



The Vision to End Segregation.
The Guts to Fight for It.

COURAGE

The Carolina Story That Changed America

Conversations on Courage

Evaluation Results

November 2004



Table of Contents

Executive Summary.....	1
Introduction.....	2
Goals of Courage: <i>The Carolina Story that Changed America</i>	2
Goals of <i>Conversations on Courage</i>	2
Study Methodology, Measurement and Analysis.....	2
Results.....	2
Who Participated In The Courage Exhibit?.....	2
Race.....	2
Income And Race.....	2
Education And Race.....	2
Gender.....	2
Age.....	2
Feeling and Thought Responses from the Courage Experience.....	2
Feelings Experienced After The Courage Exhibit.....	2
Comparison of Feelings By Race.....	2
Thoughts Experienced After the Courage Exhibit.....	2
Comparison of Thoughts by Race.....	2
Surprising Thoughts and Feelings.....	2
Where Is Courage Needed In Our Society Today?.....	2
What Actions Will You Take Based On Today's Experience?.....	2
Pre/Post Test Sample.....	2
Since the Days of Brown, Have Race Relations Improved?.....	2
How Valuable Was The Exhibit and Dialogue With Participants?.....	2



The Exhibit.....	2
The Dialogue	2
Facilitator Feedback.....	2
Wariness and Slipping Back	2
Where Do We Go From Here?	2
APPENDIX A – Abbreviated Facilitator Guidelines.....	2
APPENDIX B - List of Participating Organizations	2
APPENDIX C - Sources of Data Used in This Report	2
Questions for Individual Reflection.....	2
Facilitator Feedback Form	2
Pre Test for Sub-Sample	2
Post Test for Sub-Sample	2
APPENDIX D - Categories of Responses To Survey Questionnaire, All Respondents	2
APPENDIX E - Pre/Post Tests	2
APPENDIX F - Collateral SPSS Data.....	2
APPENDIX G - Contact Information	2

Evaluation Study

COURAGE: The Carolina Story That Changed America

Conversations on Courage



The Vision to End Segregation.
The Guts to Fight for It.



Executive Summary

From January 31 through August 15, 2004, Levine Museum of the New South presented *COURAGE: The Carolina Story That Changed America*. This groundbreaking exhibit told the story of the brave citizens of Clarendon County, SC and how they worked together to begin the process that ended legal segregation of the races in America's schools.

An exhibition of national importance, *COURAGE* commemorated the 50th anniversary of the *Brown* decision. The exhibit was created by Darcie Fohrman and Museum historian Dr. Tom Hanchett working with the children of Rev. J. A. De Laine.

Creators of the exhibit believed that bringing community leaders together in intact workgroups to share the power of the exhibit and spend time in facilitated dialogue could move conversations about race, courage and contemporary issues forward in Charlotte-Mecklenburg. The dialogue portion of the Courage Experience was called *Conversations on Courage* and targeted intact management teams from key local organizations. *Conversations on Courage* was made possible by a grant from the John S. and James L. Knight Foundation to the Levine Museum of the New South. The museum partnered with Community Building Initiative (CBI) to develop and implement the dialogue component of the Courage Experience.

Conversations on Courage was a unique community collaboration. The Levine Museum of the New South curated the *COURAGE* exhibit and its talented staff provided the welcoming environment in which people gathered for *Conversations*. Community Building Initiative engaged Octavia Seawell to design the dialogue model and recruited, trained and compensated a committed group of 20 facilitators who were key to the success of each dialogue experience. CBI's Christi Lee served as project coordinator. *Conversations* Project Manager, Stephanie Counts, guided the overall effort and was instrumental in securing broad-based involvement from Charlotte's corporate, community and civic leadership. Linda Ketner of KSI Corporation provided the evaluation of *Conversations* including the enclosed statistical analysis and final report.

This study is a collection of the knowledge, reflections and attitudes of all 792 participants from 62 groups representing 38 organizations who participated between February 1 and May 31, 2004. These organizations represented the leadership tier of Corporate, Civic and Government sectors in Charlotte-Mecklenburg.

When the grant-funded portion of the project was complete at the end of May, *Conversations* was extended to August 15th due to the overwhelming number of requests from area groups. When the exhibit closed on August 15th, 1,741 business and community leaders (111 groups) had participated in a *Conversation*.

Significant Findings

- **The sample of community leaders participating in *Conversations on Courage* were:**
 - 44% Corporate.
 - 41% Civic.
 - 15% Government.
- **When compared to the Charlotte-Mecklenburg 2000 census data, the sample of community leaders were:**
 - More Caucasian.
 - Older.
 - Slightly Better Educated.
 - Significantly Higher Incomes.
- **The Courage sample, if representative, suggests that Charlotte-Mecklenburg still has work to do to be more inclusive in the upper levels of leadership.**
 - According to the Charlotte-Mecklenburg 2000 census, Caucasians make up 61% of the population, African Americans 28%.
 - In the Courage sample, Caucasians hold 68% of the Corporate leadership positions, African Americans 20%.
 - In the Courage sample, Caucasians hold 71% of the leadership positions in Government, African Americans 25%.
 - According to the Charlotte-Mecklenburg 2000 census, 29% of the population earns less than \$30,000 and 27% more than \$75,000.
 - In the Courage sample, only 10% earned less than \$30,000.
 - In the Courage sample, 63% earned more than \$75,000.
 - Caucasians in our sample make up 70% of those earning more than \$75,000 while African Americans comprise 65% of those making less than \$30,000.
 - Although Caucasians and African Americans in our sample have attained about the same level of education (89% vs. 87%), as noted above there is a significant difference in the percentage of leadership positions held and earnings of African Americans.
- **Blacks and Whites see racial progress differently**
 - 46% of Caucasians in the Courage sample felt that race relations since *Brown* were better while 23% of African Americans thought the same.
 - 70% of African Americans in the Courage sample felt that race relations since *Brown* were in some ways better and in some ways worse while 53% of Caucasians had similar thoughts.
 - 100 of the 792 participants mentioned their concern that Charlotte-Mecklenburg Schools may be re-segregating by implementing neighborhood school concepts.
 - Many participants of both races indicate that the rise of the “Black Middle Class” has led to less activism among African Americans. Their perspective was that as Blacks get more, they have more to lose and are willing to take fewer risks.
- **Blacks and Whites had different emotional responses to the Courage exhibit.**
 - 30% of the African Americans in the Courage sample expressed Anger at the events shown in the exhibit with their second choice (20%) being Pride.
 - 26% of the Caucasians in the sample expressed Sadness as their number one response to the exhibit with Appreciation at 15% being second.
 - Of particular interest is the difference between African Americans (22%) and others (12%) at being surprised by the candor expressed during *Conversations* dialogue.
 - Many Whites (15%) expressed outrage that they had grown up in areas surrounding where it had all happened and knew nothing about the particulars.

- **Charlotte-Mecklenburg leaders are ready and willing but will need direction in order to be active players in improving race relations**
 - 80% of the participants prefer a personal approach toward effecting change vs. a more societal approach. This may mean from a Social Scientist point of view that they are not willing to take responsibility outside their own lives.
 - The Pre/Post Test Sample was asked, “*The people involved in Brown showed courage and a willingness to ‘rock the boat’.* Is there anything in our world today for which you would be willing to ‘rock the boat’? If so, what?” Sixteen percent said they would “Rock the Boat” for race, 10% on War or National Security and 8% other social issues (i.e. education, injustice, sexual preference and gender).
 - 38% gave no answer in the Pre-Test. However, in the Post-Test, 85% of the 38% had changed their minds and had something for which they would “Rock the Boat.”
- **Charlotte-Mecklenburg leadership asks, “Where do we go from here?”**
 - Participants find the Courage Experience extremely valuable in educating on the importance of our past and alerting us to contemporary issues.
 - After viewing 792 responses, the evaluator believes that a large majority of participants have the heart for change but not the vision, framework or tools for the job. Change will require visionary leadership to provide direction.
- **How valuable was the “Courage Experience?”**
 - Exhibit
 - 94% of the sample participants thought COURAGE was Extremely to Very Valuable, 5% found it Moderately valuable, 1% found it Somewhat Valuable.
 - Many suggested making the Exhibit permanent and suggested that all school children, public and private, see the exhibit.
 - Dialogues
 - 87% of the sample participants found the facilitated dialogues extremely valuable and appreciated being able to sit and talk about these issues with people they knew and with whom they worked.
 - They were surprised by the level of openness and honesty in the group dialogue sessions, as well as by coworker’s emotional responses to this tragic part of our shared history.
 - Many were made aware by the exhibit of what remains to be done in terms of race relations.

STUDY METHODOLOGY

A variety of data sources were used to assess a variety of demographic, knowledge-based and attitudinal differences and similarities including 1) two surveys given to 792 participants from 62 intact management groups, 2) feedback from facilitators on observations of all 62 groups, 3) forty-five respondents were given Pre and Post Tests, 34 were returned and tabulated to add depth to the report and 4) direct observation was employed with five groups by the Evaluator and Project Manager.

Our sample included significantly more Caucasians and fewer People of Color than would be expected in the general Charlotte area population. Unfortunately, our sample contained too few people of some minorities to make meaningful generalizations from their responses.

THE COURAGE EXPERIENCE

Introduction

From January 31 through August 15, 2004, Levine Museum of the New South presented *COURAGE: The Carolina Story That Changed America*. This groundbreaking exhibit told 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.

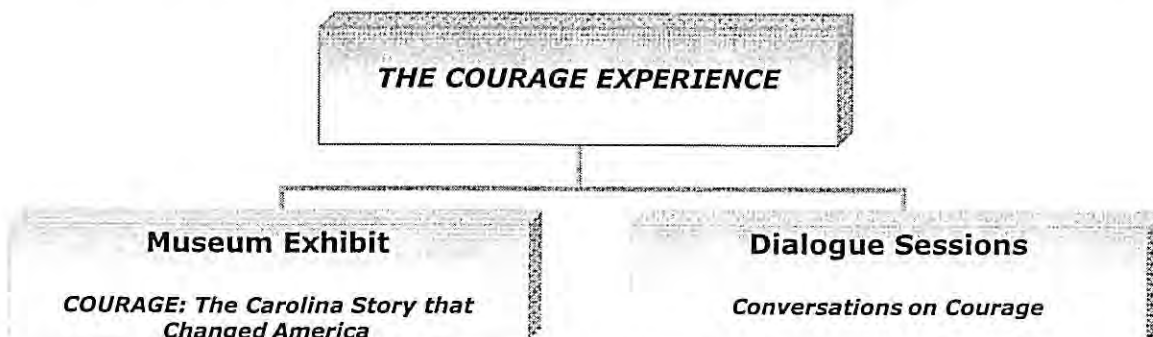
An exhibition of national importance, *COURAGE* commemorated the 50th anniversary of the *Brown* decision. The exhibit was created by Darcie Fohrman and Museum historian Dr. Tom Hanchett working with the children of Rev. J. A. De Laine.

Creators of the exhibit believed that bringing community leaders together in intact workgroups to share the power of the exhibit and spend time in facilitated dialogue could move conversations about race, courage and contemporary issues forward in Charlotte-Mecklenburg. The dialogue portion of the Courage Experience was called *Conversations on Courage* and targeted intact management teams from key local organizations. *Conversations on Courage* was made possible by a grant from the John S. and James L. Knight Foundation to the Levine Museum of the New South. The museum partnered with Community Building Initiative to develop and implement the dialogue component of the Courage Experience.

Conversations on Courage was a unique community collaboration. The Levine Museum of the New South curated the *COURAGE* exhibit and its talented staff provided the welcoming environment in which people gathered for *Conversations*. Community Building Initiative engaged Octavia Seawell to design the dialogue model and recruited, trained and compensated a committed group of 20 facilitators who were key to the success of each dialogue experience. CBI’s Christie Lee served as project coordinator. *Conversations* Project Manager, Stephanie Counts, guided the overall effort and was instrumental in securing broad-based involvement from Charlotte’s corporate, community and civic leadership. Linda Ketner of KSI Corporation provided the evaluation of *Conversations* including the enclosed statistical analysis and final report.

This study is a collection of the knowledge, reflections and attitudes of all 792 participants from 62 groups representing 38 organizations who participated between February 1 and May 31, 2004. They represented the leadership tier of Corporate, Civic and Government sectors in Charlotte-Mecklenburg.

When the grant-funded portion of the project was complete at the end of May, *Conversations* was extended to August 15th to other groups due to the number of overwhelming requests. When the exhibit closed on August 15th, 1,741 business and community leaders (111 groups) participated in a *Conversation*.



Goals of Courage: *The Carolina Story that Changed America*

An exhibition of national importance, COURAGE commemorated the 50th anniversary of the Supreme Court's *Brown v. Board* decision. The goals of the exhibit were to:

1. Show how race relations and educational opportunities have changed in the South.
2. Use the story of Rev. J.A. De Laine to show the importance of courage and community-building to bring change.
3. Open opportunities for citizens of the Charlotte region to talk about contemporary issues.
4. Help Caucasians and African Americans, adults and children, newcomers and long-time Southerners and recently arrived ethnic groups see how this story connects to their own lives.

