … materials, identify themes, glean insight and develop meaningful conclusions". NVivo 7 is a product of QSR International, the world's leading developer of qualitative research software. http://www.qsrinternational.com//about-qsr.aspx (Accessed June 21, 2010).

3. Effectiveness of the dialogues to <mark>authentically *connect* participants within affinity groups.</mark>

4. Effectiveness of the dialogues to <mark>encourage inclusive *actions* at the individual, organizational, or community level.</mark>

We begin by focusing on the process of the dialogues, paying particular attention to elements that either hindered or helped the achievement of the above goals.

Process

As described earlier, the dialogue experience had participants moving from individual exhibit viewing, to silent reflection, to paired conversations, to a full group discussion. Assessment of the individual exhibit reviewing was captured primarily through the post-dialogue survey, while silent reflection, paired conversations and full group discussion were evaluated through a combination of the survey and evaluator observation of dialogue participants and facilitators. Drawing from these approaches, it was clear that both the facilitation and structure of the dialogues supported the consistent achievement of the goals of reflection, articulation, connection and *consideration* of action.

Silent Reflection

During the individual reflection participants displayed a high degree of focus and commitment to task. Evaluators' observation notes consistently reference signs of visible contemplation, concentration, and note taking. Indeed, having participants record their thoughts in writing provided a smooth transition to the next part of the dialogue in which participants were then given opportunity to share their reflections verbally with a partner. We would add that the timing of this stage appeared to be ideal providing participants with ample opportunity to record their thoughts in some depth and detail.

Paired Conversations

Pairings were a highly effective mechanism facilitating the transition of individual refection to the collective group discussion. A common observation among the evaluation team was the sudden burst of energy and noise that accompanied the shift from the reflection to pairing stages of the dialogue. In addition, with very few exceptions a high level of enthusiasm and engagement was evident throughout the entire paired conversation stage. Evidence of this is recorded through observations of sustained noise and conversation levels throughout the pairings, interactive and responsive conversation, frequent hand gestures and nodding on the

part of participants, engaged body language such as leaning into, or moving closer to partner and nodding.

Pairings seemed particularly effective when the facilitator instructed participants to identify and work with a partner with whom they did not interact on a daily basis. Since groups participating in the dialogues were affinity groups (groups who worked together as a team or unit in an organization, business or non-profit), this type of pairing arrangement contributed directly to helping the group connect to one another and eased conversation flow since the initial part of the pairings required people to introduce themselves and talk about their cultural connection to the exhibit. For some participants, the value of this component was reflected in their comments about learning something new about a colleague, getting to know a co-worker better, and in some cases an expressed desire to continue with pairing discussions rather than shifting to the group discussion. For example, in one pairing a participant expressed surprise that her partner experienced more discrimination in Seattle than in Charlotte. In another, a participant declared that given their partner's military background, they did not anticipate him to have as broad a global experience and viewpoint as he did.

Full Group Discussion

The group discussion began with each pair reporting out the headlines of their conversation and then moved on to more open conversation guided by the facilitators' prompts and questions. Facilitators' prompts and questions were a combination of those that grew organically out of the discussion and those that were predetermined by the dialogue design. Each dialogue concluded with the facilitator asking participants to either identify their key "take away" from the experience or with an explicit question about what action or change each participant anticipated doing as a result of their *Speaking of Change* experience.

As with the individual and paired components of the dialogue, evaluators' were looking for evidence that supported the goals of reflection, connection, articulation and action. While the individual and pairing stages clearly contributed - in both design and outcome - to the goals of reflection and connection, the open discussions provided ample evidence for support of all four goals.

Like the pairings, the open dialogues were observed to have an overall high level of engagement and enthusiasm. While it is certainly the case that discussion sessions had periods of reflective silence and reluctant response, few had moments where facilitators were required to coax or deliberately draw out participant contribution. Whereas "focus" defined the silent reflection component and "sustained energy" defined the pairings, "laughter" and "humor" were common defining features of the discussion sessions observed by the evaluation team. In some cases, humor was used by participants as a way to "ease up" an awkward silence or uncomfortable discussion topic or statement. It was also used when sharing personal stories or perspectives.

In addition to the often easy and comfortable tone of the discussions, another observation shared across the dialogues relates to the way in which participants intentionally reached out to and supported each other. Again, while there were exceptions, the evaluation team made frequent note of the way in which participants respectfully commented on or reinforced the perspectives of their peers. "I am so glad you said that …"[21] and "I like what the sister has said …" are but two examples. In addition, when framing their own remarks, participants were also observed referencing experiences others had already shared, or acknowledging others' comments, contributions or cultural backgrounds. "I love hearing the black male perspective."

The tone and supportive nature of the discussions provided a safe environment in which participants felt free to express their thoughts and views despite the sometimes challenging or difficult nature of topics discussed. Indeed, participants themselves specifically raised this point. Noted one, "this process makes it more safe to talk about things". Another expressed "concern about the silencing influence of political correctness" outside of the dialogues. And yet another commented that in her everyday interaction with colleagues "I am afraid to ask questions, because people might be insulted". In this particular case, the group then encouraged the participant to ask them her questions, which she did receiving ample and enthusiastic response.

It is important to acknowledge that within this safe environment, participants felt comfortable expressing a wide range of views – particularly around issues of cultural difference, diversity and their impact on the future of Charlotte. While the vast majority of participants expressed support of the city's growing diversity and empathy with the challenges some newcomers to Charlotte face, other participants expressed frustration and even intolerance of cultural difference. In reference to her realization that neighbors aren't attending Sunday morning church services, one participant commented that she "feels hostile to people …outside in the garden". "Who has the audacity to cut their grass on Sunday?" she asks. Another shares her irritation about having prayer cards left on her desk at work. "I find this offensive since it doesn't respect my belief system". In the context of a discussion about language and the extent to which front line service providers are increasingly expected to use, or rewarded for using Spanish, one participant exclaimed, "Mexicans and Spanish are now running things. The cultures are taking over. They are going to run the city and end up running things". In the same dialogue, another commented that when Spanish speakers are hired at her office "we are paying them to use their language and they are paid more".

That the group discussions provided an environment in which participants could express dissenting opinions, ask uncomfortable questions, learn more about and encourage one another is evidence of the dialogues' success in meeting the goal of facilitating and enhancing authentic connection within the affinity groups. One participant articulated this well. "The exhibit has helped clarify (my) thoughts and feelings more … (I am) pleased to come here

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[21] While evaluators took thorough and careful notes of each dialogue observed, all participant remarks in this section should be considered as closely paraphrased and not as direct quotations.

and converse more freely with my colleagues – helps (us) connect not just in the hallways at work".

The goals of having participants reflect upon and articulate understanding about individuals and cultures from other places and demonstrate awareness of cultural change in Charlotte were also achieved through the dialogue program. This was especially evident in the open discussion segments when participants were asked about their "take home points". The range of responses below makes this clear:

The exhibit put you in others shoes.

Opened my eyes.

Helped me to appreciate my culture more, helped me be more of who I am.

We are truly a world community.

Previously, (immigrants) would become part of the America, today tendency to keep their ways, never become American.

Embracing your own culture doesn't mean rejecting American culture.

White America is diminishing, growing bi-racial relationships and children.

We are more the same, than different.

People from North are more aware of diversity.

Opens my eyes to what is going on in Charlotte.

I didn't know what was here (before coming to program.

Not all Spanish/Latinos look alike, some are white, some black, some mestizo, etc.

Traveling to other, different places helps broaden a person's view …This exhibit serves to do the same thing for people in Charlotte.

The general nature of the comments is worth pointing out. Rather than articulation of an awareness or understanding of a specific cultural group different from one's own, participants' expressions were more general, more commonly focused on diversity as a whole. Specific reference to greater awareness or understanding of distinct cultural groups was rare and tended to focus on northerners versus southerners and Latinos/Hispanics as the primary immigrant group in the city. With that said exposure to the Asian Kitchen section of the *Changes Places* exhibit did translate into comments about an enhanced awareness of the broad

diversity of newcomers to the city. One participant for example stated that they were now aware that the "Indian religion is opposite end of spectrum of what is commonly practiced in the U.S.". Another commented, "there are many more cultures represented in Charlotte than only Hispanic i.e. Indian culture. We don't hear much about that".

Awareness of cultural change in Charlotte translated into a shared perspective among the groups that while Charlotte has experienced considerable diversification over recent years with regard to the range of cultures in the city, it still has a long way to go if it wishes to fully embrace diversity. This intersected with an articulation of just how far Charlotte has come in what was perceived to be a relatively short period of time. Across the dialogues, the city's bi-racial and segregated history was a starting point for reflection upon the strides Charlotte has made in terms of its present day multiculturalism.

> *We are in a better place here in Charlotte today than in 1960s or 1970s concerning race issues.*

> *Charlotte is way more diverse now than it ever was before.*

> *Charlotte has come a long way since only black/white times to the multiculturalism of today.*

> *Thirty to 40 years ago, Charlotte was completely either white or black with virtually no intermingling (completely separate areas). So, Charlotte has come a very long way since then and (there) is a world of difference even from 10 to 20 years ago.*

> *Charlotte now is not what I saw when I was growing up here.*

> *Mind boggling to look at Charlotte now [having grown up here].*

Despite recognition of the pace and scale of Charlotte's growing diversity, there was a sense across the dialogues that if Charlotte aims to truly embrace its growing multiculturalism, and aims to become a more welcoming place, there needs to be greater intentionality on the part of individuals, organizations and city leaders to articulate and support these goals.

> *How do we adjust and adopt to incoming new people and new cultures? We must all be positive and proactive about this.*

> *Charlotte became very diverse in recent years. Other cultures are busy learning our culture. We should do the same.*

> *(We need to) cultivate more awareness of the different cultures here in Charlotte and become more knowledgeable. Need to have a more intentional focus that people can be nice and friendly coming from different cultures. Don't buy into the media view of how*

we should feel or act, and not be so quick to jump to the negative views that the media propagates.

We must get out of the comfort zone and into the communities and look around to see just how diverse Charlotte is today.

We can choose to ignore our multicultural status as a city or we can choose to work with and support that.

Additionally, there was a sense that change in Charlotte is part of a broader, national trend of growing diversity and multiculturalism.

Change for me personally makes me feel more American. The whole country seems to be moving in a direction where change and cultural diversity and acceptance and multiculturalism are all the norm and will be the way things work.

We are in a real atmosphere of change and some will jump on the train and others will not get on board. I personally want to stay on the train of change.

With regard to the dialogue's effectiveness at inspiring action and change, we can say that it was certainly successful in prompting considerations of action. Ideas about, and commitment to, future actions were not naturally generated by the dialogues – as was the case with the other goals. Indeed, most references to specific actions were shared at the end of each dialogue after the facilitator asked participants to share their ideas about this specifically. With that said the prompts did ensure a specific response from the vast majority of participants and allowed each to leave the experience with a promise of action foremost in their memory. The action responses recorded focused almost exclusively on individual as opposed to community or organizational scale.

I won't shy away from difficult conversations.

I'll bring someone else to this exhibit …

I will go to Spanish class at International house.

I was unaware of how many Latinos are in Charlotte. (I am going to) venture out of my comfort zone and see what is out there.

The same is true when participants expressed "take away" points about the experience, or articulated how participation had shifted their perception. Focus tended to be on the individual level and comments were often tentative rather than declarative.

I will be more open.

> *I will be more tolerant about specific people especially native Charlotteans and their view.*

> *I will try to be more centered and tolerant when people from other places say how it was done there – won't tell them to go back there then.*

> *I will be more understanding of all people.*

There are notable exceptions to this individual focus – affinity groups whose work or outreach was diversity or immigrant related demonstrated a slightly higher degree of discussion about how their organization could make change and improve. These comments were, however, rare. Examples include:

> *We need to better integrate our own department.*

> *We need to recognize diversity within our own department and not just Black and White.*

> *We need to take what we've learned here to help improve our own organization and our community.*

> *We need to be role models in our organization for the community.*

Finally, we would be remiss if we didn't address the frequency of observations that addressed concern about the exhibit and dialogues' "preaching to the converted". "How do we get the average Joe on the street interested in thinking about these issues to have more people thinking more broadly? This is a serious issue. More people need to see the exhibit and begin to think about all these issues", noted one participant. In another dialogue, the exchange below captured the view that perhaps the exhibit and dialogue wasn't reaching those who "needed" it most.

