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Effects of the Historical, Current, Social, and Political Influence of White Supremacy on the Young, Black Male in Mobile, Alabama

Nicole Moore
Walden University

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Walden University

College of Health Sciences and Public Policy

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Nicole Moore

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Walden University
2026

Abstract

Effects of the Historical, Current, Social, and Political Influence of White Supremacy on

the Young, Black Male in Mobile, Alabama

by

Nicole Moore

MPhil, Walden University, 2021

BS, Alabama State University, 1997

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

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May 2026

Abstract

Research has shown the negative effects of White supremacy and its historical influence on societal and political factors in the United States. These negative effects include excessive aggression, hate, and violence toward and degradation of Blacks, Indigenous, and people of color that lead to physical and mental health issues, identity crises, and trauma. However, studies have not examined the specific effects of the influence of White supremacy on the daily life of young adult Black males who have attended community college in Mobile, Alabama. The purpose of this generic qualitative study was to identify the perceptions of such Black males ages 18-24 through the lens of Benet's polarities of democracy. Purposeful and snowball sampling were used to identify eight participants who completed the interviews. A four-step thematic analysis of the results identified four main themes: White supremacy impacts their daily life through favoritism or bias, White supremacy relative to superiority results in a lack of self-actualization on the part of the participants, a shift in thinking is needed from the level of civil rights to the level of human rights, and communal obligations need to demonstrate an initial step toward reparations through public policy creation or promulgation. The study has implications for positive social change through local, state, and federal level changes in public policy that serve to protect Blacks, Indigenous, and people of color from excessive aggression, hate, and violence through such legislation as a strengthened federal hate crimes bill likened to the S.937 - COVID-19 Hate Crimes Act.

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Dedication

The decision to challenge myself and pursue a graduate degree onto a doctoral degree has been a long journey beginning in 2015. Within that 10 year span, I have experienced great loss, as all of my parents lineage has transitioned, with tremendous growth. If it were not for the strength demonstrated by each one of those relatives both paternal and maternal who have gone on, I would not have known love, faith, courage, wisdom, strength, perseverance, determination, style, and grace. Therefore, I dedicate this dissertation to my Father God and my Lord and Savior, Jesus Christ and to my parents and their siblings who were all the best nurturers and role models God could have blessed me with. It was their demonstration of Black Excellence that has been the wind beneath my wings on this dissertation journey. That demonstration empowered by God's Amazing Grace has made me into the woman of excellence that I am today. And for that I am THANKFUL. So, as tears of pain and joy flow from my eyes, I say to God be the Glory for things He has done and thank you to a strong parental lineage past and present!

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Chapter 1: Introduction to the Study

Introduction

The historical influence of White supremacy on societal and political factors is expanding and has put the current state of race relations in the United States in peril. This state is a result of racism, specifically White supremacy and its historical influence. Blacks have lived in the United States for centuries, first as Indigenous people, next as indentured servants to captives, and then from captives to slaves (Mays, 2021). Today, African Americans, now categorized as Blacks, are essentially a people with no roots, unlike any other ethnicity in the United States . Therefore, the name classification has changed over periods or eras in American Black history. This unrooted classification has become problematic. Race, racialization, and slavery are not practices that are new to the world's civilizations, as they have all been in operation at some point in the history of the world in dynasties, empires, or forced colonization of the West, either because of racist, so-called scientific reasoning or religion (Heng, 2018).

The empirical literature suggests that unjust public policies have unfavorably led to excessive aggression, hate, and violence toward and degradation of Blacks, Indigenous, and people of color in the United States, resulting in psychological slavery with a genealogical connection to the risk of physical and mental health issues and trauma (American Psychological Association, 2021). Blacks have experienced physical and emotional attacks at a disproportionate rate, leading to anxiety, depression, and emotional despair. Such as lynching that has evolved into police shootings; plantations into private prisons; Jim Crow and Black laws into police profiling; children lacking

education, as more Blacks are uneducated than the enslaved in 1619; and Black lives still do not matter (Cullins, 2021).

After implementing the Articles of Association and winning the Revolution, Congress adopted the frameworks for the United States Federal Government. However, to uphold the institution of slavery, free labor, and to form a slaveholder's union, the United States Constitution was written under the influence of White supremacy and debunked the promises of the Declaration of Independence, which articulated the American Creed (American Psychological Association, 2021). According to Roberts and Klibanoff (2006) this creed that emphasized the ideals of individualism, civil liberties, and equality of opportunity also gave everyone a common cause and allowed them to co-exist as one nation. However, the nation's inaugural unjust public policies maintained and preserved the institution of slavery and racial dominance. The notion of racial dominance under the influence of White supremacy conjured prejudice, racism, and discrimination in the United States, both historically and currently, for Blacks, Indigenous, and people of color (Van Cleve, 2010). Most specifically and relative to this research is the disproportionate, unjust treatment of Blacks. Though studies have explored White supremacy as racism (systemic and institutional), discrimination, and prejudice, there is a gap in the literature determining the effects of the historical and current influence of White supremacy on societal and political factors on Blacks in the United States due to an absence of studies that investigate and interpret the perceptions of the young, adult male Black (Jackson, 2020).

In this study, I developed valuable insight into the lived experiences of the young, adult male Black attending or who has attended community college in Mobile, Alabama, the Deep South, in response to the effects of the historical and current influence of White supremacy and societal and political factors. I developed a historical analysis of White supremacy, literature on Black lived experiences, and one-on-one interviews with young, adult Black men to provide participants with a space to express their views. In this chapter, I presented the following: the study's background, problem statement, purpose, research questions, theoretical and conceptual frameworks, nature of the study, definitions, assumptions, scope, delineations, limitations, and significance.

Background

In this section, I discussed research geared toward the target population and established a context for this research. According to Heng (2018), Medieval England was the first racial state in the history of the West, where the English church and state laws produced surveillance, tagging, herding, incarceration, legal murder, and expulsion of targeted Jews. Consequently, the settlers and founders of the New World or American colonies chose to implement Medieval European tactics in building the country (Smith, 2021). It was during this time that White supremacy made its debut as an influence on societal and political factors in the new American colonies. An influence, I argue, that is currently forthcoming and impacting people of color on a continuum. Allen (1994) articulated that the early 17th and 18th centuries began the story of the invention of the White race as the development of the system of racial oppression in the "Anglo-American" colonies (p. 17). He reported Virginia as a pattern-setting colony that reduced

wage laborers and tenants in a predominately English labor force to chattel bond servants at the beginning of 1620, a status introduced under capitalism, “and [the] essential precondition of the emergence of lifetime hereditary chattel bond servitude imposed upon African [laborers, captives, slaves, African] Americans [or Blacks] under [a] system of racial slavery” (Allen, 1994, p. 17). Moreover, Allen recounted that much of the 17th century, because of being "fought out," the status of Africans was "indeterminate" (p. 17). As mentioned previously, a condition currently a continuous issue is reoccurring name classification, a people with no rooted identity but ethnoracial. I argue that this is a predicament created by design, as a population with no identity is easier to subjugate. This status of chattel bond servitude led to unrest but also solidarity, a solidarity that kindled dire consequences. During the 1660s and 1670s, the act of rebellion manifested, notably Bacon's Rebellion (Morgan, 1975). The rebellion led to thousands of laborers, both African and European, uniting and forging side by side against the ruling plantation elites, demanding an end to their bondage, resulting in the burning down of Jamestown, Virginia. The consequence was the invention of the White race in the period after the rebellion, where systemic ruling class policies were created (or recreated per the Medieval blueprint) and implemented (Allen, 2012).

These policies conferred White race privileges on European laborers while imposing harsher disabilities on African laborers. This racial distinction produced the system of slavery, the form of slavery or racial oppression that imposed harsher racial embargos on free Africans that served the ruling class and capitalism and maintained social control. Following Bacon's Rebellion, laborers with distinguishable non-European

traits could not have a role in social groups that included working-class Whites (Perry, 2017). Allen (1994, as cited by Perry, 2017) posited this as the reason White privilege and White supremacy do not have opposition from the White laborers, or Whites, currently, as it is the benefit of the White race. Essentially, to uphold social construction, Congress created the United States Constitution to preserve and maintain the institution of slavery and racial dominance, resulting in oppression for Black laborers and White privilege for White laborers. Moreover, currently, and historically, the influence of White supremacy impacts environments and experiences that affect the development and behavior of all citizens in the United States .

This research included existing literature and provided perspectives from young adult Black males. Some background research provided general information regarding the country's state relative to White supremacy. In contrast, others provided existing literature on the lived experiences of Blacks relative to the topic. The following research substantiated the need for this research:

Condor (2019) reviewed the book written by Carol Anderson, “White Rage: The Unspoken Truth of Our Racial Divide.” The review highlights the book’s main point as Anderson’s attempt to redefine White rage and expose its clandestine methods of manifestation in policy and legal structures in the United States.