Goals of *Conversations on Courage*

Creators of the Courage Exhibit believed that bringing community leaders together to share the power of the exhibit, followed by a facilitated dialogue could move conversations about race, courage and contemporary issues forward in Charlotte. The hour and a half long dialogue component was called *Conversations on Courage*. (See Appendix A for Dialogue Guidelines and Questions)

Sixty-two intact workgroups representing many of Charlotte's key local organizations from the Corporate, Civic and Government sectors participated in the Courage Experience (see Appendix B for list of participating organizations and groups).

The goals of the dialogue were to:

1. Have participants give personal reactions to the exhibit and learn about the reactions of others.
2. Understand the journey of race relations from segregation to today.
3. Share other situations which occurred nationally or in their communities that required courage.
4. Appreciate the general nature of courage and how individuals and groups respond to challenging situations.
5. Determine what actions individuals or groups may want to take following the exhibit and discussion.

Because of the limited time our leadership sample could make available to view the exhibit and participate in the dialogue (2 hours), most groups only achieved goals 1 and 2. Goals three through five should be a part of any follow-up work.

Study Methodology, Measurement and Analysis

A variety of data sources (See Appendix C for Survey Instruments) were used to assess a variety of demographic, knowledge-based and attitudinal differences and similarities including:

- Two surveys given to 792 participants from 62 intact management groups: *Questions for Individual Reflection* and *Survey on the Courage Experience*.
- Feedback from facilitators on observations of all 62 groups: *Facilitator Feedback Form*.

- Forty-five respondents were given Pre and Post Tests, 34 were returned and tabulated to add depth to the report.
- Direct observation was employed with five groups by the Evaluator and Project Manager.

The Survey instruments included 8 demographic variables such as age, race, educational attainment and gender. Attitudinal variables (such as the respondent's reaction to the exhibit, their assessment of race relations in the South today, where they find courage needed in today's society) were presented in a series of 10 open-ended questions. In the Pre and Post Test Survey, we attempted to ascertain the level of knowledge gained as a result of the exhibit, as well as attitudinal shifts and any change in the level of commitment to action.

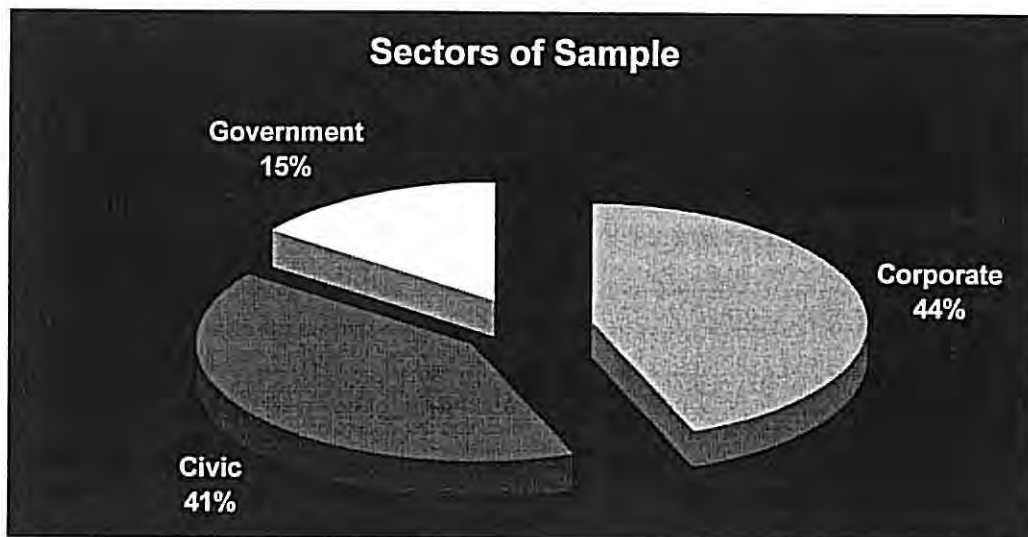
The use of open-ended questions allows for diverse and accurately represented answers, as the respondents provide their own responses to questions rather than conforming answers to pre-set options. Analysis proves more difficult but richer with the wide array of responses. There were many surprises in this data set.

Statistical analysis of the variables was performed using the Statistical Package for the Social Sciences (SPSS) Version 11.0.

Results

Who Participated In The Courage Exhibit?

Between February 3 and May 31, 2004, 792 participants from 62 intact management groups representing 38 organizations participated in a 30 minute tour of the Courage Exhibit followed by a one and a half long dialogue session with a professional facilitator. Participating organizations represented 44% from the Corporate Sector, 41% from the Civic Sector and 15% from Government. Many of Charlotte-Mecklenburg's community leaders from corporations, nonprofits, and governmental organizations took part.



Comparing U.S. Census data (2000) of the general population of Charlotte-Mecklenburg with our Courage Sample, we find our Courage Group to be:

- More Caucasian
- Older
- Significantly better educated

- With significantly higher incomes

On face value, it makes sense that our sample of civic, government and corporate leaders across the area would be better educated, have higher incomes and be older than the general population. Other differences above will be discussed throughout the report.

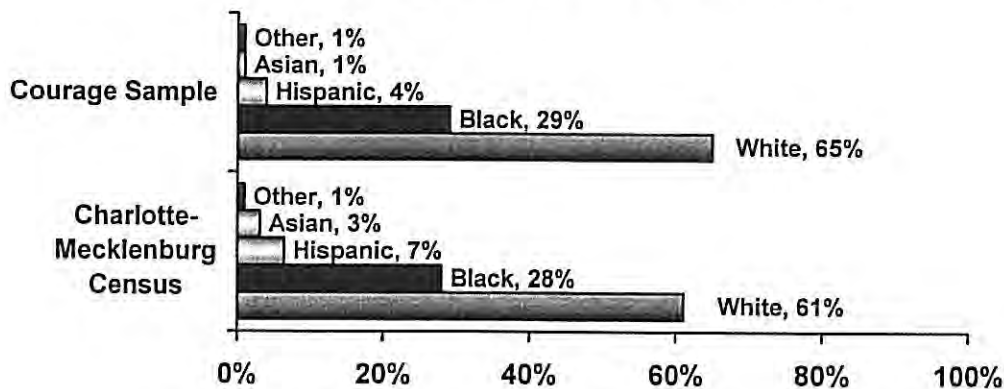
Race

Our sample included significantly more Caucasians and fewer People of Color than would be expected in the general Charlotte area population. Unfortunately, our sample contained too few people of some minorities to make meaningful generalizations from their responses.

- Hispanic/Latinos (27 participants)
- Asians (8 participants)
- Native Americans (1 participant)
- Bi- or Multi-racial (10 participants)
- Other (4 participants)

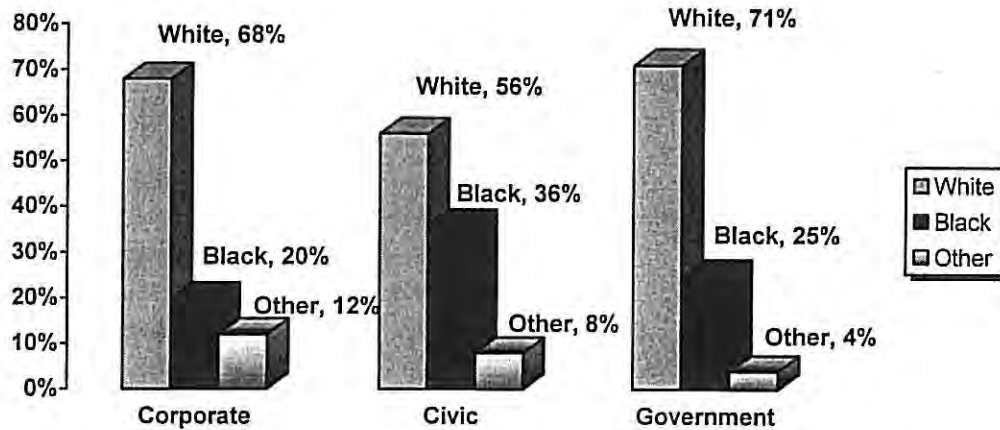
Any future study may want to specifically solicit more participation from People of Color groups mentioned above. Charlotte area leadership may also want to look at how many People of Color have a seat at the table in corporations, civic groups and government. Because of the limited representation of other racial groups, Caucasians and African Americans will be the focus of this portion of the report.

Courage Sample More Caucasian



- People of Color make up 40% of Charlotte-Mecklenburg's population according to the 2000 census but only 35% of the Courage Sample. Since the sample was skewed toward business, civic and government leaders, the lower numbers of People of Color may mean that Charlotte still has work to do in being consciously more inclusive at upper levels of the leadership.

Race by Sector of Employment



These findings are statistically significant at the .001 level or better.

- The Courage Experience deals with opportunity disparities between African Americans and Caucasians in the 1950s. Even though we see much improvement today, employment and economic equity between the races has not been achieved nationally, regionally or locally.

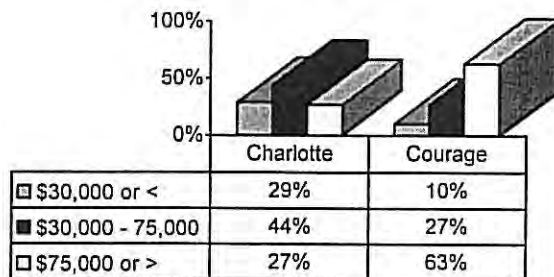
There is a statistically significant difference between Caucasian and African American corporate and government employees in our sample. In our sample of Charlotte area leaders, Caucasians hold 68% of the corporate jobs and African Americans 20%. In the Government Sector, Caucasians hold 71% of the jobs and African Americans 25%. Both differences are statistically significant, indicating they are not a result of chance alone.

It should be noted that a large number of African Americans in our sample were board members or employed by civic and nonprofit organizations such as the Urban League and the Tuesday Morning Breakfast Forum. Also, in our survey, all schools and universities - public or private - were placed in the Civic Sector.

Income And Race

Our sample is dramatically skewed toward higher income people.

Sample Significantly Higher Income

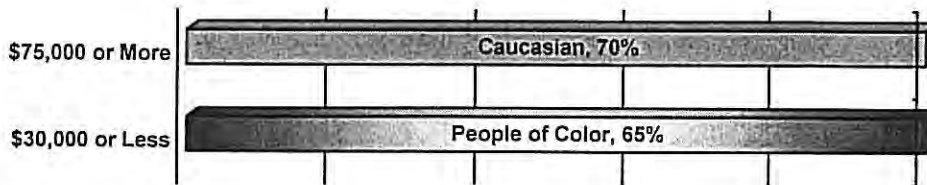


When we look at income, we see statistically significant racial differences within our sample as well. Caucasians in our sample make up 70% of the "\$75,000 or more" income category, while People of Color

comprise 65% of the “\$30,000 or less” category. Seventy percent of those in our sample earning \$75,000 or more work in the Corporate Sector where fewer African Americans are employed.

Twenty-five percent of our African American sample makes more than \$75,000 and interestingly, the data revealed no significant differences in racial attitudes between high-income Blacks and Whites.

Caucasians Earn More Than People of Color



These findings are statistically significant at the .001 level or greater.

Nationally, we see a similar disparity:

MEDIAN INCOME

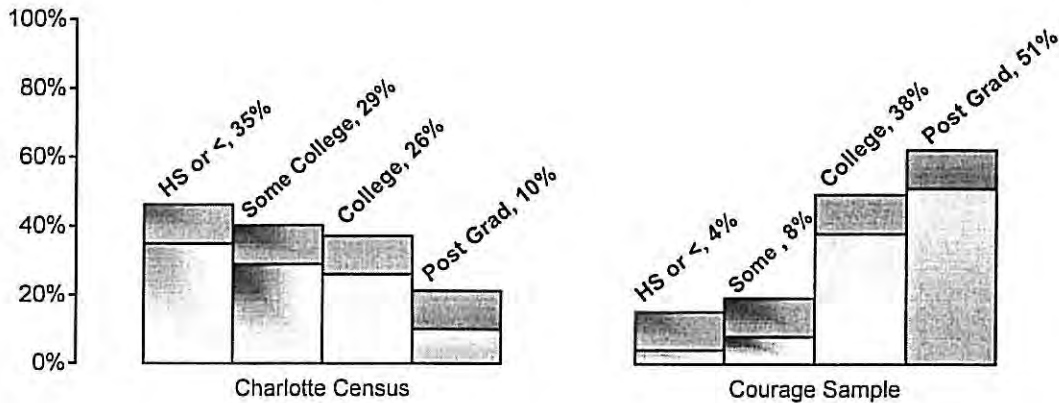
Year	White	Black	Hispanic	Ratio: Black to White Income	Ratio: Hispanic to White Income
1960	\$ 5,835	\$ 3,230	NA	.55	No Data
1980	\$ 21,904	\$ 12,624	\$ 14,716	.58	.67
1999	\$ 51,224	\$ 31,778	\$ 31,633	.62	.62

The racial income gap is still formidable when comparing today to the past. Historically, some explained the income difference among races by citing educational disparities between the groups, but as you will see in the next section, our sample includes large numbers of highly educated People of Color and the income gap maintains.

