

Alana Anderson

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Boston College Lynch School of Education Department of Educational Leadership and Higher Education Program in Higher Education
#BLACKONCAMPUS: A CRITICAL EXAMINATION OF RACIAL AND GENDER PERFORMANCES OF BLACK COLLEGE WOMEN ON SOCIAL MEDIA Dissertation BY ALANA ANDERSON submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy May 2017 xii

The completion of this dissertation would not have been possible without the support of several individual who were key to my successful journey. First I want to thank my dissertation committee: Ana Martinez Aleman, Heather Rowan-Kenyon, and Leigh Patel a group of dynamic whom I admire. Thank you for your support, guidance and encouragement. You have challenged me and helped me come into my own as a researcher and scholar.

I dedicate this dissertation to the many friends and colleagues who have lifted me up and supported me along the way.

BLACK WOMEN, WHITE CAMPUS: STUDENTS LIVING THROUGH INVISIBILITY. Khalilah Annette Shabazz Submitted to the faculty of the University Graduate School in partial fulfillment of the requirements for the degree Doctor of Philosophy In the School of Education, Indiana University April 2015 iv, v

I also dedicate this dissertation to my many friends and colleagues who have supported me along the way.

...

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L. Hughes who challenged me to engage in my research critically and embrace scholarly writing.

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According to Erikson, identity reflects a variety of chosen commitments but is also integrally tied to one's ascribed characteristics such as race and gender.

SHORTER-GOODEN, K. and WASHINGTON, N.C. (1996), Young, Black, and female: the challenge of weaving an identity. *Journal of Adolescence*, 19: 466

According to Erikson, identity reflects a variety of chosen commitments, but it is also integrally tied to one's ascribed characteristics, like race and gender.

3

Anderson 2017 1

In everyday life, people consciously and unconsciously work to define the way they are perceived, hoping to engender positive impressions of themselves. Goffman (1959) used the term "performance" to refer to all the activity of a given individual on a given occasion, which serves to influence the other individuals. He went on to assert that individuals perform identities for others to be seen as acceptable and to ensure social relationships are comfortable and positive.

Look At Us Collective Narcissism in College Student Facebook Photo Galleries Andrew L. Mendelson and Zizi Papacharissi in *A Networked Self Identity, Community, and Culture on Social Network Sites* Edited by Zizi Papacharissi 252

In everyday life, people consciously and unconsciously work to define the way they are perceived, hoping to engender positive impressions of themselves. This effort entails emphasizing certain characteristics, through dress, hairstyle, behavior, and/or speech, while hiding or diminishing other characteristics perceived as flawed, depending on context. Goffman (1959)

uses the term “performance” to refer to “all the activity of a given participant on a given occasion which serves to influence in any way any of the other participants” (p. 15)

Bowling Green State University ScholarWorks@BGSU Higher Education and Student Affairs Faculty Publications College of Education and Human Development 5-19-2014 Know Your Role: Black College Students, Racial Identity, and Performance Dafina-Lazarus Stewart Bowling Green State University 7

People perform their identities for others to be seen as acceptable and to ensure social relationships are comfortable and positive (Goffman, 1959).

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The past few decades have discredited the dominant perspective that social categories of race reflect inherent biological differences (Obasogie, 2010). Racial categories and the meaning of race are given concrete expression by the specific social relations and historical context in which they are embedded. These categories and meanings have varied over time and between different societies (Omi & Winant, 1994). These rules of engagement between different races (i.e. how to act, what to say) and what not to say allow the distinctions between races to take on center stage in how various people are treated based on how they are visually perceived (Obasogie, 2010). Omi and Winant (1994) encourage an understanding of race as an unstable and decentered complex of social meanings constantly being transformed by political struggle. Brock (2009) argues that racial identity is a performance that has more to do with social and cultural resources than with skin color.

Do Blind People See Race? Social, Legal, and Theoretical Considerations
Osagie K. Obasogie Law & Society Review, Volume 44, Number 3/4 (2010)

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Until the mid-twentieth century, the dominant perspective was that social categories of race reflect inherent biological differences.

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These rules of engagement between different races-how to act, what to say, and what not to say allow the visual distinctions between races to take on a fundamental role in how to treat various people according to how they are visually perceived even if the person cannot see them

Racial Formation in the United States From the 1960s to the 1980s Michael Omi and Howard Winant Routledge & Kegan Paul Inc. 1986 60

Racial categories and the meaning of race are given concrete expression by the specific social relations and historical context in which they are embedded. Racial meanings have varied tremendously over time and between different societies

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The effort must be made to understand race as an unstable and “decentered” complex of social meanings constantly being transformed by political struggle.

Tweets, Tweeps, and Signifyin’: Communication and Cultural Performance on “Black Twitter” Sarah Florini Television & New Media 2014, Vol. 15(3)
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Racial identity is a performance that ultimately has “more to do with social and cultural resources than with skin color” (Brock 2009, 32).

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As Beverly Tatum (1997) notes, answering the question “Who am I?” depends in largely in part on who the world around us says we are. She further posits,

What message is reflected back to me in the faces and voices of my teachers, my neighbors, store clerks? What do I learn from the media about myself? How am I represented in the cultural images around me? Or am I missing from the picture altogether? (p.18)

“BLACK IS, BLACK AIN’T”: A THEORETICAL EXPLORATION OF THE IMPACT OF SYSTEMIC RACISM ON AFRICAN AMERICAN ADOLESCENT IDENTITY DEVELOPMENT A project based upon an independent investigation, submitted in partial fulfillment of the requirements for the degree of Master of Social Work. Janae Peters Smith College School for Social Work Northampton, Massachusetts 42

As Beverly Tatum (1997) notes, to answer the question “Who am I?” depends in large part on who the world around us says we are. She further asks “What message is reflected back to me in the faces and voices of my teachers, my neighbors, store clerks? What do I learn from the media about myself? How am I represented in the cultural images around me? Or am I missing from the picture altogether?” (Tatum, 1997, p. 18).

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Anderson 2017 5

These sites allow users to create public and private profiles and form networks of “friends” with whom they can interact. SNS users can also post user generated content, which often elicit comments and result in further interaction.

Kaveri Subrahmanyam, David Šmahel Digital Youth The Role of Media in Development Springer 2011 6

They allow users to create public or private profiles and form networks of “friends” with whom they can interact publicly (e.g., status updates or wall posts) and privately (e.g., private messages). SNS users can also post

user-generated content (e.g., written notes, photos, and videos), which often elicit comments and result in further interaction.

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Youth use social media to engage in identity development. ... Building strong connections on social media helps students develop greater social capital and a supportive network of peers when they need assistance. ... Understanding how students are exploring their identities in online social spaces allows student affairs professionals to move away from only utilizing only traditional modes of understanding student development, and instead identify the benefits of using technology for positive psychological growth. Identity formation is enhanced through online interactions on social media and, for black women, exploring identity online is important in developing a sense of self that is often separate from the majority culture that dominates their campus environment.

Engaging Students through Social Media Evidence-Based Practices for Use in Student Affairs Reynol Junco 2014 by John Wiley & Sons

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building strong connections on social media help students develop greater social capital and have a supportive network of peers when they need assistance (Ellison, Steinfield & Lampe, 2007; 2011; Ellison, Vitak, Gray & Lampe, 2014).

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Youth engage in the process of identity development before, in their transition to, and throughout their college careers. Understanding that youth are exploring their identities in online social spaces allows student affairs professionals and other educators to move away from the adult normative perspective and see the benefits of using these technologies for positive psychological growth ... Indeed, identity formation is enhanced through online interactions on social media, and such identity development is essential for student success. ... Exploring identity online is especially

powerful for students who are from minority racial or ethnic backgrounds or who are LGBT as they need to develop a sense of identity that is often separate from the majority culture that dominates most college campuses.

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Many of America's revered colleges and universities were soaked in the sweat, tears, and even blood of people of color (Wilder, 2013). These institutions have historical relationships with slavery and enslaved people as the slave economy and higher education grew up together each nurturing the other. Slavery funded colleges, built campuses, and paid the wages of professors and academic leaders aggressively courted the support of slave owners and slave traders.

Dustjacket <https://www.blackhistory.mit.edu/publications/ebony-and-ivy-2013#:~:text=Later%2C%20the%20slave%20economy%20and,slave%20owners%20and%20slave%20traders.>

Many of America's revered colleges and universities—from Harvard, Yale, and Princeton to Rutgers, Williams College, and UNC—were soaked in the sweat, the tears, and sometimes the blood of people of color. The earliest academies proclaimed their mission to Christianize the savages of North America, and played a key role in white conquest. Later, the slave economy and higher education grew up together, each nurturing the other. Slavery funded colleges, built campuses, and paid the wages of professors. Enslaved Americans waited on faculty and students; academic leaders aggressively courted the support of slave owners and slave traders. Significantly, as Wilder shows, our leading universities, dependent on human bondage, became breeding grounds for the racist ideas that sustained them.

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This study seeks to examine how African American college women perform race and gender on social media. In a social media context, where race can be hidden by the user, the act of performing race constitutes an

important mode of resistance to marginalization and erasure (Nakamura, 2008). For many, race is one of the key organizing concepts that structures offline worlds. Thus, understanding the ways in which the significance of race takes shape for black women within social media is important (Florini, 2013). When the body and the corporeal signifiers of race can be obscured, the social and cultural markers of race take great importance (Florini, 2013).

Tweets, Tweeps, and Signifyin': Communication and Cultural Performance on "Black Twitter" Sarah Florini Television & New Media 2014, Vol. 15(3)

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In a social media context, where race could be hidden if a user so desired, the act of performing race constitutes an important mode of resistance to marginalization and erasure (Nakamura 2008).

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Race is one of the key organizing concepts that structure our offline worlds (Bonilla-Silva 2010; Omi and Winant 1986) and therefore is also a significant component of users' approaches to technologies (Daniels 2009; Nelson et al. 2001).

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When the body and the corporeal signifiers of race can be obscured, the social and cultural markers of race take on great importance.

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Anderson 2017 10

Student development theory has been used to make sense of attitudes, behaviors, norms and outcomes among college students since the 1970s. While many of these theories contribute to the higher education research landscape, they are limited in their use of language about race and the roles of racism in students' development and learning (Patton, McEwen & Rendon, 2007). Seminal student development theories do not directly

discuss race and racism and how they may influence identity development. Racial identity development has been considered primarily from a psychological perspective; however, studying identity as a social performance emphasizes its socially constructed nature (Stewart, 2015).

Critical Race Perspectives on Theory in Student Affairs Lori D. Patton, Marylu McEwen, Laura Rendón, Mary F. Howard-Hamilton NEW DIRECTIONS FOR STUDENT SERVICES, no. 120, Winter 2007 Wiley Periodicals, Inc 39

Student development theory has been used to make sense of attitudes, behaviors, norms, and outcomes among college students since the late 1970s. In addition, educators, administrators, and researchers rely on theories of retention and student success, organizational development, learning, and campus environments in their efforts to understand diverse groups of students (McEwen, 2003, Torres, Howard-Hamilton, and Cooper, 2003). Although these theories contribute substantially to higher education and student affairs work, they are limited in their use of language about race and considerations of the roles of racism in students' development and learning.

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Chickering and Reisser do not directly discuss race and racism and how they may influence identity development.

Dafina-Lazarus Stewart (2015) Know your role: Black college students, racial identity, and performance, International Journal of Qualitative Studies in Education, 28:2, 240

Racial identity has been considered primarily from a psychological perspective (Chickering & Reisser, 1993; Cross, 1991; St. Louis & Liem, 2005), considering the construction and development of identity as primarily a matter of the interplay of the ego and external expectations. ...

Sociological perspectives, however, study identity as a social performance, emphasizing its socially constructed nature.

11

Anderson 2017 10-11

Digital media studies often overlook users of color and the dynamics of race and racial identity online. Nelson and colleagues (2001) argued, that when users of color do receive scholarly attention related to digital media, most often they are cast as victims with limited technological access and resources. Scholarly focus on the digital divide too often frames people of color as technological outsiders and has obscured the many people of color who are online. ... The substantial black presence on Twitter displays the ways in which black users utilize the platform, but may also provide insight into the intersection of cultural identity, social media, and performance.

Tweets, Tweeps, and Signifyin': Communication and Cultural Performance on "Black Twitter" Sarah Florini Television & New Media 2014, Vol. 15(3) 224

It is this intersection of cultural identity, social media, and performance that I seek to explore here.

Digital media studies often erase users of color, and the dynamics of race and racial identity online. When users of color do receive scholarly attention, most often they are cast as victims with limited technological access and resources (Nelson et al. 2001). The consistent scholarly focus on the "digital divide" all too often frames people of color as technological outsiders and has served to obscure the many people of color who are online (Everett 2008).