> *I wish people who post those negative, uneducated comments on such forums [referring to Charlotte Observer on-line comments] could participate in dialogues like this.*

> *Charlotte has been having these initiatives for years, and we are sort of preaching to the choir because the same generally open-minded people end up participating, but the people who really need to hear about such things and participate are no where to be found at such dialogues, events, or initiatives. But, continuing to have these type of events still serves to keep (these issues) in the forefront.*

Perhaps the dialogues' greatest success in meeting its goals was the degree and depth to which participants reflected on the exhibit's core themes, meaning, and impact. Our review of this goal flows primarily from the content of the dialogue discussions and is framed by both a priori themes embedded into the structure of the dialogue and introduced into the discussion by

facilitators and those that arose organically from the flow of conversation in each session.

Before moving on to provide an analysis of the dialogue's content, we include a final word about process. While evaluation of the facilitators themselves did not fall under the purview of our charge, the assessment team would like to comment on how impressed we were with the high caliber of dialogue facilitation. Facilitators were fully engaged in their task, prepared, enthusiastic and provided a consistency of format and focus to each dialogue. They were clearly committed to ensuring a positive and productive experience for all participants in the *Speaking of Change* program.

Content

The dialogue and observation process identified three layers of thematic content. First, we address those themes that were deliberately introduced into dialogue discussions by the facilitators. Second, we discuss the four primary themes that emerged organically from the dialogues. Third, we identify and discuss four secondary themes that emerged as common to the dialogues and relevant to the a priori goals above.

Facilitator Introduced

1. ==*Cultural Identity*==

Discussions around cultural identity were particularly challenging for participants. Many demonstrated difficulty identifying their own. However, this challenge led to considerable reflection and prolonged discussion around the meaning and components of cultural identity; how cultural identities changed over time, mobility and context; and the extent to which people had single, multiple or hybrid cultural identities. People who stated that they identified with American culture had the greatest difficulty expressing its meaning.

> *The word "culture" is very hard to define these days. We try to categorize broad groups of people into set specific categories that may no longer be appropriate.*
>
> *So, what is "American"? There is a 'white structure' in society that many people are a part of whether they realize it or identify with it or admit to it or not.*
>
> *So, what is 'American culture'? It is what … immigrants a century ago assimilated into.*
>
> *Everyone perceives "American" as different. "American" is what individuals make it. Some take "American" and mix it with their own culture.*

When facilitators pushed people to state explicitly what their culture was, by far the most common responses related back to family, faith and food - in both positive and negative ways.

How does "busy" American culture have an effect on how much conversation people and families have in general? People and family members are all literally running from one event to another, grabbing fast food meals along the way, without much deep conversation about anything.

I am Negro, Black American, African American … but my culture is American but still I connect with the African culture and roots and when we go back further American Indian but I don't feel I have a strong culture. Therefore, I come back to my family not to different countries as is usually displayed …

I don't feel like I have a strong cultural identity because I moved around a lot in a military family. So, my family is my culture. I don't feel a strong connection to any country's culture.

The focus on triad of family, faith and food led to awareness that these are three of the key cultural elements shared across global cultures.

Value of family is present in all the cultures throughout the exhibit. Disturbing part are the stereotypes that we hold about people and groups that are different from us.

Similar place of faith – Golden Rule is the way we interact with others.

Religion and spirituality are something very important to cultural identity.

Food is something that unites cultures because we all eat. This is one way to bridge cultures and help start communication and dialogue between culture groups.

Despite the challenges articulating its meaning, concern was occasionally expressed about the possible disappearance of American or White culture in the face of growing multiculturalism and diversity.

What will happen to American culture when you have so many people moving in from a variety of cultural backgrounds?

What is going to happen to white America - the group that is slowly disappearing? (There are) more and more interracial couples and bi-racial children.

The distinctive culture of newcomers was also a shared theme across the dialogues. There was awareness that migrants - whether national or international - have hybrid cultures that reflect elements from all the places in which they have settled or been raised.

People who have moved around a lot often end up with a blended set of cultural affiliations and the way they self-identify, act and speak, and their perspectives.

Immigrants often maintain ties to their home culture, but take things from their new culture in destination area and add to their own personal cultural identity.

One immigrant participant expressed their cultural identity in a slightly different way – emphasizing the point that culture is fluid and sometimes interstitial.

As an immigrant, I am in the middle between cultures.

A final observation with regard to the theme of culture is that there was recognition that southern culture acted – or had the potential to act – as a uniting force, not a divisive one. For example, in response to the question, "Does being "southern" outweigh any other racial differences?" both a black female participant and a white male participants answered a resounding, YES! In terms of their cultural identities, both stated that they affiliated much more with being southern in general than they did with their own racial/ethnic group or ancestry. In another dialogue, the statement was made that "Although we are demographically different, we share many similarities, and strong southern identity."

The question of just what defines southern culture, leads to the second facilitator-introduced theme - stereotyping.

2. Stereotyping

By far, the dominant foci of discussion under this theme were the stereotypes associated with northern and southern culture and those associated with race and religion. Several participants in the dialogues spoke about assumptions that all southerners are Christian or their sense that in the south, people make assumptions about religion based on race. One participant expressed his sense of being "put into a box" because when he first moved to the south he was repeatedly asked about church. "The assumption in Charlotte" he said, "is that you go to one and where you go becomes your identity".

Referencing the "What did you say?" section of the exhibit, some participants addressed stereotyping based on dialect or accent and assumption that a southern accent equated with stupidity. The exhibit component "Souls of our Students" was frequently mentioned in terms of its effect on participants in terms of increased awareness about the impacts of stereotyping. This parallels findings from the written survey, in which participants most frequently mentioned "Souls of our Students" as the most resonating section of exhibit.

Discussions about stereotyping also addressed the degree to which the exhibit itself worked off of, or reinforced stereotyping. A particular example was provided by an Indian participant who commented that the Indian Kitchen was "way too Indian". He commented that most Indian families have more of a blending of Indian and American cultures with some semblance of assimilation. He prefaced his comments by asking "Where are the Doritos?" In this same dialogue, discussion moved on from the Indian kitchen example to talk about the exhibit's lack of representation of diversity of Hispanic immigrants "Not all Spanish/Latinos look alike, some

are white, some black, some mestizo" commented one of the participants. The trajectory of discussion here makes clear the values of having diversity among the participants. In this case, the personal perspective of the person with Indian heritage allowed the group to reflect more critically on their experience and led to additional awareness and articulation about other examples of stereotyping.

The importance of a culturally diverse participant pool is also reflected in the fact that despite the program's goals to make people aware of stereotyping, a small subset of participant comments exhibited stereotyping and occasionally intolerance. For example, "It's always, what don't we extend out to them? But when we go to their county would the same occur? Will their country learn English to accommodate us?" Even the comment by two female participants that "We are southerners but not your average southerners" reveals stereotyping. When stereotyping and associated intolerance were expressed, however, other participants would often point it out and conversation would veer in a direction that, say, explored why that stereotype existed or how it was perpetuated. Most importantly, these circumstances and the stereotyping discussions in general prompted critical reflection, reassessments of past behavior and promises of action. "Some of this made me wonder if I even make stereotype mistakes, and I need to stop and check myself."

Organic Primary

Beyond the deliberate themes introduced into the dialogue by the facilitators four additional core themes emerged across the observed dialogues.

1. *Faith and Religion*

By far, the most common and frequent theme of discussion across the dialogues was faith and religion. The specific nature of discussion varied across different affinity groups, but generally it focused on faith and religion as one of the most important markers of individual cultural identity, one of the things people would keep or take with them as they moved through their lives; as a common denominator among different cultures; and as something that reflects the biracial realities of the city and the South more broadly. As evident from the field notes and participant statements below, discussions about faith and religion frequently intersected with discussions about northern versus southern culture and the distinctiveness of Black versus white culture. Indeed, a shared refrain across dialogues was that "Sunday is the most segregated day".

> *People not from the South are shocked by the openness of southerners talking openly about religion and going to church, asking each other where they go to church or asking newcomers if they've found a church to attend yet. This seems to be really prominent in Charlotte, more so than other areas of the South. The Charlotte Observer newspaper even has a fulltime faith/religion section and writer.*

Your identification in Charlotte is where you go to church. This is where you come from and means more than just religion, it is also socio-economic, etc. If you are not a native Charlottean you don't/can't understand this.

In one dialogue a Hispanic female participant shared that that it is more comfortable discussing and practicing faith openly in Charlotte than in the north. She likes being able to discuss her faith during the week and being able to pray publicly. In contrast, a young white female participant talked about how this very openness about religion in Charlotte is a turn off for her because she doesn't want to look for a church home. But at the same time she wonders if she is missing out on meeting people if she doesn't join a church. A black female participant said everyone in her city (just outside of Charlotte) goes to church and one wouldn't be caught dead doing anything else other than church on Sunday morning. "You're not supposed to cut your grass on Sunday. You're supposed to concentrate on the Lord, eat a big meal, and maybe watch a little football."

2. *Race*

> *Charlotte still has not gotten over its black and white issues but now has this extra layer of domestic and international diversity.*

While the *Changing Places* exhibit was viewed as multicultural, dialogue discussions frequently raised the issue of what was perceived to be a lack of Black and White cultural representation in the exhibit. One participant described the exhibit as incomplete. Specifically, he took "extreme issue" with i) the premise that the country was built by immigrants and ii) the exclusion in the exhibit of the role of slaves and blacks in building the country and the region. In the south, he argued, this role is critical. The exclusion of any mention of this role was "heartbreaking" to him. Even when less passionately brought up, this issue precipitated lengthy discussions about racial identity and dynamics in black and white terms. Emotion clearly entered these discussions as evidenced by rising voices, body language shifts and animated discussion. It is important to recognize that this racial focus is likely reflective of the overwhelmingly black and white makeup of dialogue participants (see survey results and statistics about participant demographics reported earlier) and that discussions of race most commonly came up in tandem with discussions about faith and religion and cultural identity.

> *The Christian tradition is an important part of Black cultural history in the U.S. and is one thing that helped Black culture survive through slavery and segregation.*

> *The Catholic Church in Charlotte is highly segregated. This was difficult for one African American participant who moved here from New Orleans.*

The enduring legacy of segregation was also a topic of discussion in tandem with race.

> *Segregation exists in churches and this is also a touchy subject among religious discussions.*

I deliver your papers, talk to you on the phone, donate at Christmas, but I'm not welcome to live in Myers Park. (African American participant who delivers paper in Myers Park).

3. *Context*

The powerful role of context in shaping people's cultural identities and perceptions was a clear primary theme flowing from the observed dialogues. Participants showed a remarkable awareness of the multiple and complex layers of context: international, regional, local, familial and individual.

In terms of *international context*, there was recognition across the dialogues that foreign travel and military experience exposed people to a broader awareness and appreciation of cultural difference. Commented one participant "travel is integral to understanding diversity". Another declared, "we, as travelers, have learned to accept differences and various cultures." There was also repeated reference to the military and the extent to which it provided members with a breadth of experience and perspective that translated into enhanced levels of tolerance and acceptance. A participant talked specifically about how the military taught him to "look beyond race and color". Another talked about how "fostering diversity in the military was the norm." Interestingly, while travel and a military background were seen to broaden perspective, foreign born status was not mentioned in this regard.