Knobel (2003) reviewed the book by Matthew Frye Jacobson, “Whiteness of a Different Color: European Immigrants and the Alchemy of Race.” It explains the establishment of race and its contribution to political, cultural, and intellectual history. Further he details the accounts of Jacobson as he follows American scholars of

racializing and argues that the idea of citizenship had become thoroughly entwined with the idea of Whiteness (and maleness) well before the Revolution.

Garner (2019) explores the welfare and issues of exploitation of Black male professional basketball players in an exploratory case study that conducted in-depth interviews. Hamrick and Byma (2017) defines White supremacy while challenging White art therapists to dismantle the toxicity of White supremacy in the field of art therapy, in White communities, and within themselves. Moreover, this article defines White supremacy and describes its manifestation in contemporary art.

Kim (2016) analyzes how White supremacy in the Jim Crow era, particularly relative to the economic, social, and political subjugation and terrorization of African Americans, impacted, expressed, or repressed literature of the antebellum past in the Deep South. Marable (2001) argues that the fundamental American democracy is structural racism aimed at defined groups and proposed multicultural democracy as the alternative to dismantling White supremacy ideology. Further, Marable argues, “Structural racism’s barriers include ‘equity inequity,’ the absence of Black capital formation that is a direct consequence of America's history.”

Pratt-Harris et al. (2016) explore the murders of unarmed Black males by the hand of police officers through the lens of Black scholars, who addressed racial inequality and violence in the narrative of Black life. Schooley et al. (2019) use a psychological study of critical examinations of Whiteness as a call to action for researchers to combat racial injustice in America. The study aided in soliciting help for researchers to combat racial injustice in the United States. Wolfarth-Davis (2019) provides information on the impacts

of White supremacy as a cultural complex within psychology surrounding their therapeutic encounters with White therapists. The analysis identified the importance of feeling fully understood as a basic human.

Lastly, Wysor Nguema (2020) gives an account of her experience as a White woman and wife of and mother of a Black man and their biracial child, accepting the responsibility of helping other White people see what Whiteness has done to individuals, families, organizations, and institutions in this country.

Problem Statement

I argue that White supremacy is divisive, violent, and rooted in hatred that erupts more vehemently when it is confronted or exposed. Such eruptions are seen in the recent decisions by policymakers to end Diversity Equity and Inclusion (DEI) efforts, Private White Institutions (PWI) scholarship awards for minority students, and Affirmative Action (AA). Further, White supremacy, its influence, and greed emboldened the egregious acts and behaviors encountered by the African captive, the indentured servant, the enslaved and former enslaved, the African American, the Black American, and people of color at the hand of the White supremacist. It has and has had an influence on societal and political factors resulting in problematic race relations in America, currently and historically. Moreover, it has created an attack on democracy. For a manifestation of democracy, there must be a solid, foundational concept, definition, or equation for democracy. I contend that “a lack of a consensus on the meaning of ... democracy” (Benet, 2006, p. 10) and the ambiguity of the concept of democracy has made America vulnerable to the influence of White supremacy on societal and political factors.

Moreover, I contend that White supremacy and its influence are the root cause of oppression in the United States and the world.

Found at the core of the slave system, born from the capitalist principles woven into the fabric of America, was the problem: the influence of White supremacy. This influence or “power or capacity of causing an effect in indirect or intangible ways; act/power of producing an effect without apparent exertion of force; or direct exercise of command; corrupt interference with authority for personal gain” (Merriam-Webster, n.d.a); or “affect or change [into] how someone or something develops, behaves, or thinks” (Cambridge Dictionary, 2023) has contaminated the foundation of the United States since its formative years. According to Caffrey (2022), the following are factors contributing to this problem:

1. the indoctrination of White supremacy;
2. the promotion of White supremacy, which suggests “the social, political, and economic domination of Whites over all other races (para.1);”
3. the influence of its ideals in different spheres of American society; and
4. the conjuring of violence, hatred, and divisiveness.

Consequently, other associated factors were a by-product contributing to this phenomenon as well, which included inequality, inequity, and poor coping strategies exacerbated by traumatic stress, to name a few from an extensive list, among the male Black population. Moreover, because of the influence of White supremacy and colonial prosperity resulting from capitalism, a racial divide was created that spun a web of "chattel bond" servitude beginning in the 1620s that caught in its silk the African or

captive. There is residue from sequences of events directly affecting and impacting the Black community. However, this study will focus on the young Black male aged 18 through 24 and his perceptions of the phenomenon's effects on his daily life.

Many researchers have documented the issues of disenfranchisement of human rights and traumatic stress among young adult male Blacks. However, the effect of the influence of White supremacy on societal and political factors on the lives of young adult male Blacks has not been empirically and sufficiently analyzed. The data collected will be analyzed through the lens of Benet's (2006, 2012, 2013) polarities of democracy theory, a theoretical framework.

Purpose of the Study

This study was conducted to gain insight using one-on-one interviews to evaluate and interpret the attitudes, beliefs, and experiences of the young adult Black male. To address these issues, a qualitative research design including a general qualitative approach will be used. A semistructured interview protocol in tandem with occasional nonparticipant observation of participants will be utilized to gain understanding and further explain the effects of the social construction on the sample population.

Research Question

What are the perceptions of young adult Black males aged 18 through 24 who attend or have attended community college in Mobile, Alabama, a region in the Deep South, regarding the effects of the historical and current influence of White supremacy on societal and political factors in the United States in their daily life?

Conceptual and Theoretical Framework for the Study

Conceptual Framework: Johnson's Polarity Management Concept

This qualitative research study included Benet's (2006, 2012a, 2012b, 2013) polarities of democracy as a theoretical framework. However, to understand polarities of democracy, Johnson's (1992) polarity management concept was presented, as it serves as the conceptual framework for Benet's theory. Therefore, a basic synopsis of Johnson's polarity management concept was explained. Johnson (1992) presents the concept as a polarity map relative to results of outcomes, a map diagram displaying four quadrants with the two upper (upside) quadrants representing positive aspects or results and the two lower (downside) quadrants representing negative aspects or results (See Figure 1). Within the quadrants displayed on the map, there is an infinity loop.

To expound, Johnson's polarity management concept suggests that the set of interrelated poles or polarities are interdependent and cannot function independently or the dilemma will end up in the downside rather than the upside, which over time will result in remaining in the downside of both yielding a negative, unfavorable outcome. Basically, the idea of the concept is to manage the poles effectively to keep the infinity loop in the upper quadrants on both sides. This will result in having the positive aspects of both poles, as the upside fosters positive outcomes while the downside fosters unfavorable, detrimental outcomes. Ultimately, these important parts of the map can reveal how an organization, community, or government is functioning. Moreover, it can allow the development of early warning signs to emerge on both sides signaling a shift toward a negative outcome. Essentially, the polarity map in the polarity management

concept represents Johnson's both/and thinking or polarity thinking. Johnson (2021) postulates that both/and thinking works and can be applied when the polarities can be intentionally leveraged to maximize the positive aspects of each pole and to minimize the negative aspects of each pole achieving positive outcomes. However, his caveat is that the abundance of some must be offset with sufficiency for all when both/and thinking is applied.

Theoretical Framework: Benet's Polarities of Democracy Theory

While Johnson's scope on the polarities is generic but expansive, Benet's (2013) specifically focuses on the structure of polarities of democracy as a theory that argues that democracy is the key to solving oppression. The idea behind the unifying theory of democracy involves Benet's (2006) polarities management model of workplace democracy. The work includes Johnson's (1992) polarity management conceptual framework to bridge Blake and Mouton (1964) managerial grid on organizational behavioral patterns and Butts (1988) decalogue of civic values. In it he expands the following 10 values, presented in pairs: freedom and authority, justice and due process, diversity and equality, human rights and communal obligations, and participation and representation (See Figure 2). Aligned with Johnson's (1992) polarities [codependency] explanation, these polarities also cannot exist independently, are interdependent and the focus on one in exclusion of the other will result in the downside rather than the upside, which overtime will yield the downside of both.

Benet's polarities of democracy theorizes that democracy is the solution to oppression or any social problem(s). Therefore, polarities of democracy, the theoretical

framework, will be used as a lens for this study. In the work, Benet (2006) contends democracy as a concept is not a problem to be solved but a solution that requires polarity management to address new or ongoing organizational, community, or societal problem(s) or dilemma(s). Moreover, the theory focuses on building healthy, just, and sustainable communities. To expound, in it are 10 values organized in five polarity pairs (See Figure 2). These polarity pairs have positive aspects and/or negative aspects illustrated in a four-quadrant design including an infinity loop that strives to successfully leverage the polarities to maximize the positive aspects and minimize the negative aspects of each pair (See Figure 1). While Benet ultimately focuses on the relationship between democratization in the workplace and in society, the theory initially rallied around workplace democracy and occupational stress. For this study both “workplace” and “occupational” will be eliminated to emphasize a general, isolated focus on democracy and stress focusing on the polarity pair of human rights and communal obligations.