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Anderson 2017 11

Holding membership in both marginalized identities (i.e., black and female) can lead to an invisibility of presence and a lack of voice for black women (Zamani, 2003).

Christa J. Porter & Laura A. Dean (2015) Making Meaning: Identity Development of Black Undergraduate Women, NASPA Journal About Women in Higher Education, 8:2, 127

Holding membership in both marginalized identities can lead to an invisibility of presence and a lack of voice for African American women (Zamani, 2003).

13

Anderson 2017 12-13

The college experience and success of black women remains underexplored as much of the research done examines academic failure, particularly for black men as compared to black women (Winkle-Wagner, 2015). Note that in this dissertation study the terms Black and African American are both used, reflecting the language used by participants and by authors of cited studies. Black women are a significant sub-group within the larger population of college students of color, yet they are not heavily represented within historical or current literature on identity development (Porter & Dean, 2015). Insights are lacking surrounding how African American women's experiences in higher education may be uniquely racialized and gendered, and this lack of focus on the experiences of African American women hinders the efficiency of institutional policies geared to enhancing the college experience of these students (Winkle-Wagner, 2015).

Review of Educational Research Volume 85, Issue 2, June 2015, 2014
AERA Having Their Lives Narrowed Down? The State of Black Women's College Success
Rachelle Winkle-Wagner 172

The college success of Black women, although multifaceted, remains underexplored due to the trend in the research of examining students of color as a group at the aggregate level (i.e., students of color as encompassing men, women, and multiple racial/ethnic subgroups; Winkle-Wagner, 2009b). The research that does center on African American students often focuses on academic failure (Rovai, Gallien, & Wighting, 2005), particularly for Black men as compared to Black women (Cohen & Nee, 2000).

The Role of Ethnic Student Organizations in Fostering African American and Asian American Students' Cultural Adjustment and Membership at Predominantly White Institutions
Samuel D. Museus
Journal of College

Student Development, Volume 49, Number 6, November/December 2008, 569

Note that in this article the terms Black and African American are both used, reflecting the language used by participants in this study and by authors of related studies.

Christa J. Porter & Laura A. Dean (2015) Making Meaning: Identity Development of Black Undergraduate Women, *NASPA Journal About Women in Higher Education*, 8:2, 126-7

African American women are a significant sub-group within the larger population of college Students of Color, yet they are not heavily represented within historical or current literature on student identity development.

Review of Educational Research Volume 85, Issue 2, June 2015, 2014
AERA Having Their Lives Narrowed Down? The State of Black Women's College Success
Rachelle Winkle-Wagner 172

Important insights are lacking regarding how African American women's experiences in higher education may be uniquely racialized and gendered, due to the vast majority of the studies specific to African American college students grouping both sexes together. This lack of focus on the experiences of Black women could hinder the efficacy of institutional policies geared toward maximizing academic performance, reducing attrition, and enhancing college experiences for these students (Banks, 2009; Winkle-Wagner, 2009b).

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Being a black female in the United States poses particular challenges. Young black women must contend with adolescent developmental tasks, but they must do this in the context of a society that devalues blacks and women (Hooks, 1981; Shorter-Gooden & Washington, 1996). Theorists assert that in order for African American women to be healthy, they have to recognize the prevalence and reality of racism and that identity

development occurs in light of racism and sexism (Shorter-Gooden & Washington, 1996).

SHORTER-GOODEN, K. and WASHINGTON, N.C. (1996), Young, Black, and female: the challenge of weaving an identity. *Journal of Adolescence*, 19: 465

Being an African–American female adolescent and growing up in the United States poses particular challenges. Young Black females must contend with the typical adolescent developmental tasks, but they must do this in the context of a society that devalues Blacks and women (hooks, 1981; Reid, 1988).

Gendered Racial Identity of Black Young Women Anita Jones Thomas & Jason Daniel Hacker & Denada Hoxha *Sex Roles* (2011) 64: 531

Theorists assert that in order for African American girls and young women to be healthy, they have to recognize both the prevalence and reality of racism and sexism in their lives, or the “double jeopardy” status, and that identity development occurs in light of racism and sexism (Shorter-Gooden and Washington 1996).

15

Anderson 2017 15

According to Jackson (2001) to better understand and appreciate the BID process there must be a fuller appreciation and examination of the culture of race and the ethnic cultures that contribute to the culture of race. The BID model provides a focus on the importance of black culture as a major influence in four of the five stages thus promoting an understanding of racial identity development that is constructed not solely as a consequence of racism but rather as an interweaving of both the effects of racism and elements that are a part of a heritage of black culture that exists independently to varying degrees of the primary influence of racism. The snapshots of the process found in the BID model describe different junctures in the developmental process.

As BID expanded as a tool to understand development, the model expanded to include discussion of what happens when one is changing stages. While stages are the snapshots of a moving picture, it is the stage transitions that provide action. Stages and stage transitions are experienced differently and have a different effect on the individual who is experiencing them. The overlap of exiting phase of one stage, filled with sadness, anxiety, and reluctance to leave the comfort of a worldview that one has become used to, and the entry phase, filled with expectation and fear of the unknown, can be extremely disconcerting for the individual and those interacting with that person (Wijeyesinghe & Jackson, 2001).

Black Identity Development: Influences of Culture and Social Oppression
Bailey W. Jackson III in New Perspectives on Racial Identity Development
Integrating Emerging Frameworks Second Edition Edited by Charmaine L.
Wijeyesinghe and Bailey W. Jackson III 2012 39

The primary modification to my previous BID model presented here is seen in a more significant focus on the importance of Black culture as a major influence in four of the five stages, thus promoting an understanding of racial identity development that is construed not solely as a consequence of racism, but rather as an interweaving of both the effects of racism and elements that are part of a heritage of Black culture that exists independently, to varying degrees, of the primary influence of racism.

Black Identity Development: Further Analysis and Elaboration 8 Bailey W.
Jackson III in New Perspectives on Racial Identity Development A
Theoretical and Practical Anthology EDITED BY Charmaine L.
Wijeyesinghe and Bailey W. Jackson III 2001 by New York University 18

With this expanded perspective of the BID process of fully adopted stages and exit/entry transitions between them, it is easier to consider, at least visually, what happens when one is changing stages. The overlap of the exiting phase of one stage, filled with sadness, anxiety, and reluctance to leave the comfort of a worldview that one has become used to, and the entry phase, filled with expectation and fear of the unknown, can be extremely disconcerting for the individual and those interacting with that person. While there is still much to be learned about the transition points from one stage to the next in BID, it seems clear that if the stages are the snapshots of a moving picture, it is the stage transitions that provide the action. While the stages and the stage transitions are experienced very

differently and have a different effect on the individual who is experiencing them, we must understand that we need them both to make this Black identity development process come alive.

16

Anderson 2017 16

Race is often seen as a social category that is either objective or illusory. When viewed from an objective framework race is usually understood as rooted in biological differences including skin color and hair texture. Viewed as an illusion, race is understood as an ideological construct that masks material distinction including ethnicity, class and nation (Omni & Winant, 2014).

Racial Formation in the United States Third Edition MICHAEL OMI AND HOWARD WINANT 2015 by Routledge 109

Race is often seen as a social category that is either objective or illusory. When viewed as an objective matter, race is usually understood as rooted in biological differences, ranging from such familiar phenomic markers as skin color, hair texture, or eye shape, to more obscure human variations occurring at the genetic or genomic levels. When viewed as an illusion, race is usually understood as an ideological construct, something that masks a more fundamental material distinction or axis of identity: our three paradigms of ethnicity, class, and nation typify such approaches

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Anderson 2017 17

Hall (1996) highlighted how the meanings of the signifiers of racial identity have changed depending on the time and place in which they were being interpreted. Although the signifiers of race are most often found on the body, there is nothing in the body that gives those signifiers meaning (Mitchell & Rosiek, 2006). Hall argues that racial signifiers take on the meaning in the context of social discourse that organizes individual and institutional behavior (Mitchell & Rosiek, 2006). Researchers including Hall recognize the socially constructed nature of racial identity and argue race

and racial identity has significant material and psychic consequences on a global scale.

Roland Mitchell & Jerry Rosiek (2006) Professor as Embodied Racial Signifier: A Case Study of the Significance of Race in a University Classroom, *The Review of Education, Pedagogy, and Cultural Studies*, 28:3-4, 395

Undertaking a broad survey of the history of the concept of race, Hall highlighted how the meaning of the signifiers of racial identity have changed depending on the time and place in which they were being interpreted ... In more concrete terms, it meant that although the signifiers of race are most often found on the body, there is nothing in the body that gives those signifiers meaning.

This is not to say that the construct of race is meaningless. Hall, along with many others who have recognized the radically socially constructed nature of racial identity (Gordon 2003; Hill-Collins 1990; Gilroy 2000; West 1999; etc.), argue that race and racial identity has significant material and psychic consequences on a global scale. ... Drawing upon post-structuralist sociology, post-Marxist theory, and postcolonial theory, Hall argued that racial signifiers take on meaning in the context of social discourses that organize individual and institutional behavior.

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Anderson 2017 17

Racial identity refers to a sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular racial group.

Richardson, T.Q. and Helms, J.E. (1994), The Relationship of the Racial Identity Attitudes of Black Men to Perceptions of "Parallel" Counseling Dyads. *Journal of Counseling & Development*, 73: 172

Racial identity refers to a sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular racial group (Helms, 1990).

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In the 1970's and 1980's a number of models of black racial identity were developed. William Cross's (1970) stage theory of Nigrescence has become the centerpiece for much of the subsequent research in this area. Cross theorized and found evidence for a Negro to Black transformation which depicts the process of racial identity formation in the late adolescent years. The model describes the process of accepting and affirming a black identity in an American context by moving from black self-hatred to black self-acceptance. Cross's work on black identity development has become an important foundation in understanding the developmental journey of black individuals throughout adolescence into adulthood. Similar to Cross, Helms (1990), and Phinney (1992) contribute to the literature and understanding of racial identity development. Phinney (1992) highlighted three aspects of ethnicity: culture, ethnic identity and minority status. Culture refers to adherence to values, beliefs, and behaviors and norms associated with one's cultural group. Ethnic identity refers to the extent to which one identifies with one's ethnic group. Finally, minority status highlights the extent to which one has the differential experiences and attitudes that are associated with minority group that is often the target of racist behaviors and prejudicial attitudes.

SHORTER-GOODEN, K. and WASHINGTON, N.C. (1996), Young, Black, and female: the challenge of weaving an identity. *Journal of Adolescence*, 19: 467

In the 1970s and 1980s, a number of models of Black racial identity were developed. William Cross's stage theory of Nigrescence has become the centerpiece for much of the subsequent research in this area (Helms, 1990). Cross (1971) theorized and found evidence for a Negro-to-Black-transformation which depicts the process of racial identity formation in the late adolescent years.

Vandiver, Beverly J. "Psychological Nigrescence Revisited: Introduction and Overview." *Journal of Multicultural Counseling and Development*, vol. 29, no. 3, July 2001, p. 165. Gale OneFile: Health and Medicine, 166

This Black (see Endnote) racial identity model, named after the French term for turning Black (nigrescence), describes the process of accepting and affirming a Black identity in an American context by moving from Black self-hatred to Black self-acceptance

Cokley, K. O. (2005). Racial(ized) Identity, Ethnic Identity, and Afrocentric Values: Conceptual and Methodological Challenges in Understanding African American Identity. *Journal of Counseling Psychology*, 52(4), 517

Similar to Cross (1991) and Helms (1990), Phinney (1992) argued that it is more important for psychologists to understand the psychological aspects of ethnicity (rather than race per se) than it is for psychologists to focus on the group label itself. Phinney identified three psychological aspects of ethnicity (group label) as culture, ethnic identity, and minority status. The first psychological aspect, culture, refers to adherence to values, beliefs, behaviors and norms associated with one's cultural group. The second psychological aspect, ethnic identity, refers to the extent to which one identifies with one's ethnic group. It is the meaning, strength, and salience of one's ethnic identity. The third psychological aspect, minority status, refers to the extent to which one has the differential experiences and attitudes that are associated with minority status. These attitudes are based on being a part of a minority group that is often the target of racist behaviors and prejudicial attitudes.