Education And Race

Our sample is dramatically skewed toward more-educated people. The differences are clear in the reverse curve below.

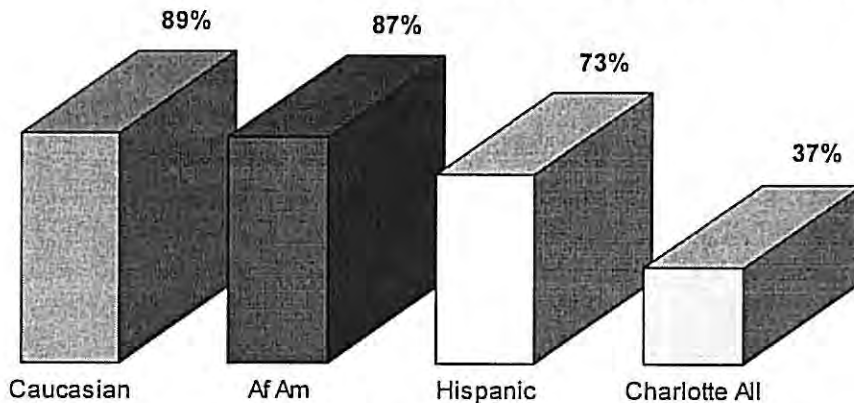
Sample Significantly More Educated



These findings are statistically significant at the .001 level or better.

Again, one would predict that a sample of Charlotte leaders would be more well-educated than the general public, but this difference is notable.

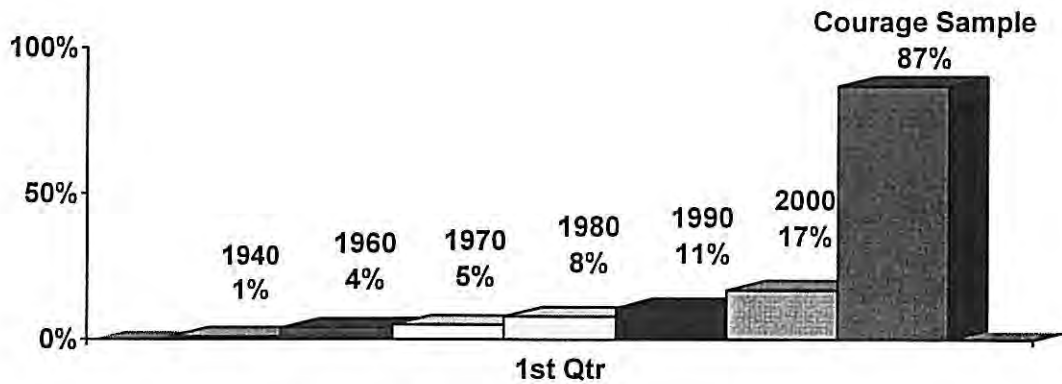
Racial Comparison Respondents With College and/or Post Grad Degrees



These findings are statistically significant at the .001 level or better

When comparing race and education, there has been remarkable progress in levels of educational achievement among African Americans and Hispanics in our Courage Sample in the past 50 years. Because we were sampling community leaders, we expected education to be higher than average in our sample, but it was substantially higher and statistically significant.

Percent of African Americans Graduating College



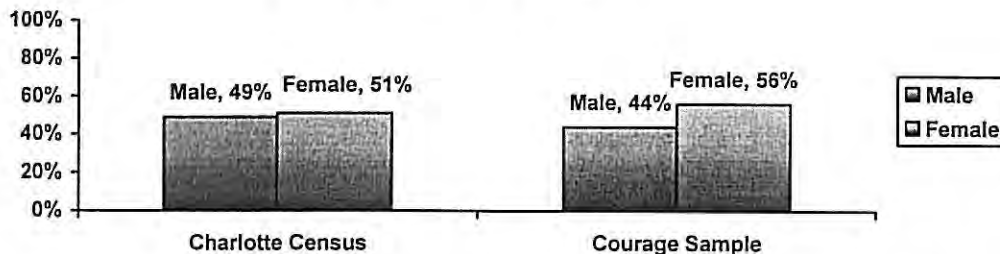
Considering that the percentage of African Americans completing college in 1940 was 1% and in 2000 was 17%, the 87% of African Americans graduating from college in our Courage Sample is exceptional.

In the *Brown* case, African Americans risked their lives for children's educational opportunities. As one African American male in government said, "I have two M.A.s and an executive position due to the sacrifices made by those involved in *Brown*." Reverend De Laine and the petitioners can be pleased that their efforts played a large part in the progress above.

Gender

Our Courage Sample had more women than Charlotte's population as seen below.

More Females In Sample

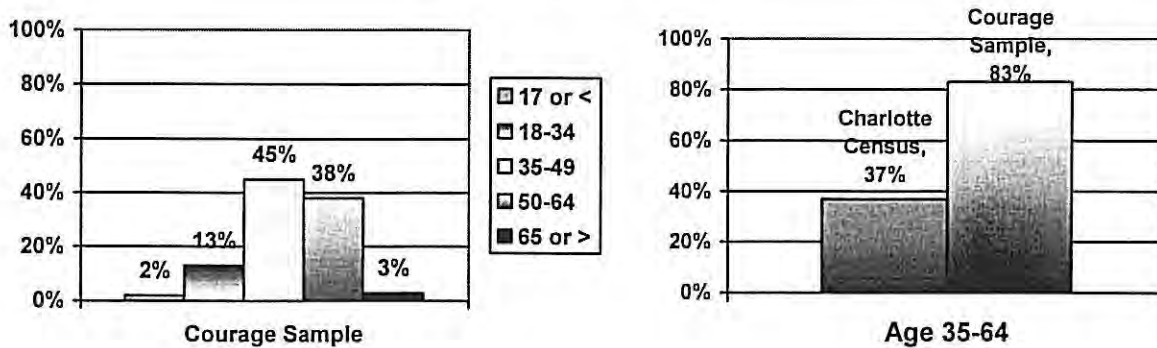


In our corporate sector, 50% were male, 50% were female, as compared to 51% and 49% in Charlotte-Mecklenburg as a whole. Forty-seven percent of respondents in our Government Sector are female, and we had a disproportionate number of females in the Civic Sector (66%). This follows national trends of more women working in nonprofit leadership and in education.

Age

Our sample is significantly skewed toward older people, with 83% of the respondents being 35-64 years old, as compared with Charlotte's 37% between 35 -64.

Courage Sample Older



These findings are statistically significant at the .004 level.

The difference above can largely be explained by our sample members being in leadership roles.

Feeling and Thought Responses from the Courage Experience

After touring the exhibit as a group in silence and debriefing immediate reactions in the exhibit area, respondents were asked to come into the dialogue session room in silence and complete a sheet with three questions. *The Questions for Individual Reflection* were:

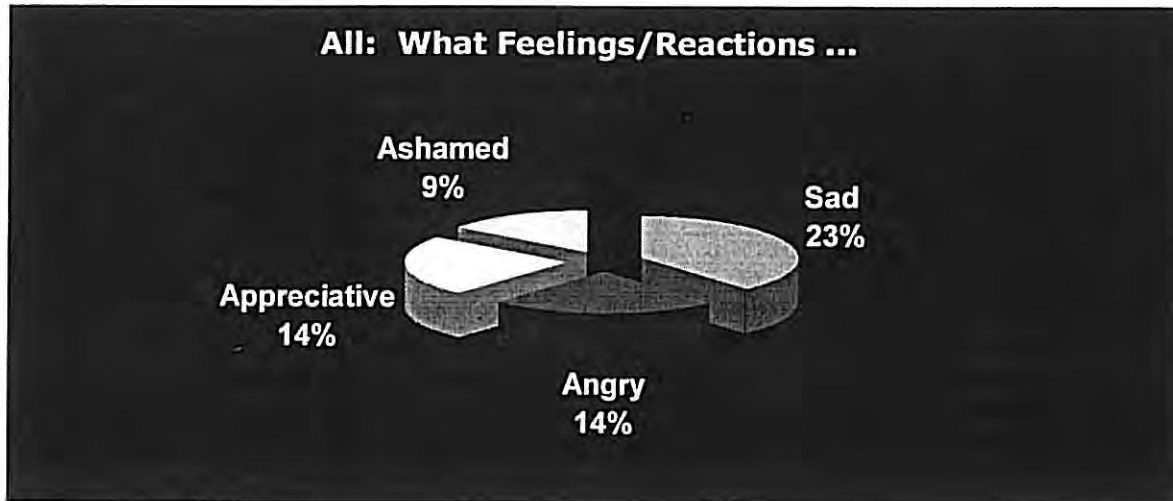
1. What feelings/reactions do you have to the exhibit?
2. What thoughts do you have after seeing the exhibit?
3. What about the exhibit most impacted you?

In this section, we examine participants' response to these questions.

Feelings Experienced After The Courage Exhibit

As mentioned previously, although open-ended questions offer the broadest knowledge of participant responses, they are unruly and cumbersome in their wide array of responses. For purposes of this report, we will highlight categories of responses which represent at least 60% or more of the sample.

Question 1 on the *Questions for Individual Reflection* survey asked: "What feelings/reactions do you have to the exhibit?"



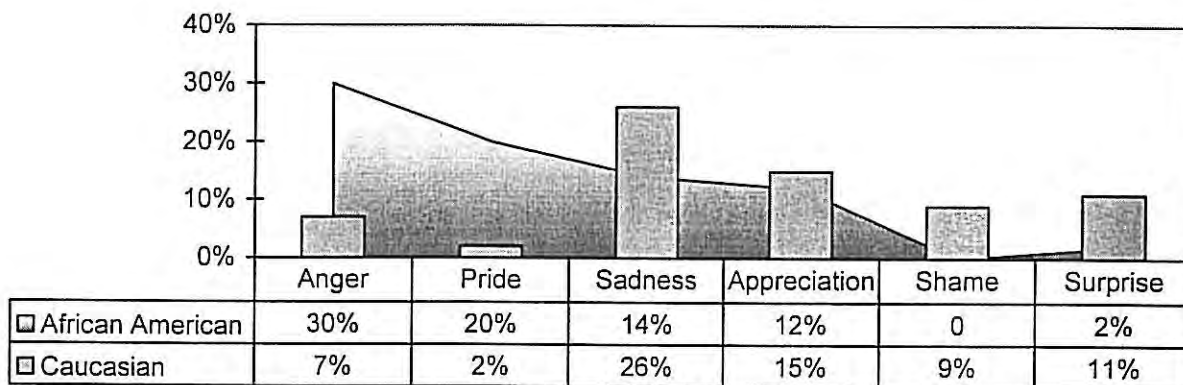
The graph reflects 60% of responses to this question.
 Actual categories were: Sadness/Grief, Anger/Resentment; Awe/Appreciation/Admiration/Respect ; Shame/Embarrassment/Guilt.

Comparison of Feelings By Race

When you look at responses by race, a different perspective appears. Dominant emotions shift for the two groups who inherited the legacy of the '50s. Anger is number one for African Americans, Racial Pride is number two, Sadness drops to number 3, and Appreciation is number 4. For Caucasians, Sadness is number 1, Appreciation number 2, Shame number 3 and Surprise (Surprise/Shock/Disbelief) number 4.

Although only 9% of Caucasians expressed feelings of shame, those 9% were deeply affected by a sense that their race had propagated such cruelty. Time-and-time again, respondents commented, "Where were the good and decent White people?" They expressed pride in Judge Waring and the smattering of other White supporters depicted in the exhibit but were appalled by the scarcity of outraged White citizens and elected officials. "Where were we (Whites)? Judge Waring and some notes passed to maids is hardly support! It's shameful," said one Caucasian woman.

Top Feeling Responses by Race (in percentages)



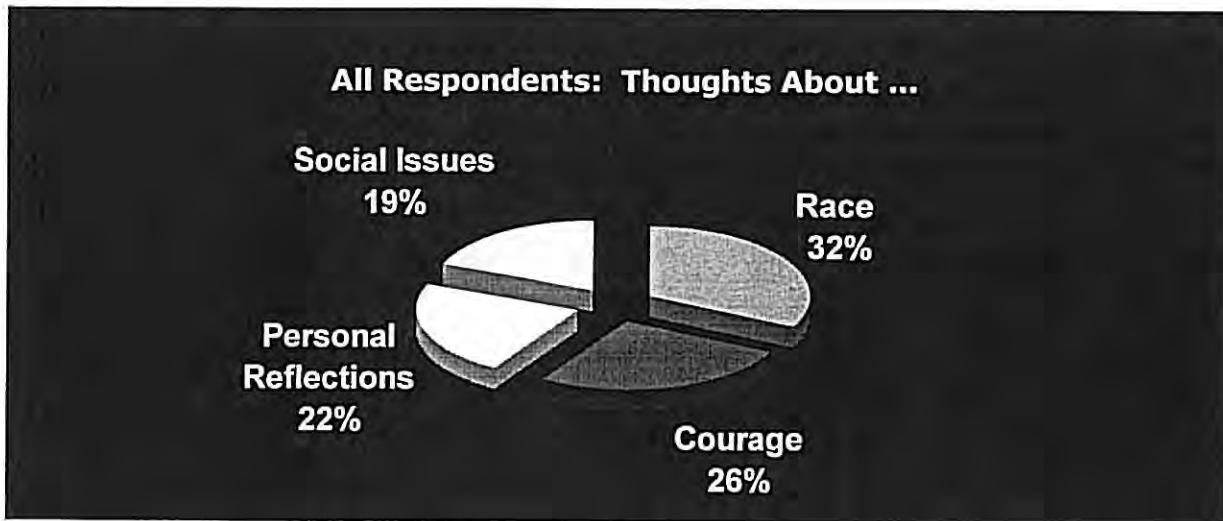
These findings are statistically significant at the .001 level or better.