Because Benet (2006) claims and supports that stress is problematic and results in a disparate impact based on gender, class, and, most relatively, race, polarities of democracy as a theory aligned with my research. The model articulates that most approaches to stress focus on having the individual learn to cope with the situation rather than change the situation. It also reveals that stress influences health resulting in immune system, psychological, physical, and behavioral issues. From the psychological aspect, stress is linked to “anxiety, depression, apathy, alienation, and hypochondria” (p. 16). It further unpacks violence and shows its impact on response to conflict is related to stress.

Finally, it correlates stress to the disparate impact on minorities that encounter discrimination practices subjecting them to “lowest job mobility rate of any racial group, ... low pay and benefit levels, ... [and] higher rates of unemployment” (p. 17 - 18). Based on evidence, these claims yield consideration of the young adult, male Black, who wakes up in some facet or another to the influence of White supremacy and goes to bed with the effects of induced stress daily. Essentially, Benet posits that researchers agree on a general basis that environmental influences (stressors), individual reactions to stressors (individual perception), and the body’s individual response to stressors, which I argued are each influenced by White supremacy, induce stress. From this lens of polarities of democracy model, the theory is essential.

With an overarching objective to provide communities with polarity management concepts that assist in dealing with oppression, polarities of democracy theory centered on identifying how the polarity pair of human rights and communal obligations, specifically, can be leveraged within the exploration and investigation of the effect of the influence of White supremacy in the lives of these young adult, male Blacks, socially and politically. The use of polarities of democracy theory aimed to substantiate an effective strategy for both the epistemicide of White supremacy and its influence into American society that historically was and currently is divisive, violent, disenfranchising, and stressful for all U.S. citizens and replacing it with the awareness and understanding of both/and thinking and polarities of democracy including its 10 values presented in polarity pairs.

Nature of the Study

The nature of the study was qualitative in design. A qualitative research method employing a general, versus the generic, qualitative approach was used to understand how young adult, male Blacks perceive the effects of the phenomenon of White supremacy and its influence. Initially, I presented a brief analysis of the literature on the evolution of White supremacy, followed by existing literature on its influence into political and societal factors and stress. Various data collection procedures were essential in performing this qualitative study. The purposive sampling technique of homogeneous sampling was used in concert with a semistructured interview protocol as a means of selection of and data collection from participants. The data collection was analyzed using thematic analysis to examine the qualitative data. Further, all data collected was processed and analyzed through coding manually. Qualitative research, a social construction of the mind, is subjective and typically includes a smaller sample size, which makes it unique as opposed to its counterpart, quantitative research. Moreover, qualitative research explains actions from the participant's perspective while not dominating its participants. Additionally, analyses are based on participant responses via interviews, focus groups, etc. from researcher interpretation, thus mitigating bias from the onset. By answering the proposed research question, the research design, approach, and methodology addressed the research gap. Lastly, triangulation was used to ensure validity in the study, as it should be reusable and transferable (external). Good research from a qualitative study should offer rich evidence and credible, justifiable accounts (internal).

Its findings should be replicable yielding reliability, dependability, and confirmability (Scotland, 2012).

Definitions

Epistemicide: the killing of knowledge systems (Hall and Tandon, 2017).

Ideology of White supremacy: underpinnings of the [Southern] segregationist three major ideological premises: a. segregation is the part of the natural order, and such is the eternally fixed; b. the Negro is inferior to the White or, at the very least, is “different” from the White; and c. the breakdown of segregation in any of its aspects will inevitably lead to racial amalgamation, resulting in a host of disastrous consequences (Zanden, 1959, p. 385-386).

Jim Crow: a racial hierarchy to redeem the South, where White males southerners prevented others from gaining any significant measure of cultural, political, or economic equality; and a system of laws enforced by violence to prolong societal racial etiquette through incidents of racial brutality that created and adapted the racial code of behavior in the New South (DuRocher, 2011, p. 6-7).

Maslow’s theory (1943): our actions are motivated by certain physiological and psychological needs that progress from basic to complex; resulting in self-actualization: the desire to reach our full potential that can only be met once all other needs are satisfied.

Old South Social [Construct] Thought: an extension of the slavery argument with its core in the proslavery argument; an insurgent element at its core in the antislavery

argument; the dominant institutional tendency toward a slavocracy; a minor tendency toward liberalism, recurrent, if passing (Bach, 1940, p. 179).

Post Traumatic Slave Syndrome (PSSD): the effect of multigenerational oppression suffered by enslaved Africans and their descendants (Womack, 2016, p. 119).

Race Based Traumatic Stress: the notion of racial discrimination as a form of stress from negative race-based encounters can lead to extreme levels of stress and thus may have the potential to produce traumatic reactions (Carter et al., 2020, p. 11).

Racial Microaggressions: subtle insults (verbal, nonverbal, and/or visual) directed toward racial minorities, often automatically or unconsciously (Wong et al., 2014, p. 182).

White supremacy: the [beliefs] that Whites (Caucasian) are superior to people of other races and should therefore [hold] a dominant position in society (Caffrey, 2022, para. 1, Whitaker et al., 2021).

Young adult, Black males: For this study, young, male Blacks are individuals ranging from the ages of 18 and 24 and otherwise referred to as African American males.

Assumptions

Within all research there exist paradigms that embody the philosophical underpinnings of ontological, epistemological, axiological, and methodological assumptions. For qualitative research methods, two common paradigms are derived: interpretative and critical theory, which guides the researcher's exploration of concepts and experiences with more detail.

Ontology

Ontology, as a study, deals with being and is concerned with what constitutes reality. Essentially, it asks the question: what is reality? For the young Black male in America reality is the opposite of his young White male counterpart. Therefore, I assume that the selected participants are subjected to the influence of White supremacy in social and political spheres of the United States, but most relatively, Mobile, Alabama, the Deep South.

Epistemology

With epistemology comes the belief that there is reality “out there,” that is not entirely constructed or created, but that is independent of personhood and shapes the standards of what a population can justifiably say or think or draw conclusions from based on evidence given (Pring, 2000). Moreover, it asks the question(s): What is the knowledge of the multiple realities derived from reconstructed interactions between individuals; how can knowledge be created, acquired and communicated?

And, within epistemology are the two common paradigms mentioned above: interpretative and critical theory.

To this end, another assumption stems from the interpretative paradigm. In this paradigm language molds and shapes reality. And, reality is impregnated by meaning, is individually constructed through interaction between humans and their world and is as unlimited as the number of people constructing it. Moreover, this reality is transmitted into a social context that yields an understanding of the social world from the standpoint of these individuals (Scotland, 2012). Hence, I assume responses from the selected

participants can influence promulgation through policy formation focused on a collective including BIPOC and Caucasians.

From critical theory, I understand the nature of subjectivism, where societal ideology is linked to real world phenomena and knowledge is both influenced and constructed by power relations within society. This understanding instigated my last assumption. It is the assumption that fear is the catalyst that cultivates racism (or the racial divide) within White supremacy, a negative, influential ideology in American society.

For my final assumption, I assumed these two paradigms lay the foundation for effective social change and changes in public policy. Moreover, after Reconstruction and the implementation of new laws, ideologies, and entitlements influenced by White supremacy (i.e., Jim Crow, Black Codes, disenfranchisement of human rights, and domestic terrorism toward Blacks) reinstated a psychological slavery. I further assumed, promulgation and new laws can leverage democracy in the United States of America.

Axiology

Axiology, the philosophical underpinning that questions the values that guide research and asks the question: what values may be the outcome of our research (the results)? As it relates to values attributed to Axiology, I assume the ten values of Polarities of Democracy segmented into five pairs: freedom, authority; justice, due process; diversity, equality; human rights, communal obligations; and participation, and representation is the equation for democracy, the solution to oppression, in America and, ultimately, the world. Further, I assume that each of these pairs has a positive and

negative aspect that can be leveraged to solve any given dilemma or problem to be solved including oppression.

Methodology

With qualitative research as the chosen methodology, I assume it will be the most effective plan of action (strategy), as it is concerned with the why, what, when, and how data is collected in a study. Moreover, it explores local and constructed realities (relativism) and reality shaped by cultural, economic, ethnic, gender values, political, and social (historical realism) that is layered and crystallizes over time (University of Toronto, 1996, as cited in Guba & Lincoln, 2005). Lastly, its subjectivism is based on real world phenomena while simultaneously molding and encountering it, by way of intentionality, which is the interaction between consciousness and phenomena. Lastly, it accepts ideologies rather than questioning them (Scotland, 2012).

Scope and Delimitations

The scope of this study was to understand the perceptions of young adult Black males aged 18 - 24 who attend community college in Mobile, Alabama and are potentially affected by the influence of White supremacy as a phenomenon. The targeted participants provided individualized, distinctive experiences regarding their daily accounts, where this phenomenon was influential, socially, and politically. This study did not focus on male Blacks younger or older than the ages of 18 - 24, as various literature provides insight on those individual's experiences.