20

Anderson 2017 19-22

Reaves and Campbell (1994) describe a component of blackness as a "spectacle of surveillance that is actively engaged in a representing authority, visualizing deviance, and publicizing common sense" (p.49). This surveillance has profound implications for the structuring, disciplining and experience of black people specifically within the United States. In the wake of the victory of Barack Obama as President of the United States in 2008, the claim that the United States was now a "post racial" society enjoyed popular acceptance by many. "That a black man could be elected to the highest post in the land was cited as a stunning testament to how far the nation had come in moving beyond the discriminatory racial attitudes and exclusions of the past" (Omi & Winant, 2015 p.1). This also signaled

the beginning of a retrenched white nativist movement, the movement that birthed the political life of 45th President Donald Trump. Our ability to interpret racial meanings depends on preconceived notions of a racialized social structure. The whole gamut of racial stereotypes testifies to the way a racialized social structure shapes racial experience and socializes racial meanings. As Hall (1981) noted there are no necessary correspondences between meanings and cultural symbols:

The meaning of a cultural form and its place or position in the cultural field is not fixed once and forever... The meaning of a cultural symbol is given in part by the social field into which it is incorporated, the practices with which it articulates and is made to resonate. (p.235)

According to Omi and Winant (2015) the way we interpret our experience in racial terms shapes and reflects our relations to the institutions and organizations through which we are embedded in the social structure. We then expect racially coded human characteristics to explain social differences. The conflation and promotion of phenotypically and sociocultural characteristics as compelling evidence of the inferior status of the African American was crucial to the establishment of suggestive racial stereotypes (Andrews, 2001). Distinctions between “them” and “us” were thus enforced through the popular representation of the savage, bestial and uncivilized black African in difference to the restrained, cerebral and civilized white European American. In this way a racial hierarchy was implemented that justified systemic slavery. The abolition of slavery did not result in the demise of this racist discourse but instead racist ideology was utilized in justifying the subjugation of people of color in a variety of environments particularly and most notably within science with the popularization of hierarchically organized genetic classifications of race (Omi & Winant, 1994). These ideologies were further disseminated in the 1960’s and 1970’s through politics and policy, which promoted what many people, believed were inherent racial pathologies that undermined the work ethic, self-reliance and moral fortitude of African Americans (Andrews, 2001). Mercer (1994) noted that the rigid and limited grid of representation through which black subjects become publicly visible continues to produce ideological fictions and psychic fixations about the nature of Otherness. The visible markers of race were displayed and often replayed with accompanying commentary. Popular representation of African Americans in media continued to communicate the separations conservative politicians identified as being threats to the American nation. Perry (2005) contends

that all aspects of cultural production and practices can be viewed as text and can be related to structural aspects of law and racism to show how culture and structure reinforce one another.

Racial difference confronts the white viewer as being strange unfamiliar and ominous and thus accentuated popular fears and anxieties about black Americans (Giroux, 1994). The examination of any racial discourse must be engaged within the contextually specific realms of culture and politics because they emerge as part of historically specific relation of oppression in order to justify the existence of that relationship (Andrews, 2001). Perry (2005) argues that reading social practices as text is a useful method for understanding how values and messages are transmitted and reproduced and then shaped and influenced into the ideological underpinnings of law, which in turn shape and influence social practices.

Sociology of Sport Journal, 1996.13, 125- 158 O 1996 Human Kinetics Publishers. Inc. The Fact(s) of Michael Jordan's Blackness: Excavating a Floating Racial Signifier David L. Andrews 125-26

Jordan's image exemplifies what Reeves and Campbell (1994, p. 49) identified as "a spectacle of surveillance that is actively engaged in representing authority, visualizing deviance, and publicizing common sense" in a way that has profound implications for the structuring, disciplining, and experiencing of race in contemporary America.

Racial Formation in the United States Third Edition MICHAEL OMI AND HOWARD WINANT 2015 by Routledge 1

In the immediate wake of the Obama victory, the claim that the United States was now a "post-racial" society enjoyed popular dissemination and acceptance. The "fact of blackness" in the White House was interpreted as resounding proof that the nation was moving "beyond race." That a black man could be elected to the highest post in the land was cited as a stunning testament to how far the nation had come in moving beyond the discriminatory racial attitudes and exclusions of the past.

Racial Formation in the United States Third Edition MICHAEL OMI AND HOWARD WINANT 2015 by Routledge 126

Our ability to interpret racial meanings depends on preconceived notions of a racialized social structure. ... The whole gamut of racial stereotypes testifies to the way a racialized social structure shapes racial experience and socializes racial meanings.

Sociology of Sport Journal, 1996.13, 125- 158 O 1996 Human Kinetics Publishers. Inc. The Fact(s) of Michael Jordan's Blackness: Excavating a Floating Racial Signifier David L. Andrews 126

As Hall noted, anticipating his notion of a conjunctural "Marxism without Guarantees" (Hall, 1983), there are no necessary correspondences, or for that matter noncorrespondences, between meanings and cultural symbols:

The meaning of a cultural form and its place or position in the cultural field is not fixed once and forever. . . . The meaning of a cultural symbol is given in part by the social field into which it is incorporated, the practices with which it articulates and is made to resonate. (Hall, 1981, p. 235)

Racial Formation in the United States Third Edition MICHAEL OMI AND HOWARD WINANT 2015 by Routledge 126

Conversely, the way we interpret our experience in racial terms shapes and reflects our relations to the institutions and organizations through which we are embedded in the social structure. Thus we expect racially coded human characteristics to explain social differences.

Sociology of Sport Journal, 1996.13, 125- 158 O 1996 Human Kinetics Publishers. Inc. The Fact(s) of Michael Jordan's Blackness: Excavating a Floating Racial Signifier David L. Andrews 127

The conflation and subsequent promotion of phenotypical and sociocultural characteristics, as compelling evidence of the inferior status of the African (American) Other, was crucial to the establishment of suggestive racial stereotypes. Distinctions between them and us were thus enforced through the popular representation of the savage, bestial, and uncivilized black African, in difference to the restrained, cerebral, and civilized white European American. In this way a racial hierarchy was implemented that justified systemic slavery to the popular imagination on both sides of the North Atlantic. ... In a similar vein, Thomas Jefferson pronounced, "the

blacks, whether originally a different race, or made distinct by time and circumstances, are inferior to the whites" (quoted in Omi & Winant, 1994, p. 64).

Although modern racism developed in tandem with the institution of slavery, the widespread abolition of slavery during the course of the 19th century did not result in the demise of racist discourse.

Sociology of Sport Journal, 1996.13, 125- 158 O 1996 Human Kinetics Publishers. Inc. The Fact(s) of Michael Jordan's Blackness: Excavating a Floating Racial Signifier David L. Andrews 131

As well as shamelessly attacking America's at-risk populations, the New Right also aggressively disparaged the social welfare policies of the 1960s and 1970s, which had actually tried to address the institutionalized racial inequalities that divided American society. ... Charles Murray's (1984) Losing Ground: American Social Policy, 1950-1980 blamed the Great Society reforms for encouraging the purportedly inherent racial pathologies that undermined the work ethic, self-reliance, and moral fortitude of African Americans, and hence inhibited their ability to succeed in American society.

Sociology of Sport Journal, 1996.13, 125- 158 O 1996 Human Kinetics Publishers. Inc. The Fact(s) of Michael Jordan's Blackness: Excavating a Floating Racial Signifier David L. Andrews 132

As Mercer (1994, p. 176) noted, "the rigid and limited grid of representations through which black male subjects become publicly visible continues to reproduce certain idiosyncratic, ideological fictions, and psychic fixations" about the nature of Otherness. The visible markers of race were displayed and often replayed with accompanying commentary, advertisement. From the networks' nightly news programs to Cops, from Saturday Night Live to Monday Night Football, popular representations of African American males continued to communicate the separations that the New Right identified as being threats to the American nation. ... As Giroux (1994) noted, within contemporary popular culture, racial difference confronts the viewer as being strange, unfamiliar, and ominous. ... In reproaching the crime-fighting record of Bush's opponent, Michael Dukakis (then Massachusetts' governor), these influential texts constructed Horton as "an icon symbolizing the quintessential violent black man," and thus

accentuated popular fears and anxieties about black Americans (Feagin & Vera, 1995, p. 19).

Reginald Oh, Latcrit Introduction: Methods, 50 Vill. L. Rev. 905 (2005) 907

[Perry] contends that all aspects of cultural production and practices can be viewed as text, and that critical scholars ought to "read" social practices as texts and relate them to structural aspects of law and racism to show how culture and structure reinforce one another.

Sociology of Sport Journal, 1996.13, 125- 158 O 1996 Human Kinetics Publishers. Inc. The Fact(s) of Michael Jordan's Blackness: Excavating a Floating Racial Signifier David L. Andrews 134

In Callinicos' terms, the examination of any racial discourse must be engaged within the contextually specific realms of culture and politics, because "they [racial discourses] emerge as part of a historically specific relationship of oppression in order to justify the existence of that relationship" (1993, p. 18)

Reginald Oh, Latcrit Introduction: Methods, 50 Vill. L. Rev. 905 (2005) 907

Specifically, Professor Perry argues that reading social practices as text is a useful method for understanding how values and messages are transmitted and reproduced through various social practices, and how those transmitted values and messages then shape and influence the ideological underpinnings of law, which in turn shape and influence social practices

21

Anderson 2017 22

While models of racial and gender identity have contributed to a better understanding of identity development, the focus on single identity factors fails to acknowledge the complexity of identity or the intersection of multiple identity factors. Furthermore, when identity factors are considered they are examined as separate phenomena. (Thomas, Hacker & Hoxha, 2011).

Gendered Racial Identity of Black Young Women Anita Jones Thomas & Jason Daniel Hacker & Denada Hoxha Sex Roles (2011) 64: 531

While models of racial and gender identity and accompanying research have contributed to a better understanding of identity development, there are several critiques that may be raised. First, the focus on single identity factors, either race or gender, fails to acknowledge the complexity of identity or the intersection of multiple identity factors (Cross and Cross 2008). Second, even when multiple identity factors are considered, they are examined as separate phenomena (Hoffman 2006).

22-23

Intersectionality holds that the classical conceptualizations of oppression within society, such as racism, sexism, homophobia and religious based bigotry do not act independently of one another, instead these forms of oppression interrelate, creating a system or faces of oppression that reflect the multiple forms of discrimination (Crichlow, 2015).

Wikipedia 2016 <https://en.wikipedia.org/w/index.php?title=Intersectionality&oldid=756807212> ALSO here Crichlow 2015 <https://arrow.tudublin.ie/cgi/viewcontent.cgi?article=1004&context=st2>

Intersectionality holds that the classical conceptualizations of oppression within society—such as racism, sexism, classism, ableism, homophobia, transphobia, xenophobia and belief-based bigotry—do not act independently of each other. Instead, these forms of oppression interrelate, creating a system of oppression that reflects the "intersection" of multiple forms of discrimination.[4]

23

Crenshaw (1989) distinguishes between what she terms structural and political intersectionality. Structural intersectionality focuses on the direct impact of inequalities and their intersections as experienced by individuals in society, disallowed to co-exist through the law, for example. Political intersectionality describes that women of color are situated within at least two subordinated groups that frequently pursue conflicting political

agendas. The need to split one's political energies between two sometimes opposing political agendas is a dimension of intersectional disempowerment that men of color and white women seldom confront (Crenshaw, 1989). The problem according to Crenshaw (1989) is these discourses are often inadequate in articulating the full dimensions of racism and sexism. Intersectionality is another methodology for studying the relationships among multiple dimensions and modalities of social relationship and subject formations and offers a way of mediating the tension between assertions of multiple identities and the ongoing necessity of group politics (McCall, 2005).

Am I a Black Woman or a Woman Who Is Black? A Few Thoughts on the Meaning of Intersectionality Julia S. Jordan-Zachery, *Politics & Gender* 3(2) 2007, 256

Crenshaw's contribution distinguishes between what she terms structural and political intersectionality. Structural inequality focuses on the direct impact of inequalities and their intersections as experienced by individuals in society. Political intersectionality

Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color Kimberle Williams Crenshaw in *The public nature of private violence THE DISCOVERY OF DOMESTIC ABUSE* edited by MARTHA ALBERTSON FINEMAN ROXANNE MYKITIUK. Published in 1994 by Routledge 99

The concept of political intersectionality highlights the fact that women of color are situated within at least two subordinated groups that frequently pursue conflicting political agendas. The need to split one's political energies between two sometimes opposing political agendas is a dimension of intersectional disempowerment that men of color and white women seldom confront.

Kimberlé Williams Crenshaw *Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color* in *Critical Race Theory THE KEY WRITINGS That Formed the Movement* Edited by KIMBERLE CRENSHAW, NEIL GOTANDA, GARY PELLER, AND KENDALL THOMAS 1995 by The New Press 360

The problem is not simply that both discourses fail women of color by not acknowledging the “additional” issue of race or of patriarchy but, rather, that the discourses are often inadequate even to the discrete tasks of articulating the full dimensions of racism and sexism.

