

Pre-Opening Analysis of NMAAHC Constituencies

African Diasporic Audience Research for the
National Museum of African American History and Culture
Smithsonian Institution
Washington DC

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“Closely-affiliated Constituencies:” Staff, Volunteers, and DMV-area Members
and “Social Media Audiences” of African heritage in the DMV

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Executive Summary

This analysis focuses on constituencies who have some relationship to the Museum even before it opens:

- ◆ “closely affiliated” constituencies include NMAAHC staff and volunteers, as well as local members;
- ◆ the local social media audience is another kind of constituency – people who have engaged with the Museum through Facebook or the NMAAHC website or Twitter postings.

For the larger research project into diasporic audiences, for which this is ‘Phase 1,’ there were two primary reasons to investigate these “affiliated” audiences:

- 1) to initiate the process of figuring out how to define and reasonably characterize people with a variety of African heritages (for use in this and later stages of the research), and
- 2) to know – in the sense of “who are we?” – the extent to which diasporic audiences are present in these affiliated audiences.

The Research Method and Samples of Constituents

This research was conducted with online questionnaires to “closely affiliated” constituencies and the social media audiences. Ultimately, although the representativeness of all of those samples has no basis for comparison, the use of multiple constituent categories and the minimum sample of about 100 people per category (e.g., n=103 Twitter respondents) and an overall sample of 1522 respondents means that there was sufficient data to use to explore the key questions. Further detail and discussion of the research method and composition of the samples follows this summary.

Key Findings

1. African diasporic identity appears to have been successfully defined through the use of an expanded set of heritage categories.
2. These ‘affiliated’ constituencies are strongly African American (ranging from about half to three-fourths of the composition of each constituency cited), but there are substantial components of broader African diasporic identities in all constituents except NMAAHC staff.
3. Despite varying demographics and ethnic identities, these constituencies indicate substantially similar priorities of interest in NMAAHC content, especially regarding slavery and the civil rights era.

Discussion and Interpretation

This narrative expands on the topics in the Executive Summary. The technical report, presenting detailed tables of data and analysis of quantitative questions, follows this narrative.

Research Method

This research was conducted with online questionnaires. Each constituency type was identified and contacted in different ways, but their participation was essentially the same: a voluntary response to a short series of questions through a Survey Monkey link. People who responded to the invitation answered questions about their characteristics (where they live, age, ethnic heritage, etc.) and questions about museum-going (frequency of visiting any museum, expectations about visiting this Museum, interest in exhibit topics, sense of connection or relevance of this Museum). Their participation was anonymous if they chose it to be that way, but they might have provided their contact information if they were interested in future input such as focus groups.

Understanding the Composition of These Constituencies

Each of the samples of constituents was contacted in different ways, and the extent of participation differed in ways that were sometimes measurable and sometimes not measurable. A short summary is:

- ❖ NMAAHC staff were invited to participate by email from CCS; the 91 people who responded represent 33% of the 275 total (actual SI staff plus contracted staff); there was no contextual information available about the demographic characteristics of the total staff, so we have no indicators as to whether the result reported here are representative of the total or not.
- ❖ NMAAHC volunteers were invited by email from the volunteer office; the 161 people who responded represent 68% of the 244 people contacted; similarly, there was no contextual information to compare the respondents with the total pool of volunteers, but with a 68% response rate we can hope that the results are at least somewhat representative of this constituency.
- ❖ NMAAHC local members were invited by email from the membership department, with a clear emphasis on seeking opinions from African diasporic members; therefore, the sample of 412 respondents is not representative of all DMV-area members and there is no contextual information available through the membership office to estimate what proportion of the local membership (a mailing to 11,116 people) has African heritage (or whether people with an

African American identity might or might not have thought they were included in an invitation about 'African diasporic audiences').

❖ Social media audiences in the tens of thousands might have seen a variety of announcements in the Fall of 2015 on the NMAAHC website or on Facebook or Twitter (or friends of those people who were forwarded the invitation from a social media contact), where they were invited to give opinions to NMAAHC during the final year of planning the Museum. The postings of such invitations were temporary and were responded to by various people, although like members, the emphasis was on African diasporic audiences, which includes people identifying themselves as African American. Those postings were primarily used to recruit people for the Phase 2 focus groups, and continued until a substantial pool of people had signed in (853 people in total, with 579 identified as having connected through a posting on Facebook, the NMAAHC website or Twitter). There is no contextual information about the characteristics of the overall social media audiences, so the representativeness of this sample is unmeasurable.

Despite the variety of sources and response rates noted above, the people participating in the online questionnaire are a *sampling* of constituencies, all of whose opinions are valid and offer some insights about the perspectives and opinions of people affiliated (closely or loosely affiliated) with the Museum before opening. The issue of *representativeness* of these samples is important in some ways (e.g., is it exactly accurate that 44% of NMAAHC staff are white/Caucasian, or were white staff more likely to respond for some reason?) but is unimportant in other ways (e.g., across such different constituencies as NMAAHC staff, volunteers and African-heritage DMV members, if their answers to some questions are essentially the same, then we can have confidence that variations in the composition of each sample do not matter much in issues they were asked about). With constituent sample sizes of about 100 to 400 in each of the categories analyzed, this analysis seems to have sufficient reliability to be meaningful. However, to be on the safe side, readers should think that results cited here are approximate, due to the inability to determine the representativeness of these samples compared to their constituencies.