However, this study was focused on young, male Blacks ages 18-24 instead of female Blacks. It was more important to develop a wealth of knowledge through the

research regarding male Blacks to gain insight on their perceptions because statistically, the young adult male Black is more disproportionately disenfranchised than any gender or race (Otuyelu, 2016). This study examined each research participant's response with the goal of revealing the obstacles and barriers the individuals of the target group may encounter.

Limitations

From the topic of White supremacy and the perceptions of the qualifying participant, ethical challenges could arrive. Questions asked may be intrusive and stir up emotional reactions relative to discrimination, induced stress, or potential bias. To ensure ethical integrity, the following was considered: identification of psychological and social risk, the offset of potential risks versus the benefits of responses to questions, informing subjects of potential risks, and maintaining confidentiality (Sullivan & Holt, 2017, p. 263). Further, although the semistructured interviews tend to extract richer data, providing more flexibility of coverage allowing the interview to flow into novel areas and nurture a rapport/empathy, it can reduce interviewer control over the situation, requires more time, and be harder to analyze (Sullivan & Holt, 2017). Also, qualitative research suggests a small sample as it requires more time and is harder to analyze, thereby challenging the credibility of the study. Lastly, because research is not generalizable, it is not favored by policy makers, which could create a barrier.

One such barrier was bias. While subjectivity in qualitative research is a strength in interpretive work, it can introduce biases that affect validity and reliability. Bias is commonly understood to be any influence that provides a distortion in the results of a

study (Polit & Beck, 2014). During the review of the literature, a concern of bias became an issue which played a critical role in becoming an expert on the topic and delayed the completion of my proposal. Truth and facts revealed in the literature analysis were overwhelming. It sent me on a path to critically examine my role as the researcher to avoid potential bias in the study. Biases could not be completely avoided; however, as a researcher, I aimed to ensure relevance through trustworthiness. Upon completion of the literature review, I considered the formulation of the research question to eliminate potential bias. To mitigate participant bias, I aimed to create a comfortable environment whereby honest responses will be encouraged. I also avoided asking leading questions that prompted specific responses. Moreover, to avoid researcher bias, I refrained from interpreting data to fit personal hypotheses or including selectively relevant data. For example, I abstained from interpreting data based on preconceived notions or asking questions in an order that influenced subsequent responses. To enhance the quality of my research, I practiced awareness and used preventive measures such as: maintaining objectivity by being aware of personal biases and using vigorous data analysis techniques to minimize bias.

Significance

This study filled a gap in understanding by providing a comprehensive account of the perceptions of the qualifying participants residing in Mobile, Alabama, the Deep South. Empirically, this impact wasn't known or understood. This research provided perceptions of lived experiences relative to the effect of the influence of the White supremacy potentially met by this population. Further, the research set a justified and

empirical foundation for both the epistemicide of White supremacy and promulgation through policy formation focused on awareness and understanding of both/and thinking and polarities of democracy in U.S. society. Scholars and executive leadership on the federal level having expanded knowledgeable awareness and understanding of both/and thinking and the polarities of democracy could provide increased facilitation of effective policy changes, policies and practices resulting in the epistemicide or silencing, unlearning, or devaluing of the knowledge system of White supremacy and its negative effects in the United States and the world. Positive social change could be achieved through transparent, authentic, organic, intelligent, substantive dialogue concerning the epistemicide or silencing, unlearning, or devaluing of the knowledge system of White supremacy, as superior to all races as discovered in the literature analysis, while teaching that being committed to democracy means being committed to each of the 10 values of the polarity pairs in the polarity of democracy relationship. Such an influence of superiority of one dominant race is synonymous with perils of slavery, prejudice, divisiveness, hate, violence and self-hatred; byproducts that have been unhealthy for the growth and development of all citizens and the nation. However, with the basic understanding that there needs to be some critical mass of people in influential spaces, organizations, or communities loyal to wrestling with White supremacy and its influence that have done the deep dive. Essentially, it will require this critical mass of people that understand and have knowledge of both/and thinking rather than either/or to be in play to impart said knowledge. The results of the study provided insight on how young adult, male Blacks perceive, ponder, and amalgamate their self-image socially, personally, and

politically based on the effect of the influence of White supremacy in the United States, daily.

Summary

The two-fold overarching goal of this research was to use Benet's (2006, 2013) polarities of democracy to assess both the effect of the historical, current, political, and social influence of White supremacy on American society relative to human rights and communal obligations, a polarity pair, and the lived experiences of a target population. In his polarities of democracy theory, Benet used critical theory as a philosophical perspective and Johnson's (1992) theory of polarity management as his conceptual framework to compose the work. While both frameworks were used, an interpretative approach was the paradigm to guide this research. A review of existing literature gave a historical account and understanding of the evolution of White supremacy and its influence on societal and political factors, historically and currently. An analysis presented the language and history of both White supremacy and its effects. Qualitative research methods yielded insight and understanding of the effects of the historical and current influence of White supremacy into societal and political factors in the United States on the participant's attitudes and perceptions to explain their lived experiences. The use of interpretation as the philosophical paradigm allowed a more transparent understanding of the cultural relevance of the study by exposing the ideological, historical, and social constructs that helped create their experiences, as this paradigm was essential in interpreting behaviors stemming from oppression as a constructed reality.

This study was important for the following reasons: (a) it focused on the lived experiences of the young adult, male Blacks to understand the effect of the influence of White supremacy; (b) it gave a voice to this population; and (c) it could influence the future of awareness, understanding and public policy decision making relative to both/and thinking and the 5 pairs of 10 values in polarities of democracy. This research was valuable as it provided not only understanding, but, unlike other research of this sort, it applied Benet's (2006, 2012, 2013) polarities of democracy with the aspiration to further support his argument that democracy should be the solution to oppression and alleviation of chronic stress while focusing on the human rights and communal obligations polarity pair (See Figure 3,). While the primary lens used focused on the human rights and communal obligations polarity pair, White supremacy and its influence negatively impacts each of the other polarity pairs because, as previously mentioned, they are interdependent. Consequently, this suggested that when the phenomenon was explored and applied to the basic map sequence of polarities of democracy's five polarity pairs, it operated in the lower quadrants (downsides) or negative aspects. However, please note that the basic maps shown do not illustrate all the potential positive and negative aspects.

Chapter 2: Literature Review

Introduction

One root cause of oppression in American society is White supremacy and its historical and current influence on societal and political factors. In Chapter 2, I presented a literature review focusing on White supremacy and its influence, most specifically, historically, on political and societal factors in the United States. I explored and presented this phenomenon relative to its position as a social problem in the United States and the world that invokes oppression rooted in epistemic injustices that are persistent, consistent, and work collectively as a structured and systemic oppression in ways of knowing and being (Patin et al., 2021).

The following sections include the literature search strategy, the theoretical foundations, including the conceptual and theoretical framework, a review of the literature, and a summarization. Relevant to the research variables, the literature review includes a section on defining White supremacy as an influence then was followed by sections on the influence of White supremacy as a phenomenon impacting social construction, public policy, geographical locations, the Black male, and mental health; concluded with a section on its applicable link in the theoretical framework; and ended with a summary.

Literature Search Strategy

I acquired the referenced information through several queries using multiple databases and search engines within the Walden University Library database such as Complementary Index, ProQuest, ProQuest Dissertations & Theses Global, Dissertations

& Theses Central, Political Science Complete, Political Science Complete & Business Source Complete Combined Search, Thoreau Walden University, Education Source, SAGE, ProQuest Central, SOC Index and Google Scholar. I used the following key terms and phrases in the databases and search engines: *White supremacy, Whiteness, oppression, suppression, racial suppression, racial stress/anxiety, trauma related stress, dialogues, racism, structural racism, self-actualization, police brutality, violence, dismantlement, young Black, African American, males, men, and boys*. Each peer reviewed scholarly article used was primarily published within the last 4 to 5 years to satisfy the 5-year threshold of the dissertation program. However, I included older peer reviewed articles to support historical accounts of the phenomenon.

Theoretical and Conceptual Foundations Overview

For this research, I used Benet's (2013) polarities of democracy underpinned by Johnson's (1992) conceptual framework as the chosen theoretical framework. Therefore, I provided a synopsis of Johnson's conceptual framework to understand Benet's work appropriately and fully.