Crichlow, W. (2015). Critical Race Theory: a Strategy for Framing Discussions Around Social Justice and Democratic Education. Higher Education in Transformation Conference, Dublin, Ireland, 2015, pp.188, DOI: 10.21427/vq8w-v522

Intersectionality is another way or methodology for studying the relationships among multiple dimensions and modalities of social relationships and subject formations" (McCall 2005).

Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color Kimberle Williams Crenshaw in The public nature of private violence THE DISCOVERY OF DOMESTIC ABUSE edited by MARTHA ALBERTSON FINEMAN ROXANNE MYKITIUK. Published in 1994 by Routledge 111

I want to suggest that intersectionality offers a way of mediating the tension between assertions of multiple identity and the ongoing necessity of group politics.

24

Anderson 2017 28

Identity formation is an ongoing process that achieves special and central importance during the period of adolescence (Erikson, 1968). The process of constructing a whole and cohesive sense of self is a complex procedure, characterized by the progressive advancement toward a developed and integrative psyche. Identity serves as a construct, which functions to organize and harmonize the dynamic aspects of the self-esteem. Marcia (1966) classified ego identity in four discrete stages: diffusion, foreclosure, moratorium, and achievement. Diffusion describes a person lacking direction. Foreclosure indicates that an individual embraces a set of values, beliefs and goals articulated by another rather than adopting self-attained values, beliefs and goals. Moratorium characterizes a person experiencing crisis, seeking to form individual values beliefs and goals. Last,

Achievement classifies an individual who has successfully passed through the moratorium stage and embraced self-derived values, beliefs and goals (Marcia, 1980). Under this framework, ego identity is derived from two broad cognitive categories ideological perspectives and interpersonal views. Researchers have acknowledged the important role of politics, religion and other aspects and have shown how these variables interact with identity development (Kroger, 1996). Ideological ego identity is measured by considering perspectives regarding religion; politics, philosophical life-style and occupation while, interpersonal views are based on friendship, dating, sex roles, and recreation (Marcia, 1966). Erikson (1968) suggested that an individual's identity development was located "in the course of his communal culture" (p. 22), however he only devoted one chapter to race and ethnicity in his book. While much of the work of researchers like Erikson has been considered universal, these works fail to address important sociocultural influences (Carter, 1995).

Chae, Mark H. Gender and Ethnic Identity Development among College Students from Four Ethnic Groups. PUB DATE 2000-08-00 NOTE 25p.; Paper presented at the Annual Conference of the American Psychological Association (108th, Washington, DC, August 4-8, 2000) <https://files.eric.ed.gov/fulltext/ED454469.pdf>

3

Ego identity formation is an ongoing process that achieves special and central importance during the period of adolescence (Erikson, 1968). The process of constructing a whole and cohesive sense of self is a complex procedure, characterized by the progressive advancement toward a developed and integrated psyche. Identity, in this case, serves as a construct, which functions to organize and harmonize the dynamic aspects of the self-system.

4-5

Marcia (1966) classified ego identity in four discrete stages: diffusion, foreclosure, moratorium and achievement. Diffusion describes a person lacking direction. Foreclosure indicates that an individual embraces a set of values, beliefs and goals articulated by another rather than adopting self-attained values, beliefs and goals. Moratorium characterizes a person

experiencing crisis, seeking to form individual values, beliefs and goals. Last, Achievement classifies an individual who has successfully passed through the moratorium stage and embraced self-derived values, beliefs and goals (Marcia, 1980).

4

Under this framework, ego identity is derived from two broad cognitive categories: ideological perspectives and interpersonal views.

3

Moreover, they have shown how these variables impinge upon and interact with identity development (Kroger, 1996).

4

Ideological ego identity is measured by considering perspectives regarding religion, politics, philosophical life-style and occupation, while interpersonal views are based on friendship, dating, sex roles and recreation (Marcia, 1966).

3

Erikson (1968) suggested that an individual's identity development was located "in the course of [her] or his communal culture" (p. 22). However, he devoted only one chapter to race and ethnicity in his book. The works of Erikson and his stages of psychosocial development have been considered universal, yet the majority of his work fails to address important sociocultural influences (Carter, 1995).

25

Anderson 2017 29-30

According to Goffman (1959) we are all performing all of the time. While most people don't think of themselves as acting when they behave in ways that feel natural and normal, we are always behaving for an audience because we can never escape the presence of the social world (Goffman, 1959). Scholars of sex/gender systems have used the analogy of

performance to examine and expose how much human behavior has been dictated by socially constructed roles rather than biologically determined roles (Willie, 2003). The work of Judith Butler (1990) focuses on the institution of heterosexuality and the ways in which the roles of sexuality are played out. Butler (1990) argues that gender is performative because gender “is always a doing” (p.25) however the subject is not solely or hugely agentically responsible for the doing.

...

She argues that to approach permanence, performances must be repeated continually as sexual identity is continuously reinstated and reinvented. According to Willie (2003) Butler should make us question all performances as we all repeat the performances of our identities whether our identities are relatively stable or unstable and whether aspects of our identities increase or decrease our social status.

ACTING BLACK COLLEGE, IDENTITY, AND THE PERFORMANCE OF RACE SARAH SUSANNAH WILLIE ROUTLEDGE New York & London
Published in 2003 by Routledge

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Performance is still involved, but it no longer carries with it the connotation of imitation or act. Most people do not think of themselves as acting when they behave in ways that feel natural and normal. ... Goffman recognized precisely the ways in which we play the roles of our identities: we are all performing all of the time. For Goffman, performance has broader meaning than the desire to make one’s identity seem stable; for him, performance needs to be neither compulsively repeated nor deceptive. He argues that we are always behaving for an audience because we can never escape the presence of the social world.

115

Scholars of sex/gender systems have used the analogy of performance to examine and expose how much human behavior has been dictated by socially constructed roles rather than by biologically determined roles (Rich 1980, Connell 1987, Andersen 1988, Stoltenberg 1989, Butler 1991, Fuss 1991).

...

The work of Butler (1991) continues to push my thinking. Her focus is on the institution of heterosexuality and the ways in which the roles of sexuality are played out.

115-16

She argues that performances are repeated for the precise reason that the role being performed is unstable. In other words, to approach permanence, it must be repeated continually. ...

Butler's point should make us question not only the performances that many people tend to think of as deviant or unusual but all performances. We all repeat the performances of our identities, whether our identities are relatively stable or unstable, and whether aspects of our identities increase or decrease our social status.

26

Anderson 2017 30

Sociological perspectives study identity as a social performance emphasizing its socially constructed nature and what that means for possibilities and wellness in society (Stewart, 2015). A person's own sense of racial identity may differ significantly from how other people see and categorize them. Dress, hairstyles, food, body language, language patterns, choices of preferred music and other 'projected' self-images are common ways in which identity is performed. Performance is the creation, presentation or affirmation of an identity (real or assumed) through action. It is an active ingredient in the maintenance, negotiation, or possible change of social and cultural norms (Clammer, 2015).

Dafina-Lazarus Stewart (2015) Know your role: Black college students, racial identity, and performance, *International Journal of Qualitative Studies in Education*, 28:2, 240

Sociological perspectives, however, study identity as a social performance, emphasizing its socially constructed nature.

Racial Formation in the United States Third Edition MICHAEL OMI AND HOWARD WINANT 2015 by Routledge 2

A person's own sense of racial identity may differ significantly from how other people see and categorize her/him.

2159-60

Dress, hairstyles, food, body language, jokes, choices of preferred music, accent and other 'projected' self-images are common ways in which an ethnic identity is performed:

...

Performance is essentially the creation, presentation or affirmation of an identity (real or assumed) through action. In the words of the Brown University Theatre Department website, it is 'an active ingredient in the maintenance, negotiation, or possible change of social and cultural norms' and raises the question of how 'multiple modes of performance and representation travel across borders to be "read" or "experienced" or "felt" in times or places far distant from their initial articulation' (quoted in Schechner 2013, 7).

27

Anderson 2017 32

Investigating race in the age of the Internet means that one must critically examine how identity is deployed and received in an environment structured by its non-corporality. The presences of visual and aural markers of race regardless of accuracy prove that race is rarely as invisible offline as it is in cyberspace (Kolko, Nakamura & Rodman, 2000).

Virtual (Br)others and (Re)sisters Authentic Black Fraternity and Sorority Identity on the Internet Matthew W. Hughey Journal of Contemporary Ethnography Volume 37 Number 5 October 2008 529

Investigating race in cyberspace means that one must critically examine how an identity so closely tied to what Fanon called the "politics of the skin"

is deployed and received in an environment structured by its noncorporality

“I DON'T TAKE KINDLY TO YOUR INVASION OF THIS FINE GAMING CULTURE”: GENDER, EMOTION, AND POWER IN DIGITAL GAMING SPACES AS DEMONSTRATED THROUGH DEAD ISLAND Nicole D. Reamer A Dissertation Submitted to the Graduate College of Bowling Green State University in partial fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY December 2015 98

Most strikingly is the argument that “[w]hile there are similar patterns of silence about race when it comes to interpersonal interaction in “the real world,” the presence of visual and aural markers of race (no matter how inaccurate those may be) means that race is rarely (if ever) as invisible offline as it is in cyberspace” (Kolko, Nakamura, & Rodman, 2000, p. 1) 28

Anderson 2017 32

Studies of racial virtual identity have largely emphasized the performative nature of life. Researchers have theorized this particular culture and identity formation via Homi Bhabha’s (1990) conception of the third space, which is not a fixed location but an emerging set of disparate at times contradictory, experiences and narratives of hybridity. The term emphasizes that performing effective virtual identity authenticity means residing on a threshold or in a space in which one is simultaneously “betwixt and between” (Bhabha, 1994, p.309). Online users are unable to leave behind the very social categories that define them in the “real world” as subjects are powerfully shaped by the images and activities that take place for them online (Gonzalez, 2000). Examining the construction of “authentic” online identity and the manner in which this is shaped by the development of one’s racial and gender identity development allows us to learn more about how women and color interpret and represent the everyday realities of blackness and womanhood and translate this onto social media.

Virtual (Br)others and (Re)sisters Authentic Black Fraternity and Sorority Identity on the Internet Matthew W. Hughey Journal of Contemporary Ethnography Volume 37 Number 5 October 2008

Studies of racial virtual identity have largely been characterized by the social constructionist turn that emphasizes the processural and performative nature of life

531

In particular, I theorize this particular culture and identity formation via Homi Bhabha's (1990) conception of the third space. In this sense, the third space is not a fixed location, but an emerging set of disparate, at times contradictory, experiences and narratives of hybridity.

...

This term emphasizes that performing effective virtual BGLO authenticity means residing on a threshold or in a space in which one is simultaneously "betwixt and between," neither wholly one status nor the other.

Lau, Lisa (2002) Women's voices: the presentation of women in the contemporary Fiction of south Asian women, Durham theses, Durham University. Available at Durham E-Theses Online: <http://etheses.dur.ac.uk/2021/> 187

Gonzales contends that the so-called liberated online users are unable to leave behind the social categories that define them in the real world and to presume to the contrary would be to "misunderstand the complexity of human subjects who inevitably enact and perform their new identities through the sign systems they already inhabit, and through which they are already interpellated. It would be equally naive to suggest that subjects are somehow not also powerfully shaped by the images and activities that take place for them online."

531

This article critically examines the construction of an "authentic" online identity and the ways that it is shaped by racial and fraternal experiences in a VC I call "Virtually Greek."

29

Anderson 2017 33-34

Daniels (2013) argues “the visual culture of the Internet complicates race and racism in new ways that are still closely tied to a politics of representation with ties to colonialism” (p.699). The Internet makes the understanding of race and racism more complex. For racial identity to function in social media spaces, racialized users must make those identities visible online. Black users on social media often perform their identities through displays of cultural competence and the use of other noncorporeal signifiers that rely on social and cultural resources (Brock 2009). ... Twitter users took to their accounts to pose questions in the form of hashtag trivia titled “#AskRachel” which included pop culture staples including classic hip-hop or R&B lyrics, popular movie phrases and cultural knowledge known by many black people in America.

Verbal performance, linguistic resources and modes of interaction are key means through which black users perform their racial identities on social media (Florini, 2013). One example of the racial performance of black people on social media comes in the signifying an interactional framework that allows Black Twitter users to align themselves with black oral traditions, to index black cultural practices and to communicate shared knowledge and experiences. Signifying entails formal revision and an intentional act of will as it disrupts language thought to be fixed (Gates, 2009). It is a powerful resource for signaling racial identity by allowing black twitter users to perform their racial identities 140 characters at a time (Florini, 2013). Signifying requires participants to possess certain forms of cultural knowledge and cultural competencies, which range from familiarity with black popular culture and celebrity gossip to experiential knowledge of navigating US culture as a racialized subject. Signifying provides space for users to connect on experiences of Black Americans as raced subjects but also provide a space to reexamine and critique mainstream constructs of blackness or black womanhood. Signifying is one important example of how black users not only reject the colorblind lens attached to the Internet and social media by actively performing their racial identities to connect with other black users while also carving out an online social space for collective black racial identities (Florini, 2013).