Interpretation of Key Findings

The outcomes of this analysis are interpreted in terms of the two primary goals – exploring how to define diasporic identity, and describing the characteristics of these ‘affiliated’ audiences. In addition, since people were asked about their interests in a range of content topics for exhibits, there are additional findings about that.

1. *African diasporic identity appears to have been successfully defined through the use of an expanded set of heritage categories.*

How was identity measured? Unlike the US Census (and most American research into ethnic perceptions, and also NMAAHC-sponsored research in the early planning stages) where the category of ‘Black or African American’ lumps together many types of identities and therefore hides the diversity and complexity of diasporic identities, this research explored people’s identity using five categories of African-heritage:

- African American
- Afro-Caribbean
- African born or child of recent immigrant
- Afro-Latino/a
- Creole, with African heritage.

plus five other categories of ethnic heritage

- white/Caucasian
- Hispanic/Latino with no African heritage
- Asian heritage
- Hawaiian/Pacific Islander

and ‘other.’

An important feature of this challenge in defining diasporic identity was that people could check *more than one category* (whether in the five African heritage categories, or any other category). This non-exclusivity allowed African identity to be defined however the respondent felt was appropriate. Therefore, ‘African American’ could be – or didn’t have to be – the sole descriptor of one’s identity.

Why is this approach “successful”? The rationale for saying that this approach was successful is that some people DID give multiple answers, and that very few people used the category of ‘other’ (their answer to the question of ethnic identity was apparently satisfied by the options they had in the list, although some used the ‘other’ category to elaborate on their specific heritage, e.g., referring to nationalities within Afro-Caribbean or African-born for themselves or their parents).

The national identity issue: An important sidebar to this definitional challenge is that the five African heritage categories do not use a specifically nationalist identity (e.g., I'm Nigerian, or Haitian-American). In fact, this was a test of whether a broader set of heritage categories (e.g., African immigrant, or Afro-Caribbean) would be sufficiently meaningful to respondents, or not. The lack of much use of the 'other' category that could have been used to represent national identities does not mean that such identities are not important, but rather it means that the huge complexity of measuring African heritage identity by national origin does not seem to be needed if a reasonable array of descriptors is available to allow people to indicate a sense of diversity in relation to their identity. The fundamental importance of this flexibility also pertains to African American identities, since many African Americans do not know the specifics of their family's likely countries of origin.

Ultimately, the outcomes: The value of having a method to identify the diversity of African heritage identity means that (a) the "hidden" population of African diasporic people who do not necessarily define themselves as African American can be identified, (b) a preliminary effort can be made to analyze the potential differences between segments of African heritage identity (e.g., African American vs. African diasporic-but-not-African-American vs. combined African American and other identities), and (c) this strategy can be used in future stages of research to explore additional issues (specifically, in the Phase 3 research into DMV African-heritage households).

2. *These 'affiliated' constituencies are strongly African American (ranging from about half to three-fourths), but there are substantial components of broader African diasporic identities in all constituents except NMAAHC staff.*

Among the range of affiliated constituencies, there are differences in diasporic identity, age, and extent of museum-going. There are similarities in terms of gender of the respondent, being born in the US, the distribution of residence within the DMV, and extent of knowledge about family ancestors.

NMAAHC staff (or at least the 33% who responded to the invitation) were the most different. This constituency has a notable component of white/Caucasians (which were not invited in the call to DMV-area members nor social media audiences, so that may be a cause of some of the difference),

but the staff gave the least evidence of any other diasporic heritage or multiple identity. Like other constituencies who participated in this research, they are more likely to be women and are distributed across the District, nearby Maryland and nearby Virginia. They have a more noticeable component of millennial-age young adults than among volunteers or members (but overall have more middle age and older adults compared to the social media audiences), and are also much more likely to be frequent and very frequent visitors to museums. Perhaps because of the white/Caucasian component of the staff respondents, this audience is somewhat more likely to know where their ancestors came from.

NMAAHC volunteers who responded to the invitation to participate in this research are similar to staff in the sense of being mostly women, and being frequent or very frequent museum-goers. However, they are more similar to other constituencies (DMV African-heritage members, and social media audiences) in being strongly African American with a diversity of diasporic identities. They are somewhat less knowledgeable about the specific origin and US arrival of their ancestors. They live in the District and nearby Maryland but are somewhat less likely to be living in nearby Virginia.

African-heritage DMV members are also mostly women, and somewhat less likely to live in nearby Virginia. But they differ from staff and members in being mostly infrequent museum-goers, probably attracted to this Museum specifically more so than museums in general. Almost half are older (the upper half of the 'baby boom' generation or retired), which is very different from staff and social media audiences and somewhat different from volunteers. By definition (from the invitation by the membership department), all of this audience has African heritage, but they have the most diverse array of diasporic identities and yet are the least likely to know where their ancestors came from.

African-heritage local social media audiences are clearly younger, mostly women, and were born in the US. For some reason, the geographic control of defining this constituency was not as clear (some do not live in the DMV) but among the local audience they follow the pattern of living in the District and nearby Maryland more so than Virginia. While being strongly African American, they have considerable diversity of additional dimensions to their identity, and a slightly better sense of where their ancestors came from (but still not a majority saying they knew their origins).

3. *Despite varying demographics and ethnic identities, these constituencies indicate substantially similar priorities of interest in NMAAHC content, especially regarding slavery and the civil rights era.*

In the process of seeking to define diasporic identities and characterize affiliated audiences, there was an opportunity to also ask people about their interests in the array of topics that NMAAHC is or could be presenting. All of these constituencies were asked about their “top three” interests¹ using a list of 15 topics² – many but not all of which were drawn from the list of inaugural exhibit.