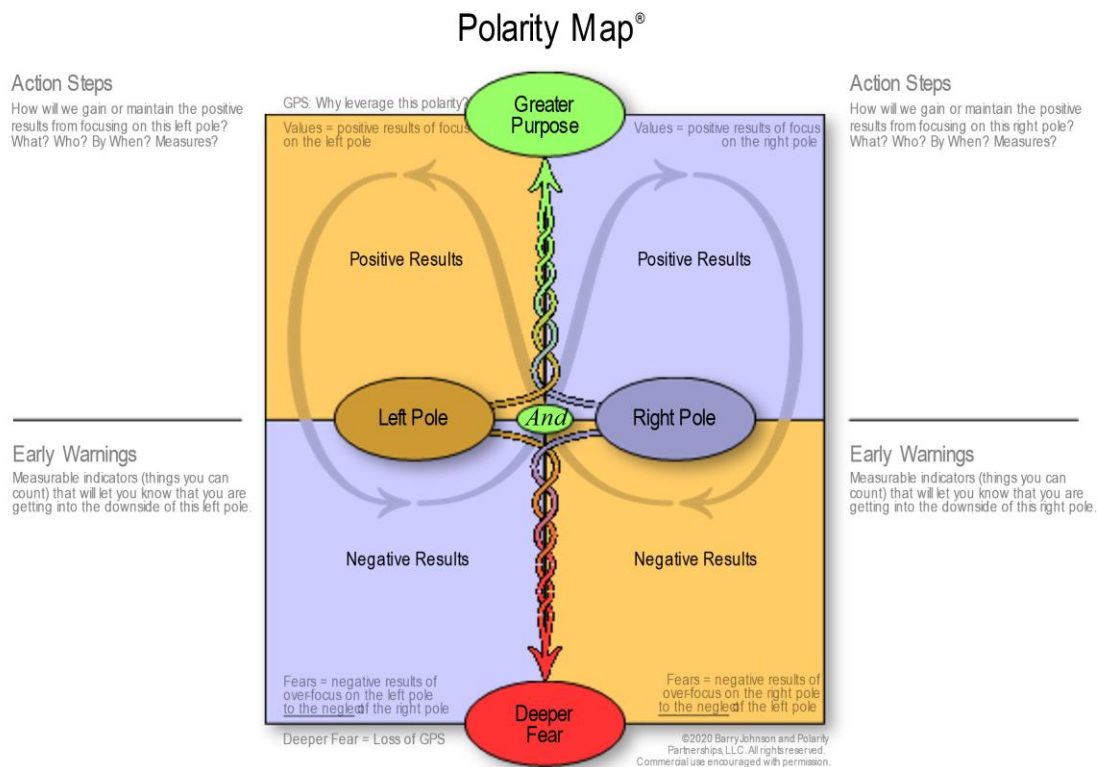
It is imperative to impart a brief synopsis of Johnson's (1992) polarity management concept prior to discussing Benet's (2006) polarities of democracy, as it is Johnson's concept that lays the foundation in Benet's theoretical framework. Johnson argues that the use of either/or is ineffective in managing a problem, or dilemma, as both/and thinking is more appropriate in addressing unsolvable problems. Further, Johnson contends that an unsolvable problem that has resulted in a dilemma within a polarity requires management. To this end, he posits that polarities are interdependent

poles that cannot function effectively when isolated. Thus, the two poles are interdependent and, therefore, require consideration simultaneously. The goal is to consider both the left and right pole when aiming to manage the *unsolvable* dilemma or problem. When leveraged effectively the poles operate in the positive aspect of each resulting in appropriate management of the dilemma or problem. However, when operating in the negative aspect of either or both pole(s), the outcome is an ongoing dilemma or problem with an adverse effect (Johnson, 1992).

According to Johnson (1992), these poles can be intentionally leveraged to maximize the positive aspect of each and minimize the negative aspect of each. He demonstrates the leveraging process in a map diagram (Figure 1). The polarity map illustrates four congruent quadrants with a left and right pole that each represent a value in a polarity pair. The two upper quadrants (upsides) display the positive aspects of effective leveraging yielding favorable results. The two lower quadrants (downside) display the negative aspects of ineffective leveraging yielding detrimental counterproductive results. Within the quadrants there is an infinity loop. The goal of the infinity loop incorporated into the map is to flow in the upper quadrants (upside) unceasingly, which denotes maximizing the positive aspects continuously in the democratic quest. When polarity management is applied and negative aspects appear, there is a need for action.

Figure 1

Polarity Map Leveraging Process



Note. Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Applying the polarity map suggests identifying action steps. These steps may result in recommendations yielding favorable outcomes. Within the polarity map, these favorable outcomes result in an upside flow in the infinity loop. This illustration is one of the aspects that inspired Benet (2006) to use Johnson's conceptual framework as the underpinning in polarities of democracy, as it provides a visual tool for leveraging his chosen five polarity pairs.

Theoretical Framework

In polarities of democracy, Benet's (2006, 2013) findings concluded that democracy should be an either/or solution to oppression in society or the workplace. Moreover, this solution should provide a system of governance that overcomes oppression, achieves human emancipation and advances healthy, sustainable, and just communities and organizations. However, he asserts that because democracy as a solution to oppression requires an equation with values set in a series of polarities that require both/and thinking, it poses a challenge to achieving and sustaining democracy as the either/or solution. Therefore, Benet concluded that democracy required ten values in five polarity pairs: freedom: freedom and authority, justice and due process, diversity and equality, human rights and communal obligations, and participation and representation (Figure 2). As a result, both/and thinking combined with effectively leveraging these five pairs can maximize each pole's positive aspects while minimizing their negative aspects. Consequently, when implementing this equation in unsolvable dilemmas, problems, or phenomena, the true promise of democracy could be carried out.

Benet (2006, 2013) explains that each pair in the polarities of democracy theory is interrelated and creates a system of two or more interdependent polarity pairs. He further reiterates that to achieve democratization, maximizing the positive aspects and minimizing the negative aspects of each pair must be effectively leveraged. He postulates that failure is imminent when effective leveraging does *not* occur, as the pairs are interdependent. Hence, ineffective leveraging of any pair of values negatively impacts the other pairs.

Figure 2

The Polarities of Democracy Theory as an Either/Or Solution to Oppression, With the 10 Values Arranged in Their Polarity Relationships



Note. Image reproduced with permission of the Polarities of Democracy Institute.

While the primary lens used focused on the human rights and communal obligations polarity pair (Figure 3), White supremacy and its influence, as a phenomenon, negatively impacts this pair and each of the other polarity pairs because, as previously mentioned, they are interdependent. Benet et al. (2022) created a set of basic maps

(Figures 3 through 7) to provide one example of what polarities of democracy pairs might look like. However, please note that the basic maps shown do not illustrate all the potential positive and negative aspects. Further, according to Benet (2023):

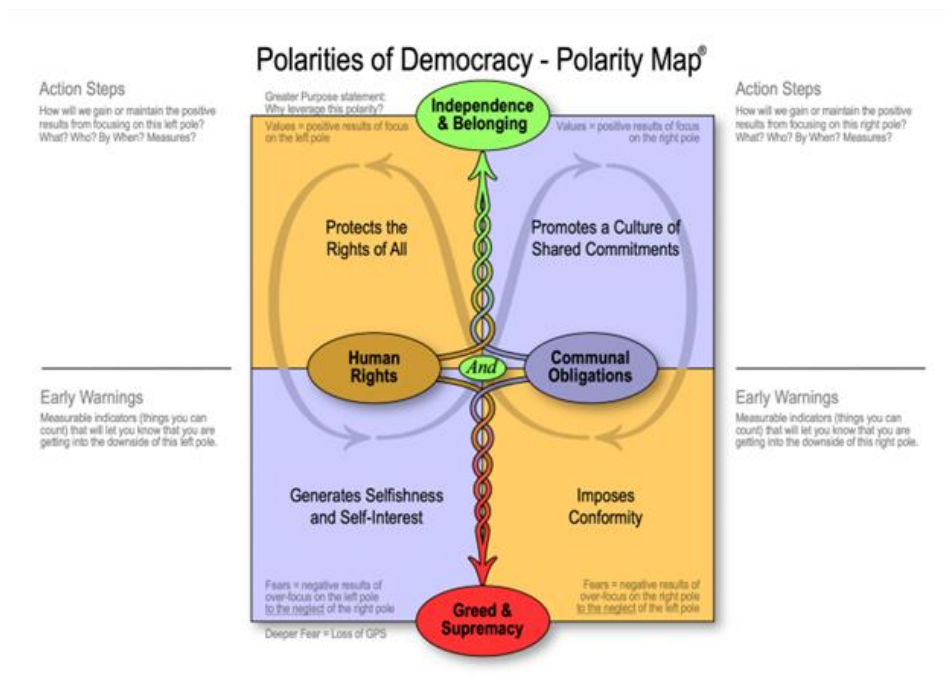
Basic Maps represent just one example of the potential positive and negative aspects of each of the ten values that make up the five Polarities of Democracy pairs. They should not be thought of as the only possible positive or negative aspects of the ten values contained in the theory. Nor should the higher purpose and deeper fear associated with an individual pair be thought of as the only possibility. Students reading my original dissertation research, or conducting their own research, can find dozens if not hundreds of other examples of positive and negative aspects that could be used in the appropriate quadrants of each pair along with an appropriate higher purpose and deeper fear (p. 21).

Moreover, democratization could come as a solution to oppression. As a result, sustainable, just communities and societies can be built or resurrected when the five pairs operate in the positive on a continuum.

To further substantiate this claim, Benet uses philosophical underpinnings from critical theory to build on in his work in conjunction with the polarity management concept. With the use of critical theory, whose objective is to overcome oppression and achieve freedom in humanity, a distinguishable relationship with liberation as opposed to the more traditional concepts of social theory is manifested (Benet, 2012; Bohman, 2012).