The role of *regional context* in shaping perspective and behavior was the most dominant point of discussion within this theme with the differences, and tensions, between northern and southern culture repeated foci across the dialogues. In answer to the question, does region affect your cultural identity? An enthusiastic YES! was often expressed. Noted one participant, "many traditions are based on the region of where you are from". Another addressed her perceptions coming to the South from the West, "I moved from Denver, CO and noticed many changes when coming to the South. There is a racial issue here. I moved from a diverse community in Colorado. Charlotte still seems like a very black/white issue compared with out West. Coming here was like coming back in time". Another participant spoke about being a newcomer and meeting new people, often hearing the phrase "we need to get together." "But then" she carried on "they never extend an invitation to get together or follow through on that statement. In the South, she stated, that phrase is often merely an expression of welcome rather than a literal statement, whereas in the North saying something like that would be meant literally as an invitation to get together". Another example of cultural disconnect between southerners and northerners revolved around what was perceived to be the southern tendency to say "Bless your heart" or to answer "I'm Blessed" when asked about well-being. One participant from the north clearly articulated here that she was offended when someone says "I'll pray for you…" or "Have a blessed day…" or "Bless your heart…"

Local context was also a common point of discussion. People from smaller cities or rural places, for example, indicated that they perceived Charlotte to be a highly diverse place while those

who came from or had significant experience in larger cities had a greater tendency to think that Charlotte was not diverse enough. One participant shared that "I came to Charlotte and wondered where America was – not the melting pot experienced in other cities like Philadelphia, Miami". Another, from New York, asked, "I came to Charlotte and there were only two races, where was everyone else?" Another states, "where I grew up in Philadelphia, what I see in this exhibit is nothing new … Philadelphia's diversity is the way life was growing up."

At an even more micro scale there was recognition that within Charlotte, your neighborhood of residence affects your perception and experience of diversity. "We lived in Huntersville for a while, but then moved to Davidson because of all the racism against us in Huntersville." In response, another participant responds, "this hurt me because Charlotte is my home town and I thought we were over this."

> *What about cultural/social differences between different areas of Charlotte and the stereotypes people from one part of the city hold about other parts of the city?*

Familial context was also mentioned by dialogue participants as the primary place in which individuals learn culture – both their own and that of others.

> *Hatred and bigotry is taught at home.*

> *Children do not create their own prejudice, fear of unknown, and hatred of others. They are taught this.*

Finally, there is the *individual context* where we draw out the influence of personal longevity as a Charlottean or southerner. Long-term or native-born Charlotteans tended to remark on how much change had occurred in the city and how much more diverse it is today than in years past. Within this group, there was also some discussion about fear of this change, especially with regard to the loss of southern or traditional white and black cultures. Noted one participant, "Charlotte, the place, has changed, which really affects long term or native Charlotteans, whether they want it to or not. Some embrace this change, but others are not as comfortable with change".

Different context leads to different perceptions of and responses to the pace and magnitude of cultural change in the city and cultural diversity displayed in the exhibit.

4. *Expectations*

A fourth organic theme common across the dialogue sessions was that of the clash between the expectations of newcomers and those of native born or long term Charlotteans.

While newcomers from the north expressed frustration that Charlotte is not what they expected; was too limited in its diversity or simply didn't have the things they left at home, southerners expressed frustration hearing newcomers "complain" about the city and the region

as a whole. There was a palpable sense of frustration about what southerners perceived to be northerners who moved to the south and then immediately wanted to change it.

> *Now there are people moving into the south and they expect native southerners and the south to change and cater to the way things were back home for them.*

> *"Delta is ready when you are" to go home to Buffalo if you don't like it here.*

> *I would submit that desire to change is an arrogant northerner thing. (They) want it to be like there but with nicer weather!*

Expectations about immigrant behavior were also a topic of conversation common to the dialogues. The most common sentiments expressed awareness that in Charlotte there was an expectation of assimilation.

> *There needs to be some assimilation occurring so immigrants can somewhat affiliate with the mainstream group and not feel left out.*

> *The expectation of assimilation is very high here in Charlotte … Why should one have to give up their own cultural identity completely? There is not a clear understanding in general of what it takes for people to uproot their lives and migrate to a completely new place and culture. This makes it easy for people to not think about it and say things like "why can't they just go back?" or "Why can't they learn the language and act more like us?"*

> *Why can't we move to a point where acclimation is much more important than assimilation to our culture and people don't have to give up so much of their own culture?*

Strongly related to the perceived expectation of immigrant assimilation is the controversial issue of language. In the same way that discussions about the lack of Black and White culture reflected in the exhibit elicited emotional response, so too did discussions about the extent to which Hispanic newcomers should be expected to learn English. Discussion about language tended to revolve around two specific topics: i) the response to the Pledge of Allegiance component in the exhibit and ii) the experience of front line service workers and the challenges of translation and interpretation.

In reference to the former, one participant commented that while people who do say the pledge in Spanish rather than English are getting verbally attacked, "Jehovah's Witnesses don't say the pledge at all because they don't take oaths – but they don't get lambasted for not saying the pledge". Another participant who had once served in the military explained that since the message was the same, she had no issue with the Pledge being said in Spanish. Several participants were unsettled by the suggestion that the pledge of allegiance should only be stated in English.

> *"English-only" anything is completely counterproductive and counterintuitive. Saying the pledge of allegiance in one's own first language helps that person understand and affirm their loyalty to the U.S. much better and in a more understandable way individually and should not be interpreted as an affront to American/English-language culture.*

A contrary perspective was shared by some dialogue participants who were front line service providers with daily experience of the challenges presented by having to work with both English and Spanish speaking clients.

> *English should be the #1 language here.*

> *I always speak in English and eventually they get it.*

> *Make them mad they will speak real good English!*

> *Translation costs money.*

> *They don't always need a translator but we are paying for it …*

> *Translators don't always know about dialects.*

> *I have just a little bit different perspective … I taught ESL so it may be that people don't have confidence with their English speaking skills but they may speak English.*

Organic Secondary

In addition to the four primary organic themes discussed above (Faith and Religion; Race; Context and Expectations), we wish to conclude this section by briefly outlining four additional but less common themes that emerged from the collective dialogues.

1. *Impact on/Role of Children*

Throughout the dialogues, there was repeated discussion about the vulnerability of children and teens to challenges posed by growing diversity. Prompted by the "Souls of our Students" exhibit, many participants expressed concern about the impact of stereotype on children. For many this was a particularly difficult and thought provoking component of the exhibit. An additional area of focus within this theme was recognition that the experience of newcomer children can be very different from that of their parents. With the issue of translation at its center, a range of comments were observed that questioned the impact children translating for their parents had on immigrant children. "In crisis situations, how does being forced to act in that adult role affect children?" asked one dialogue participant. Noted another working in the medical/hospice field, "Sometimes family members act as translators. Often children are used as translators. This is sad when we have to discuss very difficult subjects such as death."

More optimistically, in at least two different dialogues participants acknowledged that intolerant attitudes were, or had the potential to be, softened by recognition of their impact on children. For example, in the context of a discussion about the perception that more concessions are being given to the Latino community, a participant made the comment that "when people see impact on children stances can change." Another participant agreed, "with children at the center, people can find more compassion …"

Indeed the role of children and future generations in the promise of the future was an important ending point for some of the dialogues. In addition to a significant number of participants mentioning that they would work with their or other children in the community as post-dialogue commitments to action, several participants spoke directly about the hope they had because children and teens are our future and held promise of better things to come.

> *Change happens with every generation.*

> *More children today are less likely to listen to the hatred and bigotry that may be talked about still by their parents or older generations.*

> *Each generation is more tolerant of diversity. So I am hopeful about the future. I see this more and more among young people.*

Children are the next "models" for community and society. How can we help them be better than us? What tools can we use to help students become better models of community than us?

2. Concern about what future holds

Despite the hope inspired by thinking about the role of children, concern about the future was expressed across the dialogues. For some, as noted earlier, that concern took the shape of "the cultures taking over", or the loss of southern culture in the face of growing diversity and multiculturalism. For others, and more commonly, concern was focused on Charlotte's ability to adjust to the pace and scale of the cultural change it was experiencing.

Charlotte has made a lot of progress, but we tend to self-segregate. How do we move beyond that?

Charlotte isn't ready for the pace and scale of change in terms of growing population size and growing diversity.

There is an unwillingness of native Charlotteans to change or to embrace the change.

It will be interesting to see where Charlotte is ten years from now.

Southerners have traditionally felt wrongly judged and stereotyped by others from other regions of the U.S. So, why are southerners in Charlotte turning around and making the same wrong, stereotypical judgments about all the newcomers here? "That's just human nature, I guess." That type of behavior is prevalent everywhere. There is always an outsider group.

Will Charlotte become more of a "melting pot" or a "salad bowl"? Probably a salad bowl because how much mixing is there in reality? We don't know our neighbors anymore like we did in the past. Most people just don't get outside of their routine much.

People move to particular neighborhoods in Charlotte to be with people similar to themselves. Different communities put up signs denoting divisions between different neighborhoods. This is concerning and disturbing.

This last comment reflects an additional secondary theme - the disconnect that seems to exist between participant awareness of Charlotte as a diverse city, and their lack of exposure to and experience with that diversity.

3. Recognition of Charlotte as multicultural but disconnected from personal experience

Among a number of the dialogues, participants spoke about their awareness and appreciation of Charlotte's growing diversity but also mentioned that in their daily lives they rarely came into

contact with this diversity. Several factors seemed to play a role here: workplaces that remained largely Black and White; neighborhoods populated primarily by people with similar class and ethno-cultural backgrounds; limited engagement with parts of the city not related to work or home life; and the segregated nature of religious life and churches in Charlotte. As participants explained,

> You have to put forth some efforts to experience what we saw in the exhibit.

> You can go all day and not experience other cultures unless you seek those things out.

> Diversity that is in Charlotte – most people stay in their bubbles and don't know how diverse Charlotte is. They don't experience the city's rich diversity.

The extent to which the exhibit and dialogue inspired participants to "move beyond their comfort zones" and explore the city's diversity is a critical question in the follow-up survey and dialogues discussed later in this report. But at this point, it was clear that some participants hoped to make this change as result of participation in the *Speaking of Change* program.

> I feel the urge now to explore the Charlotte that (I am) now a part of – the diverse Charlotte.

> I need to get to know more people who are also interested in the diverse Charlotte.

> (I am going to) venture out of my comfort zone and see what is out there.

> We can choose to ignore our multicultural status as a city or we can choose to work with and support that.

4. *Cultural change is something that is passively happening to Charlotte, not something in which it is a partner in managing proactively.*

> Most of the positive things that have happened in Charlotte are a result of people bringing ideas in …

Finally, we would like to address an overarching theme that subtly wove its way through the dialogue sessions. In reviewing and assessing participant comments and field notes, the evaluation team identified a recurring sense that change and diversity are things that are happening *to* Charlotte. Change and diversity are things that are assumed to be brought here from somewhere else - from the north from Latin America, from other foreign countries. Rarely, was there explicit recognition that change and diversity were also flowing from within. This has implications, of course, for our understanding of how change can be managed and directed. If change is something that happens to the city, then responses are reactive. If change is something derived both from internal and external factors, then responses are more likely to

be proactive as well. The cultural change and increasing diversity we are witnessing in Charlotte is a product both of what newcomers bring to the city and of the efforts and perspectives of long standing Charlotteans both in response to new forces of change and as a function of the diversity of cultures and viewpoints that already have extended traditions here.

Summary

In summary, this section has provided an analytical overview of the facilitator-introduced and primary and secondary organic themes of the twelve *Speaking of Change* dialogues observed by the evaluation team. This analysis has focused both on the process and content of these dialogues.

Central themes observed in the dialogue included cultural identity and stereotyping and well as the role of faith and religion in both personal and place based and regional identities; the enduring legacy of race, racism and segregation; the importance of context in shaping perceptions of and reactions to growing diversity and cultural change; the nature and weight of expectations placed on newcomers; disconnection between the awareness and experience of diversity, the hope inspired by children; concern about the impact of cultural change and diversity on the future of Charlotte and the region, the perspective of cultural change occurring to, rather than coming from within, Charlotte.

We move now to talk explicitly about the follow-up survey and dialogues and address the extent to which the Speaking of Change program met its goals of inspiring measurable action and change among its participants.

Evaluation of *Speaking of Change* Components: Long-term Evaluation

As noted earlier in the report's methodology, an important component in the *Speaking of Change* evaluation was to glean some understanding of the long-term impact of the dialogues. Specifically we sought to:

1. ==Determine individual, organizational, or community based actions, influenced by the dialogue experience, that were more inclusive of diversity and embracing of cultural change.==
2. ==Evaluate if the immediate goals of the dialogues (reflect on the themes of the exhibit, articulate awareness about cultural change, and connect more authentically as a group) were evident in the longer-term.==

To assess the long-term goals, the evaluation team used two methods of data collection: a second (follow-up) dialogue and an online survey. As a reminder, long-term refers to the period following the dialogue once the participant departs from the museum. This period ranged from one month to eleven months for those participants who volunteered to be part of this evaluation stage.