The Use of Social Media in Teaching Race Kathy Nakagawa, PhD and Angela E. Arzubiaga, PhD Vol. 25 No. 3 ADULT LEARNING 104

In a recent essay, Daniels (2013) argued there has been a lack of research on race and racism in relation to the Internet: The key insight here for race and Internet studies is that rather than offer an escape route out of notions of race tied to embodiment, the visual culture of the Internet complicates race and racism in new ways that are still closely tied to a politics of representation with ties to colonialism, (p. 699) As Daniels pointed out, the Internet makes understanding of race and racism more complex. We agree, because there is so much opportunity to both generate and respond to the visual culture of the Internet in relation to race.

Tweets, Tweeps, and Signifyin': Communication and Cultural Performance on "Black Twitter" Sarah Florini Television & New Media 2014, Vol. 15(3) 224

For racial identity to function in social media spaces, racialized users must make those identities visible online. The construction of race in U.S. culture is closely tied to corporeal signifiers. However, in social media, those signifiers can be obscured or even imitated (e.g., by a deceptive avatar). When reliable corporeal signifiers of racial difference are not readily apparent, Black users often perform their identities through displays of "cultural competence" and the use of other noncorporeal signifiers that rely on "social and cultural resources" (Brock 2009).

Black Twitter Asks Rachel: Racial Identity Theft in "Post-Racial" America Howard Journal of Communications Published online: 2017-08-18 Leslie Stevens Nicole Maurantonio, 175

As Imarenezor (2015) summarized, "From openended to multiple choice questions, curious minds wanted to know her [Dolezal's] take on various pop culture staples, like classic hip-hop or R&B lyrics, popular movie phrases, and cultural knowledge known by many black folks of America.

Tweets, Tweeps, and Signifyin': Communication and Cultural Performance on "Black Twitter" Sarah Florini Television & New Media 2014, Vol. 15(3) 224

Verbal performance, linguistic resources, and modes of interaction are key means through which Black users perform their racial identities on Twitter. One such cultural resource is the practice of "signifyin'."

...

Signifyin' serves as an interactional framework that allows Black Twitter users to align themselves with Black oral traditions, to index Black cultural practices, to enact Black subjectivities, and to communicate shared knowledge and experiences. ... But, even at its most lighthearted, signifyin' is a powerful resource for signaling racial identity, allowing Black Twitter users to perform their racial identities 140 characters at a time.

226-27

Furthermore, signifyin' requires participants to possess certain forms of cultural knowledge and cultural competencies. ... The required knowledge can range from familiarity with Black popular culture and celebrity gossip to the experiential knowledge of navigating U.S. culture as a racialized subject.

235

Signifyin' on Twitter allows Black users not only to reject colorblindness by actively performing their racial identities but also to connect with other Black users to create and reify a social space for their "Blackness." This has the potential to sustain the visibility of race as an important social axis in U.S. culture and carve out social space for collective Black racial identities.

30

Anderson 2017 34

The critical race theory movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power (Delgado & Stefaniec, 2001). During the mid-1970's critical race theory (CRT) emerged from the early work of Derrick Bell and Alan Freeman who were discontent with the pace of racial reform in the United States. CRT originated from the legal studies movement which failed to address race and racism in the legal system. CRT analyzes the role of racism in perpetuating social disparities between dominant and marginalized racial groups. CRT acknowledges the endemic nature of racism in America and how it permeates every social system in this country

whether political, legal, or educational (Patton, Harper & Harris, 2015). The purpose of the CRT framework is to expose what is taken for granted when analyzing race and privilege. Although CRT began as movement in the law, CRT was first used in 1994 as an analytical framework to assess inequity in education.

The Role of Critical Race Theory in Higher Education Payne Hiraldo The Vermont Connection 2010 Volume 31 53-54

In 1994, critical race theory (CRT) was first used as an analytical framework to assess inequity in education

...

The critical race theory movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power (Delgado & Stefancic, 2001). During the mid-1970s, CRT emerged from the early work of Derrick Bell and Alan Freeman, who were discontent with the slow pace of racial reform in the United States (Delgado, 1995; Ladson-Billings, 1998). According to Gordon (1990), CRT originated from the critical legal studies (CLS) movement (as cited in Ladson-Billings), which failed to address the “effects of race and racism in U.S. jurisprudence” (DeCuir & Dixson, 2004, p. 26). As a result, CRT analyzes the role of race and racism in perpetuating social disparities between dominant and marginalized racial groups (DeCuir & Dixson; Ladson-Billings; Ladson-Billings & Tate, 1995). CRT’s purpose is to unearth what is taken for granted when analyzing race and privilege, as well as the profound patterns of exclusion that exist in U.S. society (Parker & Villalpando, 2007).

Critical Race Theory An Introduction Richard Delgado and Jean Stefancic 2001 by New York University 2

The critical race theory (CRT) movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power.

Patton, L. D., Harper, S. R., & Harris, J. (2015). Using critical race theory to (re)interpret widely studied topics related to students in U.S. higher education. In A. M. MartinezAleman, B. Pusser, & E. M. Bensimon (Eds.),

Critical approaches to the study of higher education, Baltimore, MD: Johns Hopkins University Press 195

According to Matsuda et al., CRT acknowledges the endemic nature of racism in America and how it permeates every social system in this country whether political, legal, or educational.

31

Anderson 2017 35

Racism is deeply embedded in social, cultural and political structures making it difficult to recognize, expose, and address. Furthermore, race is socially constructed with historical interpretations that marginalize people of color however the voices and experiences of people of color are central, legitimate and relevant in contextualizing race and racial realities (Patton, McEwen, Rendon, & Howard- Hamilton, 2007). The acceptance of the idea of the permanence of racism involves acknowledging the dominant role that racism has played and continues to play in American society. Furthermore, this permanence of racism pervades into hierarchical structures that govern all political, economic, and social domains. These structures (including education) allocate the privileging of whites and the othering of people of color in all arenas (DeCuir Gunby & Dixson, 2004)

Critical Race Perspectives on Theory in Student Affairs Lori D. Patton, Marylu McEwen, Laura Rendón, Mary F. Howard-Hamilton NEW DIRECTIONS FOR STUDENT SERVICES, no. 120, Winter 2007 Wiley Periodicals, Inc 43

Race is deeply embedded in social, cultural, and political structures, thus making it difficult to recognize and address (Delgado and Stefancic, 2001; Ladson-Billings, 1999). Furthermore, race is socially constructed, with historical interpretations that marginalize people of color (Morfin and others, 2006). Another assumption is that the voices and experiences of people of color are central, legitimate, and relevant in contextualizing race and racial realities (Solórzano, 1998).

"So When It Comes out, They Aren't That Surprised That It Is There": Using Critical Race Theory as a Tool of Analysis of Race and Racism in Education

Author(s): Jessica T. DeCuir and Adrienne D. Dixson Source: Educational Researcher , Jun. - Jul., 2004, Vol. 33, No. 5 27

The acceptance of the idea of the permanence of racism involves adopting a "realist view" of the American societal structure. Within a CRT framework, according to Bell (1995), a "realist view" requires realizing the dominant role that racism has played and continues to play in American society; this can be both a conscious and an unconscious act (Lawrence, 1995). Furthermore, the notion of the permanence of racism suggests that racist hierarchical structures govern all political, economic, and social domains. Such structures allocate the privileging of Whites and the subsequent Othering of people of color in all arenas, including education.

32

Anderson 2017

Harris (1993) argues, "due to the history of race and racism in the United States and the role that US jurisprudence has played in reifying conceptions of race, the notion of whiteness can be considered a property interest" (p. 280). She further posits whiteness is simultaneously created identity and a property interest it is something that can be experienced and deployed as a resource. Whiteness can move from being a passive characteristic to an active entity that like other types of property can be used to fulfill the will and to exercise power. Harris (1995) highlights that these functions and attributes of property historically have been used in establishing whiteness as a form of property. Ladson-Billings and Tate (1995) contend that the construction of whiteness as the ultimate property is what is most harmful to racial minorities. According to Harris (1993) property functions on four levels: (1) the rights of disposition, (2) the right to use and enjoyment, (3) reputation and status property, and (4) the absolute right to exclude.

"So When It Comes out, They Aren't That Surprised That It Is There": Using Critical Race Theory as a Tool of Analysis of Race and Racism in Education
Author(s): Jessica T. DeCuir and Adrienne D. Dixson Source: Educational Researcher , Jun. - Jul., 2004, Vol. 33, No. 5 28

Legal CRT scholar Harris (1995) argues that due to the history of race and racism in the United States and the role that U.S. jurisprudence has

played in reifying conceptions of race, the notion of Whiteness can be considered a property interest (p. 280)." According to Harris, property functions on three levels: the right of possession, the right to use, and the right to disposition. Furthermore, the right to transfer, the right of use and enjoyment, and the right of exclusion are essential attributes associated with property rights. Harris suggests that these functions and attributes of property historically have been deployed in the service of establishing Whiteness as a form of property. Ladson-Billings and Tate (1995) suggest that in utilizing a CRT perspective to analyze educational inequity, the curriculum, and, specifically, access to a high-quality, rigorous curriculum

Whiteness as Property: Innocence and Ability in Teacher Education Subini Ancy Annamma *Urban Rev* (2015) 47: 308

As whiteness is simultaneously an aspect of identity and a property interest, it is something that can both be experienced and deployed as a resource. Whiteness can move from being a passive characteristic as an aspect of identity to an active entity that—like other types of property—is used to fulfill the will and to exercise power. (Harris 1993, p. 1734).

33

Anderson 2017 41-42

The following chapter provides an overview of the methodological and research design of this study. It begins with the operational definition of performance used in this research and follows with information about a pilot study that informs the present research design and the identification of the population sample. The research design is then presented including the study's data gathering procedures, timeline, interview and observation methods and procedure, and methods of data analysis. Finally, this chapter concludes with discussions of researcher positionality as well as ethical considerations present within the study and its limitations.

Boston College Lynch School of Education Department of Educational Administration and Higher Education Program in Higher Education
COLLEGE STUDENTS, SOCIAL MEDIA, DIGITAL IDENTITIES, AND THE DIGITIZED SELF
Dissertation By PAUL GORDON BROWN submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy
May 2016 72-73

This chapter provides an overview of the methodological and research design of this study. It begins with the definitions of “self” and identity” used in this research. This is followed by a statement of a formalized research question and a discussion about the utility of qualitative methods in answering this question. Next, conceptual frameworks are discussed. Information about a pilot study is presented as informing the present research design and the identification of a population sample. The research design is then presented including the study’s data gathering procedures, interview and observation methods and procedure, and methods of data analysis. Finally, the chapter ends with discussions of researcher positionality as well as ethical considerations present within the study and its limitations

34

Anderson 2017 45

This section provides the study’s research design including population and sampling techniques, data gathering procedures and timeline, instruments and protocols and finally methods of data analysis.

Boston College Lynch School of Education Department of Educational Administration and Higher Education Program in Higher Education
COLLEGE STUDENTS, SOCIAL MEDIA, DIGITAL IDENTITIES, AND THE DIGITIZED SELF Dissertation By PAUL GORDON BROWN submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy
May 2016 84

The following section reviews the study’s research design including its population and sampling techniques, data gathering procedures, instruments and protocols utilized, interview and observation procedures, and methods of data analysis.

35

Anderson 2017 55-56

In approaching this research, it is important to acknowledge my own personal interest in this research as a woman of color and higher education

professional. As an African American woman, my identity and experience influence my own perspectives of the interview process, as well as the participants' perceptions of me.

Boston College Lynch School of Education Department of Educational Administration and Higher Education Program in Higher Education
COLLEGE STUDENTS, SOCIAL MEDIA, DIGITAL IDENTITIES, AND THE DIGITIZED SELF Dissertation By PAUL GORDON BROWN submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy
May 2016 102

I identify as a gay, white, male from a relatively privileged socio-economic background. These identities might have influenced both my own perspective in the interview process as well as the participants' perceptions of me.

36

Anderson 2017 122

The increasing enrollment and participation of black women indicate institutions of higher education must adopt strategies to support the continued success of this group of students.

College Student Affairs Leadership Fall 2015, Volume 2, No. 2 Copyright © 2015 The Author(s) All Rights Reserved ISSN (Online): 2332-4430 African American Women in Higher Education: Issues and Support Strategies
Cynthia C. Bartman

The increasing enrollment and participation numbers for African American women indicate institutions of higher education must adopt strategies to support the continued success of this group of students.