Figure 3

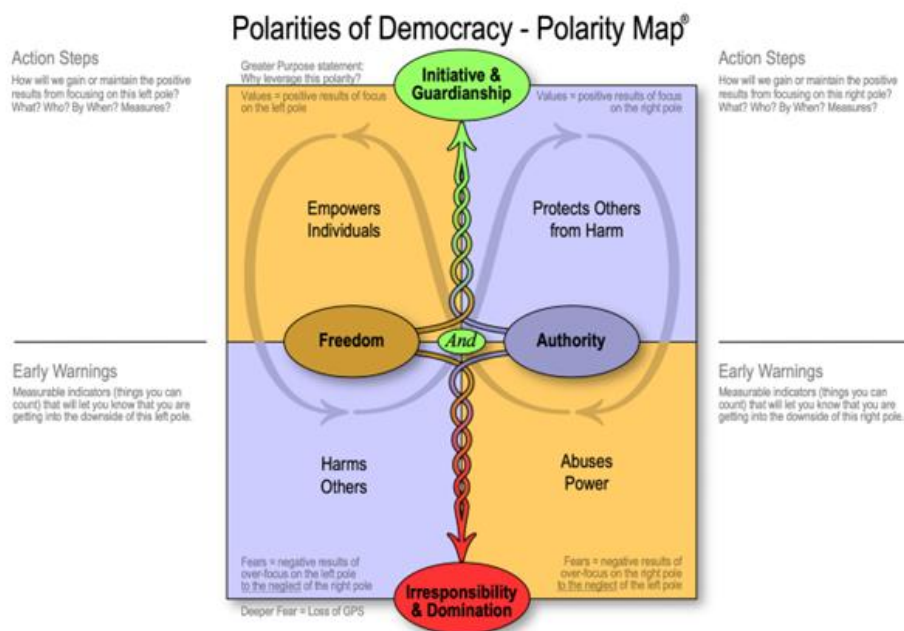
A Polarity Map for Identifying Basic Positive and Negative Aspects of the Human Rights and Communal Obligations Polarity Pair of the Polarities of Democracy's 10 Values



Note. Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Figure 4

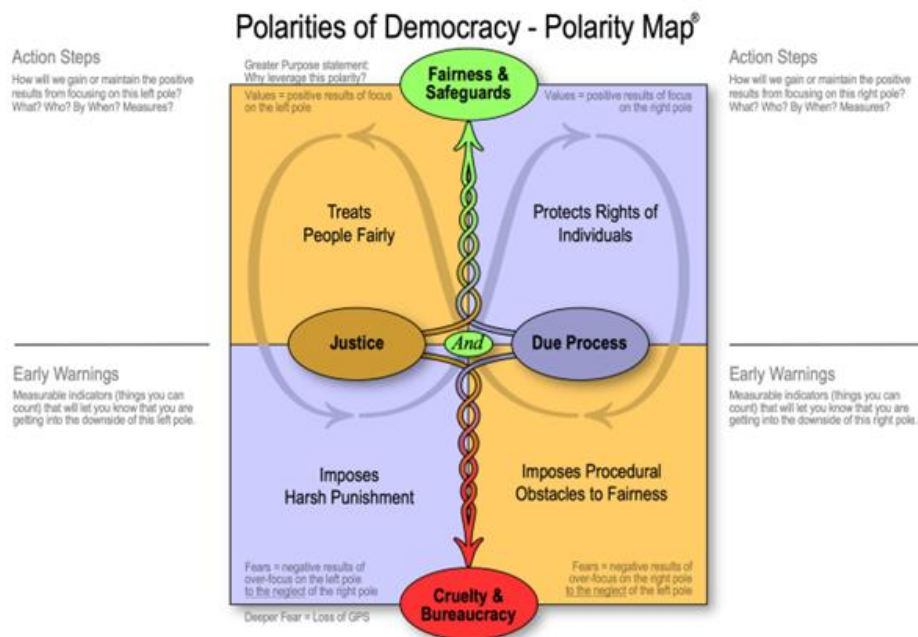
A Polarity Map for Identifying Basic Positive and Negative Aspects of the Freedom and Authority Polarity Pair of the Polarities of Democracy's 10 Values



Note. Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Figure 5

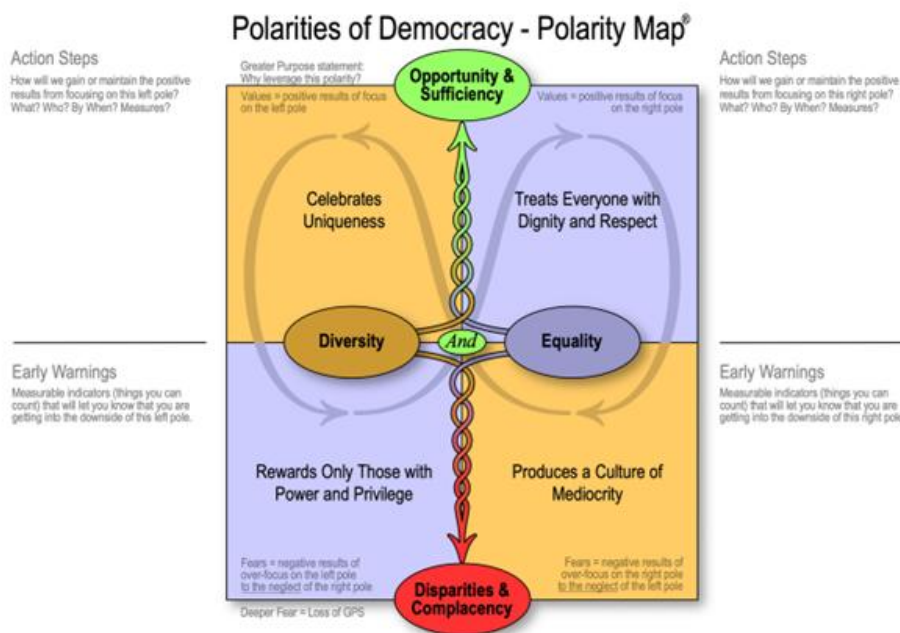
A Polarity Map for Identifying Basic Positive and Negative Aspects of the Justice and Due Process Polarity Pair of the Polarities of Democracy's Ten Values



Note. Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Figure 6

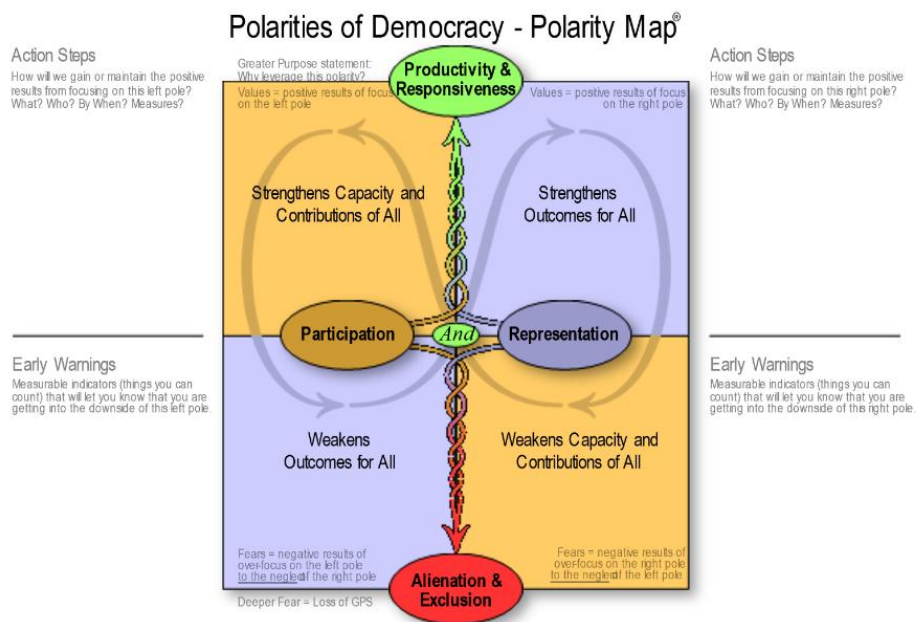
A Polarity Map for Identifying Basic Positive and Negative Aspects of the Diversity and Equality Polarity Pair of the Polarities of Democracy's Ten Values



Note. Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Figure 7

A Polarity Map for Identifying Basic Positive and Negative Aspects of the Participation and Representation Polarity Pair of the Polarities of Democracy's Ten Values



Note. Image reproduced with permission of Polarity Partnerships LLC and the Polarities of Democracy Institute.