African Americans had a variety of emotions, Anger, Racial Pride and Sadness dominantly. Even though anger was the number one response, it was muted in the dialogues that may be explained by a respondent's sharing on his survey, "Yes, I'm angry! Of course I'm ANGRY ... but I'm not about to express it in this group and risk being fired. Things haven't changed enough that angry black men are tolerated by powerful white men."

In terms of Racial Pride, Black participants were proud to be from a racial heritage as tenacious, strong and courageous as their own. "There is *nothing* that I can't do with the knowledge that I am of these people," said a young, African American female. Sadness was expressed in one group by an African American when she said, "What I experience being Black is sad and hard and as Whites, you just can't know."

Thoughts Experienced After the Courage Exhibit

Question 2 on the *Questions for Individual Reflection* survey asked: "What thoughts do you have after seeing the exhibit?"



New categories above created by collapsing Question 2 on the Individual Reflection instrument (15-18 on Response Sheet).

Comparison of Thoughts by Race

There was no significant difference between Caucasians and African Americans on the categories of thoughts presented in the graph above. Specific responses within categories did produce differences.

Most Often Mentioned Thought Responses:

1. Within categories of thoughts, the responses most mentioned by Blacks *and* Whites were the personal qualities of the African Americans involved in the Clarendon struggle. These qualities included the courage of Reverend De Laine, his family and the petitioners in facing the consequences of their bravery; the sacrifices, tenacity, focus and strength of the Clarendon County African Americans involved in the struggle; and, while many of both races mentioned the courage of Judge Waring, slightly more African Americans commented on it.
2. The second most mentioned thought-response by Caucasians (and third by African Americans) was an awareness that racism and segregation still exists. Some expressed that we have come far and have far to go, but most mentioned a stronger concern about the continued presence of racism and segregation in schools, employment and housing.

3. Two hundred and thirty White *and* Black participants indicated a lack of substantive knowledge about the events of Clarendon County and/or the full story behind the struggle for racial equality. The responses largely came from African Americans who were younger and not of the Civil Rights generation as well as Whites of all ages.

One Caucasian male who grew up in the Southeast during the '60s and '70s commented, "My kids study Martin Luther King, Jr. but we didn't - even though we were in the midst of it." Another White male commented, "It's the same principal as Nazi Germany in that we don't see how damaging our values can be because they seem normal."

A few younger African Americans reported that that their parents didn't want to discuss the difficulties of those times. Older respondents verified that observation saying that they agreed that too many parents of their generation *had* shielded their children from the trouble. They saw parental protection as having been well-intentioned but resulting in a generation of young Black people who are unaware, unappreciative and unprepared. Many called for parents, schools and the media to teach the history, to remember and learn from the struggle. As one respondent said, "I started off with pride which then became anger as I thought about how Black kids waste opportunities to educate themselves and not honor what our ancestors did." Quite a few Whites said their parents withheld information about the conflict as well.

Large numbers of Whites reared in South or North Carolina in the '50s and '60s were amazed that they had gone through school without ever having heard any of the historical details of the case or the regional involvement. "I never realized the personal sacrifices (jobs, homes, liberty, places of worship) made by this community of folks, or that South Carolina played a key role in this nation changing cause," said one White man.

Lack of knowledge about the issue was prevalent for those reared in other parts of the country as well. One White Midwesterner expressed, "I was reared in Minnesota, born in 1946, and I heard *nothing* of this! Not in history class, not in Civics class, not in newspapers or on television." There were 164 responses which mentioned surprise, dismay or frustration with the educational system first, and with parents second, for not exposing them to this key part of our regional and national history.

4. A notable difference in thoughts between the two racial groups relates to personal memories which African Americans mentioned second most often and four times more often than Whites. Personal stories peppered the dialogue sessions adding depth to the discussions. Blacks and Whites who lived during the '50s and '60s told of personal experiences with Jim Crow laws, "sundown laws" which existed into the '70s. Many of our participants were actually among the small number of African American students integrating the first White public schools. "I was in 2nd grade when my mother explained that I'd be changing schools and referred to Dr. King and the role I'd be playing in his work. Then in high school, I was one of 7 black students in a school of 1,100. It was tough. It was tough."

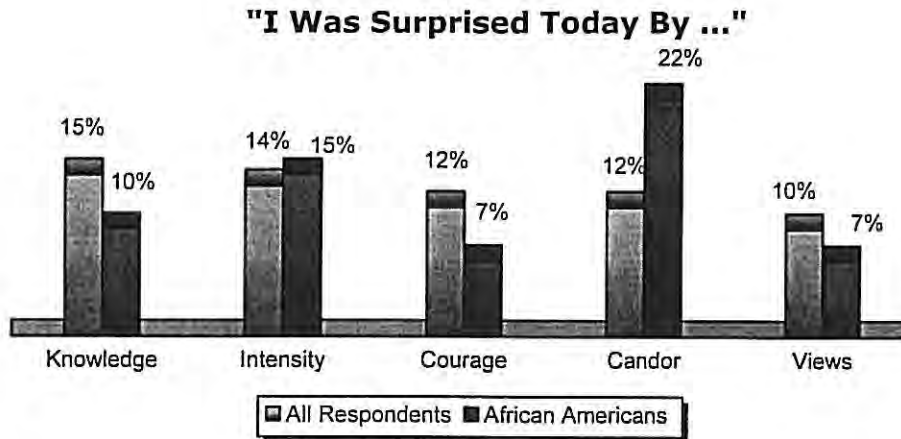
Another remembered the public swimming pool being integrated and his mother not letting him go to the pool anymore. "It's interesting to me in retrospect that she never tried to explain why. It's as if somehow she knew that whatever she said about race would not fit with what I was singing in Sunday School: 'Jesus loves the little children; all the children in the world. Red and yellow, black and white ...' Her stance would be hard to defend, wouldn't it?" Many pools closed rather than integrate.

5. Almost 100 of the participants' mentioned their concern that Charlotte Mecklenburg Schools may be re-segregating by implementing the neighborhood schools concepts. One African American female put it succinctly with, "The problem isn't neighborhood schools, it's the composition of our neighborhoods." Most saw racial segregation being covertly propagated in today's world

through economic and housing disparity. In the Charlotte region, more People of Color live in poor neighborhoods. Creating neighborhood schools thus creates de facto racial segregation.

One African American female in the Civic Sector cautioned, “Those proposing neighborhood schools most likely didn’t live in the South during Brown v. the Board of Education, therefore have no sense of what communities and individuals went through to integrate. There was entirely too much sacrificed to return to a segregated school system.”

Surprising Thoughts and Feelings



These findings are statistically significant at the .001 level or better

Respondents were most frequently surprised by their **lack of knowledge, the intensity of responses (theirs and others), the courage and sacrifice of the petitioners, views and candor of their coworkers, and the recent time-frame of these events.** African Americans felt more knowledgeable about events and less surprised about the courage and sacrifice required, as well as less surprised with the timeframe. We might assume that African Americans are more aware in general of the events and the costs of desegregation.

- **Knowledge**

Many Whites expressed outrage that they had grown up in areas surrounding where it had all happened and knew nothing about the particulars. “How could it be that we were *not taught at all?*” was a question in one group.

- **Candor**

Of particular interest in the above graph is the difference between African Americans and others as regards being surprised by the candor and views of coworkers. From comments made throughout the survey, frank discussions about race are uncommon in most Charlotte work and social environments and were a particular surprise to African Americans in mixed groups.

- **Views**

People seemed to be surprised, encouraged and appreciative that conversations in the dialogue sessions were open, honest, emotional, respectful and deep. It is a tribute to the facilitation staff that not one participant responded with anything other than compliments about how the dialogue sessions were handled.

- **Intensity**

Notice that both groups were surprised about equally at the intensity of responses. As one participant put it, “I feel like an emotional sponge.” Another corporate White male Vietnam Vet said, “The last time I felt like this was 9-11. It’ll be difficult for me to disengage from my emotions.” An African American male expressed his intense emotions with, “I have cursed God and asked ‘How can You have put us on this planet for such treatment?’ I saw my dad cry *once* in his life, and it was over this sort of stuff. My dad wore his military uniform *even on vacation* in order to get respect and protect his children.”

- **Courage**

Whites in particular seemed overwhelmed at the courage of the petitioners and Reverend De Laine in the face of such enormous cruelty and such a gargantuan adversary. No one who commented on the courage of the petitioners was certain that they would have that sort of fortitude and courage in similar circumstances.

Many were surprised by the level of cruelty. Interestingly, Whites more often referred to the cruelty in a generalized way (the “cruelty of humanity,” or the “cruelty of the Whites in Clarendon County”), while Blacks more often referred specifically to “White cruelty.” There were notable exceptions however and the difference in the sets of responses wasn’t statistically significant.

When Whites did get racially specific about cruelty, they were much more unforgiving and critical than Blacks. One corporate white male said, “The aspirations of the plaintiffs - to build a better life through education and achievement - were thwarted by the ignorance and stupidity that prevailed among whites.”

From the viewpoint of the evaluator, it is also interesting to look at what was *not* mentioned in response to the question “*What thoughts do you have after seeing the exhibit?*” The majority of respondents mentioned:

- the De Laine and Clarendon petitioners story
- an awareness that racism and segregation still exist
- a lack of substantive knowledge about this part of history

Where Is Courage Needed In Our Society Today?

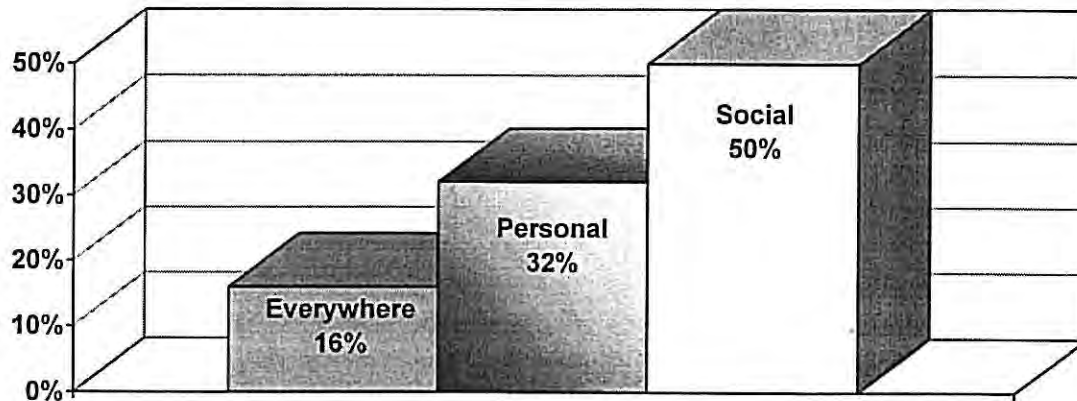
In the graph below, you see an even split between responses which don’t foster a readiness for change (Everywhere and Personal) and responses at the social level which do. Sixteen percent of respondents answered the question “Where is courage needed in our society today?” with “everywhere.” “Everywhere” tells us nothing specifically and may even indicate being overwhelmed, an inability to exercise discernment or a lack of responsibility – none of which offers the critical thinking necessary for change.

Those who are familiar with the Exhibit and *Conversations on Courage* are aware that many physical and verbal prompts encourage participants to focus on contemporary social problems. Although social change in the area of race relations is dominant, many other movements are referenced as parallel quests for civil rights and social justice, along with parallel tactics and strategies. Because of these stimuli, it was anticipated that the response to the question, “*Where is courage needed in our society today?*” would

elicit a laundry list of social issues and concerns such as the environment, homelessness, sexual orientation, war, etc. Again, open-ended surveys take us beyond the expected.

The large number of personal responses (such as with my spouse, my children, my church, my beliefs, my awareness, my openness, my communication, my knowledge) to the question of *“Where is courage needed in our society today?”* was of particular interest.

Where Is Courage Needed Today?



These findings are statistically significant.

Thirty-two percent of respondents think at the personal level about a societal question (*“Where is courage needed in our society today?”*). This mindset generally indicates people who think that the causes and solutions to social problems exist within their immediate environment. To many traditional social scientists working in the area of social change, this type of response would be akin to saying, “I can build a plane with the stuff I have in my garage.”

Social problems are seen as too complex for individual solutions. And, in addition, social problems require social rather than individual or personal action for solutions. Social problems differ from personal problems because the former are public and social in nature; their causes and solutions have something to do with the workings of society.