History topics: Across all of these affiliated constituencies, ‘slavery’ was the *strongest priority* with 53% to 63% choosing it as one of their “top three” interests – with one exception: diasporic non-African-American audiences were significantly less likely to choose it (37%),³ although it was their second most common choice. Another common finding was that the *Civil Rights Era* was the second most common choice across all constituencies, with 27% to 42% choosing it as one of their ‘top three’ interests.⁴ In the aggregate, all four history topics on the list – slavery, segregation, civil rights, and since 1968 in the US – tended to be selected more often than other topics, indicating either that people think these are foundationally important or that this is what people expect.

Differences between staff and others: Among other topics, NMAAHC staff tended to express a higher priority for cultural topics – art, music, fashion – compared with the interests of other constituencies (volunteers, African-heritage members or social media audiences). NMAAHC staff were less likely to express a priority for the topic of technology and innovation, compared with the interests of other constituencies.

¹ Asking respondents to choose their ‘top three’ items from a list is a strategy for ensuring some differentiation of responses. The use of simple ratings (e.g., low, medium, high) runs the risk of many items being rated the same, which makes it hard to interpret if many items have scores that cluster together. The ‘top three’ strategy is good at identifying priorities, but is not designed to accurately measure the level of interest for any or all items because each respondent’s choices are limited.

² The 15 topics were: Slavery, The Civil Rights Era in the U.S., The Era of Segregation in the U.S., African American life since 1968 in the U.S., Sports, The Caribbean Islands, Entertainment, The Military, Art, Late 20th and 21st Century Africa, Music, Fashion, Central and South America, Politics, Technology and Innovation. Data about responses to those topics appear on pages 18 and 27-28.

³ The top choice of diasporic non-African-American audiences was ‘Caribbean Islands’ (63%).

⁴ The ‘Civil Rights Era’ item was less likely to be selected by audiences beyond those with an exclusively African American identity (i.e., 36% among African American-only, but 27% among diasporic non-African-American, and 29% among heritage combinations), and most likely to be selected by NMAAHC volunteers and African-heritage DMV members (both at 42%).

The diasporic non-African-American audience: People who indicated their identity as one of the four African heritages (Afro-Caribbean, Afro-Latino/a, African born or recent immigrant, and Creole-African) but *not* African American tended to express a somewhat different set of priority interests. As mentioned above, they were less likely to acknowledge ‘slavery,’ ‘segregation’ or ‘civil rights’ as priorities – although those topics were not completely ignored – but they responded quite positively to topics that acknowledged their identities: ‘Caribbean Islands’ to a great extent, and ‘Central and South America’ to a lesser extent.⁵ This pattern suggests that they will feel more engaged if they feel that the Museum is reaching out to acknowledge them.

Feeling a personal connection: Beyond the sense of priority interests on exhibit topics, one additional issue is worth mentioning: all respondents were asked about their sense of *connection to and relevance of the Museum*. The point was to further investigate the issue of whether diasporic audiences were likely to feel engaged with the Museum or potentially “on the outside looking in” without a clear sense of being part of an inclusive experience. This issue was pursued by offering four statements that differed in emphasis on connection and relevance.

The results indicate that many respondents chose the statement that was most clearly a personal connection:

“I feel that this museum will reflect me, my culture and my history, and I am enthusiastic about this.”

Interestingly, this personal connection statement was selected by approximately the same proportion of ‘closely affiliated audiences’ as it was by ‘social media audiences’ (~ half, or slightly more than half). However, when analyzed by heritage, *African Americans were more likely to choose this statement (~ two-thirds) compared to African diasporic heritages who do not include ‘African American’ in their identity.*

Two other statements were favored by diasporic non-African-Americans as describing how they feel about the museum. One of those statements was the most-chosen one by those constituents in the social media audience samples:

⁵ There is another constituency “in between” the solely African American identity and the diasporic non-African-American identity, namely: the ‘heritage combination’ segment – those with both African American and other diasporic identities at once. The patterns of answers they give reflect that “in between” status, sometimes aligning more with African Americans but sometimes aligning more with diasporic identities.

“I feel that this museum will *partially* reflect who I am, and present exhibits and programs that represent some aspects of my culture and history that are important to me.”

(emphasis added, not in the original question)

-- and a different statement was most-chosen by those constituents in the closely affiliated samples:

“I feel that this museum will present a perspective that is relevant to me, as an American, by presenting the history and culture of this country from a point of view that needs to be part of the American story.”

Together 60% of either sample (closely affiliated or social media audiences) chose one or the other of these two “partial” statements of support – suggesting that the diasporic non-African-American audience is not alienated in their feelings, but they don’t feel wholly and personally represented. To put this conclusion in perspective, it’s important to remember that these statements represent people’s *expectations*, without having much information about the Museum, and therefore not really knowing what will be presented there.

Putting this analysis in context

This report represents the findings of ‘Phase 1’ of the audience research that is focusing on African diasporic heritage and identities. The point was to create and test a way of defining the broad range of identities for two primary reasons: to investigate the presence of diasporic identities in ‘affiliated’ audiences as a baseline for understanding other non-affiliated audiences later, and secondly to have a workable definition of diasporic identities to use in Phase 2 and Phase 3 research (focus groups, and a DMV-area general public survey).