Deeper into the polarity of democracy theory, Benet (2006) argues that there is a relationship between workplace democracy and occupational stress. According to Benet's research, a severe impact of stress influences physical, psychological, and behavioral health (Benet, 2006, p. 15). He argues that one of the leading problems facing society today is stress. Benet elaborates on the consequences of occupational stress, the disparate impacts of occupational stress based on race, gender, and class, and the alternative approaches to addressing occupational stress. In alignment with Benet, some researchers contend that stress caused by environmental influences or stressors, individual perception, and the body's physiological response to stress is inevitable. He suggests that the most effective approach to addressing stress is through democratization rather than have an individual learn to cope with stress personally. The idea presented by Benet is contrary to primarily focusing on the individual, which implies that a change in the individual's perception or coping strategies will reduce stress. While these approaches that focus directly on the individual are the most prevalent and preferred methodology, some scholars argued that with an alternative focus on societal factors as stress inducers, severe stressors will impact an individual despite effective coping strategies (Please note, for this research, rather than specified as occupational stress, induced stress will be explored relative to the targeted population and White supremacy as a phenomenon.). Benet (2006) also reports that above and beyond the consequences of stress faced by all, the disparate impact of stress based on factors such as race, gender, and class form an additional overlay to the issue. He concludes the discussion by outlining alternative approaches to addressing stress.

Further in the work, researchers argue that more emphasis be placed on societal factors as the critical source of stress and suggested social redesign as a preventative strategy (NIOSH, 1999). This argument further confirms the use of the polarities of democracy 's validation as the chosen framework in this research, as Benet's work is included in many doctoral studies using the framework as the equation for an applicable strategy to social change implications. For example, Sanchez (2021) uses the polarities of democracy to examine the perspectives of Hispanic community leaders in Illinois regarding the solutions to address the racial disparities in hiring in the state's workforce. She uses a qualitative approach to address this gap. Sanchez explained that the under representation of ethnic and marginalized groups breeds deprivation in program and policy decision-making that adversely affects communities' opportunities. In addition, the participant pool perceived that the state exercised bias and made insufficient efforts to hire more Hispanics in state government. For Sanchez, positive change could occur by providing decision-makers insight into eliminating significant inequity in Latino representation.

Carter (2017) uses the polarities of democracy to determine independent variables statistically associated with quality education outcomes. Carter uses Benet's polarity pair of participation and representation values in this correlational study as proxy variables. For Carter, the implication for social change is to provide the United States Department of Education with insight and recommendations for reducing educational inequality whereby educational quality as a measure of achievement is improved in the United States. Lastly, derived from Benet's (2006) work, Oluwadele's (2021) research applies

Benet's polarities of democracy theory. For this qualitative study, Oluwadele uses a narrative research approach employing an in-depth interview protocol. He interviewed ten skilled Black immigrants who worked for at least five years in Canada to gain information about work experiences and diversity strategies to alleviate discriminatory practices. From thematic analysis, he uncovered increased diversity as a perceived solution to inequality.

Moreover, Oluwadele argues that a shift in thinking of diversity as a stand-alone concept to viewing workplace issues as a polarity dilemma results in better leveraging the diversity and equality polarity. For Oluwadele, this shift could address challenges and problems in diverse outcomes. As a result, increased policy creation and promulgation diversity could affect positive social change. In closing, I argue that the use of Benet's polarities of democracy as a framework in each work previously mentioned vindicates his stance of democracy as the potential solution to oppression. However, each use of the theory also substantiated White supremacy and its influence at the root of the problem in each study previously mentioned. Therefore, it gives credence to the theory's relevance as the foundational framework in this research. Further, its use supports an aim to build a peaceful, just society via the epistemicide of White supremacy while advocating for the collaborative application of both/and thinking and the polarities of democracy theory, including its five polarity pairs.

Literature Review

As previously mentioned, the literature review included a section on defining White supremacy as an influence, followed by sections on the influence of White

supremacy as a phenomenon impacting social construction; public policy; geographical locations; the Black male; and mental health, resulting in chronic stress; then concluded with sections on its applicable link in the theoretical framework and a closing summary.

White Supremacy, the Influencer as a Phenomenon Defined

Webster's Dictionary 1828.com (n.d.) defines influence as literally, a flowing in, into or on, and referring to substances spiritual or too subtle to be visible, like inspiration; formerly followed by into; in a general sense, *influence* denotes power whose operation is invisible and known only by its effects, or a power whose cause and operation are unseen. In the United States and the world, White supremacy as an influence is an invisible operation that has the endurance to lie in a state of dormancy, as likened to a volcano, with an expectancy to erupt at any time, destroying *or impacting* all. Once its destructive nature spews, its impact varies on the U.S. population, most specifically, Black Americans and people of color.

To this end, it is evident that before White supremacy could impact, first, it had to influence American societal and political factors. Thus, the most damaging influence in the late 1700s and to date was in the composing of the inaugural public policies, while the most harmful effects of the influence of White supremacy, socially and politically, were the creation of race, slavery, and chronic stress. However, first, for the sake of clarity, let us unpack the evolution of White supremacy ideals, ideologies, and personalities in America.

White Supremacy Explicated

White supremacy, America's illegitimate child, began as scientific reasoning based on erroneous philosophy. Instead of ceasing to exist after proving scientifically null, it took on a form substantiating a knowledge system influencing beliefs, social constructs, social control, authority, human activity, community, and freedom. A review of the literature indicated that White supremacy has varying forms of interpretation but one desired outcome: racial dominance.

Caffrey (2022) defines White supremacy as: "the belief that Whites (Caucasians) are superior to people of other races and should therefore hold a dominant position in society." Further, Caffrey (2022) associates the following factors as contributors to the definition:

- the backing of White supremacy.
- the promotion of White supremacy, which suggests "the social, political, and economic domination of Whites over all other races (para.1);"
- the influence of its ideals in different spheres of American society; and
- the conjuring of violence.

According to Grzanka (2020), White supremacy is a cultural, economic, and political system that sustains White people's dominance over virtually all sectors of society and through which "implicit and explicit ideas about White people's superiority are reproduced through everyday dynamics in various institutional and social settings" (Grzanka et al., 2019, p. 479).

Scholar's Perspectives on the Personalities of its Influence

A tendency for White Americans to avoid discussion of White supremacy is noted by DiAngelo (2011), an American academic, lecturer, and author, as evidence of “White fragility,” which DiAngelo characterizes as:

A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves [including] the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation (DiAngelo, 2011, p. 54).

Rutstein and Newkirk (2000) correlates this avoidance to an act of denial that requires an abundance of creative energy, resulting in pretense and self-deception. Further, Rutstein and Newkirk argue that because the racial wounds are unhealed, a racially divided community with racial conflicts anchored in pain, fear, anger, hatred, and suspicion contributed to a growing accumulation of negative emotional energy from people who are distrustful of one another because of skin color. Rutstein and Newkirk also report a tension created by a prevailing racial mindset among Whites:

where avoiding race-based dialogue and spaces where the majority is of a different race; [becoming] proficient in complimenting a member of a different race by mentioning the scientific, educational, industrial, musical, and athletic achievements of ‘minorities;’ [contributing to] charities that cater to people of color and make sure as many people of color as possible are aware of these donations; and [participating] in various multicultural events was exercised to ensure safety and survival (para. 9).

Zanden (1959) presents White supremacy as an ideology with segregationist underpinnings suggesting the following:

1. Segregation is part of the natural order and is externally fixed.
2. The Negro is inferior to the White or, at the very least, is "different" from the White.
3. The breakdown of segregation in any aspect will inevitably lead to racial amalgamation, resulting in a host of disastrous consequences.

Allen, used in Perry (2017), asserts that the White supremacy system [was initially] designed in around 1700 by the plantation bourgeoisie to protect the base, the chattel bond labor relation of production (p. 19). Cress-Welsing (1991) conceptualizes White supremacy (synonymous with racism), defining it is as follows:

The local and global power system structured and maintained by persons who classify themselves as White, whether consciously or subconsciously determined; this system consists of patterns of perception, logic, symbol, formation, thought, speech, action, and emotional response, as conducted simultaneously as areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex, and war). The ultimate purpose of the system is to prevent White genetic annihilation on Earth, a planet in which an overwhelming majority of people are classified as non-White (Black , brown, red, and yellow) by White-skinned people. [All] non-White people are genetically dominant (in terms of skin-colorization) compared to the genetically recessive, White-skinned people (p. ii).

In the same vein, Cress-Welsing (1991) posits that White supremacy needed to be adequately understood, analyzed, and racism defined to attain the goal of neutralizing injustice resulting from White supremacy (racism) to establish justice and peace for all. Further, Cress-Welsing contends that the quest for global White genetic survival is pursued by any means necessary to avoid White genetic annihilation. To that end, Nguyen (2020) argues that the capitalist free market system, a system that normalizes, empowers, and encourages the exploitation and abuse of non-White people, specifically *American* Blacks, functions in a White supremacist society. Therefore, its outcomes upheld White supremacy (p. 8).