As with the initial dialogues, data was grouped into a priori themes based on the predetermined goals of the evaluation and into organic themes based on a qualitative assessment of participant responses that arose naturally from the flow of conversation.

<u>**Dialogue**</u>

Predetermined goals

1. ==*There is significant evidence of inclusive actions at the individual level.*==

The data for the follow-up dialogues indicates that participants were influenced by *Speaking of Change* dialogues to enact inclusive behaviors and actions at the individual, organizational, and community level. While 40 unique post-dialogue actions were referenced by participants, a significant majority, 78 percent, of actions cited were individual actions. Examples include:

> *I came to a MLK celebration at the museum with my daughter.*

> *I was able to use concepts from the Us/Them portion of the exhibit with a youth group for Sunday school.*

> *I use language in more thoughtful ways.*

> *I talk more about who I am.*

> *I am doing more reaching out as a black person to white groups.*
> *I recommend the exhibit.*

Dialogue participants referenced inclusive actions as a result of their *Speaking of Change* experience with organizational (15 percent) or community impacts (8 percent). Examples include:

> *At work, we talk about differences more.*
>
> *We created a diversity committee in our workplace.*
>
> *I facilitated a march for Justice and Peace.*
>
> *I created a dialogue between African American churches and immigrants on immigrant issues.*

The skew of the inclusive actions data toward individual actions indicate a lack of agency or ability on the part of participants to enact change more broadly in their organizations or their communities. Much of the facilitated questions in the dialogue were situated around the individual participant's context and experience with cultural change.   While this is effective in initiating inclusive actions on the personal level, because much of the conversation regarding cultural change observed in the dialogues infrequently gets to the level of the organization or community, many participants may not know how to initiate actions at this level. The participants may not have even been aware of the goal to encourage inclusive actions at the organizational or community level. As a recommendation, additional dialogues focused on cultural change at the organizational or community level may help to initiate inclusive actions at these levels.

2.   Follow-up dialogues are experiences where participants reflect, articulate, and connect.

As with the first dialogues, the second dialogues were very effective in having participants reflect on the themes of the exhibit, articulate awareness about cultural change, and connect more authentically as a group. As expected from a self-selected set with a predisposition to support the themes in the exhibit, the group experiencing the exhibit and the dialogue for the second time did not experience the cultural identity confusion expressed by first time participants. Second dialogue participants made comments that were sharp and clear about the themes of the exhibit. Examples include:

> *The exhibit puts you in others shoes.*
>
> *The first step in the journey to awareness is seeing the exhibit and participating in the dialogue.*
>
> *Video about barriers to not speaking English opened my eyes.*

I did not realize the breadth of the diversity until I came to the exhibit.

The first time I came to the exhibit made me aware of others stories and the statistics. The second time I came I read the sticky notes.

The communication section of the exhibit was most impactful. We communicate differently.

I was surprised at the number angry comments in the sticky (post-it) notes.

Stories connect us to our similarities.

The exhibit made me realize that a lot of people have challenges in America related to language.

We need to take time to listen to people's stories as a way to overcome judgment.

The Black/White issue is still in the ground.

The trust issue came to the forefront.

I realize the importance of starting to talk as a first step.

I gained respect for the experience of immigrants.

The data collected from the second dialogue also indicates a strong connection between participants even though the groups were not affinity groups. Some participants preferred participating in the dialogue outside of the workgroup. Many identified and connected around the uniqueness of being on the second dialogue group and a positive predisposition toward the exhibit themes. Remarks include:

Second dialogue people should be the ambassadors of diversity.

I am glad that I came to this group because we all volunteered to come today whereas before people came with their work group.

As the second dialogues indicate, providing dialogues only for affinity groups yields mixed outcomes. Clearly, the data indicates that participating with the workgroup is not desirable or optimal for all participants.   As a recommendation, by offering open enrollment session dialogues for those who want to participate in the dialogue but don't have access to an affinity group that is participating would expand access to the dialogues and improve outcomes.

In addition to themes embedded within the structure of the follow-up dialogues, additional insights about the benefits of participation and the predisposition of dialogue participants to support the themes and goals of the program before participation were also identified in the analysis.

Organic Insights

1. *There are benefits to participants from follow-up dialogues.*

Evaluators observed that participants in the second dialogues made approximately ten remarks expressing value or benefit of participating in a second dialogue. As self-selected participants in the follow-up dialogues, many of the comments alluded to a strong, personal interest in diversity and cultural change and a longing for more frequent opportunities for conversations on diversity and cultural change. Participants also commented on the benefit of a dialogue not within their work group and the educational benefits of touring the exhibit for a second time. Remarks include:

> *I am appreciative of this second dialogue. The dialogue is richer.*

> *People came to the second dialogue because it is personal.*

> *In the second dialogue, I was more free to speak since I am not with my workgroup.*

> *We each noticed new and different things in the exhibit this time around.*

> *This has been a richer dialogue than the others. From this I would hope that the Museum allows dialogue participants to connect with each other outside of these dialogues, otherwise we're just shutting the dialogue down after we leave.*

2. *Participants predisposed to supporting the themes of positive cultural change and diversity desire organizational and community change.*

A consistent concern heard from first dialogue participants and echoed in the second dialogue was that they were aware and supportive of cultural change and diversity in Charlotte before the *Speaking of Change* experience and, therefore, should not necessarily be the target audience for the dialogue. Based on a significant number of remarks, second dialogue participants were predisposed to supporting the themes of the Changing Places exhibit and were already enacting inclusive actions in their lives, organizations, and communities. Participants indicated a belief that the incremental or marginal impact is minimized by their predisposition and that the people who were resistant to the themes, and therefore had the most to gain or benefit from the experience, were not often participants in the dialogues. Examples include:

The exhibit preaches to the choir.

All this is preaching to the choir because only the people who are open to these issues are going to come to something like this.

I came here more out of personal interest to see what others are doing because I'm already doing many of these things to embrace diversity and to help others embrace diversity.

Are the people who need to be here and hear this actually coming here and listening or participating in a dialogue?

As a catalyst for cultural change, favorable predisposition is an important precursor. So the belief that favorable predisposition somehow minimizes the incremental benefit is fallacious. However, these remarks are made from a point of frustration. The frustration may be indicative of a mismatch between the basic and personal orientation of dialogue questions and a participant who believes they have advanced understanding or experience around cultural change. For these people, they wanted a deeper discussion regarding cultural change.   As these remarks indicate, there were a significant number of dialogue participants who wanted a more challenging conversation focused on strategies to enact positive cultural changes on the organizational or community level.

Online Survey

The goal of the survey was to determine what had changed for the *Speaking of Change* participants after completing the dialogue, including thoughts, expectations, behaviors and actions. The survey would also ask if participants recognized any changes in their organizations after dialogue participation and to describe community impacts or benefits as a result of the dialogues.

On the post-dialogue survey, 423 respondents who indicated that they would be willing to participate in a simple on-line survey following the conclusion of the *Changing Places* exhibit and provided a viable email address[22], received an invitation to participate in an online survey on May 14, 2010[23]. A reminder to complete was sent on May 25. The survey was closed on June 2, 2010. The survey was open for nineteen days. Sixty-three (63) surveys were collected, which as noted earlier is a 15 percent response rate. Half of the respondents (31) were Mecklenburg County employees.

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[22] 601 respondents said they would be willing to participate in the online survey. Of those, 178 did not provide a viable email address.

[23] See appendix for Online Survey Invitation.

The sample demographic for the online long-term survey is very representative of the larger set of post-dialogue survey respondents. Most of those who responded were female (81.7 percent), over 35 years in age (89.7 percent), identify as Caucasian or white (60 percent), Christian (65 percent), college educated (89.8 percent), affluent (with 63.2 percent of respondents with household income in excess of $75,000), employed by government, education, or non-profits education (89.6 percent) and long-time Charlotteans (69 percent have been living in Charlotte eleven or more years).

In terms of geographic diversity, a majority of respondents reside in the northern , southern, and some eastern zip codes around Mecklenburg County. As shown in Figure 30, a significant number of respondents reside in counties other than Mecklenburg County, including Iredell, Rowan, Cabarrus, Gaston, and Union counties in North Carolina and York County in South Carolina. The breadth of the zip codes represented indicates the same broad residential locations from where the initial *Speaking of Change* dialogues drew participants. Still, some zip codes had no representation in the long-term survey, with no participation from some zip codes in western and eastern Charlotte. These zip codes represent very diverse sections of Charlotte and speak to the lack of economic, employment, educational, and racial diversity in the long-term survey participants and in the dialogue participants as a whole.
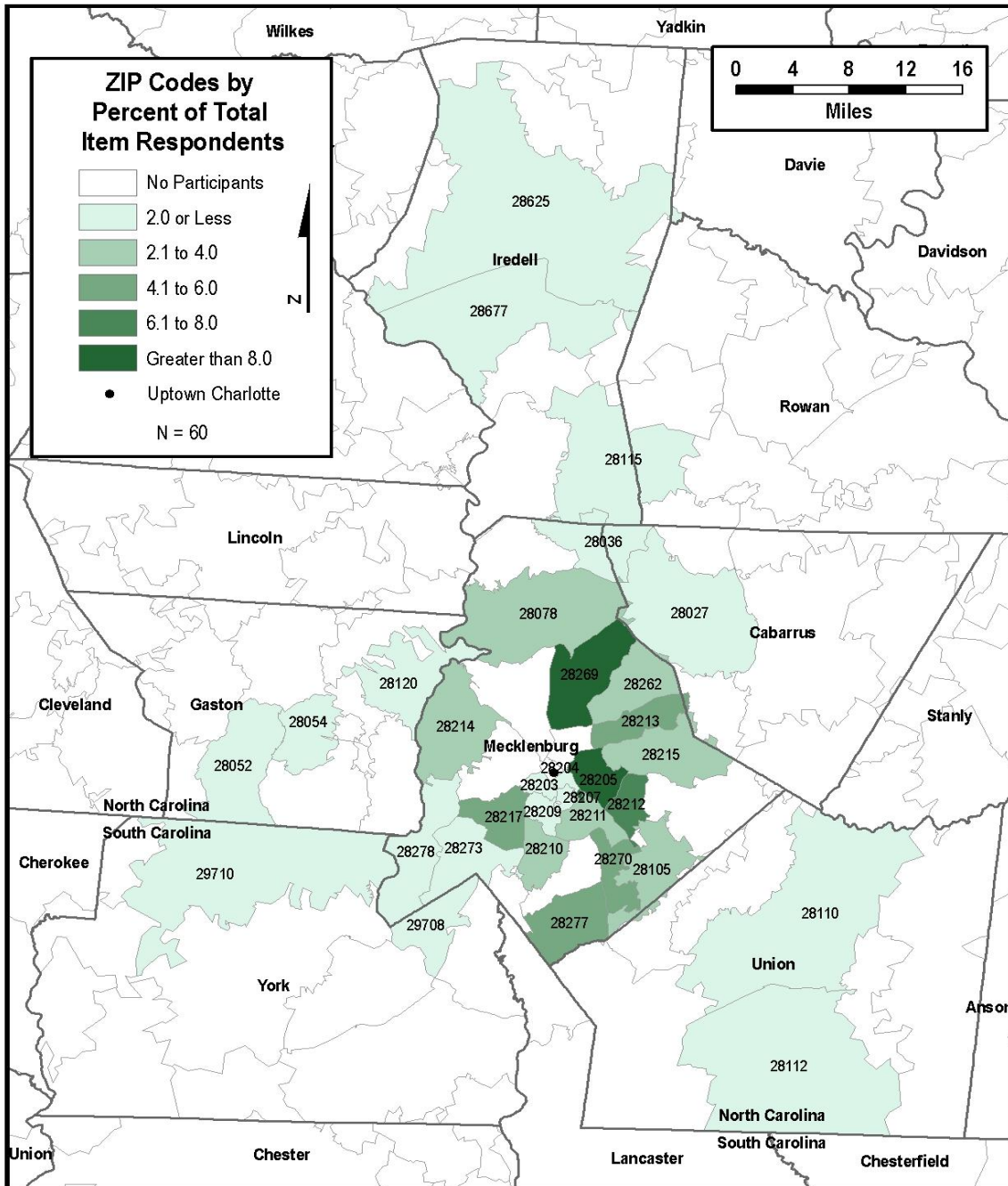
Figure 30. Mecklenburg County Zip Codes by Percent of Total Item Respondents. N=60. Cartography by Paul McDaniel.