NMAAHC staff reactions and suggestions are welcome regarding this effort to define diasporic identities, especially since it will be applied to the Phase 3 quantitative survey of African heritage households in the near future.

Technical report**A. Closely-affiliated Constituencies**

NMAAHC has many constituencies and audiences. In this analysis, these three constituencies are called “closely affiliated:”

- NMAAHC staff
- volunteers
- local members with African heritage.

These people have a relationship that is based on something more than being a fan (or eventually, being just a visitor to the Museum). Surveys investigated their characteristics and perceptions.

A.1: Characteristics

- These constituencies are local (almost all live in the DMV area).
- Most respondents were women, middle-aged or older.
- Diasporic diversity is more evident in the local membership (24% indicating a heritage in addition to, or different from, African American). NMAAHC staff are either African American or white, with few other African diasporic identities responding to the survey.

A.2: Perceptions about the Museum

- These constituencies expect to visit the Museum shortly after opening, mostly in family-size or multi-family-size groups.
- Interest is highest in historical topics, especially slavery and the civil rights era.
- These mostly-African-American people clearly expect to find a personal connection with the museum experience, as well as an intellectual connection placing the stories in the context of being an American.

A. 1.a: Ethnic Identity

EXPLANATION: ‘Closely-affiliated’ audiences are strongly African American, but staff and volunteers have some diversity in their cultural identities (staff diversity is primarily because of the proportion of white/Caucasian staff). Among other ethnic identities, ‘recent African immigrant’ and ‘American Indian’ heritage are more prevalent than other heritages. (Note that people could check more than one category; e.g., the 5% ‘white’ among these local Members were all multiple-heritage people that included African diasporic heritage.)

			all Staff n=91	all Volunteers n=166	Af-heritage DMV Members n=412
My family history includes a connection with US slavery		**	59%	73%	71%
<u>Self-reported identity for the respondent and their family:</u>					
African American	me	**	57%	83%	86%
	family	**	36%	52%	57%
African-born or recent immigrant	me		3%	12%	14%
	family		5%	13%	12%
Afro-Caribbean	me		2%	5%	9%
	family		5%	8%	11%
Afro-Latino/a	me		0	1%	3%
	family		7%	3%	5%
Creole, African	me		0	2%	3%
	family		2%	3%	4%
White/Caucasian	me	**	44%	19%	5%
	family	**	38%	28%	16%
American Indian	me		7%	11%	8%
	family		14%	19%	14%
Hispanic/Latino (no African heritage)	me		3%	1%	<1%
	family		10%	4%	1%
Asian heritage	me		3%	2%	1%
	family		9%	2%	2%
Hawaiian/ Pacific Islander	me		0	1%	0
	family		0	1%	<1%

● Asterisks (**) mean that a comparison revealed a statistically significant difference.

A. 1.b: Age and Gender

EXPLANATION: ‘Closely-affiliated’ audiences who responded to this survey⁶ are mostly women, and middle-age or older. There are more young adults among the NMAAHC staff who responded (26%).

	Staff	Volunteers	Af-heritage DMV Members
	n=70	n=141	n=369
<u>Age/generation of respondent⁷</u>			
Young adult /millennial	** 26%	16%	14%
Gen X	12%	12%	21%
Middle age /Gen Jones	20%	39%	20%
Boomer	13%	27%	31%
Retired /WW II	1%	6%	14%
<u>Gender:</u>			
	n=91	n=166	n=412
female	82%	79%	76%
male	17%	20%	23%

A light vertical line separates African-heritage DMV members from the other two columns to reinforce awareness of the difference in how these audiences were sampled: with staff and volunteers, **everyone** was asked to participate in the survey, but with the DMV members, the invitation was for ‘**African Diaspora audiences**’ (although a few people of other ethnicities did participate, e.g., white/Caucasian, Hispanic if not African, American Indian, and Asian).

● Asterisks (**) indicate that a comparison revealed a statistically significant difference. The basis of the statistical test is an important technical matter: it must include all the categories of answers (the rows in this data table about age) and all the categories of types of people (the columns in this table) as long as they are independent of each other (i.e., exclusive, not overlapping or redundant). However, when there are overlapping or multiple answers in a question, as with the ethnicity question on the previous page, or the list of exhibit topics later, tests of significance are calculated based on individual rows, not the whole table.

⁶ The response rates varied a lot across these three audiences. Among staff, the 91 respondents represent 33% of the total 275 (147 permanent staff + 128 contractors and other staff); among volunteers, the 161 respondents represent 68% of the 244 volunteers who were invited to this survey. The statistic for members cannot be calculated because it is unknown how many of the 11,116 members in the DMV have any kind of African heritage, and the invitation to them specifically stated that NMAAHC “would like to hear from our African Diaspora community who live in the metro DC area” (technically, the 412 who responded are only 4% of that total, but they probably are a much larger proportion of the local African-heritage membership; as shown on the previous page, 86% of those members responding indicated ‘African American’ as all or part of their self-reported identity, and 40-45% indicated some other type of identity, separately or in combination with ‘African American’).

⁷ The question about age was skipped by some people, more than any other question in the survey. Among staff, 21 of 91 people (23%) skipped it; among volunteers, 25 of 161 people (16%) skipped it, and among African-heritage DMV members, 43 of 412 people (10%) skipped this question.

A. 1.c: Where People Live

EXPLANATION: ‘Closely-affiliated’ audiences are local-area residents. Many live in the District and nearby Maryland, and a slightly smaller proportion live in nearby Virginia.