37

Anderson 2017 44-45

Ethnographers studying contemporary social life should consider online spaces as another site where participants live. Online spaces no longer rest at the periphery of life, but are central to and have fundamentally

transformed the ways people around the world go about their daily business. Online spaces have significant consequences for how people live and thus how researchers study social life. Studying a group should include their online habitat and researchers must consider how face-to-face interactions may overlap with online interactions and take seriously the ways in which their participants live their lives online (Hallett & Barber, 2014).

Hallett RE, Barber K. Ethnographic research in a cyber era. *Journal of Contemporary Ethnography*. 2014;43(3):

307

As lived realities increasingly include online interactions, ethnographers studying contemporary social life should consider online spaces as another “level” or site where their participants live.

...

Online spaces no longer rest at the periphery of life, but are central to and have fundamentally transformed the ways people around the world go about their daily business.

309

Online spaces have significant consequences for how people live, and thus how researchers should study social life.

...

We encourage researchers to consider how face-to-face interactions may overlap with online interactions, and to take seriously the ways their participants live life online.

38

Anderson 2017 50

Spradley (1979) identifies three main types of questions within ethnographic interviews, descriptive, structural and contrast. Descriptive

questions allow the researcher to gather information about the participants' perspectives on their experiences, their daily activities and the objects and people their lives. Structural questions inquire about the basic units in that cultural knowledge and finally contrast questions elaborate on the meaning of various terms that participants use. Appendix B provides the research study interview protocol.

An Introduction to Qualitative Research Learning in the Field Fourth Edition
Gretchen B. Rossman Sharon F. Rallis Sage 2016 316

Representing this form, Spradley (1979) identifies three main types of questions: (1) descriptive, (2) structural, and (3) contrast. Descriptive questions allow the researcher to gather information about the participants' perspectives on "their experiences, their daily activities, and the objects and people in their lives" (Westby, Burda, & Mehta, 2003). Structural questions discover the basic units in that cultural knowledge, whereas contrast questions elaborate the meaning of various terms that participants use.

39

Anderson 2017 63-64

Grounded in the ideals of the Jesuit faith, Kings College urges students to look inward while reaching out to use their mind and talents in service to others. In spring of 2014, a student group committed to eliminating racism on the Kings College campus was formed to discuss problems and solutions related to racism and oppression experienced by students. Organizers released infographics on how to address racism on campus and in November 2015 sent a list of demands to administrators. Some of the demands included appointing a diversity officer at every college to sit on a university-wide diversity council; reducing the Eurocentric focus in the classroom curricula; increasing the recruitment and retention of students, faculty, staff and board of trustee members of color and requiring diversity and anti-oppression training for the entire Kings College community. In addition to the submission of demands, students demonstrated on campus in an effort to encourage the campus administration to confront and work to resolve issues of institutional racism. Members of the Kings College administration later met with some of the students involved with the protest and warned that the protest was a conduct violation because a permit had

not been procured prior to the protest. The students were informed that further actions could result in consequences including suspension from the institution. Following the campus protests, the undergraduate student government set a January 19, 2016 deadline for the administration to release a plan to “create a more racially inclusive campus” however the Kings College administration missed the deadline and failed to release any statement as to when an action plan would be released.

<https://archive.thinkprogress.org/boston-college-students-receive-disciplinary-warning-for-protesting-racism-d682a9abc766/>

But they’ve encountered some resistance. Student organizers say they have been criticized for releasing infographics on how to address racism on campus, for the name of the group itself, and most recently, for a demonstration the group held in which students sang Christmas carol-like songs about how the college needs to confront institutional racism.

...

Back in November, the group sent a list of demands to administrators. Some of the demands included appointing a diversity officer at every college to sit on a university-wide diversity council; reducing the Eurocentric focus in classroom curricula; increasing the recruitment and retention of students, faculty, staff and board of trustee members of color; and requiring diversity and anti-oppression training for the entire Boston College community.

...

Members of the administration later met with some of the people who protested, warning them the caroling was a conduct violation because they didn’t ask for a permit, according to students involved in the group. They were told that further actions could result in consequences, such as suspension. Student activists also said that administrators called the protest “disruptive” to student learning.

...

Since then, the university announced it would convene a university committee on race. The Undergraduate Government at Boston College set

a January 19 deadline for the administration to release a plan to “create a more racially inclusive campus,” but the administration missed the deadline and didn’t release any statement as to when an action plan would be released.

40

Anderson 2017 65

Racism is seen as an inherent part of American civilization privileging white individuals over people of color in most areas of life including education (DeCuir & Dixon, 2004; Delgado, 1995, Ladson-Billings, 1998; Ladson-Billings & Tate, 1995).

Hiraldo, P. (2010). The Role of Critical Race Theory in Higher Education. *The Vermont Connection*, 31(1) 54-55

In CRT, racism is seen as an inherent part of American civilization, privileging White individuals over people of color in most areas of life, including education (DeCuir & Dixon, 2004; Delgado, 1995; Ladson-Billings, 1998; Ladson-Billings & Tate, 1995).

41

Anderson 2017 105

Nimako’s (2014) “notion of parallel lives and intertwined belonging” (p. 59) can characterize the relationship between black students and their broader campus community. Black students occupy PWI’s alongside other racial peer groups, yet they exist on these campuses with unique relationships to the institutions.

UC Berkeley Berkeley Review of Education Title The Invisible Tax: Exploring Black Student Engagement at Historically White Institutions
Permalink Journal Berkeley Review of Education, 6(1) Givens, Jarvis R.
Publication Date 2016-01-0, 58

Nimako’s (2014) notion of “parallel lives and intertwined belonging” (p. 59) characterizes the relationship between Black students and their broader campus communities. While Black students and their peers share the same

university campus, they have different experiences and historical ties to these institutions. In other words, Black students occupy their university campus alongside other racial peer groups (intertwined belongings), yet they exist on these campuses with different relationships to the institutions themselves (parallel lives). The complexities of Black students' parallel lived experiences must be acknowledged when raising questions about their campus engagement

42

Anderson 2017 105

CRT scholars have demonstrated the need to center race when interrogating educational structures, policies and discourse. Patton (2016) demonstrated the specific need to “disrupt postsecondary prose, or ordinary, predictable and taken for granted ways in which the academy functions as a bastion of race/white supremacy” (p.317).

UC Berkeley Berkeley Review of Education Title The Invisible Tax: Exploring Black Student Engagement at Historically White Institutions
Permalink Journal Berkeley Review of Education, 6(1) Givens, Jarvis R.
Publication Date 2016-01-0, 58

Critical Race Theory (CRT) scholars have demonstrated the need to center race when interrogating educational structures, policies, and discourse (Harper, Patton, & Wooden, 2009; Ladson-Billings & Tate, 1995; Patton, 2016). This body of work significantly informs the analytical lens of this paper. More pointedly, Patton (2016) demonstrated the specific need to “disrupt postsecondary prose, or the ordinary, predictable, and taken for granted ways in which the academy functions as a bastion of racism/White Supremacy” (p. 317).

43

Anderson 2017 104

While universities no longer explicitly exclude black students, racial hostility continues to circumscribe their experiences at predominately white institutions. The black women in this study experience the invisible tax, which acknowledges that black students' time and energy is

disproportionately used to mitigate their experiences with anti-blackness through various forms of oppositional campus involvement and at times through use of social media.

UC Berkeley Berkeley Review of Education Title The Invisible Tax: Exploring Black Student Engagement at Historically White Institutions
Permalink Journal Berkeley Review of Education, 6(1) Givens, Jarvis R.
Publication Date 2016-01-0, 61, 57

While universities no longer explicitly exclude Black students, racial hostility continues to circumscribe their experiences at HWIs.

...

It complicates how Black students' time and energy is disproportionately used to mitigate their experiences with anti-Blackness on campus through various forms of oppositional campus involvement.

44

Anderson 2017 107

Black student engagement is often experienced as a high-pressure obligation not only because of community accountability, but also because of the importance of creating communities and opportunities that assist in making the experience of attending predominately white institutions easier.

UC Berkeley Berkeley Review of Education Title The Invisible Tax: Exploring Black Student Engagement at Historically White Institutions
Permalink Journal Berkeley Review of Education, 6(1) Givens, Jarvis R.
Publication Date 2016-01-0, 70

In this way, Black student engagement is often experienced as a high-pressure obligation, not only because of community accountability, but also because the stakes are so high given the circumstances surrounding Black student experiences.

45

Through a CRT lens Dumas and Ross (2016) discuss the importance of studying the schooling experiences of black people that further engages the complex social and historical particularities of blackness. Their framework seeks to address how anti-blackness informs and facilitates racist ideology and institutional practice and manifests through microaggressions. Coping with microaggressions forces the women in the study to spend their energy and personal resources constantly resisting mundane racism which distracts them from important, creative and productive areas of life (Smith, Allen & Danley, 2007). The consistent coping leads to what Smith et al. (2007) refers to as racial battle fatigue, the “result of constant physiological, cultural and emotional coping with racial microaggressions, in less than ideal and racially hostile or unsupportive environments” (p. 555). Relying on students of color, in particular black women to educate their white peers about racism is a form of racism itself, contributing to an ongoing sense of racial battle fatigue (Smith, Hung & Franklin, 2011). The invisible tax is both self-imposed by the women in the study for survival purposes and imposed upon them by an institutional climate that neglects their needs as students in a variety of ways.

UC Berkeley Berkeley Review of Education Title The Invisible Tax: Exploring Black Student Engagement at Historically White Institutions
 Permalink Journal Berkeley Review of Education, 6(1) Givens, Jarvis R.
 Publication Date 2016-01-0, 58

Taking it further, Dumas and ross (2016) demonstrate the importance of studying the schooling experiences of Black people from a CRT lens that further engages the complex social and historical particularities of Blackness, which they refer to as BlackCrit. Their framework pushes scholars concerned with the schooling experiences of Black people to “pointedly address how anti-Blackness, which is something different than White supremacy, informs and facilitates racist ideology and institutional practice” (p. 3).

The consistent coping (through e.g., counter-spaces) and prolonged state of insurgency (through e.g., reoccurring student protests) lead to what

Smith, Allen, and Danley (2007) refer to as racial battle fatigue, which is “the result of constant physiological, psychological, cultural, and emotional coping with racial microaggressions in less-than-ideal and racially hostile or unsupportive environments” (p. 555). Coping with microaggressions forces Black students to spend their energy and personal resources on constantly resisting mundane racism, which then “depletes psychological and physiological resources needed in otherwise important, creative, and productive areas of life” (Smith et al., 2012, p. 40).

62

This is a tax that is both self-imposed for survival purposes, and imposed upon them by an institutional climate that neglects their needs as students in a variety of ways.

46

Anderson 2017 113-14

In her essay “Whiteness as Property,” Cheryl Harris (1993) traces how whiteness evolved from a racial identity to a form of protected property and argues that whiteness was first constructed to secure specific entitlement to domination over black and indigenous peoples, and after the end of formal racial segregation, continued to preserve for whites certain benefits in social status, material resources and political power.

Urban Education 2016, Vol. 51(4) 2016 “Be Real Black for Me”: Imagining BlackCrit in Education Michael J. Dumas¹ and kihana miraya ross 420

This leads us to Cheryl Harris’s (1993) seminal essay, “Whiteness as Property,” which traces how whiteness evolved from a racial identity to a form of protected property. Harris argues that whiteness was first constructed to secure for Whites specific entitlement to domination over Black and Indigenous peoples, and then, after the end of formal racial segregation, continued to preserve for Whites certain benefits in social status, material resources, and political power.

47

Anderson 2017 127

Critical race theory is well positioned as a critical paradigm to understand students' racial identity development. Due to the absence of racial diversity in many of the foundational theories in student development literature, critical race theory offers a different perspective to view student development with the acknowledgement of white supremacy and where, how and why it is performed. Centering race underscores the amorphous and pervasive impact of white supremacy and how it pervades not only institutional policy and practice but also, everyday educational experiences of everyone involved in the educational function (Cook & Dixson, 2013). CRT offers much utility for determining the "why" to the question of change. Much of the literature surrounding CRT underscores the pervasiveness of how white superiority and its performative discourse of whiteness is very much the cornerstone of higher education delivery.

ASHE Higher Education Report: Volume 41, Number 3 Critical Race Theory in Higher Education: 20 Years of Theoretical and Research Innovations Dorian L. McCoy, Dirk J. Rodricks Wendel, 2015 eds. Kelly Ward, Lisa E. Wolf-Wendel

58

We argue that critical race theory is well positioned as a critical paradigm to understand college students' racial identity development.