As a method of analysis, the data were grouped into a priori themes based on the goals of the evaluation and organic themes that arose from a qualitative analysis of the participants written responses. In this case, all comments are quotes but have been edited for spelling and punctuation.

Predetermined Goals

1. *Speaking of Change Influenced Individual Thoughts and Attitudes Regarding Cultural Change.*

Two questions on the online survey assessed how the *Speaking of Change* dialogues influenced the thoughts and attitudes of respondents. As shown in Figure 31, 76.2 percent of survey respondents indicated that the *Speaking of Change* experience had changed the way they thought about cultural change and diversity, with 14.3 percent of respondents indicating that their thinking had changed to a great extent. Given the predisposition of participants to be knowledgeable regarding diversity and cultural change, this result is remarkable.
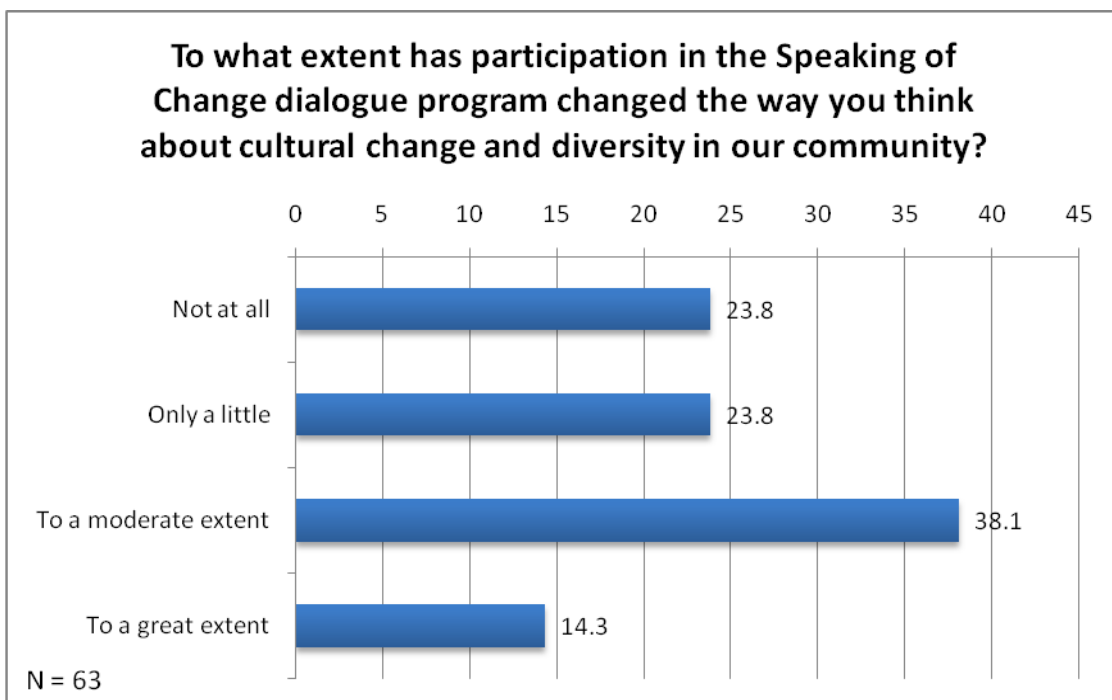

Figure 31. Survey Item "To What Extent Has Participation in the Speaking of Change Dialogue Program Changed the Way You Think About Cultural and Diversity in Our Community?" As Percent of Total Sample.

Furthermore, the 23.8 percent of respondents who reported that their thinking had not changed may be the result of the "preaching to the choir" rationality.   Deeper dialogue experiences, with discussions focused on organizational or community level impacts and actions may have had a transformative effect on these respondents.

When asked to discuss how their thinking about diversity and cultural change had changed, respondents were asked to describe their thinking before *Speaking of Change* and then describe how the dialogue experience had changed their thinking. Clearly, a significant number of respondents were unknowledgeable about the variation and extent of diversity and cultural change within the community.   Responses include:

"Unaware of growth of diversity within Meck County."

"Thought about diversity in more general terms such as race."

"Didn't really look at it beyond my culture."

"Less aware about cultural differences, such as body language."

"Did not see Charlotte as a very diverse city."

"Less personal communication w/ my coworkers (especially those of a different race.)"

"I knew that our community was diverse but generally thought about the traditional immigrant population, i.e. Latino, I had no idea of the scale of diversity."

"I only thought about diversity in Charlotte on a very surface level, somewhat disconnected on a day to day basis."

The changes in thoughts and attitudes after the *Speaking of Change* experience reflect new knowledge about changing demographics, broader cultural understanding, awareness, tolerance, empathy and appreciation. Examples include:

"The exhibit gave me a much clearer sense of diversity and cultural change in the community in which I live."

"I was made more aware of the cultural barriers that others face in a community of growing diversity."

"Recognize diversity is much broader; could mean sexual orientation, geography, i.e., where you grew up, etc."

"Realized Charlotte is changing very fast."

"I am more purposeful in the way that I respond to others, ask more questions, and I look at diversity as more than a racial issue."

"Definitely more open-minded with other cultures."

"Better understanding of long-time residents' perspectives."

"I now have more confidence starting discussions."

"More tolerant."

"I now appreciate their heritage and struggles."

"I see the community differently. When walking down the street or in the mall, I see people that I might not have noticed before."

"More aware of many different types of diversity and the extent to which I personally may judge people on appearance, especially related to judgments about social class."

"It made me question my own personal responsibility to embracing the changes."

As the last comment conveys, most of the changes in thinking are around the personal behaviors and practices. However, two comments were expressed that had broader implications for community change.

"I realize that more efforts, such as *Speaking of Change*, have to be made. Fewer people know someone outside their "community" than I would have guessed."

"Solidified the importance of inclusion and access for all."

The long-term online survey asked a second question regarding changes in thoughts and attitudes after *the Speaking of Change* experience. As shown in Figure 32, respondents were asked to evaluate any changes in expectations or perceptions of people from different cultures as a result of participation in the *Speaking of Change* program. In the survey, 49.2 percent of respondents indicated that they had experienced a change in expectation or perception of people from different cultures, 4.8 percent reported a change "to a great extent".
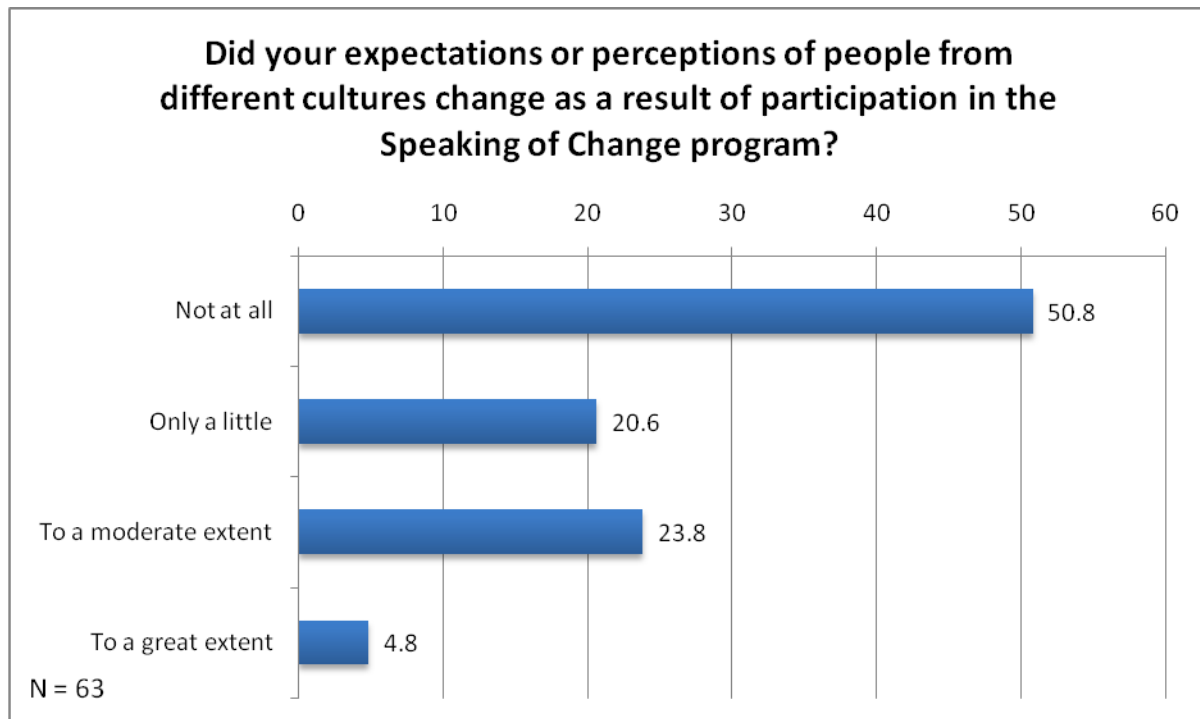
Figure 32. Survey Item "Did Your Expectations or Perceptions of People From Different Cultures Change as a Result of Participation in the Speaking of Change Program?" as a Percent of Total Sample.

Respondents reported changes in expectations and perceptions of people before and after the *Speaking of Change* dialogue. Before participating in the dialogue, respondents reported their thinking about diversity and cultural change as unrealistic, largely bi-racial, misunderstood, and situated in one's point of view. Examples of comments include:

> "Lack of knowledge did not allow or provide realistic expectations. Therefore, my assumptions of how we (in American cultures/communities) interact is only what I know."

> "I guess I saw the world as very black and white."

> "Didn't necessarily understand why people did certain things."

> "My perception of diversity had always been from my point of view, rarely, if ever from the other culture's point of view."

> "I thought that people from other cultures did not have a desire to learn our language."

> "My assumptions were rooted in "American" cultural norms and behaviors."

One particularly interesting comment came from a response regarding the expectations of the process. Specifically, this respondent's experience regarding the depth of the conversation exceeded expectations.

"I had expected a more "polite" conversation about cultural differences but the group I was in challenged that idea and dug deeper with our discussions."

The changes in perceptions or expectations after participating in the *Speaking of Change* program reported by respondents are focused around the themes in the exhibit, greater understanding, and tolerance. Examples include:

"Understanding personal space differences among other cultures."

"I had never thought of someone with tattoos as wearing art but now I look at it differently."

"More of an understanding that culture plays a large part in how people behave."

"The road that some folks had to/have traveled to get to that "best" life."

"I recognized just how different and challenging our culture is to immigrants (as opposed to how much their presence impacts us)."

"The differences in daily life and behavior between natives and newcomers are significant. I try to accommodate these differences in my life."

"More aware, more understanding about the challenges that come with moving to a new environment and new culture. More awareness of the things that I take for granted as an American and as someone living my whole life in the Charlotte-area."

"I am more sensitive to both the pull to celebrate and stay in one's own culture at the same time as participating in the larger culture."

2. *Speaking of Change influenced participants to act in more inclusive ways.*

On the long-term online survey, three questions were asked to determine the impact of the *Speaking of Change* dialogues on the actions of participants.   Specially, the survey evaluated changes in behaviors or new actions initiated.