	Staff	Volunteers	Af-heritage DMV Members
	n=91	n=166	n=412
<u>Location of residence</u>			
Washington D.C.	** 38%	37%	34%
Nearby Maryland	27%	38%	44%
Farther Maryland	2%	1%	2%
Nearby Virginia	24%	22%	17%
Farther Virginia	0	1%	<1%
Another US state (e.g., PA, WV)	8%	2%	3%

A. 1.d: Defining Diasporic Audiences

EXPLANATION: The strongly African American character of ‘closely-affiliated’ audiences is further supported by the fact that 90% or more were born in the US. A three-part definition of diasporic identity was created to represent 1) African American heritage only, 2) a heritage combination, and 3) a diasporic but non-African American identity; that three-part definition is used in additional analyses later in this report.

The history of people’s ancestors is known by some but not others: about half know approximately when their ancestors arrived in the US, and about a third know where their ancestors were from (whites, e.g., among NMAAHC staff, have more knowledge about where their ancestors came from, in contrast to the mostly-African-heritage volunteers and all-African-heritage DMV members).

	Staff	Volunteers	Af-heritage DMV Members
	n=91	n=166	n=412
<u>Where were you born?</u>			
In the U.S.	99%	94%	90%
arrived in U.S. as a child	1%	4%	3%
arrived in U.S. as an adult	0	2%	7%
<u>Defining diasporic identity</u> ⁸ **			
African American only (AA)	53%	69%	76%
Heritage combination (AA+)	4%	15%	12%
Broad diasporic (not AA)	1%	4%	12%
All others (white, American Indian, Hispanic/Latino, Asian, etc)	42%	12%	<1%
<u>When ancestors arrived in U.S.</u>			
Before 1800	28%	24%	23%
1800-1849	5%	7%	9%
1850-1899	10%	7%	4%
1900-1949	7%	9%	4%
1950-1999	3%	1%	6%
2000-2015	0	0	<1%
I don’t know	47%	52%	53%
<u>Do you know where your ancestors came from?</u>			
Yes	** 46%	34%	29%
no	54%	66%	71%

⁸ Some respondents did not answer the question about ethnic identity, even though they could have given more than one answer, unlike Census data. However, the ‘missing’ data are relatively minor: 8 staff (9%), 8 volunteers (5%), and 30 DMV members (7%).

Perceptions about the Museum

A. 2.a: Museum-going Experience and Expectations about Visiting

EXPLANATION: NMAAHC staff and volunteers are frequent museum-goers, much more so than local African-heritage members, suggesting that being a member of this Museum is probably an unusual step for these people. All of these local constituencies expect to visit the museum shortly after it opens, and about 80% of them expect to visit with a group of people (family or friends) not just with 1 other person or by themselves.

	Staff n=91	Volunteers n=166	Af-heritage DMV Members n=412
<u>Recent experience with museum visiting</u>			
(within the past year) **			
No museum visits in past year	2%	0	6%
Infrequent: 1-4 museum visits	25%	30%	48%
Moderate: 5-9 museum visits	22%	24%	29%
Frequent: 10-19 museum visits	26%	20%	11%
All the time: 20+ museum visits	24%	26%	6%
<u>Expectation for visiting NMAAHC</u>			
Within the first 6 months	95%	99%	92%
Within the first year	2%	1%	7%
Within the first 2 years	2%	0	1%
Probably not in 2 years	0	0	1%
<u>Expected size of social group visiting</u>			
(1) just myself, at first **	11%	15%	10%
(2) with 1 other person	7%	6%	10%
(3-4) with 2-3 others	29%	25%	32%
(5-7) with 4-6 others	17%	14%	24%
(8+) with 7 or more others	30%	29%	18%
I don't know	6%	11%	6%

A. 2.b: Expectation for a Personal Connection

EXPLANATION: People were offered four statements about their feelings of personal connection and relevance regarding this Museum, and asked to pick the one that most reflected their own views. Volunteers and local African-heritage members were the most likely to say that this Museum will reflect “me, my culture and my history” (about half chose that statement). A substantial proportion of staff and volunteers chose the more intellectual connection: “the history and culture of this country from a point of view that needs to be part of the American story.” Very few people were tentative in their expectations (e.g., “will partially reflect who I am” or it’s “about a culture within this country that I have some interest in understanding better”).

Please choose the statement that best reflects how you feel about the prospect of a new museum on the National Mall that will be about African American history and culture.

	Staff	Volunteers	Af-heritage DMV Members
	n=91	n=166	n=412
**			
I feel that this museum will reflect me , my culture and my history, and I am enthusiastic about this.	36%	47%	55%
I feel that this museum will partially reflect who I am , and present exhibits and programs that represent some aspects of my culture and history that are important to me.	8%	6%	14%
I feel that this museum will present a perspective that is relevant to me , as an American, by presenting the history and culture of this country from a point of view that needs to be part of the American story.	53%	41%	25%
I feel that this museum will be about a culture within this country that I have some interest in understanding better.	1%	0	2%
Other	1%	6%	5%

Closely Affiliated Audiences, compared by Heritage

EXPLANATION: The same four statements on the previous page were compared by heritage, revealing a substantial difference in their sense of connection to the new Museum. African Americans and people with a ‘heritage combination’ of African American and another ethnicity were most likely to see a personal connection to themselves. People who do not consider themselves African American (‘diasporic, not Af-Am’) were more likely to think that the value would be an intellectual relevance: ‘a perspective that is relevant to me as an American... a point of view that needs to be part of the American story’.