59

According to Nancy Evans, Deanna Forney, Florence Guido, Lori Patton, and Kris Renn (2010), much of the foundational theories in student development literature "fit contextually within the positivist paradigm" (p. 361), assuming an unbiased status quo transcending time, place, and circumstance while claiming this epistemological influence as necessary for credibility and rigor.

61

One of the most relevant ways that critical race theory offers a different perspective to view student development is through the growing number of students who do not identify with a racial binary.

62

Centering race underscores the amorphous, pervasive, yet undeniable impact of White supremacy and how it pervades not only institutional policy and practice but also the everyday educational experiences of everyone involved in the educational function (Cook, 2013).

32

We believe critical race theory offers much utility for determining the “why” to the question of change. Much of the literature underscores the pervasiveness of how White superiority and its performative discourse of Whiteness is very much the cornerstone of higher education delivery.

48

Anderson 2017 106-7

Michel de Certeau’s (1984) critical geography distinction between place and space explains that place is associated with those who have the power to own, manage, control, and police space using “strategies,” whereas space is connected to the oppressed who have no option but to adopt “tactics” to make some “space” in a “place” owned and controlled by the dominant group.

ASHE Higher Education Report: Volume 41, Number 3 Critical Race Theory in Higher Education: 20 Years of Theoretical and Research Innovations Dorian L. McCoy, Dirk J. Rodricks Wendel, 2015 eds. Kelly Ward, Lisa E. Wolf-Wendel 65

It is here that we are drawn to and employ Michel de Certeau’s (1984) critical geography distinction between place and space. According to this framework, place is associated with those who have the power to own, manage, control, and police space using “strategies,” whereas space is connected to the oppressed who have no option but to adopt “tactics” to make some “space” in a “place” owned and controlled by the dominant group (pp. 36–37).

49

Anderson 2017 131

Cultivating an environment where each student may find their ecological niche is a responsibility for educators within educational institutions. The value of designing and maintaining aesthetically pleasing and physically attractive campuses is not new to the higher education landscape.

ASHE Higher Education Report: Volume 41, Number 3 Critical Race Theory in Higher Education: 20 Years of Theoretical and Research Innovations Dorian L. McCoy, Dirk J. Rodricks Wendel, 2015 eds. Kelly Ward, Lisa E. Wolf-Wendel 66

Kris Renn and Lori Patton further posit that cultivating an environment where each student may find their ecological niche is a responsibility for educators within educational institutions. The value of designing and maintaining aesthetically pleasing and physically attractive campuses is not new to the higher education landscape.

Tracie D. Jones

1

CITE A SISTA: HOW BLACK WOMEN AT IVY LEAGUE GRADUATE SCHOOLS OF EDUCATION MAKE MEANING OF THRIVING by Tracie D. Jones A Doctoral Thesis Submitted in Partial Fulfillment of the Requirements for the Degree Doctor of Education Graduate School of Education College of Professional Studies Northeastern University Boston, Massachusetts March 24, 2023, 9-10

This chapter begins with a brief overview of research related to Black women in graduate programs to provide context and background to the study. The rationale and significance of the study are discussed next, drawing connections to potential beneficiaries of the work. The problem statement, purpose

statement, and research questions are presented to focus and ground the study. Finally, the theoretical framework that serves as a lens for the study is introduced and explained.

How Senior Rural EMS Officials Develop Their Leadership Competencies A doctoral thesis presented by Scott Fitzsimmons to the Graduate School of Education In partial fulfillment of the requirements for the degree of Doctor of Education in the field of Education College of Professional Studies Northeastern University Boston, Massachusetts 12/18/2021, 10

This chapter begins with a brief overview of research related to the development of rural EMS leaders to provide context and background to the study. The rationale and significance of the study is discussed next, drawing connections to potential beneficiaries of the work. The problem statement, purpose statement, and research questions are presented to focus and ground the study. Finally, the theoretical framework that serves as a lens for the study is introduced and explained.

2

Jones 2023 39

Although Black women may experience the same situation or issue, their responses can be quite different. Therefore, thriving is interpreted in various formats for this demographic (Niessen et al., 2012). Thriving is an integral part of psychological health and growth in individuals so that they are capable of handling life stressors and acknowledging their life skills that need further development (Flinchbaugh et al., 2015).

THE EXPERIENCE OF THRIVING AMONG BLACK WOMEN FOLLOWING OPPRESSION by Tanya Lovejoy-Capers A Dissertation Presented in Partial Fulfillment Of the Requirements for the Degree Doctor of Philosophy Capella University April, 2020

3

Although Black women may experience the same situation or issue, their responses can be quite different.

4

Thriving is an integral part of psychological health and growth in individuals so that they are capable of handling life stressors and acknowledging their life skills that need further development (Flinchbaugh, Luth, & Li, 2015).

3

Jones 2023 27

it is crucial for Black women in graduate school to have a platform to speak their truth, using their voices to describe their experiences (Hunter & Tilley, 2015) and name the oppressions they face, such as institutional racism, which is discussed in the next section.

THE EXPERIENCE OF THRIVING AMONG BLACK WOMEN
FOLLOWING OPPRESSION by Tanya Lovejoy-Capers A Dissertation
Presented in Partial Fulfillment Of the Requirements for the Degree Doctor
of Philosophy Capella University April, 2020, 6

According to Hunter and Tilley (2015), it is important for Black women to have a platform to speak their truths in their own voices as they describe their perceptions of the experiences they have faced.

4

Jones 2023 40

When Black women empower themselves to thrive, they successfully perform self-reflection and allow themselves to reach their full potential; they acknowledge their value, skills, and personal growth despite what they are told (Feeney & Collins, 2015).

THE EXPERIENCE OF THRIVING AMONG BLACK WOMEN
FOLLOWING OPPRESSION by Tanya Lovejoy-Capers A Dissertation
Presented in Partial Fulfillment Of the Requirements for the Degree Doctor
of Philosophy Capella University April, 2020, 3

By thriving, individuals successfully perform selfreflection and allow themselves to reach their full potential; they acknowledge their value, skills, and personal growth despite what they are told.

4

Jones 2023 44

Thriving is an important aspect of growing, developing and prospering which in turn allows the individual to reach personal life satisfaction. In addition, it includes strategies employed by an individual to achieve life satisfaction (Lovejoy-Capers, 2020). Thus, thriving provides Black women the tools to reach their full potential and acknowledge their unique skills and talents despite what they are told by the external world (Lovejoy-Capers, 2020). Regardless of the systems of oppression that Black women experience in graduate school, they have found ways to sustain themselves and thus, have created ways to thrive.

THE EXPERIENCE OF THRIVING AMONG BLACK WOMEN
FOLLOWING OPPRESSION by Tanya Lovejoy-Capers A Dissertation
Presented in Partial Fulfillment Of the Requirements for the Degree Doctor
of Philosophy Capella University April, 2020, 51

Individuals who experience racism and discrimination (such as Black women) use their faith to counteract the impact of oppression and thrive (Sirois & Hirsch, 2017). Thriving is an important aspect of reaching personal life satisfaction, and equally vital are the selective coping strategies an individual employs to achieve life satisfaction.

THE EXPERIENCE OF THRIVING AMONG BLACK WOMEN
FOLLOWING OPPRESSION by Tanya Lovejoy-Capers A Dissertation
Presented in Partial Fulfillment Of the Requirements for the Degree Doctor
of Philosophy Capella University April, 2020, 3

By thriving, individuals successfully perform selfreflection and allow themselves to reach their full potential; they acknowledge their value, skills, and personal growth despite what they are told.

5

Jones 2023 38

At predominantly white institutions (PWIs), Black women often feel pressured to maintain a facade of strength, which can lead to perfectionism and result in psychological distress and mental health issues. Studies have revealed that societal and institutional expectations have negatively impacted the mental, physical, and emotional health of Black women, including their ability to engage in self-care (Donovan & West, 2015; Stanton et al., 2017; Watson & Hunter, 2016; Watson-Singleton, 2017; West et al., 2016).

Multicultural Perspectives, 21(1) 53–62 2019 A Hidden Culture of Coping: Insights on African American Women's Existence in Predominately White Institutions Danielle Apugo 56

At PWIs, African American women are oftentimes tasked with maintaining a perpetual shield of strength and perfection that can cause psychological distress and other mental health issues. These societal and institutional expectations can impact the mental, physical, and emotional health of African American women and self-care efficacy (Donovan & West, 2015; Stanton, Jerald, Ward, & Avery, 2017; Watson & Hunter, 2016; Watson-Singleton, 2017; West et al., 2016).

6

Jones 2023 39-40

Research has shown that spirituality is a valuable form of coping for African American women, as it incorporates core African-centered values that emphasize interconnectedness (Parham, 2002). African American women can engage in internal and external spiritual practices and rituals at institutions, which have a therapeutic aspect to them. Crumb et al. (2020) conducted a qualitative study on Black women doctoral students who attended predominantly white institutions (PWIs) and found that participants encountered several barriers in their academic journeys. However, many subjects in the study attributed religion and spirituality to successful outcomes in their lives. Similarly, in a study conducted by Hall et

al. (2000), participants noted that spirituality helped to reduce stress, and they incorporated various spiritual practices such as prayer and meditation into their daily routine to prepare for the challenges they faced.

Multicultural Perspectives, 21(1) 53–62 2019 A Hidden Culture of Coping: Insights on African American Women’s Existence in Predominately White Institutions Danielle Apugo 59

Research findings also highlight spirituality as a valuable form of coping for African American women, in that spirituality for African American and Black women deeply encompasses core African-centered values (Parham, 2002) that represent interconnectedness. There is also a therapeutic aspect to the practice and ritualistic nature of spirituality that African American women can engage in, both internal and external, at an institution.

7

Jones 2023 48

Upon receiving the official Institutional Review Board (IRB) approval from Northeastern University, the researcher used an electronic flyer to disseminate information about the study. Participants were advised to contact the researcher via the researcher’s northeastern email. This email was provided on the flyer. A step-by-step guide to the procedures is listed below:

...

2. The information about the study shared through these mediums included the purpose of the study, the title of the research thesis, the affiliated institution (Northeastern University), the name of the student researcher and the student researcher’s Northeastern email address, and the advisor information. In addition, the flyer stated that participation in the study was strictly on a volunteer basis.

Boyz in the Hoods: (Re) Defining the Narratives of Black Male Doctoral Degree Completers A thesis presented by Emmitt Wyche, III to the Graduate School of Education In partial fulfillment of the requirements for the degree of Doctor of Education in the field of Education College of Professional Studies Northeastern University Boston, Massachusetts March 16, 2020, 73

Upon receiving official IRB approval from Northeastern University, the researcher disseminated the electronic flyer (Appendix A.1 and A.2). The flyer was uploaded to various online platforms, including LinkedIn, and Facebook. Participants were advised to contact the researcher via the researcher's northeastern email – this email was listed on the flyer (Appendix A.1 and A.2). A more explicit, detailed step-by-step guide is provided below.

The participants were recruited using electronic flyers (A.1 and A.2). This flyer was posted on public online platforms such as Facebook, LinkedIn, and other online networking platforms such as platforms. This flyer was circulated throughout various professional networks. The flyer included the purpose of the study, the title of the research thesis, the affiliated institution (Northeastern University), the name of student researcher and student researcher's Northeastern email address, and advisor information.

8

Jones 2023 50

Before beginning each interview, the researcher reviewed the signed consent form with the participant. When reviewing the consent form, the researcher provided an overview of the research purpose and answered any questions that the participant might have related to the study and her role as a participant.

Boyz in the Hoods: (Re) Defining the Narratives of Black Male Doctoral Degree Completers A thesis presented by Emmitt Wyche, III to the Graduate School of Education In partial fulfillment of the requirements for the degree of Doctor of Education in the field of Education College of Professional Studies Northeastern University Boston, Massachusetts March 16, 2020, 74

At the onset of the interview, the student researcher reviewed the consent form with the participant, provided an overview of the research purpose, and answered any questions that the participant might have related to the study and their role as a participant.

9

Jones 2023 51

After the first interview, the researcher transcribed the interviews using [Rev.com](#). After transcribing the interviews, the researcher sent a copy to the participants. Creswell (2007) and Moustakas (1994) suggest that research participants should be allowed to review the transcript and provide feedback. The participants were given a week to review the transcripts and provide feedback. The researcher then scheduled a follow-up, one-on-one virtual meeting.