As shown in Figure 33, when asked about changes in behavior, 61.9 percent of respondents indicated that their actions around issues of cultural change and diversity have changed to some degree as a result of the *Speaking of Change* experience. On the survey, 12.7 percent reported changing their behavior "to a great extent".
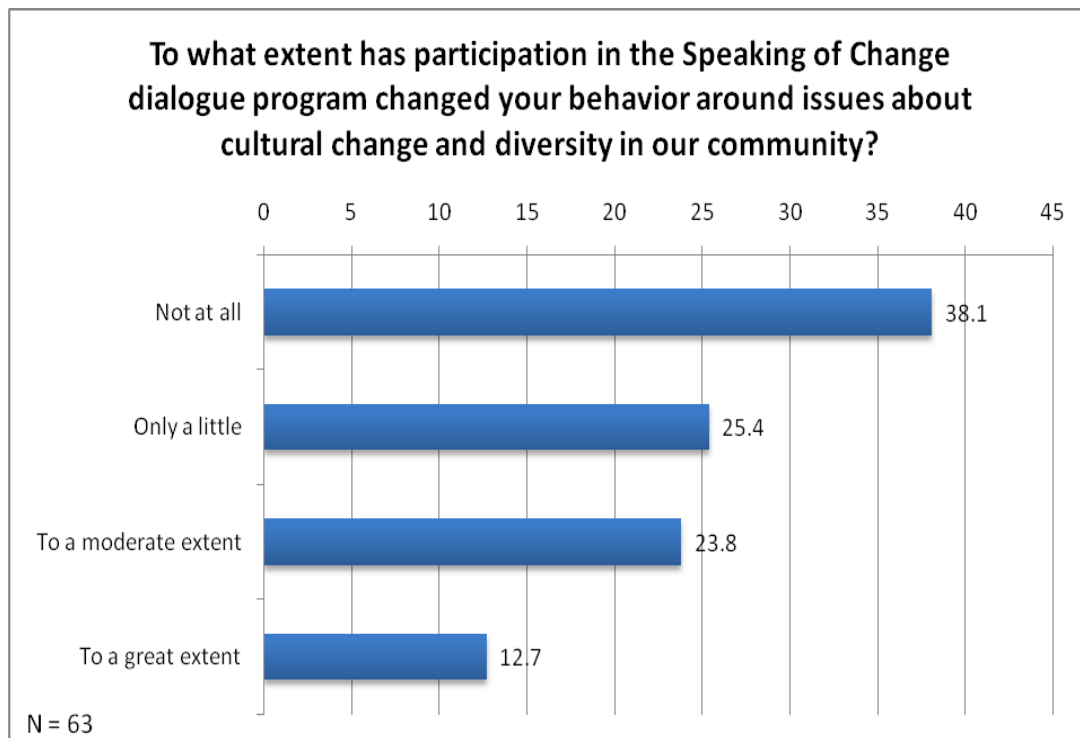
To what extent has participation in the Speaking of Change dialogue program changed your behavior around issues about cultural change and diversity in our community?

Response	Percent
Not at all	38.1
Only a little	25.4
To a moderate extent	23.8
To a great extent	12.7

N = 63

Figure 33. Survey Item "To What Extent Has Participation in the Speaking of Change Dialogue Program Changed Your Behavior Around Issues About Cultural Change and Diversity in Our Community?" as a percent of the Total Sample.

Respondents were asked to discuss their behavior regarding diversity and cultural change *before* the *Speaking of Change* experience and then to describe their behavior after the dialogue. While respondents sometimes referenced ways of thinking, instead of actions or behaviors, when respondents described their actions before the *Speaking of Change* experience, they referenced acting in ways that were intolerant, closed-minded, or passive. Examples include:

"Less inclusive and more judgmental."

"Tendency to judge by the appearance."

"Didn't inquire about others story."

"Less accommodating of people's situations."

"I didn't act on my beliefs as often as I should have."

"Was sometimes frustrated with the ways people of different cultures interacted with me socially."

"I was a little annoyed by those that spoke English as a second language and the traditions they brought to our country."

"Aware, but not especially inviting of difference."

"I was friendly but not likely to ask questions or reach out."

After the dialogue experience, respondents described changes in behaviors that referenced eleven (11) instances of acting in more inclusive ways. Remarks include:

"I try to use each learning experience to grow as a person. This exhibit challenged me to continue to grow in my understanding of other cultures and ethnicities."

"Less likely to think just a behavior for that group but what may be different in their culture that encourages that response or behavior."

"I am intentional in greeting and reaching out to newcomers."

"Noticing people who are intolerant."

"Willing to go beyond and working on creating meaningful relationship with others."

"More inclusive an less judgmental."

"Much more celebratory of differences and diversity."

"More aware, more friendly and inviting, more tolerant."

"More actively doing things to celebrate diversity: on agency diversity committee, asking more questions and sharing more."

Similar to the responses for changes in thoughts, respondents referencing changes in behavior described personal changes in behaviors. However, there were two references to changes at the organizational level:

"I saw how important it is to accept difference especially in the work place."

"My behavior has changed only in that I know that the majority of the people that I both work with and live in my neighborhood are not as open, understanding, and appreciative as I am."

As shown in Figure 33, 38.1 percent of respondents indicated that their behavior had not changed at all because of the *Speaking of Change* experience. This, again, may be attributed to the "preaching to the choir" rationality. When asked to describe their behavior before the

Speaking of Change dialogue, 37.5 percent (11) of respondents made unqualified remarks regarding their openness to diversity and cultural change. This response is strong evidence for a predisposition by the participants to the themes in the dialogue and exhibit.   Examples include:

"As a person, I value diversity and try to always celebrate differences in people."

"I have always been open to diversity."

"I feel I was open, already, and celebrate differences, particularly in Charlotte East, as a result of diversity."

"Open-minded."

In addition to changes in behaviors, the long-term online survey evaluated the impact of the *Speaking of Change* dialogues to initiate inclusive actions. Participants were asked to identify specific actions they have taken as a result of participating in *Speaking of Change*. On the survey, respondents provided twenty-three (23) discrete examples of actions initiated because of the *Speaking of Change* dialogues. Nine (9) of the actions initiated were within the workplace. Examples of actions initiated include:

"I feel like I been a more vocal advocate in discussions with people who are opposed to immigration."

"When I interact with people, I tend to ask more about their background, where they're from, etc."

"We brought a group from church. Church and Society Committee is more involved with MiCasa, which is housed at our church, and is exploring other ways to enhance involvement with different cultures in the community.   Having conversations together in Levine setting helped spark this initiative."

"Have participated in a structured "cultural chat" with a diverse group of women."

"I am learning Spanish via Rosetta Stone and I have visited different eateries Italian, Chinese, Spanish."

"I have begun to weave the topic of cultural differences into my everyday conversations--been more mindful of opportunities to clear up misunderstandings about other cultures/communities."

"I shared my experience with my Diversity Council at work and plan to incorporate these learnings into events we plan at our company."

"As a result of the program, I have learned to ==be more open and learn about my co-workers.== I think this process is very important so that we all are able to get along and most importantly, be able to do our job each day. I think understanding each individual and the culture is so critical in the development of friendships."

"Questioned at work what we could do to increase multicultural participation among staff."

The survey asked participants to describe ways in which the *Speaking of Change* experience could have been more impactful for them personally. Out of forty-three (43) responses, eight (8) respondents had recommendations regarding the content of the exhibit, usually around differences or cultural influences that were not directly addressed in the exhibit. Despite the fact that the exhibit was about cultural change, this result indicates that people still want to see their culture represented in the exhibit. Examples include:

"==More focus on LGBT lifestyles== - there was very little mention of this very diverse group."

"==More focus on geographic diversity within the Charlotte region, including non-ethnic, socio-economic diversity.=="

"Because I am Arab American/ Muslim and there is a lot of misconceptions and growing prejudice about Arab Americans, ==I believe it could have been more impactful to have had one of the displays about Arabs and their beliefs ... something to humanize us to people so that they can see beyond the stereotypes and propaganda.=="

"The *Speaking of Change* program should have ==embraced more counter-culture and a greater spectrum of non-Christian people of faith.=="

"I would have liked to have seen ==more of the contributions of African American people== exhibited as well."

"Have more information about our culture. We are the natives here."

Other responses, eleven (11) of forty-three (43), recommend some type of change to the process. Some respondents wanted to experience the *Speaking of Change* dialogue in a different group. Others suggested different activities or components within the dialogue, which maybe be indicative of a desire by some participants for a deeper or more challenging experience. Examples include:

"==I would like to have been in a group with people other than my co-workers.=="

"I was surrounded by people I knew instead of culturally diverse people. I would like to have heard from someone really different from me. My group was racially mixed but too homogenous."

"The only way that it could have had a greater impact on me would have been to include our families in the experience."

"Personal experiences shared by guest speakers of different cultures and/or volunteers who were part of the visual exhibit sharing dialogue would provide more impact. The team building was great but allowing people to truly OPEN UP is helpful."

"Probably a follow-up activity with the same groups, follow-up meeting or even social gathering and/or open discussions."

"Yes, maybe have a guest speaker about their experience when they arrive here to Charlotte. For example, speak about the challenges of coming to a city where diversity was a major issue."

"Should spend more time on creating concrete "Action Plan" as an organization, as a group, and as individual."

3.   *Speaking of Change positively influenced organizations toward a more inclusive climate.*

Four questions on the long-term online survey evaluated the impact of the *Speaking of Change* dialogues on the organizations of the participants. Respondents were asked if they would have participated in a *Speaking of Change* dialogue without prompting from their organizations. As shown in Figure 34, 43.5 percent of respondents indicated affirmatively.
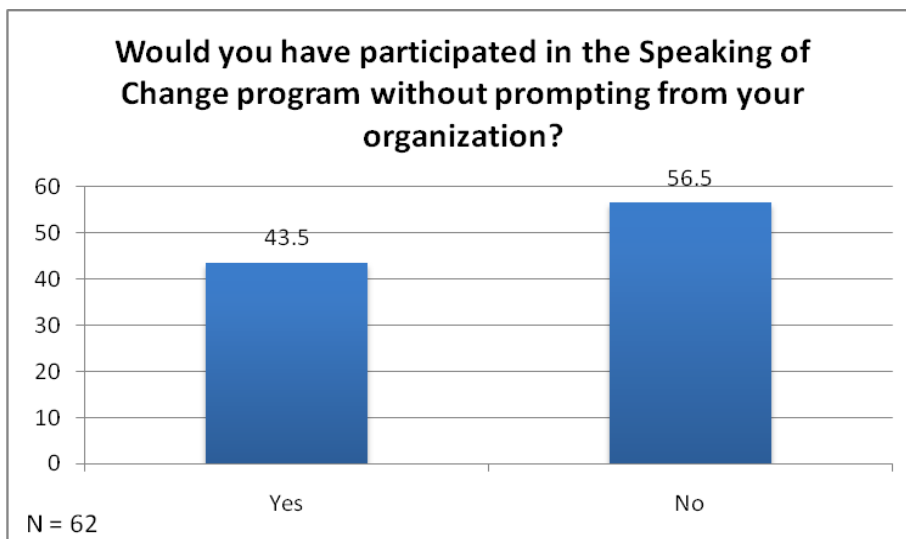

Figure 34. Survey Item "Would You Have Participated in the Speaking of Change Program Without Prompting From Your Organization?" as a percent of the Total Sample.

This result indicates that recruiting affinity groups was a catalyst for broader participation in the dialogues. It also points to a significantly positive predisposition of dialogue participants towards the themes expressed in the exhibit.

Survey participants were then asked to identify any changes, to their knowledge, made by their organizations around issues of diversity or cultural difference as a result of their organization's involvement in the *Speaking of Change* program. Of the fifty (50) responses, nineteen (19) respondents reported affirmatively that their organizations have made changes to the way they approach diversity and cultural difference as a result of the organization's involvement in the *Speaking of Change* dialogue. Examples of changes reported at the organizational level include:

> "Yes. They encourage sharing of stories, experiences, foods from different cultures."

> "Yes - began a diversity initiative."

> "Yes, I think the organization has taken the beginning steps by allowing employees to take part of programs available in the county."

> "We have a Diversity Committee and just had a Diversity Fair that was awesome!"

> "Yes-Embracing and celebrating diversity is a priority in our organization and a strategic goal."

> "This was the beginning of a series of cultural diversity training opportunities."

> "Yes, we now have a diversity council for staff and a international advisory group for the public."

> "Yes, reaching out to a broader cross section of the community for involvement as volunteers and to the board."

> "Yes. It has provided us with opportunities to discuss the similarities and differences more openly."