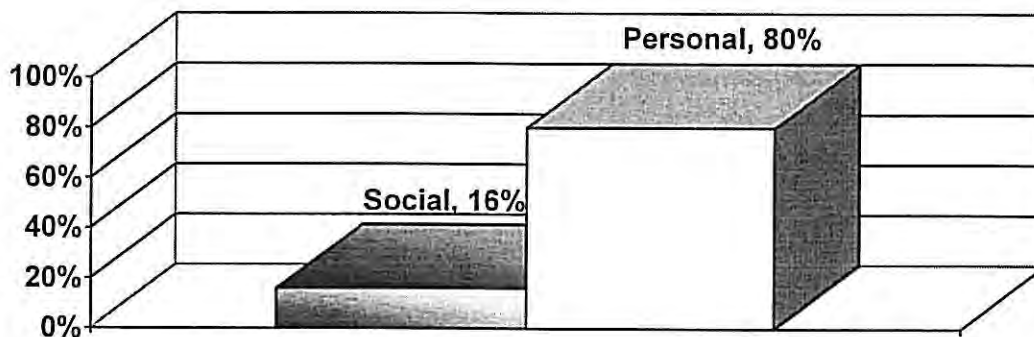
For those 50% which recognize social problems, there was little congruence about which contemporary issues required courage. A laundry list of responses was indeed generated. Perhaps the diversity was so large as a result of the complexity of society today and the number of issues developing politically, globally, socially, environmentally, and economically. In any case, at least the 50% who felt courage was needed at a social level will be able to recognize social problems. From a social scientist’s perspective, those 50% have the appropriate mindset to affect social change as illustrated by the comment, “Are people acting just as ignorantly today with respect to other groups?”, but they will need support with tools. For example, a young white male says, “My feelings focus on the present. Where are we now? Where do we go next? What is the right thing to do? Not everything that was well intentioned has gone right after *Brown*.” He and others have the will but not the tools.

The split between social and other responses may again be an artifact of the limited time available to delve into social issues in the dialogue sessions. In any case, the causes of these results beg for further research. Are people wary of collective action? Will they invest time in it? Do the problems seem overwhelming? Is life so frenetic now that we focus largely on controlling our own family environment and leave social change to somebody else? Is there so much information in today’s society that we may respond emotionally but are forced to skim cognitively?

What Actions Will You Take Based On Today's Experience?

When asked what actions respondents would consider taking based on the day's experience of seeing and hearing stories of courage, social change, discussions about past and current racial issues, respondents overwhelmingly constructed personal responses. Personal responses included: *act as a role model, act on my morals, act from my religious conviction, be more reflective about it, visit black houses of worship, ask diverse people to my house, communicate more honestly or openly, bring my wife and/or children to the exhibit, read more books on the topic, build better relationships with those of diverse races or diverse cultures, speak up, take a stand if racial slurs are being made.*

All Respondents: What Action(s) Will You Consider Taking Based On Today's Experience?



These findings are statistically significant.

Those 16% who chose social action responses talked about: starting diversity groups at work, becoming more involved with community projects, becoming more involved in understanding politics, working on political races and/or voter initiatives, talking to staff and/or superiors and plugging into nonprofit organizations which take collective action.

These results may be a potential problem for Charlotte moving forward to solve the problem of race relations, or any social problem. One facilitator said in describing a group, "I felt they believe that they are doing a good job in their organization and yet do not necessarily see any personal responsibility to effect change outside their personal interest." Taking it down a level, 80% of the respondents may feel that if they are doing a good job within their own life, they don't need to take responsibility for effecting change outside their life.

There was a small trend in the data advocating that certain beliefs, values, and morality associated with religious groups have moral imperative over social issues. For example, one respondent said, "Most contemporary issues seem to revolve around pressure to accept declining moral values, not trying to raise moral standards as in the Brown case. Brown was about moral righteousness. So much of today is about accepting moral decay. The faith community should continue to challenge moral wrongs in our society."

This is of concern in that during the time of Brown, as was noted by a number of our respondents, integration was considered morally and religiously wrong by the majority White faith community throughout the South. If a majority faith community takes the role of setting standards for equality and

social justice, other faith communities will be forced to acquiesce. Faith communities in America weren't monolithic in 1954, nor are they now.

If the Brown case had been subjected to the beliefs of the majority White faith community in the South in 1954, or even in 1964 when the ruling began to be implemented, there would have been no desegregation. One young male attorney represents those questioning faith-based solutions to social problems by asking, "What current misguided morality guides our decisions?"

Pre/Post Test Sample

- **Rock the Boat?**

The Pre/Post Test Sample was asked, *"The people involved in Brown showed courage and a willingness to 'rock the boat'. Is there anything in our world today for which you would be willing to 'rock the boat'? If so, what?"*

Of the Pre/Post test people responding to the question: 16% said they'd "rock the boat" for Race; 10% on War or National Security Issues. 8 % mentioned each of the following: Education, Injustice, Sexual Orientation, and Gender (5 Caucasian females, and 1 African American male). Five percent said that their jobs were politically sensitive and that they didn't rock the boat.

The most significant finding was that 38% gave no answer to the question in the Pre-Test. After being exposed to the Courage Experience, 85% of those 38% had changed their minds and had something for which they were willing to "rock the boat." There were a small number in the sample, but this is still a remarkable change.

Change In Pre/Post Willingness To "Rock the Boat"



- **Actions taken at work or at home?**

We asked the Pre/Post Test Sample if any actions had been initiated personally or in their organization based on the Courage Experience and only 10% said change had taken place in their organization. Although few instances of direct action occurred one to three months after *Conversations on Courage*, the majority in our study mentioned a climate change as expressed by this comment, "There is a greater awareness and willingness to discuss race and other sensitive issues which I believe will help us move forward over time."

Actions included a manager making specific his departmental ideals about race; a funding organization was exploring the idea of not awarding grants to organizations with boards which didn't reflect community diversity; and, a woman going to upper management with her concerns about how they treat associates/employees who are not Caucasian.

Since the Days of Brown, Have Race Relations Improved?

One of the most important questions on the survey measured whether participants found race relations in the South since the days of Brown to be much worse, worse, some better and some worse, better, or no longer an issue.

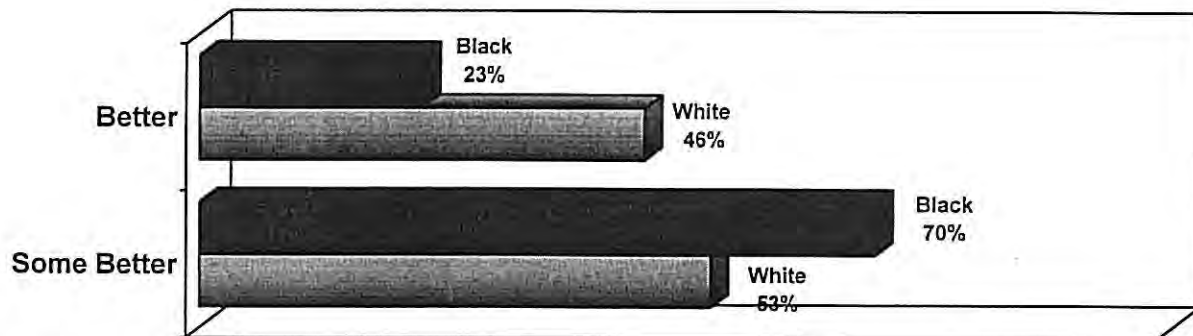
Only two people in the entire survey of 792 respondents found conditions to be much worse today – 1 African American, the other another racial minority. Sixteen people found race relations to be worse – 10 African Americans, 4 Caucasians and 2 other members of racial minorities. One of the White males who found things to be worse said, “It’s worse because we are physically *more* separated now. Things are much more subtle, insidious and complicated now.” All 16 responses that things were worse referred to covert and institutional racism being more damaging and insidious than in 1954 when hate and discrimination were more overt.

- Seventy percent of all Blacks versus 53 percent of all Whites felt race relations since *Brown* were in “Some Ways Better, Some Ways Worse.” This group also mentioned the covert and pervasive nature of racism. They pointed to segregation in churches, and gaps in equitable employment, income and housing. Most don’t feel that Charlotte or the nation has achieved equal opportunity for all its citizens.

Forty-six percent of all Whites thought race relations since *Brown* were “Better” as compared to 23% of all Blacks.

Two Black respondents and three white respondents said that race relations were no longer an issue.

Blacks and Whites See Racial Progress Differently



These findings are statistically significant at the .001 level or better.

To summarize, Caucasians in our sample feel that more progress has been made in race relations than do African Americans. Both races feel that racism and segregation are still present and in subtler forms. To quote an African American respondent male from the Civic Sector, “It’s easier to rock the boat when you can find the boat. Discrimination detection has become so sophisticated as to escape the ordinary eye.”

This view reflects that of many social researchers indicating that African Americans are still not treated equally nor are their opportunities equal to Whites.

Education

Many respondents compared education for African Americans today versus 50 years ago. A participant said, “There has been some improvement in school desegregations but there is still a quasi-hostile

environment. People of Color are still not accepted, nor embraced. Eighty percent of the teachers are white even though our public school system is a People of Color system.” Another statement: “We have segregation within the public school system by the use of tracks. White kids go into fast-tracks. Also, the curriculum isn’t integrated. People of Color are invisible within the curriculum. For example, four public high schools have Black History courses and it’s optional. Even that course starts at the time of the slave trade. Our students know nothing.”

Social researchers Feagin and Sykes, who interviewed hundreds of middle-class African American in 1994 (presumptively least affected by race) concluded that “few middle-class African Americans interviewed ... see the significance of racism in their lives declining.” African American responses showed ambivalent views about the progress made. Some see substantial change and also a substantial need for change as shown by this response: “*Brown v. Board of Education* helped to shape my life as an African American male. After opening doors for me to access the same public education opportunities as white students, it opened the door for my career pursuits and the lifestyle that my family and I currently enjoy.” He adds, however, “Educational inequality is no longer de jure, but it is de facto. This must be addressed.” One African American male said, “I don’t see the progress although I can see change. The mindset of people has not changed.” Another describes Charlotte as a community of “dysfunctional civility.” An African American male reflected, “We’re too comfortable, no one is willing to rock the boat. We stand up when it’s almost too late. We wait on an emergency. It’s easier to just keep going the way we’re going.” A woman commented that the “no-seeums, the disenfranchised, are the only activists. We have lots of comfortable middle-class people who have something to lose.”

Does integrated education make a difference? Research suggests that the largest impact may be in reducing racial isolation in the United States, thereby reducing racial tension. Research also indicates that African Americans who experience desegregated schools are more likely to attend predominantly white colleges, socialize with whites outside of school more and live in integrated neighborhoods as adults (Braddock, 1984, 1985).

Interestingly, many of the participants of both races mentioned that the increase in the Black middle class has contributed to less activism among Blacks. Their perspective was that as Blacks get more, they have more to lose and are willing to take fewer risks. One respondent characterized the dilemma, “I’m trapped. My silence has been bought with a good job for my wife and three children.”

A White corporate male, presents a case for progress in integrating our lives racially, “In high school, integration made a huge difference in my life. I had a chance to see Black people as equals and to get to know them. It added to my life. However, the strides made, come far short of encompassing the vision of the petitioners and Reverend De Laine. We may be more comfortable putting our dirty laundry on the table now, but we’re not yet ready to stick it in the wash.”

How Valuable Was The Exhibit and Dialogue With Participants?

The Exhibit

Across race, sex, gender, age, income and employment, nearly everyone found the Courage Exhibit “Very Valuable” (24%) to “Extremely Valuable” (70%). Only 5% of respondents found it “Moderately Valuable” and 5/10th of 1% found the exhibit “Somewhat Valuable.” No one in the entire sample responded that it was not valuable. This is an amazing testament to the work of the Levine Museum of the New South and the exhibit designers.



The exhibit made an impact on people in a variety of ways. In the arts realm, respondents were enthralled by the use of the dynamic De Laine family to tell such a powerful story. Many commented that this perspective made the experience come alive for them. They enjoyed the photographs, the sounds of the burning church, the authentic articles such as the burned Bible and Reverend De Laine’s rifle. The picture of the sneering white children on the bus was an image mentioned over-and-over again, as were the colored and white water fountains. Other images which stood out include the referent-visual of the 9 mile walk Black children had to make to school, and the stacks of books indicating the disparity between Black and White educational resources.

Content-wise time after time, respondents commented that they had known that educational disparity, poverty, and cruelty were “bad,” but “just hadn’t realized *how* bad” until visiting the exhibit. Many were appalled by the Doll Experiment and society’s impact on the self-concept of small children. They mentioned in large numbers the disparity in housing, employment and schools made vivid in the pictures of life as a black person in the rural South. Whites in particular ruminated on what might have happened had Clarendon County initially given the plaintiffs the bus they requested.

One Caucasian female said, “I cried as I walked through the exhibit. I was totally overwhelmed looking at history, I mean really looking at it – the Bible from Pastor De Laine’s church, the use of their personal items really drove home the fact this wasn’t just something in the history books (or *not* in the history books when I was growing up), it was a very real battle fought (and still being fought) by very real people. I remember growing up, still seeing signs for separate entrances, and feeling extremely sad. I remember older people of color looking down at the ground rather than looking me in the eye when I said hello. The exhibit brought back so many painful emotions, and really made me angry. I think that anger must motivate all of us to see this never happens again, and we don’t lose any of the ground we’ve gained.”