Please choose the statement that best reflects how you feel about the prospect of a new museum on the National Mall that will be about African American history and culture.

	Overall n=583	African American n=446	heritage combin. n=79	Diasporic not Af-Am n=58
I feel that this museum will reflect me , my culture and my history, and I am enthusiastic about this.	55%	61%	48%	17%
I feel that this museum will partially reflect who I am , and present exhibits and programs that represent some aspects of my culture and history that are important to me.	12%	10%	14%	22%
I feel that this museum will present a perspective that is relevant to me, as an American , by presenting the history and culture of this country from a point of view that needs to be part of the American story.	28%	26%	30%	38%
I feel that this museum will be about a culture within this country that I have some interest in understanding better.	1%	<1%	0%	10%
Other	4%	3%	8%	12%

**

A. 2.c: Top Three Interests in Exhibit Topics

EXPLANATION: Interest in exhibit topics is similar across these three constituencies, with the strongest interest in slavery – a clear expectation that there will be an exhibit about this dark period in American history. There is also a substantial interest in other historical periods. NMAAHC staff are somewhat more interested in cultural topics: art, music and fashion; members and volunteers are somewhat more interested than staff are in technology and innovation. Even though statistically significant, most of these differences are mild, showing points of emphasis rather than radically different views.

	'Closely affiliated' constituents		
			Af-heritage
	Staff	Volunteers	DMV
	n=91	n=166	n=412
Slavery	53%	59%	56%
Era of Segregation	30%	40%	33%
Civil Rights Era	35%	42%	42%
Since 1968 in the US	30%	35%	31%
Art	** 36%	26%	24%
Music	** 24%	14%	15%
Fashion	** 22%	10%	9%
Politics	17%	17%	16%
Tech/Innovation	** 13%	20%	25%
Entertainment	12%	5%	6%
Caribbean Islands	10%	12%	11%
Late 20 th -21 st C. Africa	10%	11%	16%
Central & South America	10%	7%	8%
Sports	9%	6%	4%
Military	3%	10%	11%

These data do not indicate *absolute* levels of interest; they reflect people's priority interests; they were asked to pick only their "top three."

B. African-heritage Social Media Constituents

Different from the “closely affiliated” constituencies, this section focuses on social media audiences who have connected with the Museum through Facebook, the NMAAHC website, Twitter, or were referred by a friend who saw one of those.

B.1: Characteristics

- Although the focus was also intended to be on the local DMV area, about one-fifth of the sample lives in another US state.
- Most respondents were women, but much younger than the “closely affiliated” audiences.
- Diasporic identity was much more diverse among these respondents, probably because the invitations to connect with the Museum specifically mentioned diasporic audiences and people with multiple African heritages.

B.2: Perceptions about the Museum

- Although most African-heritage social media followers are not frequent museum-goers, they do expect to visit this Museum within the first few months after opening.
- Except for consisting of more younger people, these social media audiences tend to be similar to African-heritage DMV members, with one exception: Twitter followers are somewhat different (not as overwhelmingly female, more from out-of-area, less of a family history going back to US slavery, includes some white/Caucasian respondents and more-frequent museum goers).

B. 1.a: Ethnic Identity

EXPLANATION: Local African-heritage social media audiences mostly identify themselves as African-American, although there is considerable mention of other identities and heritages such as Afro-Caribbean or African born/recent immigrant. The Twitter audience participating in this research included white/Caucasian identities among about one-quarter of the respondents, which was different from the Facebook and website followers. The Twitter audience also had the lowest proportion of family history extending back to the time of US slavery. (Some of the desired criteria for respondents, e.g., African heritage and DMV residence, could not be applied to the invitations to the Twitter audience due to the 140 character restriction in that media.)

		Overall	NMAAHC		
		n=579	Facebook n=342	website n=134	Twitter n=103
My family history includes a connection with US slavery	**	65%	71%	74%	58%
<u>Self-reported identity for the respondent and their family:</u>					
African American	me	79%	82%	84%	64%
	family	55%	54%	55%	50%
African-born or recent immigrant	me	21%	22%	24%	12%
	family	21%	21%	25%	17%
Afro-Caribbean	me	19%	20%	18%	22%
	family	21%	21%	22%	20%
Afro-Latino/a	me	7%	7%	5%	12%
	family	7%	7%	6%	7%
Creole, African	me	2%	3%	2%	2%
	family	3%	4%	2%	3%
White/Caucasian	me	12%	8%	10%	27%
	family	23%	21%	18%	32%
American Indian	me	11%	12%	12%	6%
	family	18%	19%	22%	9%
Hispanic/Latino no African heritage	me	4%	4%	3%	3%
	family	6%	6%	5%	6%
Asian heritage	me	1%	1%	2%	2%
	family	2%	1%	5%	2%
Hawaiian/ Pacific Islander	me	<1%	0%	1%	0%
	family	2%	1%	1%	1%

B. 1.b: Age and Gender

EXPLANATION: The social media constituents in this study were mostly younger adults, with the Twitter followers having a significantly higher proportion of millennials. Most participants (80%) were women – similar to the “closely affiliated” audiences in the previous section – but again there was a somewhat different outcome among Twitter followers, with only two-thirds being women.