The third question focused on organizational change asked respondents to reflect on the behaviors and views of their colleagues who participated in the *Speaking of Change* dialogue with them, noting changes since the dialogue experience. Of the forty-six (46) responses, eighteen (18) responses indicated positively that they noticed changes in their colleagues' views around diversity and cultural change since the dialogue. Examples of remarks include:

> "Most of us who participated have been working hard to increase cultural competence in our organization. I think that we have tried harder since the dialogue."

"Yes ... my teammates enjoyed the dialogue during the experience and we encourage all to share open and honest feedback in all our meeting/events."

"We can speak a common language about the value of being involved with others."

"Yes, in general, I've seen how people are more interesting in learning about each other and more curious about culture differences."

"Yes, several have become involved in the diversity council."

"I think we talk about things from a diversity perspective more often, especially when conflict occurs."

These self-reported organizational results are significant and indicate that the *Speaking of Change* dialogue experience has positively impacted the climate toward inclusiveness within organizations.

Survey respondents were then asked to describe ways in which the *Speaking of Change* experience could have been made more impactful for your organization. Responses focused on increasing participation within organizations to more employees, providing more information, or providing more support and follow-up from the museum and the employer. Some recommendations were directed at improving the process. Examples include:

"More staff members should have had the opportunity to participate."

"Some take-away activities we could facilitate in our own organization back at the office."

"I think that it is important that these type of dialogues continue in some way shape or form. At the session that I attended with my work unit in the Business Affairs Office, I shocked at the description of "racism" that was being described by my Black Colleagues and more shocked that these were recent occurrences. There was a lot of anger and bitterness. The positive part of this is that there is a forum where these employees feel safe that they can have these discussions. However, there needs to be a process, that the working environment is improved as a result of these discussions."

"I think if we could have created some specific strategies as teams to carry it forward."

Comments regarding improving the process include:

"More time in the exhibit."

"Perhaps a traveling mini-show that could be set up in Mecklenburg County departments."

4. <mark>*Speaking of Change* clearly benefits the community through education and connection. This program represents a progressive community approach to diversity and cultural change and a source of community pride.</mark>

Survey respondents were very clear on the need for the *Speaking of Change* program and the benefit to the community from the experience. Responses spoke to the importance of this experience as an educational asset to the community, using terms like insightful, expands understanding, factual, enlightening, and raised awareness. This question incited some of the more lengthy and passionate responses. To know that many of the responders had participated some distance in the past, between one and eleven months before the administration of the survey, and to respond so strongly to this question in comparison to the other questions indicates a significant impact on the respondents and their belief regarding how important *Speaking of Change* is as a benefit to the broader community.

"The influx of immigrants from various countries has had a tremendous impact upon Charlotte. The fact that this is being captured and exhibited in the Levine Museum indicates just how progressive Charlotte is. Many, many positive comments have been made by participants of this program and by visitors, who have visited the Museum as to how impressive the display have been, and more importantly how much they have learned as a result of going through the different exhibits at the Levine Museum of the New South. A price cannot be placed on the educational value of these exhibits."

"I think it is so important to understand cultural diversity and I think this program is a real asset in the efforts to spread that understanding to the community at large. So many people will benefit from this exhibit."

"It is valuable to provide our community with facts of growth and change. This helps us know where we have been as a community and where we are going."

"A great resource for folks trying to understand Charlotte today, and to begin increasing respect and understanding across differences."

"I am very pleased to know there are people who care and understand we live in a diverse community like it or not. As a person from another culture, I appreciate greatly the initiative."

"This exhibit is life changing. It allows you to get an insider's view of other cultures which promotes acceptance and overcomes ignorance."

"It allows us to be more appreciative of the many cultures that make up our community and what those cultures add to our community. It also makes us, or shall I say should make us, more apt to embrace others who are different than we are and to make them feel apart of something great. After all when they see us, they see something that is

different than what they are used to as well; so both sides are at a disadvantage at first glance."

"Visitors can see the diversity of our community."

"Any program that forces people to be aware of the different people around them and that shows them that understanding and accepting differences is important to the continued growth and sustainability of a community is a valuable program."

"The discussion afterward was invaluable and helped internalize the exhibit.   It made diversity personal, and thus more important."

"It helps the community to understand the growth that has taken place and places leaders on notice to embrace the changes and accommodate those who can essentially add, not take away, value from our community."

"The Charlotte area has changed so dramatically over the last 25-30 years. I think there is a lot to learn from exploring the diversity within our community; a lot that businesses in our community can learn but it also offers a lot of value to our local church, civic and education communities."

"I think it has very high symbolic value, and is very useful for those who are new to approaching this issue. The dialogue program is very good for connecting the exhibit with real relationships."

As a final survey question, respondents were asked to share anything else about their experience as a participant in the Levine Museum of the New South's *Speaking of Change* program. There were many expressions of gratitude and appreciation. These comments include:

"I appreciate the Museum exposing the community to a part of Charlotte-Mecklenburg that many don't know--and creating a positive dialogue. I also appreciate the groups that provided the opportunity for dialogue while there."

"I really enjoyed the experience and appreciate my employer allowing me to participate."

"This program helped me to grow personally and professionally. Thanks."

 "As a relative newcomer, I was impressed to find this jewel..."

"As stated before, I am extremely impressed with the hard work that was put into the exhibits at the Levine Museum and am really grateful of the incentive that Charlotte had and the steps they took to put these exhibits on display for the public to view.   I think

they have done a tremendous job and should be commended for their outstanding work."

"I think it is so important to understand cultural diversity and I think this program is a real asset in the efforts to spread that understanding to the community at large. So many people will benefit from this exhibit."

Many comments expressed pleasure, enjoyment, and a sense of commonality in the experience. Examples include:

"The experience was powerful and I left with all of the wonderful stories from people from diverse regions. The exhibits were enlightening and the group discussions were especially honest and thought provoking."

"I was really amazed to find out there are other people around the Charlotte area who have gone through the same experience like my family when we first got here to this country like the struggles with the language, acceptance, understanding, etc."

"Enjoyed it so much I would love for you to have it again!!!!"

"Really enjoyed the experience and look forward to new exhibits and learning opportunities to explore with Levine."

Some respondents had recommendations regarding the content of the exhibit, usually around differences or cultural influences that were not directly addressed in the exhibit.

"Great initiative. Thank you. I would like for the next time to include more information about South American and Caribbean cultures, since both differ in some ways from the Mexican culture. Mexican culture does not represent Latino culture as a whole, though Caribbean/South America do have things in common such as language and values."

"During the discussion I found it frustrating that being an "American" was not an acceptable cultural identity. Many African-Americans were encouraged to relate more to their African heritage, which is fine, but my family has been in America for 200 years. I don't have any European cultural roots left and I truly consider myself an American. That seemed to not be acceptable to the facilitator and she kept reaching to help me relate to my past European roots to define who I am. I am an American, with a rich American culture and of that I'm very proud."

"Would like to see a broader definition of "culture" in future iterations."

And some respondents had suggestions about other audiences, especially younger, school-aged children. Remarks include:

"I think this would be <mark>an awesome experience for CMS students as well.</mark>"

"Would be great if they could bring to the schools for middle schoolers to participate in."

Finally, one respondent issued a call to action:

"Now, <mark>let's move beyond dialogue and let's start focusing on the action.</mark>"

As with the follow-up dialogues, a number of themes or insights arose through the analysis of participant survey responses.

Organic Insights

1. <mark>*Some participants who went through the Speaking of Change experience did not have a positive disposition toward themes in the exhibit. In fact, there were some participants who were very much opposed to supporting the changing cultural landscape.*</mark>

A common reflection of participants in both the initial and follow-up Speaking of Change dialogues was that the experience was essentially "preaching to the choir." A significant number of participants expressed comments like this one provided by an online survey respondent:

"Unfortunately, the people who participate in that program are probably folks who already appreciate diversity and are "diversity advocates" in their own way. It's like preaching to the choir (if I may use a cultural phrase)."

While there is strong evidence that many participants, possibly a majority, had a positive predisposition to the themes presented in the exhibit, responses provided on the online survey by one (1) respondent indicate that there was opposition and disagreement regarding the benefits of the increasing diversity and cultural change in the community in the dialogue among participants. This too parallels one of the themes identified in the first dialogue sessions. Examples of comments that reflect resistance to cultural change include:

"The modern world expects those of us, who are natives to Charlotte, to absorb and accept others into our "world". <mark>We haven't moved. They have. They need to learn and respect our culture. If I cared about their culture, I would have moved to their "world."</mark> Nobody ever encourages them to learn about us. There are billboards, signs, and radio stations that advertise and broadcast only in Spanish. Our language is English. It is troubling to be educated yet unable to understand what is being conveyed because WE need to learn Spanish. No, <mark>THEY need to learn English.</mark> If I celebrate my southern heritage, culture, and the fact that I am white, I'm a racist and a bigot. I have to be careful and say "African American" and "Latino or Hispanic." I'm ready for someone to

have a dialogue about how to respect MY hometown and MY culture. Once again, I
haven't moved. They have."

"I have not and will not change a thing I do. I live peacefully in the same community
with these new people, but I'm not interested in their food, religion, language, or any
part of their culture. Once again, I haven't moved. They have. If I was interested in
their culture, I would go to THEIR country."

"I think others need to learn about the culture in which they have CHOSEN to move."

"I feel many natives feel as I do, but few are bold enough to write or say how they really
feel as I have."

Despite the belief of many participants that the program was "preaching to the choir", the
dialogues did occasionally reveal different perspectives on the value of diversity itself and the
desire for inclusive cultural change. This should be noted as a recruiting success. It is important
to recognize that in the same way that the dialogue experience prompts action on the part of
those who support its message of inclusivity and positive cultural change, there is also the
possibility that others translate their disagreement into post-dialogue actions that reinforce
exclusion or resist diversity and positive cultural change. Determining the extent to which this is
the case, is a critical reason why the long-term evaluation program could be of tremendous
value if expanded and extended.

2. *Evidence has yet to be presented on the systematic influences of the Speaking of Change
    dialogues.*

As indicated by the overwhelming evidence from the second dialogues and the online survey,
the *Speaking of Change* dialogues have long-term impacts. The dialogues do influence
participants to act in inclusive ways that benefit themselves, their organizations, and their
communities. However, the jury is still out on the ability of the *Speaking of Change* dialogues to
positively impact the driving forces of cultural change and diversity. While the evaluators have
collected data on changes in behaviors and actions, most of those have been personal or
relational in nature. In order to report systematic change, we would want to collect data on
policy changes or evidence of collective actions of groups of people or organizations. We would
want to see challenges to the current hegemonic structures in our community. None of the
data collected in the long-term evaluation reflect this kind of systematic change.

Furthermore, it is unrealistic to expect systematic change from this type of experience. As
stated previously, the conversation in the dialogue focused on the participant's personal
experience around diversity and cultural change. But, there is evidence that a significant
number of participants, especially those that count themselves as the "choir" for diversity and
cultural change, desire a deeper, more challenging, multi-conversation experience that focuses
on organizational and community change. A component of the dialogue could be a discussion

about specific ways that participants can systematically influence their organizations and communities. Then it would be reasonable to expect to collect data regarding systematic changes.

3.   *The Levine Museum of the New South is a major community resource in presenting exhibits, programs, and experiences that engage the community on important issues. People have come to expect this high level of engagement and quality.*

> "Thanks to the Levine for another powerful and significant push to address a critical issue. This museum is innovative and breaks the traditional model of history museums...not boring and it makes you think."

The sentiment in this comment by an online survey respondent is found in many of the comments provided by the *Speaking of Change* dialogue participants. The weight of the evidence indicates that participants deeply appreciate the community engagement role that the Levine Museum of the New South plays by providing the *Speaking of Change* experience. Furthermore, based on participant feedback, they perceive tremendous benefit to the community by providing the resource of the exhibit and the experience of the dialogue. Comments were almost unanimous regarding the value of the experience to the community. As the comment above indicates, people expect the Levine Museum of the New South to be a leader in engaging the community on critical issues.