Boyz in the Hoods: (Re) Defining the Narratives of Black Male Doctoral Degree Completers A thesis presented by Emmitt Wyche, III to the Graduate School of Education In partial fulfillment of the requirements for the degree of Doctor of Education in the field of Education College of Professional Studies Northeastern University Boston, Massachusetts March 16, 2020, 74-75

After the first interview, the researcher used an electronic service to transcribe the interviews. Once the interview was transcribed, the researcher sent a copy to the participant. Creswell (2007) and Moustakas (1994) suggests that research participants should be allowed to review the transcript and provide feedback. The participants were also emailed a narrative derived from the transcripts and field notes. The participants were given a week to review the transcripts.

10

Jones 2023 51

The researcher also used the second interview to ask clarifying questions and answer any questions the participant had that related to the transcript or the overall research. There was no mention of any of the participants' names during this study; instead, the researcher continued to use pre-determined pseudonyms.

Boyz in the Hoods: (Re) Defining the Narratives of Black Male Doctoral Degree Completers A thesis presented by Emmitt Wyche, III to the Graduate School of Education In partial fulfillment of the requirements for the degree of Doctor of Education in the field of Education College of Professional Studies Northeastern University Boston, Massachusetts March 16, 2020, 74

During this time, the researcher utilized a research journal. Caine, Steeves, and Clandinin (2018) suggest that narrative inquirers use field text to understand the participants' lived experiences as told by narratives or stories. There was no mention of any of the participants' names during this study; instead, the researcher had predetermined pseudonyms: Malcolm, Tre, Ricky, Jason, Chris, Dedrick, Lloyd, Howard, Morris, Bobby, Laurence, Kenn, Kareem, and John.

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The information above outlines the data collection process. Data from all interviews remained on the researcher's password-protected personal computer. No sensitive information was stored by the researcher, other than the participant's phone numbers and emails. Each participant's file was stored with their assigned pseudonym. The data collection process in narrative inquiry is centered on the stories rather than just on the stories themselves (Clandinin et al., 2017). All interviews in the study were semi-structured, offering flexibility for participants to share their stories and their many contexts (Clandinin & Connelly, 2000). Throughout the process, the researcher maintained a close relationship with the participants (Chase, 2011).

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No sensitive information was stored by the researcher, other than the participant's phone number and email. Each participant file was stored with their assigned pseudonym.

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In short, the data collection process centered around the stories, rather than just about the stories themselves (Clandinin, Cave, & Berendonk, 2017). All interviews were semi-structured, which offered flexibility for participants to share their stories and their many contexts (Clandinin & Connelly, 2000) though maintaining a close relationship with the participants (Chase, 2011).

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Data Analysis

Rubin and Rubin's (2012) seven-step process guide the data analysis to preserve the integrity of the research. The data analysis process includes analyzing the responses, transcribing, summarizing, defining, finding, marking text, and identifying themes (Rubin & Rubin, 2012). A narrative analysis guides the overall process (Clandinin & Connelly, 2000). The researcher employed 'N vivo coding' to code the data.

Transcription

The interviews were transcribed and coded to create each participant's narrative using the online meeting platform's audio recording software. Once downloaded from the platform, each interview was sent to [Rev.com](https://www.rev.com)

immediately following the interview's conclusion. All narratives adopted verbatim reflections from the semi-structured interviews. Once the researcher received the transcript, it was sent from the researcher's Northeastern email to the participant's email. To protect the participants' identities, [Rev.com](https://www.rev.com) did not have information on the participants, other than their pseudonyms. Participants were given a week to review their transcripts. During the second interview, any feedback and or clarifications were provided to the researcher.

Hand Coding

Each transcript was hand-coded by using NVivo coding, the researcher captures unique words, terms, and short phrases by the participant to recognize and position the participant's voice as the focus (Saldaña, 2013). This type of coding provides an opportunity to capture voices that have been historically marginalized. During the first code, the researcher had a yellow highlighter to capture specific words and terms. However, the researcher used an orange highlighter to develop further a sense of conceptual and categorical organization derived from the first coding cycle (Saldaña, 2013), being sure to highlight critical statements and phrases.

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Data Analysis

In efforts to preserve the integrity of the research, H.J Rubin and Rubin's (2012) sevenstep process will guide the data analysis. The process included analyzing the responses, transcribing, summarizing, defining, finding, marking text, and identifying themes (Rubin & Rubin, 2012). Due to the nature of this research, a narrative analysis guided the overall process (Clandinin & Connelly, 2000). In narrative research, data yields from many sources – journals, autobiographies, and field-notes (Clandinin & Connelly, 2000). However, researchers contend that information gathered from in-

depth interviews are the primary source for narrative researchers (Hammersley, 2008; Riesman, 2008).

Transcription.

Semi-structured interviews were transcribed and coded to create each participant narrative using transcription software. The transcripts were emailed to the participants. All narratives will be adaptations of verbatim reflections from the semi-structured interviews. Transcripts were sent from the researcher's Northeastern email to the participant's email. To protect the participants' identities, Temi did not have information on the men, other than their pseudonyms. Participants were given a week to review their transcripts. After review, they provided the researcher with feedback. This feedback was included in the narratives.

Hand-Coding.

Each transcript was also hand-coded. The researcher captured unique words, terms, and short phrases by the participant to recognize and position the participant's voice as the focus. It provided an opportunity to capture voices that are marginalized. During the first code, the highlighted specific words and terms. The researcher used these highlighted words to develop a sense of conceptual and categorical organization derived from the first coding cycle (Saldana, 2013), be sure to highlight critical statements and phrases.

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Restorying

The process of "restorying," involves a complex set of steps, including reviewing transcripts, and analyzing the story to understand the experience (Clandinin & Connelly, 2000), and retelling the story. This process allows the researcher to link ideas and occurrences. Restorying has two approaches – problem-solution or three-dimensional spaced (Ollerenshaw & Creswell, 2002). The problem-solution approach takes on a narrow approach and the three-dimensional space approach reports on “a broader

holistic sketch” (Ollerenshaw & Creswell, 2002, p. 329). The three-dimensional approach was used in this study. This process includes the negotiation of purpose, relationships, and the transitions between the two (Ollerenshaw & Creswell, 2002). Through this process, the researcher can create a story for each participant, focusing on the interconnectivity of various events and any associated conditions.

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Restorying. To plot the participant’s story, the researcher intersected words such as "because of," "if," and "then" to 'restory' each participant’s doctoral journey. Ollerenshaw and Creswell (2002) assert that “people telling stories about their life experiences has rapidly gained legitimacy” (p. 329). The process of "restorying," involved a complex set of steps, including reviewing transcripts, and analyzing the story to understand the experience (Clandinin & Connell, 2000), and retelling the story. Often, when stories are told, the sequence may be missing or not logically developed (Ollerenshaw & Creswell, 2002). Therefore, restorying allowed the researcher to link ideas and occurrences. Researchers suggest that “retelling or restorying” can take on one or two approaches – problem-solution or three-dimensional space (Ollerenshaw & Creswell, 2002). Problem-solution approach takes on a narrow approach, three-dimensional space which reports on “a broader wholistic sketch” (Ollerenshaw & Creswell, 2002, p. 329)

Although both approaches are useful for qualitative differences, for instance, the problem-solving model focuses on the logical sequence. Alternatively, the three-dimensional approach, the researchers place a higher level of emphasis on the participants' experience (Ollerenshaw & Creswell, 2002). Clandinin and Connelly (2002) contend that during the three-dimensional space approach, the study is continuously negotiated between the researcher and participants. This process includes the negotiation of purpose, relationships, and the transitions between the two (Ollerenshaw & Creswell, 2002). As a result of this process, the researcher

created a narrative for each participant, focusing on the interconnectivity of various events, and any associated conditions.

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Ethical Considerations

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No form of recruitment or data collection occurred before receiving official approval from the Northeastern University Institutional Review Board.

The researcher provided each participant with details about the study before interviewing them. In addition, the researcher provided participants with ongoing information throughout the study. The research also ensured that all consent forms were signed and that participants were aware of any risk that may be associated with the study. No participant were interviewed without a signed consent form. The consent form ensures the participant that their participation is entirely voluntary, asserting that they may discontinue their participation at any time, and their information will be destroyed and omitted from the study if they choose to no longer participate.

All data produced during the research process, including audio recordings and interview transcripts, were stored in a password-protected computer file. Field notes and texts were limited to the researcher's journal, which remained locked in the researcher's desk drawer in their home office. Access was limited to the researcher.

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Ethical Considerations

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Therefore, no form of recruitment or data collection took place before receiving official IRB approval.

Further, the researcher provided each participant with detailed information at the onset of this study and will provide information throughout the study. The research ensured that all consent forms are signed and participants are fully aware of any risk associated with the study. This form ensured the participant that their participation is entirely voluntary, asserting that they may discontinue their participation at any time, and their information will be destroyed and omitted from this study. Even still, the researcher recognized the need for "Narrative inquirers" to be aware of the complicated relationships that develop among themselves and their research situations" (p. 365).

All data produced as a result of the research process, including audio recordings and interview transcripts, were stored in a password-protected computer file. Other information gathered, such as field notes, and texts were limited to the research journal, which remained locked in the researcher's office filing cabinet, and access was limited to the researcher.

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Potential Research Bias

Bias is commonly understood to be any influence that distorts a study's results (Polit & Beck, 2014). The researcher acknowledges that a close relationship with the participants creates a potential for bias. Ponterotto (2005) argues that it is nearly impossible for the researcher to isolate their experiences from the investigative process. In turn, their experiences and understandings are often used to connect with the research participants (Ponterotto, 2005). Polit and Beck (2010) explain that qualitative researchers should focus on being transparent and reflexive. The positionality statement provided in this

study was the opportunity for the researcher to acknowledge their bias while not becoming a prisoner to that bias. Moreover, the researcher critically examined their own role, potential bias and influence during formulation of the research questions, data collection, including sample recruitment and choice of location (CASP, 2017).

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Potential Research Bias

Panzerotti (2005) asserts that it is nearly impossible for the researcher to isolate their experiences from the investigative process. Therefore, their own experiences and understandings are often used to make connections with the research participants (Panzerotti, 2005).

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That said, Polit & Beck (2010) contend that qualitative researchers focus on being transparent and reflexive. The positionality statement provides an opportunity for qualitative researchers to acknowledge bias while not becoming a prisoner to that bias. The study considered potential bias and its influence throughout the study, from the formulation of research questions, data collection, sampling, and location (CASP, 2017).

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Limitations

This research aims to inform and provide implications for future studies. However, it had some limitations. Those anticipated limitations included, but were not limited to the following:

1. Interactions between the researcher and the participant are limited to two interviews.
2. The experiences recalled by the participants may lack sequence, or contain holes, given the length of time since completing their degree program.
3. This research study included a small sample size, potentially resulting in broadly generalized information.
4. These are personal stories told by Black women who graduated from Ivy League graduate schools of education. However, they could not validate or invalidate the experiences of all Black women at Ivy League graduate schools of education.

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Limitations

Although this research aimed to inform and provide implications for future studies, there were also some limitations. Those anticipated limitations included:

1. Interactions between the researcher and the participant are limited to online interviews
2. The experiences recalled by the completers lacked sequence, and contained holes, given the length of time since completing the degree program
3. The research study included a small sample size, which resulted in broadly generalized information
4. Although these are personal stories told by Black men, they are unable to validate or invalidate the experiences for all Black men

Summary

This study was designed to gather insights from Black women who have graduated from an Ivy League graduate school of education. Through semi-structured interviews grounded in narrative methodology, the researcher uncovered the nuances and complexities of the participants' experiences and how they impact their meaning-making process. Moreover, the study was rooted in interpretive-constructivism, which focused on understandings derived from the subjective experiences of individuals identified through purposeful sampling.

In this chapter, the researcher outlined the steps that were taken in the collection and analysis of the data in concert with acknowledging possible limitations. In addition, the chapter discussed how the researcher protected the human subjects by ensuring that all requirements and research standards of the Institutional Review Board at Northeastern University were upheld. This chapter also covered the potentiality for biases based on the researcher's background, lived experiences, and overall connection to the research topic. In conclusion, this chapter provided the foundation for the overall design of this research study.

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Summary

In summation, this study was designed to gather insights from the life stories of Black male doctoral completers. Through semi-structured interviews, shaped by narrative methodology, the researcher uncovered nuances and complexities and how they impacted the mean-making process. Further, the study was rooted in the interpretive-constructivism, which focused on understandings derived from the subjective experiences of individuals identified through purposeful sampling. This chapter has succinctly outlined the steps taken during the collection and analysis data while acknowledging possible limitations. Also, the chapter examined ways

in which the researcher protected the human subjects, by recognizing the purpose of IRB and its role in ensuring Northeastern University research standards are upheld. The chapter has also reviewed potentiality for biases based on the researcher's background, lived experiences, and overall connection to the research topic. Overall, this chapter has provided an outline for the overall design of this research study.