	Overall	NMAAHC		
		Facebook website	Twitter	
	n=579	n=342	n=134	n=103
<u>Age/generation of respondent</u>	**			
Young adult /millennial	42%	44%	41%	56%
Gen X	32%	31%	35%	29%
Middle age /Gen Jones	15%	14%	10%	12%
Boomer	9%	9%	13%	2%
Retired /WW II	2%	1%	2%	1%
<u>Gender:</u>				
female	** 80%	80%	84%	68%
male	20%	19%	14%	30%

Reminder: Asterisks (**) indicate a statistically significant difference across a comparison, such as the data tables here, showing age/generation in the top table, and gender in the bottom table, compared across the source of contact with three social media audiences. Percentages are bolded to highlight the figures that are most influential in the calculation of significance.

In this section (all of ‘B’) about social media audiences, there were actually 853 respondents, but over 200 of them came from being referred from someone else, and could not be tied to a specific social media. An examination of patterns of response with that larger sample revealed only one substantial difference, namely that there were more diasporic heritages in the sample, but that their answers about museum-going and the Museum were essentially the same as the 579 who are represented in these data (except that more of those referred invitees gave a priority to ‘Caribbean Islands’ in the exhibit topics). Therefore, to keep this analysis cleanly focused on social media sources, those additional referred respondents were not included in these data tables.

B. 1.c: Where People Live

EXPLANATION: Although the intent was to focus on DMV-area African-heritage social media audiences, about one-fifth of the sample lives outside the immediate area (this was especially true for Twitter followers). However, among four-fifths of these audiences, the pattern of residences was very similar to the profile of NMAAHC volunteers and African-heritage DMV members, namely that most live either in the District or in nearby Maryland, with smaller proportions living in nearby Virginia. About half the people from other states were from nearby states (NY, PA, DE, WV, NC, NJ).

	Overall n=579	NMAAHC	
		Facebook website n=342	Twitter n=103
<u>Location of residence</u> ⁹			
	**		
Washington D.C.	31%	32%	26%
Nearby Maryland	31%	31%	38%
Farther Maryland	2%	3%	1%
Nearby Virginia	16%	15%	15%
Farther Virginia	1%	1%	0
Another US state	18%	16%	39%

⁹ When further analyzed by African heritage, the proportion of different types of diasporic audiences living in Washington DC was slightly lower among people who report their identity as only African American (26% of whom live in DC), compared with diasporic audiences who do not refer to themselves at all as African American (34% live in DC) and people of 'heritage combination' (African American plus some other identity) (38% live in DC). This is a statistically significant difference (**), but practically it's a relatively small difference that does not warrant in-depth analysis.

B. 1.d: Defining Diasporic Audiences

EXPLANATION: Local African-heritage social media audiences are strongly African American, about 10-15% less so than was true for NMAAHC volunteers and African heritage DMV members. In other words, there is considerably more diasporic diversity in the social media audiences, many of whom have 'combination' identities of African American plus something else.

	Overall n=579	NMAAHC		
		Facebook n=342	website n=134	Twitter n=103
<u>Where were you born?</u>				
In the U.S.	** 84%	89%	88%	94%
arrived in U.S. as a child	11%	7%	8%	3%
arrived in U.S. as an adult	6%	4%	4%	3%
<u>Defining diasporic identity</u>				
African American only (AA)	62%	63%	60%	63%
Heritage combination (AA+)	22%	19%	25%	19%
Broad diasporic (not AA)	16%	16%	16%	18%
<u>When ancestors arrived in U.S.</u>				
Before 1800	** 18%	19%	14%	23%
1800-1849	9%	6%	15%	6%
1850-1899	3%	2%	3%	7%
1900-1949	5%	3%	3%	9%
1950-1999	15%	12%	12%	14%
2000-2015	<1%	<1%	0	0
I don't know	50%	57%	54%	41%
<u>Do you know where your ancestors are from?</u>				
Yes	** 33%	29%	27%	52%
no	67%	71%	73%	48%

Perceptions about the Museum

B. 2.a: Museum-going Experience and Expectations about Visiting

EXPLANATION: African-heritage social media audiences in this study tend to be infrequent museum visitors, although about one-fifth of them are frequent or very-frequent museum goers. Most expect to visit the new Museum within a few months after opening, typically with a few others in a small group.

	Overall n=579	NMAAHC		
		Facebook n=342	website n=134	Twitter n=103
<u>Recent experience with museum visiting</u> (within the past year) **				
No museum visits in past year	4%	5%	2%	3%
Infrequent: 1-4 museum visits	45%	46%	40%	39%
Moderate: 5-9 museum visits	31%	30%	37%	25%
Frequent: 10-19 museum visits	12%	13%	12%	13%
All the time: 20+ museum visits	8%	6%	9%	20%
<u>Expectation for visiting NMAAHC</u>				
Within the first 6 months	** 88%	90%	97%	75%
Within the first year	10%	8%	2%	20%
Within the first 2 years	2%	2%	1%	5%
Probably not in 2 years	<1%	<1%	0	0
<u>Expected size of social group visiting</u>				
(1) just myself, at first	** 7%	6%	10%	12%
(2) with 1 other person	14%	17%	4%	23%
(3-4) with 2-3 others	33%	36%	29%	30%
(5-7) with 4-6 others	19%	18%	25%	12%
(8+) with 7 or more others	20%	16%	28%	13%
I don't know	8%	8%	4%	11%

B. 2.b: Expectation for a Personal Connection

EXPLANATION: People were offered four statements about their feelings of personal connection and relevance regarding this Museum, and asked to pick the one that most reflected their own views. Facebook and NMAAHC users were most likely to feel a personal connection (“me, my culture and my history” selected by 60-65%) but somewhat fewer Twitter followers chose that statement (48%). Compared to the other two media, a few more Twitter followers passed up the two personal connection statements and chose the intellectual relevance idea (“relevant to me as an American... a point of view that needs to be part of the American story”); this tends to be the perspective that whites identify with, and it’s a quirk of the sampling that one-fourth of the Twitter sample is white compared with about 10% whites in the other two media samples.