An African American woman said that the experience was, “A reminder of the strength of my ancestors to be humane in dehumanizing situations, to be men when they were treated like boys; to be women when they were treated like ‘gals’; to be proud when pride could kill them; to have integrity when it’s easy to surrender and to fight the good fight because even if you lose, you would win.” An African American minister appreciated the exhibit as a way to tell his story, not only to people of other races, but also to his own children. Like people who have experienced war and find it difficult to talk about their experiences, he pointed out that even when it’s your own story, it’s sometimes painful to tell.

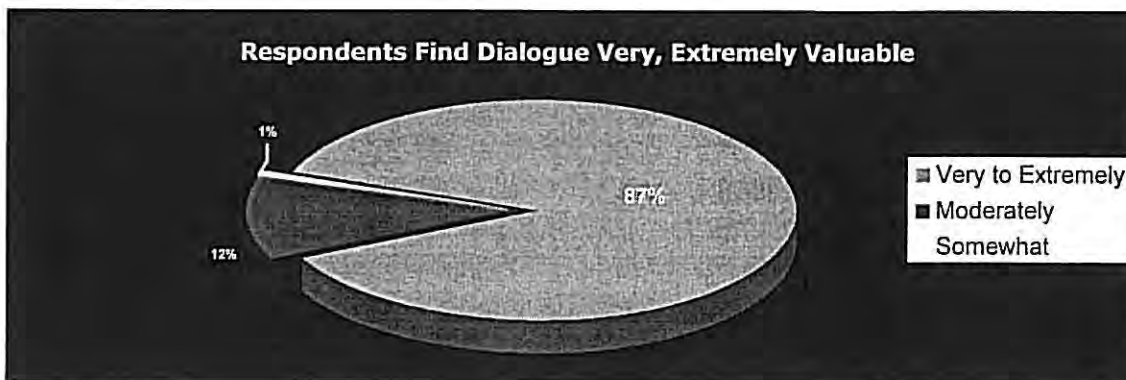
The overwhelming majority of suggestions for improvement in the Exhibit were largely asking for more time in the Exhibit area. Quite a few suggested making the Exhibit permanent and assuring that leaders from government, politics, and business attend both the Exhibit and *Conversations on Courage*. An interesting suggestion was to create a website based on the experience and stimulate discussion with

others. A large percent of respondents suggested that all school children, public and private, need to see the exhibit and have an opportunity to dialogue.

Others wanted to see the Courage Experience get dramatically more exposure. Some suggested that the entire experience be televised and that publicity be increased so that more people would attend. One person suggested taking the exhibit to the mall for a wider audience, and another suggested that it be viewed by Rotary, Optimist and other civic clubs.

The Dialogue

Talking about issues of race is uncomfortable to many people of all colors. It is a tribute to the Community Building Initiative staff and facilitators that the scores of value for the dialogue are so extraordinarily high.



As mentioned before, participants found it extremely valuable to be able to sit and talk about these issues with people they knew and with whom they worked. They were surprised by the level of openness and honesty in the group dialogue sessions, as well as by co-worker's emotional responses to this tragic part of our shared history. "We were able to get out of our comfort zones and interact meaningfully," was how one respondent described the experience.

Many were made aware by the exhibit of what is yet to be done in terms of race relations. One corporate respondent said, "I felt like we barely scratched the surface in our discussions. I think this marks an opportunity to springboard into contemporary discriminations, like race, homosexual rights, age discrimination, women's rights, socio-economic discrimination and how we can address them on a personal and professional level, because this is happening in our workplace, even though many people deny it."

Facilitator Feedback

Our facilitators via the Facilitator Feedback Form gave us invaluable insight into group experiences during the Exhibit and *Conversations on Courage*. Some groups typically responded to the Exhibit and Dialogue with restrained distance, while others risked going into the emotions. Many participants recognized their need to know one another at a deeper level, and the value of vulnerability and candor. Some reflected on the groups "rawness" and relief in being able to talk about the subject. Many, many participants had rich, personal stories to share. When there were few People of Color in a group, however, Whites tended to dominate and Blacks tended to be more circumspect.

Facilitators frequently commented on seeing groups move together through emotional stages: anger to frustration to feelings of wanting to see change. According to facilitators, almost without exception groups were engaged, intense and felt they were participating in an important event.

Facilitators did not see a “move toward action” in most groups. People were sincerely caring about what they viewed, but spent all of the time available on the first two goals of the dialogue process:

Goals of *Conversations on Courage*

1. Personal reactions to the exhibit and learn about the reactions of others.
2. The journey of race relations from segregation to today.
3. Other situations nationally or in the community that require courage.
4. The general nature of courage and how individuals and groups respond to challenging situations.
5. What actions individuals or groups may want to take following the exhibit and discussion?

One civic organization dealt with the weighty question of how much influence their corporate sponsors had on what issues they addressed and how. One board member of a nonprofit said, “It all comes down to what you’re willing to risk. What are you willing to lose? Constituents? Funding? Mission?” And more than one group spoke to their assessment that their organization did not encourage courage.

A common theme throughout groups was the number of Whites grappling with how it was possible to grow up during the era of *Brown* and not be aware of the enormity of the situation, its impact, or of the cruelty and injustice. Discussions about group-think, unconscious patterns of normative behavior, protective parents and the power of religious or moral popularity ensued and educated.

Most facilitators found the largest differences in perspectives within groups to be centered in race and age rather than sectors. Those who participated in the times of the *Brown* case, White and Black, felt more personal investment. “Those who lived through these events, still carry them with them. Younger folks are more ‘color-blind’ although less aware,” said one facilitator.

As was reflected in the paper-and-pencil measures, not many participants felt passionate enough about an issue to take the kind of stand the Clarendon County African Americans took, except maybe on behalf of their children.

All white groups uniformly expressed a desire for the “Black perspective” in their groups noting, “How much is missed when no African Americans are present.” Facilitators reminded them that their organizations had chosen the racial make-up of the groups, and discussions about the lack of color in their workgroups took off.

Wariness and Slipping Back

Within a substantial portion of the older Black leadership, there is a distinct wariness (as one facilitator said, “almost a sense of hopelessness”) that this experience will lead to meaningful change. Two leaders stated, “No one is talking solutions ... it’s safer to talk history. People need to be challenged with more than emotionalism and history. They need to be given solutions. Next month, will *Conversations on Courage* be important?” Many Black leaders, and a quite a few White, feel that the process of integration has stagnated and that progress has stalled and/or slipped back.

The feelings of a small, articulate White group concerned with similar issues is best exemplified in a statement by an attorney who said, “We are headed back to segregation and many in our community do not mind, do not resist and in fact welcome this result. Many of these same people would never consider

themselves to be racist.” Another said, “Basic fairness, parity, equality in housing, education, workplace and community is hard to develop, but crucial for success in our community. Letting it slip or slide backwards will breed unneeded animosities, angers, frustrations that exacerbates the social, strengthens prejudices and weakens the rich resources of a living integrated society.”

Where Do We Go From Here?

Many participants asked, “So, where do we go from here?” Another expressed the sentiment with, “What will our kids and their kids say about us? Let’s get to work!” One African American male states, “The people that need to see the exhibit will not come. The people that come will not act.” Community leaders will need to restore hope through action and prove that Charlotte will indeed move to a new level in race relations.

Facilitators agree and surveys confirm the sample is ready to take action but needs direction. One Caucasian male in the Corporate Sector wrote, “If you can provide more, please do. This takes sustained conversations over time. This started a momentum that needs to be built upon.” A Black male in education said, “Don’t stop until racism and segregation are no longer an issue.”

As an evaluator who has reviewed all 792 responses, I know many things from this study of The Courage Experience but two which light the way to a better future for race relations in Charlotte:

1. Participants find the Courage Experience extremely valuable in educating on important parts of our past, as well as alerting us to contemporary issues.
2. A large majority of participants have the heart for change, but not the vision, framework or tools for the job. Change will require visionary leadership to provide direction.

Finally, this report ends with a quote from Dr. Martin Luther King, Jr., “Cowardice asks is it safe? Politics asks is it expedient? Vanity asks is it popular? But Conscience asks is it right?” What is the answer to better race relations in Charlotte? And from what place will that answer come?

APPENDIX A – Abbreviated Facilitator Guidelines

View Exhibit, Re-gather group at end of Exhibit and in the Exhibit Space for brief reactions to Exhibit

- Ask participants for:
 - *one word about their immediate response to exhibit*
 - *one image that stands out for them from the exhibit*
- In the Dialogue Session room, have Support Person distribute Handout #2—*Questions for Individual Reflection* to be completed in silence.
 - *What feeling/reaction do you have to the exhibit?*
 - *What thoughts do you have after having seen the exhibit?*
 - *What about the exhibit had the most impact on you?*

Dialogue Session

Discussion in Pairs

10-15'

- Have participants form pairs and discuss responses to the *Individual Reflection Questions* (Handout #2).

Follow up Discussion (with pairs back in larger circle)

15-20'

- Ask pairs to speak to what emerged from their conversation.
- Lead general discussion about reactions and what they learned.
- Keep conversation on personal reactions rather than moving to a broader discussion of community impact.
- Track and summarize commonalities and differences. Explore why there are differences. Hasize the learning(s) that emerged from listening to each other.

Second Level Discussion

15-20'

- Let participants know the discussion will shift from understanding personal responses and differences in those responses to current community situations that may require courage.
- Ask something like: *“What situations, issues, challenges in our community may require this kind of courage?”* Or: *“What does courage mean to you?”* *“What current examples of courage have meaning for you?”* *“What is often the immediate community impact of real courage?”*
- Summarize the discussion.

Conversation in Pairs

8'

- Have participants return to earlier pairs. Ask them to reflect with their partner about what the exhibit and dialogue may move them to do.
- Reference question(s) on pre made flip chart: *“Think of one issue you feel passionate/care about.”* *“What form of personal courage are you willing to (or would you like to) demonstrate to address issues you care about?”* OR *“What action may you take after seeing this exhibit and participating in this dialogue?”*

Closing

7'

- Encourage each to make individual statements about what they will do. Note: Take statements from 2-3 persons.
- Read a quote you choose from the attached *“COURAGE QUOTES”* list. Make a statement about the value of this Exhibit and Dialogue for the community. Thank participants!!
- Distribute *“What They Can Do”* Packages.

APPENDIX B - List of Participating Organizations

Group	Sample Size
1. 26 th Judicial District Judges (District and Superior Court)	12
2. African American Leaders Convened by United Way	15
3. Allen Tate Real Estate 1, Leadership Team	13
4. Allen Tate Real Estate 2, Leadership Team	19
5. American Leadership Forum, Class IV	6
6. Anson County 1, Manager's Senior Staff	15
7. Anson County 2, Manager's Senior Staff	12
8. Arts & Science Council Staff	24
9. Bank of America 1, Finance Diversity Council	14
10. Bank of America 2, Insurance Diversity Council & Leadership Team	9
11. Bank of America 3, Insurance Division	11
12. Bank of America 4, Insurance Division	10
13. Bank of America 5, Insurance Division	12
14. CBI/FFTC Social Capital Steering Committee	7
15. Charlotte Country Day Executive Team	8
16. Charlotte Mecklenburg Police Department 1, Command Staff	5
17. Charlotte Mecklenburg Police Department 2, Leadership	16
18. Charlotte Mecklenburg Police Department 3, Leadership	19
19. Charlotte Mecklenburg Schools 1, Elementary School Principals	12
20. Charlotte Mecklenburg Schools 2, Elementary School Principals	12
21. Charlotte Mecklenburg Schools 3, Public Relations Department	12
22. Charlotte Mecklenburg Schools 4, Executive Staff	16
23. Charlotte Observer, Executive Team	13
24. City of Charlotte, Leadership Team	13
25. City, County, School Board: Elected Officials (1 of 5 in group completed)	1
26. Community Leaders Convened by Hugh McColl	12
27. Community Leaders Convened by Kit Cramer	6
28. Community Relations Committee, Board of Directors	9
29. Duke Energy 1, Business Women and Minority Professionals	17
30. Duke Energy 2, Diversity, Ethics and Compliance Department	9
31. Foundation For The Carolinas 1, Executive Committee	7
32. Foundation For The Carolinas 2, Staff	22
33. Kennedy, Covington, Lobdell and Hickman (Attorneys at Law)	10
34. Leadership Charlotte	9
35. Levine Museum of the New South, Board of Directors	12
36. Mecklenburg County Department of Social Services, Senior Leadership Team	13
37. Mecklenburg County, Executive Management	13
38. Mecklenburg Ministries, Board of Directors	10
39. Olympic High School, Students and Chaperones	17
40. Parker, Poe, Adams and Bernstein (Attorneys at Law)	7
41. Queens College, Executive Team	10
42. Robinson, Bradshaw & Hinson (Attorneys at Law)	15
43. Springs Industries, Senior Management Team	14
44. Time Warner Cable, Executive Team	10
45. TJ Maxx, HR Leadership Team	10
46. Tuesday Morning Breakfast Forum 1	16
47. Tuesday Morning Breakfast Forum 2	11
48. UNC Charlotte, Executive Team	16
49. United Way 1, Leadership Staff	8
50. United Way 2, Leadership Staff	8
51. United Way 3, Leadership Team	13