<u>Summary</u>

This section has overviewed the process and findings of the follow-up components of our evaluation which sought to determine the extent of long term impact as a result of the *Speaking of Change* experience. This assessment suggests that the overall that dialogues have influenced participant thinking about cultural change and diversity in Charlotte and inspired them to act in more inclusive ways that benefit themselves, their organizations, and their communities. With this said, noted changes in behaviors and actions were primarily personal or relational in nature. There was an expressed awareness that greater intentionality is needed if measurable change is to occur at the community and organizational levels. Evidence did not surface indicating *Speaking of Change* had impact on systematic influences or outcomes of cultural change and diversity. In order to capture systematic change, additional data would be required on policy changes or collective actions of groups of people or organizations.

As with the initial dialogues and surveys, follow-up components revealed a range of responses to the exhibit, dialogues and the issues they raised. While there was certainly a strong skew towards support for the growing diversity and nature of cultural change in Charlotte, there were also expressions of concern about its long term impact. Again, the expression of a full range of opinion is testament to *Speaking of Change*'s success in created a safe space in which people could authentically engage with others on the critical and contentious issues of diversity and cultural change.

Key Findings

The key findings summarize the most salient points in the *Speaking of Change* dialogue evaluation and are grouped by those referencing process, outcome, and impact.

Process

These findings relate to the dialogue process itself.

1. <u>The dialogues were well designed and facilitated.</u> The dialogue structure - moving through silent reflection, to pairings or triplets, to larger group discussion - maximized opportunities for participant reflection, articulation, connection and consideration of past or future action. Discussions provided an environment in which participants could express dissenting opinions, ask uncomfortable questions, learn more about and encourage one another. The dialogues were balanced and well-paced throughout the different stages and as a result, participants never exhibited signs of boredom or disinterest. The facilitators exhibited skilled professionalism; were clearly committed to ensuring a positive and productive experience for all participants and displayed a keen sense on how to manage the dialogue to achieve program goals. As a result, the dialogues were effective in encouraging participants to reflect on the themes of the exhibit, articulate awareness about cultural change, and connect more authentically as a group.

2. <u>Collaboration built a better evaluation</u>. The working partnership between the Levine Museum, the UNC Charlotte evaluation team, OZS Consulting and the Community Building Initiative was an essential part of the evaluation's success and rigor. Members of this partnership met on a recurring basis to talk about evaluation progress and preliminary findings. An iterative process was adopted in which feedback was reflected not only in adjustments to the evaluation process but also to the dialogues themselves.

3. <u>Dialogues didn't just "preach to the choir".</u> Some participants who went through the *Speaking of Change* experience did not have a positive disposition toward themes in the exhibit. In fact, some were very much opposed to embracing the changing cultural landscape in the city and to supporting personal, organizational, or community based change inspired by the dialogues. That the dialogues allowed for a full range of opinion and expression and for the articulation of perspectives that differed on the value of diversity itself and the desire for inclusive cultural change should be noted as programmatic and recruiting successes.

4. <u>Participants want more frequent and challenging opportunities to dialogue.</u> Participants in the follow-up dialogues openly expressed value or benefit of participating in a second and non-affinity dialogue session. As self-selected participants in the follow-up dialogues, many of the comments alluded to a strong, personal interest in diversity and

cultural change. These participants wanted more frequent and challenging discussion focused on strategies to enact positive cultural changes on the organizational or community level.

5. <u>Systematic or structural changes produced by dialogues still unknown.</u> As indicated by the overwhelming evidence from the second dialogues and the online survey, the *Speaking of Change* dialogues have long-term impacts. The dialogues do influence participants to act in inclusive ways that benefit themselves, their organizations, and their communities. However, data collected was primarily personal or relational in nature. Evidence addressing the systematic influences of the *Speaking of Change* dialogues and their ability to positively impact the driving forces of cultural change and diversity was not identified through the dialogue process. In order to investigate systematic change, we would want to collect data on policy changes or measureable evidence of collective actions of groups of people or organizations. Incorporating these elements into an expanded long-term evaluation program would be of tremendous value.

Outcomes

The following findings relate to the immediate outcomes of *Speaking of Change* both in terms of participant response and dialogue content. Participant outcomes capture response, perception, awareness and consideration of action around issues of cultural change and diversity. Dialogue outcomes relate to new knowledge generated by the dialogue discussions and survey responses as revealed through analysis of content.

Participant Outcomes

1. <u>Dialogues produced deeper understanding of cultural identity.</u> Facilitator introduced discussions around cultural identity were challenging for participants. Many participants had difficulty identifying their own cultural identities, especially if they were "American". This, however, led to considerable reflection and evaluation about the meaning and key components of cultural identity.   The triad of faith, family and food were seen as the key components of cultural identity that spanned across cultures.

2. <u>Dialogues changed participant thinking about cultural change and diversity.</u> Participants remarked they were mostly unaware, uninformed, or "wrong-headed" about issues of diversity prior to participating in the program. Participant responses reflected the realization by many that on both an individual and community level, there is much more to learn, more work to do, room to continually grow, and a need to become more open-minded and aware. The changes in thoughts and attitudes after the *Speaking of Change* experience reflect new knowledge about changing demographics, broader cultural understanding, awareness, tolerance, empathy and appreciation.

3. <u>Dialogues initiated deeper understanding between long-time residents and newcomers.</u> Long-time residents expressed frustration as they heard newcomers complaining that city and region either didn't meet their expectations of diversity or confirmed their expectations of stereotype. Newcomers expressed frustration because Charlotte was not what they expected or didn't have what they left at home.   Newcomers were also taken aback by the prominence of faith and religion in everyday life and interaction in Charlotte. Expression of these frustrations often led to prolonged discussion about the differences and similarities between the two cultures. More often than not these discussions addressed the reality, resistance and roots of stereotypes.

4. <u>Dialogues sparked anxiety around cultural change.</u> For a small number of participants, the exhibit inspired concern or fear about the disappearance of American and southern culture in the face of growing multiculturalism. This sentiment was also expressed as a concern about the limits to Charlotte's welcoming nature and reputation.

5. <u>Dialogues revealed sensitivity and disagreement around levels of immigrant assimilation, especially around Spanish language accommodation.</u> Participants articulated their awareness of an expectation in Charlotte that immigrants should assimilate and adhere to US and southern customs. A particularly controversial topic in this regard is the expectation that immigrants should learn English and that service providers should accommodate Spanish speakers.

Dialogue Outcomes

1. <u>The issue of regional stereotypes dominated conversations.</u> Discussions overwhelmingly focused on northern versus southern stereotypes with participants expressing frustration about stereotyping they had experienced personally and concern about the effects it had when levied at others. Discussion about racial and ethnic stereotypes was present throughout the dialogues but was a secondary focus compared to southern versus northern stereotypes. Despite goals to make people aware of stereotyping, the content of dialogue discussion often exhibited stereotyping. With this said, in many sessions participants would point this out and conversation would veer in a direction that explored why that stereotype existed or how it was perpetuated.

2. <u>The value of the exhibit was sometimes overshadowed by concern about a lack of representation of traditional black and white cultures.</u> When this issue was brought up it often precipitated lengthy, and sometimes emotional, discussions about racial identity and dynamics in black and white terms. The enduring legacy of segregation was a topic of discussion most often raised in tandem with discussions of race and racial identity.

3. <u>Hope for the future was most often connected to child*ren and teens.* Part*icipants*</u> frequently mentioned working with children as a way in which they would move to action after participation in *Speaking of Change.* Connecting cultural change to teens and children was often a catalyst for awareness and reconsideration of pre-*Speaking of*

Change perspectives. This was particularly the case around issues of stereotyping and the impacts of increased diversity in our community.

4. <u>Context and place matters</u>. Different context leads to different perceptions of, and responses to, the pace and magnitude of cultural change in the city and the cultural diversity displayed in the exhibit. Participants showed a remarkable awareness of the multiple and complex layers of context: international, regional, local, familial and individual. In terms of *international context*, there was recognition across the dialogues that foreign travel and military experience exposed people to a broader awareness and appreciation of cultural difference. Participants displayed recognition that migrants – both national and international – had hybrid or "in between" cultures and cultural identities. The role of *regional context* in shaping perspective and behavior was the most dominant point of discussion within this theme with the differences, and tensions, between northern and southern culture a repeated focus across the dialogues. *Local context* was also a common point of discussion. People from smaller cities or rural places indicated that they perceived Charlotte to be a highly diverse place. On the other hand, those who came from, or had significant experience in larger cities had a tendency to think that Charlotte was not diverse enough. At an even more micro-scale, there was recognition that within Charlotte, your neighborhood of residence affected your perception and experience of diversity. *Familial context* was recognized as the primary place in which individuals learn culture – both their own and that of others. At the *individual level*, long-term or native born Charlotteans tended to remark on how much change had occurred in the city; how much more diverse it is today than in years past.

5. <u>Residents may be aware of diversity in their city but rarely encounter it in their daily lives.</u> Participants recognized Charlotte as multicultural but expressed that in their daily lives they rarely interacted with that diversity. The structure of the city, schools, and churches were thought to separate rather than bring people together. Socio-economic status was also identified as an additional barrier to engagement in and with the multicultural city.

6. <u>Cultural change in Charlotte attributed to external forces.</u> There was a general perception on the part of participants that change and diversity were things that were happening to Charlotte and not things in which the city was a partner. Change and diversity were viewed as being brought to the city from somewhere else: from the North; from Latin America; from other foreign countries. Rarely was there explicit recognition that change and diversity are also driven by internal forces.

Impacts

The following findings address the longer term impacts of the *Speaking of Change* program as observed by the evaluation team. Impacts refer to shifts in perception and behavior on the part of participants and broader changes in organizations or the community.

1. <u>Participants value the exhibit and the dialogues.</u> Participants responded very positively to the exhibit and the dialogue.   The sections of the exhibit that resonated most with the participants were "Getting Past 'Us' vs. 'Them'" and "Umm, What Did You Say?" The "Souls of our Students*"* component of the exhibit was frequently mentioned as illuminating for participants the deleterious effects of stereotype on children and teens who were seen as particularly vulnerable to the negative impacts of cultural change and diversity. There was also recognition that, to a certain extent, the exhibit itself worked off of, or reinforced, stereotypes. For example, the "too Indian" nature of the Indian Kitchen and a lack of representation of diversity of Hispanics.   The "Sounds and Tastes of Home" was the exhibit component appearing to have had the least impact.

2. <u>Dialogues made a difference</u>. Participants were influenced by *Speaking of Change* dialogues to enact inclusive behaviors and actions at the individual, organizational, and community level. Changes in personal behavior were largely referenced and participants reported actions that were tolerant, caring, adventurous, risk-taking, and displayed deeper understanding of cultural change. At the organizational level, participants indicated that they noticed positive changes in their colleagues' views around diversity and cultural change since the dialogue. There was evidence of community level impacts, although much less, which involved dialogue participants who coordinated larger events or engaged in collective actions.

3. <u>Dialogues are an important educational and community-building tool.</u> *Speaking of Change* clearly benefited the community through education and connection. For participants, this program represented a progressive community approach to diversity and cultural change and a source of community pride.

4. <u>Positive cultural change requires broad and intentional participation.</u> Participants recognized that to effectively make change, their actions and those of the broader community needed to be more intentional in terms of embracing diversity and multiculturalism.

5. <u>The Levine Museum is a highly valued community asset.</u> Participants in the *Speaking of Change* program made it very clear that the Levine Museum of the New South is a major community resource in presenting exhibits, programs, and experiences that engage the community on important issues. The weight of the evidence indicates that participants deeply appreciate and have come to expect a high level of community engagement and quality from the museum. Furthermore, based on participant feedback, they perceive tremendous benefit to the community when resources such as the exhibit and the

dialogues are provided. People expect the Levine Museum of the New South to be a leader building on their high quality exhibits and programming and to engage the community on critical and controversial issues. With the *Changing Places* exhibit and the *Speaking of Change* program, the Levine Museum of the New South has more than met these expectations.

Appendix

Dialogue Observation Materials
      Content Evaluation Form
      Process Evaluation Form
      Post-Dialogue Survey (blank)

Dialogue Clipboard Materials
      Non-County Groups
      Mecklenburg County Groups
      Silent Reflection Form
      Brochure