Please choose the statement that best reflects how you feel about the prospect of a new museum on the National Mall that will be about African American history and culture.

	Overall n=579	NMAAHC		Twitter n=103
		Facebook website n=342		
I feel that this museum will reflect me , my culture and my history, and I am enthusiastic about this.	59%	60%	65%	48%
I feel that this museum will partially reflect who I am , and present exhibits and programs that represent some aspects of my culture and history that are important to me.	16%	17%	13%	17%
I feel that this museum will present a perspective that is relevant to me, as an American , by presenting the history and culture of this country from a point of view that needs to be part of the American story.	21%	19%	17%	31%
I feel that this museum will be about a culture within this country that I have some interest in understanding better.	2%	3%	0%	2%
Other	2%	2%	5%	3%

**

Local Social Media Audiences, compared by Heritage

EXPLANATION: The same four statements on the previous page were compared by heritage, revealing a strong difference between people with an African American identity (either exclusively, or in combination with another heritage) compared with those who do not consider themselves to be African American ('diasporic, not Af-Am' in the table below). This difference is the same pattern that was found with 'closely affiliated audiences' in section A.2.b. (p.17) of this report. However, among social media audiences there was a different pattern on other statements, with more 'diasporic non-African-American' respondents here (38%) indicating that the museum 'will partially reflect who I am' (with the closely affiliated audiences, the most common answer among 'diasporic non-African-American' respondents was the third statement, about relevance to the American story).

Please choose the statement that best reflects how you feel about the prospect of a new museum on the National Mall that will be about African American history and culture.

	Overall n=811	African American n=443	heritage combin. n=182	Diasporic not Af-Am n=186
	**			
I feel that this museum will reflect me , my culture and my history, and I am enthusiastic about this.	57%	70%	53%	27%
I feel that this museum will partially reflect who I am , and present exhibits and programs that represent some aspects of my culture and history that are important to me.	19%	9%	22%	38%
I feel that this museum will present a perspective that is relevant to me, as an American , by presenting the history and culture of this country from a point of view that needs to be part of the American story.	19%	17%	21%	22%
I feel that this museum will be about a culture within this country that I have some interest in understanding better.	3%	1%	2%	9%
Other	3%	3%	3%	5%

B. 2.c Top Three Interests in Exhibit Topics

EXPLANATION: Local African-heritage social media audiences indicated priority interests (i.e., “top three” choices) that were very similar to those expressed by the closely affiliated audiences. Specifically, slavery was the most-selected topic from any social media audience, and all of the history periods were selected more than any other topic. In fact, there was a striking similarity of priority interests across the three social media sources on all topics. However, when respondents’ interests are compared by their diasporic heritage – shown on the next page – there were some differences in emphasis.

These data do not indicate *absolute* levels of interest; they reflect people’s priority interests; they were asked to pick only their “top three.”

	Overall n=579	NMAAHC		Twitter n=103
		Facebook n=342	website n=134	
Slavery	60%	59%	63%	58%
Era of Segregation	28%	28%	31%	24%
Civil Rights Era	33%	34%	34%	29%
Since 1968 in the US	32%	33%	31%	30%
Art	23%	24%	19%	23%
Music	16%	16%	13%	22%
Fashion	11%	13%	8%	7%
Politics	13%	12%	16%	10%
Tech/Innovation	20%	20%	20%	18%
Entertainment	6%	6%	6%	7%
Caribbean Islands	21%	21%	18%	26%
Late 20th-21st C. Africa	21%	21%	22%	18%
Central & South America	13%	10%	14%	16%
Sports	2%	2%	2%	3%
Military	6%	7%	8%	3%
other topic suggested	15%	16%	13%	17%

Local Social Media Audiences, compared by heritage

EXPLANATION: Comparing interest in exhibit topics across different types of heritages, there are some differences and some similarities. People with any degree of African American heritage indicated **significantly more interest in three non-contemporary history topics** – slavery, segregation, and the Civil Rights Era – but there was no difference in interest about contemporary history since 1968. This finding validates the idea that it makes a difference whether or not people see their family history as extending back for generations in the US, with a connection to domestic slavery (B.1.a).

Diasporic non-African-American audiences indicated significantly more interest in the topic of Caribbean Islands (their top choice overall).

These data do not indicate <i>absolute</i> levels of interest; they reflect people’s priority interests; they were asked to pick only their “top three.”		African American n=443	heritage combin. n=182	Diasporic not Af-Am n=186
Slavery	**	60%	62%	37%
Era of Segregation	**	30%	21%	16%
Civil Rights Era	**	36%	29%	27%
Since 1968 in the US		33%	36%	29%
Art		25%	23%	17%
Music		15%	19%	19%
Fashion		12%	9%	15%
Politics		13%	15%	16%
Tech/Innovation		22%	20%	16%
Entertainment		6%	8%	7%
Caribbean Islands	**	11%	31%	63%
Late 20th-21st C. Africa		18%	21%	23%
Central & South America		10%	12%	22%
Sports		4%	2%	3%
Military		7%	7%	2%
other topic suggested		17%	17%	19%