Group	Sample Size
52. Urban League of Central Carolinas, Board of Directors	15
53. Wachovia 1, Community Affairs Leadership Team	10
54. Wachovia 2, Corporate Community Affairs Diversity Council	16
55. Wachovia 3, Community Development Leadership Team	19
56. Wachovia 4, Corporate Diversity Council	18
57. Wachovia 5, Risk Management Group	22
58. Wachovia 6, Securities Corporate & Investment Banking	21
59. Wachovia 7, Wealth Management Diversity Council	15
60. Wachovia 8, Wealth Management	17
61. Wachovia 9, Capital Management Diversity Council	14
62. YMCA of Greater Charlotte, Executive Staff	15
TOTAL	792

Pre/Post Test Respondents From Groups Above, N = 34

- Charlotte Mecklenburg Police Department
- Charlotte Mecklenburg Schools
- Charlotte Observer
- City of Charlotte
- Mecklenburg County
- Springs Industries
- UNC Charlotte
- Urban League
- Wachovia Wealth Management

Red = Corporate

Green = Civic

Blue = Government

Demographics, Pre/Post Test Sample, N = 34

Race	Gender	Education	Region	Yrs. In Charlotte	Sector
Whites = 23	M = 19	Post Grad = 21	Southeast = 19	20+ = 9	Corporate = 3
African Americans = 10	F = 15	College = 12	Northeast = 8	10-20 yrs = 8	Civic = 3
Hispanic/Latino = 1		Some College = 1	Midwest = 3	3-9 yrs = 7	Government = 3
		High School or < = 0	Mid-Atlantic = 2	<3 yrs = 4	
			West = 1	2 outside area	
			Southwest = 0		
Age	Income				
18-34 = 2	\$75k+ = 28				
35-49 = 15	30-75k = 6				
50-64 = 15	< 30k = 0				
65+ = 2					

APPENDIX C - Sources of Data Used in This Report

Five sources of data were used in this report:

1. All Respondent *Questions for Individual Reflection*
2. All Respondents *Survey on the Courage Experience*
3. All Respondent Groups *Facilitator Feedback Forms*
4. Sub-sample *Pre Tests*
5. Sub-sample *Post Tests*

After the Exhibit, and before the dialogue began, each participant completed "Questions for Individual Reflection." Participants made a choice of whether to share this information with researchers and approximately 87% chose to turn in the Reflection Sheet.

Questions for Individual Reflection

1. What feelings/reactions do you have to the exhibit?
2. What thoughts do you have after seeing the exhibit?
3. What about the exhibit most impacted you?

Survey On The Courage Experience

1. For me, the Courage museum exhibit was ... (please circle one of the numbers on the scale below):
1 2 3 4 5
Not Valuable Moderately Valuable Extremely Valuable
2. For me, the reflection and dialogue time after the exhibit was (please circle one):
1 2 3 4 5
Not Valuable Moderately Valuable Extremely Valuable
3. Since the days of Brown, race relations in the South are:
1 2 3 4 5
Much Worse Some Better, Some Worse No Longer An Issue
4. Today, I was surprised by:
5. Where is courage needed in our society today?
6. What action(s) will you consider taking based on today's experience?
7. Please share any feedback about your experience today which could help us make it better:
8. I am employed by: a for profit business a branch of government a nonprofit or civic group
I am not employed, I am: a student a volunteer retired a civic or nonprofit leader Other:
9. Your Age: < 18 18 - 34 35 - 49 50 - 64 65+
10. Your Race: African American or Black Caucasian Hispanic/Latino Asian Native American
 Bi-racial or Mixed Parentage Other:
11. Highest level of education completed: HS or Less Some College College Post Grad
12. Your gender: Male Female
13. Your Income: \$30,000 or below \$30,000 - \$75,000 > \$75,000

Facilitator Feedback Form

The following was completed by the facilitator(s) for each organization immediately following the group's Dialogue Session.

In answering the below, please describe group dynamics, observations, thoughts, feelings, reactions for the following: (Continue on back as needed)

1. Behaviors and comments observed as the group went through the exhibit:

2. Behaviors, emotions, comments made during *Quick Reactions* time at the end of the exhibit:

3. Responses and observations for classroom question: *"immediate response to the exhibit."*

4. What images stood out for this group? Any notable comments or reactions?

5. In observing dialogue sessions, was there anything noteworthy?

6. What behaviors, emotions, thoughts and feelings did you get when paired dialogues reported back to the large group?

7. What behaviors, emotions, thoughts and feelings emerged from your Second Level group discussion?

8. How would you describe the personality of this group?

Other feedback:

Pre Test for Sub-Sample

The following Pre and Post Tests were given to five participants in each sector (government, corporate and civic) for a total of 45. Thirty-nine participants responded to both Pre and Post Test Surveys.

Name: _____ Organization: _____ Position: _____ Sector: <input type="checkbox"/> Corporate <input type="checkbox"/> Government <input type="checkbox"/> Civic
--

1. What do you know about the Supreme Court Case, *Brown V. Board of Education*?
2. In what states did the people who brought the suit forward live?
3. What do you think motivated the people bringing the suit?
4. How does *Brown v. the Board of Education* connect with your life?
5. Since the days of *Brown* in 1954, are educational opportunities for African Americans in the South:

1	2	3	4	5
Much Worse	Worse	Some Better and Some Worse	Better	Equal to Caucasian Children

Comments:

6. Since the days of *Brown in 1954*, are race relations in the South:

1	2	3	4	5
Much Worse	Worse	Some Better and Some Worse	Better	No Longer An Issue

Comments:

7. Are there contemporary issues similar to *Brown*? If so, what are they?
8. What was learned from *Brown v. Board of Education* that could help people dealing with contemporary issues?
9. The people involved in *Brown* showed courage and a willingness to "rock the boat." Is there anything in our world today for which you would be willing to "rock the boat"? If so, what?
10. Your Age: <18 18-34 35-49 50-64 65+
11. Your Race: African American or Black Caucasian Hispanic/Latino
 Asian Native American Mixed Parentage Other: _____
12. In what region of the country were you reared? _____
13. How long have you lived in the Charlotte region? _____
14. Highest level of education completed: HS or Less Some College College Grads Post Grad
15. Your gender: Male Female
16. Your Income: < \$30,000 \$30,000 - \$75,000 > \$75,000

Post Test for Sub-Sample

Name: _____ Organization: _____ Position: _____

Sector: corporate government civic

1. What do you know about the Supreme Court Case, *Brown V. Board of Education*?
2. In what states did the people who brought the suit forward live?
3. What do you think motivated the people bringing the suit?
4. How does *Brown v. the Board of Education* connect with your life?
5. Since the days of *Brown* in 1954, are educational opportunities for African Americans in the South:

1	2	3	4	5
Much Worse	Worse	Some Better and Some Worse	Better	Equal to Caucasian Children

Comments:

6. Since the days of *Brown in 1954*, are race relations in the South:

1	2	3	4	5
Much Worse	Worse	Some Better and Some Worse	Better	No Longer An Issue

Comments:

7. Are there contemporary issues similar to *Brown*? If so, what are they?
8. What was learned from *Brown v. Board of Education* that could help people dealing with contemporary issues?
9. The people involved in *Brown* showed courage and a willingness to “rock the boat.” Is there anything in our world today for which you would be willing to “rock the boat”? If so, what?
10. What was the most valuable learning, thought or feeling you took from the Courage experience?
11. Did you, and/or your work group, take any action after the Courage experience? If so, what?
12. Has anyone or anything changed in your organization since the Courage experience which might be attributed to the experience?
13. After your Courage Experience, has your comfort level talking about race changed?
 - more comfortable talking about race
 - about the same comfort talking about race
 - less comfortable talking about race

Comments:

14. Have you personally participated in any courageous act since the Courage experience? If so, what?
15. Would you recommend this experience to other in-tact work groups?
 - Highly recommend
 - Recommend
 - Not Sure
 - No

Comments:

16. What, if any, follow-up would you suggest for groups desiring more?

APPENDIX D - Categories of Responses To Survey Questionnaire, All Respondents

<p>1. exhibv</p> <p>1 = not valuable</p> <p>2 = somewhat valuable</p> <p>3 = moderately valuable</p> <p>4 = very valuable</p> <p>5 = extremely valuable</p> <p>2. dialogv</p> <p>1 = not valuable</p> <p>2 = somewhat valuable</p> <p>3 = moderately valuable</p> <p>4 = very valuable</p> <p>5 = extremely valuable</p> <p>3. racenow RACE RELATIONS</p> <p>1 = much worse</p> <p>2 = worse</p> <p>3 = some better, some worse</p> <p>4 = better</p> <p>5 = no longer an issue</p> <p>4. surpris</p> <p>1 = candor</p> <p>2 = courage/sacrifice</p> <p>3 = conditions of AA</p> <p>4 = cruelty</p> <p>5 = intensity of response</p> <p>6 = lack of knowledge</p> <p>7 = recent</p> <p>8 = views</p> <p>9 = other</p> <p>5. coumow COURAGE NEEDED NOW</p> <p>1 = corporate America/business</p> <p>2 = for children's success</p> <p>3 = confront complacency/apathy</p> <p>4 = to communicate honestly</p> <p>5 = community/neighborhoods</p> <p>6 = diversity</p> <p>7 = education</p> <p>8 = everywhere</p> <p>9 = government/politics</p> <p>10 = home/family</p> <p>11 = race</p> <p>12 = socio-economic</p> <p>13 = sexual/gender orientation</p> <p>14 = tolerance/understanding</p> <p>15 = values/beliefs/principles</p> <p>16 = workplace</p> <p>17 = other personal</p> <p>18 = other social</p> <p>6. actpost ACTIONS</p> <p>1 = currently act, continue/strengthen</p> <p>2 = act on beliefs/morals</p> <p>3 = act as role model</p> <p>4 = communicate/dialogue w/candor</p> <p>5 = diversity groups</p> <p>6 = more community involvement</p> <p>7 = educate my children and/or wife</p> <p>8 = educate children</p> <p>9 = educate others</p> <p>10 = educate self</p> <p>11 = educate AA youth (heritage/pride)</p> <p>12 = educate others exhibit/share info</p> <p>13 = political</p> <p>14 = build relationships w/other races</p> <p>15 = racial justice issues</p> <p>16 = require more from youth</p> <p>18 = other social justice issues</p>	<p>7. improve</p> <p>1 = excellent/great as is</p> <p>2 = more time exhibit</p> <p>3 = more time dialogue</p> <p>4 = more people need to see</p> <p>5 = permanent in Charlotte</p> <p>6 = depth/solutions/next</p> <p>7 = more racially mixed</p> <p>8 = school children need to see</p> <p>9 = follow up sessions</p> <p>10 = other</p> <p>8. job</p> <p>1=for profit</p> <p>2=government</p> <p>3=nonprofit/civic</p> <p>4=student</p> <p>5=volunteer</p> <p>6=retired</p> <p>7=civic/nonprofit leader</p> <p>8=other</p> <p>9. age</p> <p>1=17 or less</p> <p>2=18-34</p> <p>3=35-49</p> <p>4=50-64</p> <p>5=65 or more</p> <p>10. race</p> <p>1=African American</p> <p>2=Caucasian</p> <p>3=Hispanic</p> <p>4=Asian</p> <p>5=Native American</p> <p>6=BI-racial</p> <p>7=other</p> <p>11. educ</p> <p>1=HS or less</p> <p>2=some college</p> <p>3=college</p> <p>4=post grad</p> <p>12. gender</p> <p>1=male</p> <p>2=female</p> <p>13. income</p> <p>1=\$30,000 or less</p> <p>2=\$30,000-75,000</p> <p>3=\$75,000 or more</p> <p>14. react FEELINGS</p> <p>1=anger/resentment</p> <p>2=anxiety</p> <p>3=awe/appreciation/admiration/respect</p> <p>4=disappointment (America, South)</p> <p>5=disgust</p> <p>6=fear</p> <p>7=frustration</p> <p>8=happy/encouraged/glad/hopeful</p> <p>9=hate</p> <p>10=pain/hurt</p> <p>11=racial pride</p> <p>12=pride</p> <p>13=sadness/grief</p> <p>14=shame/embarrassment/guilt</p> <p>15=shame with current AA lack</p> <p>16=surprise/shock/disbelief</p> <p>17=upset/disturbed/emotional</p> <p>18=other</p>	<p>15. thinkco THOUGHTS COURAGE</p> <p>1=courage of petitioners/children</p> <p>2=courage of De Laines</p> <p>3=courage of Waring</p> <p>4=impact made on world</p> <p>5=individuals can make a difference</p> <p>6=sacrifice/consequences</p> <p>7=commitment/tenacity/focus/strength</p> <p>8=other</p> <p>16. thinkra THOUGHTS RACE</p> <p>1=come far</p> <p>2=come far, far to go</p> <p>3=general cruelty/ignorance/fear</p> <p>4=Caucasian cruelty/ignorance/fear</p> <p>5=magnitude of disparity</p> <p>6=AA poverty</p> <p>7=lack of pride in heritage among AA</p> <p>8=slipping back</p> <p>9=still racism/segregation, ways to go</p> <p>10=teach history, remember the struggle</p> <p>11=other</p> <p>17. thinkpr THOUGHTS PERSONAL REFLECTION</p> <p>1=concern children's future</p> <p>2=inadequately educated re. issue</p> <p>3=positively impacted my life</p> <p>4=negatively impacted my life</p> <p>5=difficult/painful memories</p> <p>6=memories</p> <p>7=resentment re. costs-Caucasians</p> <p>8=want to make a difference</p> <p>9=question own courage in same situation</p> <p>10=other</p> <p>18. thinksc SOCIETAL/CULTURAL</p> <p>1=abuse of constitution/law to uphold injustice</p> <p>2=religion as justification in Caucasian community</p> <p>3=religion central in black community</p> <p>4=ongoing/continuing struggle for social equality</p> <p>5=educate about history, especially children</p> <p>6=tie to current CMS situation</p> <p>7=other</p> <p>19. impact</p> <p>1=bumed Bible/survived</p> <p>2=bumed church/sounds</p> <p>3=bumed house/family</p> <p>4=courage</p> <p>5=cruelty</p> <p>6=consequences to petitioners</p> <p>7=De Laine(s)</p> <p>8=educational disparity</p> <p>9=dolls</p> <p>10=experience made real</p> <p>11=firefighters watch fire and don't help</p> <p>12=hateful Caucasian children on bus</p> <p>13=interview/words/expressions of family</p> <p>14=nine mile walk/perspective</p> <p>15=petition</p> <p>16=poverly</p> <p>17=pseudo-scientific argument</p> <p>18=sacrifice</p> <p>19=school conditions for blacks</p> <p>20=shotgun/rifle</p> <p>21=signatures on petition</p> <p>22=girl walking into Caucasian school</p> <p>23=water fountains</p> <p>24=violence</p>
--	---	--

19 = speak up, take stand
20 = other personal 21 = other social

25=Waring
26=other

APPENDIX E - Pre/Post Tests

PRE TEST	POST TEST	PRE TEST	POST TEST
<p>1. Know about Brown V. Board Year <input type="checkbox"/> accurate <input type="checkbox"/> inaccurate <input type="checkbox"/> No year</p> <p>Content <input type="checkbox"/> Accurate/detailed <input type="checkbox"/> Somewhat accurate Accurate/sparse <input type="checkbox"/> Inaccurate <input type="checkbox"/> Don't know</p> <p>2. What states brought suit <input type="checkbox"/> South Carolina <input type="checkbox"/> Kansas <input type="checkbox"/> Virginia <input type="checkbox"/> Delaware <input type="checkbox"/> Knew none <input type="checkbox"/> Guessed others:</p> <p>3. Motivation of people <input type="checkbox"/> educational equality/quality <input type="checkbox"/> oppty/concern children <input type="checkbox"/> constitutional rights/justice <input type="checkbox"/> wider disparity <input type="checkbox"/> unfairness <input type="checkbox"/> other.</p> <p>4. How connect w/your life <input type="checkbox"/> CMS re-segregation <input type="checkbox"/> I or children have +education <input type="checkbox"/> indebted for social change created <input type="checkbox"/> still injustice needs to be addressed <input type="checkbox"/> inspiration <input type="checkbox"/> + part my history <input type="checkbox"/> - part my history <input type="checkbox"/> neutral part my history <input type="checkbox"/> came to know other races <input type="checkbox"/> showed me power of ldrshp/indvlds <input type="checkbox"/> other.</p> <p>5. Educational opps. For AA in South <input type="checkbox"/> MW <input type="checkbox"/> W <input type="checkbox"/> SB, SW <input type="checkbox"/> B <input type="checkbox"/> = Comments:</p> <p>6. Race relations in South <input type="checkbox"/> MW <input type="checkbox"/> W <input type="checkbox"/> SB, SW <input type="checkbox"/> B <input type="checkbox"/> NI Comments:</p> <p>7. Contemporary issues similar <input type="checkbox"/> CMS Choice Plan/resegregation <input type="checkbox"/> educational inequality RACE <input type="checkbox"/> institutional racism <input type="checkbox"/> racism <input type="checkbox"/> gay rights <input type="checkbox"/> immigrants <input type="checkbox"/> employment/un- <input type="checkbox"/> gender issues <input type="checkbox"/> religion <input type="checkbox"/> other.</p> <p>8. What learned help w/contemporary <input type="checkbox"/> courage for justice; take stand <input type="checkbox"/> individuals can make difference <input type="checkbox"/> courts can be effective <input type="checkbox"/> change process slow <input type="checkbox"/> arguable/little to nothing</p>	<p>1. Know about Brown V. Board Year <input type="checkbox"/> accurate <input type="checkbox"/> inaccurate <input type="checkbox"/> No year</p> <p>Content <input type="checkbox"/> Accurate/detailed <input type="checkbox"/> Accurate/sparse <input type="checkbox"/> Somewhat accurate <input type="checkbox"/> Inaccurate <input type="checkbox"/> Don't know</p> <p>2. What states brought suit <input type="checkbox"/> South Carolina <input type="checkbox"/> Kansas <input type="checkbox"/> Virginia <input type="checkbox"/> Delaware <input type="checkbox"/> Knew none <input type="checkbox"/> Guessed others:</p> <p>3. Motivation of people <input type="checkbox"/> educational equality/quality <input type="checkbox"/> oppty/concern children <input type="checkbox"/> constitutional rights/justice <input type="checkbox"/> wider disparity <input type="checkbox"/> unfairness <input type="checkbox"/> other.</p> <p>4. How connect w/your life <input type="checkbox"/> CMS re-segregation <input type="checkbox"/> have and education because <input type="checkbox"/> children have edctrn. because <input type="checkbox"/> still injustice needs to be addressed <input type="checkbox"/> inspiration <input type="checkbox"/> + part my history <input type="checkbox"/> - part my history <input type="checkbox"/> neutral part my history <input type="checkbox"/> came to know other races <input type="checkbox"/> showed me power of ldrshp/indvlds <input type="checkbox"/> other.</p> <p>5. Educational opps. For AA in South <input type="checkbox"/> MW <input type="checkbox"/> W <input type="checkbox"/> SB, SW <input type="checkbox"/> B <input type="checkbox"/> = Comments:</p> <p>6. Race relations in South <input type="checkbox"/> MW <input type="checkbox"/> W <input type="checkbox"/> SB, SW <input type="checkbox"/> B <input type="checkbox"/> NI Comments:</p> <p>7. Contemporary issues similar <input type="checkbox"/> CMS Choice Plan/resegregation <input type="checkbox"/> educational inequality RACE <input type="checkbox"/> institutional racism <input type="checkbox"/> racism <input type="checkbox"/> gay rights <input type="checkbox"/> immigrants <input type="checkbox"/> employment/un- <input type="checkbox"/> gender issues <input type="checkbox"/> religion <input type="checkbox"/> other.</p> <p>8. What learned help w/contemporary <input type="checkbox"/> courage for justice; take stand <input type="checkbox"/> individuals can make difference <input type="checkbox"/> courts can be effective <input type="checkbox"/> change process slow <input type="checkbox"/> arguable/little to nothing</p>	<p>9. what willing to rock the boat about <input type="checkbox"/> education <input type="checkbox"/> race <input type="checkbox"/> injustice <input type="checkbox"/> troops in Iraq/war <input type="checkbox"/> gender issues <input type="checkbox"/> gay and lesbian <input type="checkbox"/> children's rights <input type="checkbox"/> poverty <input type="checkbox"/> environment <input type="checkbox"/> family <input type="checkbox"/> religious freedom <input type="checkbox"/> my Christianity <input type="checkbox"/> values/beliefs <input type="checkbox"/> politics <input type="checkbox"/> freedom (national & global) <input type="checkbox"/> in a sensitive position; don't rock boats <input type="checkbox"/> other.</p> <p>10 - 16 SAME in Pre and Post</p> <p>10. Age <input type="checkbox"/> <18 <input type="checkbox"/> 18-34 <input type="checkbox"/> 35-49 <input type="checkbox"/> 50-64 <input type="checkbox"/> 65+</p> <p>11. Race <input type="checkbox"/> AA <input type="checkbox"/> W <input type="checkbox"/> H/L <input type="checkbox"/> A <input type="checkbox"/> N Am <input type="checkbox"/> Bi <input type="checkbox"/> other.</p> <p>12. Region reared <input type="checkbox"/> Southeast <input type="checkbox"/> Southwest <input type="checkbox"/> Midatlantic <input type="checkbox"/> Northeast <input type="checkbox"/> Northwest <input type="checkbox"/> West <input type="checkbox"/> Midwest <input type="checkbox"/> other.</p> <p>13. How long lived in Charlotte region <input type="checkbox"/> <3 <input type="checkbox"/> 3-9 <input type="checkbox"/> 10-20 <input type="checkbox"/> 20+ <input type="checkbox"/> always</p> <p>14. Highest level education completed <input type="checkbox"/> HS < <input type="checkbox"/> Some college <input type="checkbox"/> Grad <input type="checkbox"/> Post</p> <p>15. Gender <input type="checkbox"/> male <input type="checkbox"/> female</p> <p>16. Income <input type="checkbox"/> <30 <input type="checkbox"/> 30-75 <input type="checkbox"/> 75+</p>	<p>9. what willing to rock the boat about <input type="checkbox"/> education <input type="checkbox"/> race <input type="checkbox"/> injustice <input type="checkbox"/> troops in Iraq/war <input type="checkbox"/> gender issues <input type="checkbox"/> gay and lesbian <input type="checkbox"/> children's rights <input type="checkbox"/> poverty <input type="checkbox"/> environment <input type="checkbox"/> family <input type="checkbox"/> religious freedom <input type="checkbox"/> my Christianity <input type="checkbox"/> values/beliefs <input type="checkbox"/> politics <input type="checkbox"/> freedom (national & global) <input type="checkbox"/> in a sensitive position; don't rock boats <input type="checkbox"/> other.</p> <p>POST TEST ONLY</p> <p>17. Most valuable from Courage experience <input type="checkbox"/> courage <input type="checkbox"/> sacrifice <input type="checkbox"/> don't get complacent, much left to do <input type="checkbox"/> experiencing/sharing with colleagues <input type="checkbox"/> how much we owe them <input type="checkbox"/> individuals can make a difference <input type="checkbox"/> leadership <input type="checkbox"/> little issues can explode <input type="checkbox"/> knowledge (history, region, recent, etc.) <input type="checkbox"/> stand up for beliefs or risk losing them <input type="checkbox"/> other.</p> <p>18. You, work group, take action? <input type="checkbox"/> Yes <input type="checkbox"/> No What? <input type="checkbox"/> discussion <input type="checkbox"/> started group/ meetings <input type="checkbox"/> other.</p> <p>19. Anyone/anything changed <input type="checkbox"/> opened communications <input type="checkbox"/> better understand one another <input type="checkbox"/> volunteered <input type="checkbox"/> no/not aware <input type="checkbox"/> other.</p> <p>20. Comfort talking about race changed <input type="checkbox"/> more <input type="checkbox"/> about same <input type="checkbox"/> less Comments:</p> <p>21. Courageous act since <input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no answer What? <input type="checkbox"/> family <input type="checkbox"/> religious beliefs <input type="checkbox"/> values <input type="checkbox"/> at work <input type="checkbox"/> other.</p> <p>22. Would you recommend to in-fact ... <input type="checkbox"/> highly <input type="checkbox"/> recommend <input type="checkbox"/> not sure <input type="checkbox"/> no Comments:</p> <p>23. Follow-up suggested <input type="checkbox"/> provide training for those who don't have in-house programs <input type="checkbox"/> expand throughout company/group <input type="checkbox"/> perfect as is <input type="checkbox"/> don't know <input type="checkbox"/> no answer <input type="checkbox"/> other.</p>

<input type="checkbox"/> change process slow	<input type="checkbox"/> other:		
<input type="checkbox"/> arguable/little to nothing			
<input type="checkbox"/> other:			

APPENDIX F - Collateral SPSS Data

Approximately 800 pages of statistical data are available at a cost of printing, postage and handling. If you would like a set of the data tabulations, please contact Linda Ketner, Chief Evaluator of the Courage Experience, at 843.475.1997.

Confidentiality was guaranteed to all respondents; therefore no actual survey data forms will be released.

APPENDIX G - Contact Information

Levine Museum of the New South
200 E. Seventh Street
Charlotte, NC 28202
(704) 333-1887

Community Building Initiative
201 S. Tryon Street
Charlotte, NC 28202
(704) 333-2595

KSI Corporation
1865 Back Forty Road
Wadmalaw Island, SC 29487
(843) 559-3186

ITS Consulting, LLC
233 King Owen Court
Charlotte, NC 28211
(704) 365-4452