Don Lemon (2021) argues that due to the election of Former President Trump, a White supremacist instigator, racism has snowballed as a “cancer that has been metastasizing throughout the land ever since Columbus showed up ... and is now palpable and impossible to ignore” (p. 22). Lemon further contends that: "White supremacists - active and passive, present and past – would like to pretend their credo is 'give me liberty or give me death,' when in fact their abiding doctrine is 'give me what I want or I'll kill you' ... [hence,] the specificity of their intentions could not be more apparent" (Lemon, 2021, p. 39). A scene he illustrates as a deranged, horrific event of ritualistic torture and murder of a Blackman who's bloody, rotting head was displayed on a public thoroughfare as an example to those Blacks considering an uprising with an objective of nothing less than freedom. As a result of this demonstration, Lemon questions, "What sort of orgy mentality leads 'normal' men to engage in [such] a group effort?" He posits that “there was something deeper, something more diabolical, that’s

more difficult to explain” (p. 36, 39). Lemon has since been relieved of his duties in his tenured career in TV broadcasting. This act makes one question whether it was coincidence or repercussion.

Relative to Lemon's scenario, Cress-Welsing (1974) suggest the fact that most lynchings of Black males performed by White males targeted the area of the genitals (testicles), the storehouse of the "powerful color-producing genetic material" (i.e., sperm). She adds, "The most profound aggressions have been directed toward the Black , ‘non-White’ people who have the greatest color potential and therefore are the most envied and the most feared in genetic color competition” (p. 35).

Similarly, DuRocher (2011) reports that the prevailing racial anxiety for the White populace is White male sexual anxiety. Originating during the Jim Crow era, this anxiety induced by fear of "the possibility that Black males could have sexual relationships with White females, [was deemed a] serious threat to segregated society" (DuRocher, 2011, p. 114) and due to the fear of Whites losing their segregated Southern society to the belief of racial pollution, policed racial boundaries were set. To address the fear of losing both the benefits of separation and the status quo, and to avoid contamination, lynching, the social system of that era, created a collective, “communal procedure for purifying itself ... this harmony was achieved at the price of human lives” (DuRocher, 2011, p. 114). This ritual that created group solidarity involved the offering up of young Black males as a sacrifice that created fellowship among White southerners in the White community. Although barbaric in practice and theory, attacking young Black males, who represented the underlying sexual fears of Southern White men, was not only

a means to stabilize racialized social order while maintaining racial and gender hierarchies in the post-Reconstruction South, but it also united the White community along racial lines. She further reported that lynching was twofold in purpose, as it allowed Whites to potentially control Black uprisings *or rebellions* and was used to instill terror in the larger community of Blacks.

According to DuRocher (2011), to preserve White masculinity and White supremacy, mass mob lynching was held “to define and enforce the boundaries of an idealized view of Southern society,” where White patriarchy was to remain intact. Further, DuRocher explains, “A society must perform its gender roles in order for them to survive, and lynching offered an ideal forum for such performances” (p. 115). Moreover, based on existing literature, it is argued that it was a gender role that was stripped from both the male African captives upon arrival to America, enslaved Black men on the plantation, and the Negro freeman to ensure the lifelong dismantling of Black manhood. To deliver lessons to the next generation on the brutal practices used during slavery to dismantle Black manhood in the post-Reconstruction *or New South*, attendance of mass mob violent lynching by White women, children, and adolescents was mandatory and imperative, as an audience was needed, and, most importantly, future White adult behavioral patterns, expectations, and responsibilities furthered (DuRocher, 2011). Following the insight Lancaster (2020) expresses that the comfortable atmosphere of White supremacist violence visible in lynching photographs “did not just appear; it required building and frequent reinforcement. By building the principles of lynching into everyday life, Southern White supremacists maintained a pervasive atmosphere of racial

violence” (p. 147). In essence, this is how lynching practices passed and survived to maintain racial dominance.

The accounts on White male sexual anxiety given by DuRocher (2011) relative to ritual and performances in Southern lynching aligns with a similar argument made by Cress-Welsing (1974). DuRocher illustrates a result for a falsely accused Black male (Jesse Washington), who, after the guilty verdict, is dragged from the courtroom into the town square by a mob that tore his clothing; slashed him with knives; cut off his ears, toes, and penis; then burned him alive with only his head and chest remaining. This depiction adds credence to Cress-Welsing's (1974) claims in the color-confrontation theory “that the body area attacked during most lynching of Black males by White males is the area of the genitals where the powerful color producing genetic material is [stored, the testicles ... and where] the color producing capacity [resides, which is the cause] for [the] color envy [that] must remain repressed, [as the] color desire can never be mentioned or the entire White psychological structure crumbles and collapses” (Cashmore & Jennings, 2001a, p. 8). In her theory Cress-Welsing (1974) also contends that because “sex can be viewed as the reproduction of one's own image, of self and of kind, White supremacy culture degrades the act of sex and the process of self-reproduction because the Whiteness reflective of an inability to produce color, is deeply despised” (p. 9). Essentially, these two authors share a consensus that this envy is one of the root causes of racial anxiety among Whites, mainly the White male, whose primary concern was/is the future, survival of White supremacy, “a form of alienation toward the self [that] has now evolved into the most highly refined form of alienation toward others

as well;” (Cashmore & Jennings, 2001a, p. 9) the gateway to White dominance and universal, global control; and a reversed psychological inferiority complex.

While these etiologies touch the surface, the primary focus of the review of literature on White supremacy is always on the root. Based on the heinous nature of the examples mentioned earlier, I submit the stance of Fuller used in Cashmore & Jennings, (2001a), who argues from the root of the issue and postulates that:

Most [not all] White people [have a] hate [influenced by White supremacy for] Black people. The reason that most White people hate Black people is because Whites are not Black people. If you know this about White people, you need to know little else. If you do not know this about White people, virtually all else that you know about them will only confuse you (p.6).

While this assumption may hold validity due to evidence of historical monstrosities and atrocities endured by African captives, enslaved Black people, Negros, African Americans, and Blacks at the hand of their White enslaver, DuRocher (2011) confirms this assumption in her book. The author reports that “White supremacy superiority sustainability through violence resulting in a guided hate for inferiority relative to Blacks was taught in the home, first and reinforced by required and requested attendance at mass mob lynching, evening dismissing children from school to attend, making racial violence seem commonplace” (p. 116). Further, DuRocher reveals that White boys who participated in mass mobbing received protection from criticism and legal prosecution. This practice was seen as recently as 2021 in the not guilty verdict of the mass shooter (the new version of mass mob lynching through assault weapons) Kyle Rittenhouse, who

escaped legal persecution. According to DuRocher, this was “customary in the White supremacy process that aims to restore social order and publicly reassert the White community's commitment to White patriarchy” (pp. 128-129). Moreover, she reports that “the sight of such barbaric, violent, and heinous acts observed as a child or adolescent has led some Whites in their adulthood to abhor racism or White supremacy, and out of awareness rejected their socialization, whereby forsaking Southern cultural institutions and participating in social activism” (p. 155).

From the same lens but a different angle, Cress-Welsing (1974) reasons that White supremacy needs to be adequately understood, analyzed, and racism defined to attain the goal of neutralizing injustice and inequity resulting from White supremacy (racism) to establish justice and peace for all. Besides his attempt to define racism as mere White supremacy, Fuller (1969-1971, as cited in Cashmore & Jennings, 2001b) emphasizes a need to view the White supremacy process through the lens of understanding whereby the patterns of relationships between people of color and Whites throughout the entire known world are viewed as opposed to a focus on individual cases and only one specified locality. From this lens, Fuller further suggests that race has less to do with biological validity but is more relative to “organization” whose primary goal is to maintain White domination and universal or global control. Benet (2006) acknowledges a similar discovery in polarities of democracy that presents an alternative approach to stress that advocates for a focus on organizational and societal factors rather than primarily the individual.

From the perspective of these experts in their perspective fields, though years apart in age but synonymous in ideals that White supremacy is directly motivated by the fear of nonexistence *or* by the extinction of the White race based on procreation by the “*inferior*” race (according to the definition and ideology of White supremacy), it could be a legitimate argument. An argument that Cress-Welsing (1974) reasons could also be rooted in the fear that translates into anger of such a barbaric nature motivated by envy due to the lack of melanin begetting a self-hate projection, a point of reference that *all* people of color cannot relate.

In a more profound spiritual revelation, McMillian (as videoed by Newbirth Church, 2022) asserts that White supremacy in the form of slavery is “a ‘*spirit*’ of bondage that aims to be an endless state that manipulates ... forever used as a perpetual tool to be controlled and passed down through generations and generations; it is a spirit that gets inside, hangs, and lives to keep one from freedom ... dividing, deceiving, bribing, kidnapping ... goes from language to the mind to behavior then handed to the offspring to live in generational dysfunction ... a yoke on the neck ... evil and insidious” (Newbirth, 2022, 45:12). Despite arguments from the antislavery position that slavery was contrary to “nature's law” ... and no slavery could be under the law of nature (Zanden, 1959, pp. 387-388), Zanden’s (1959) report, synonymous with McMillan's assertion, finds that the rebuttal to an antislavery movement suggested that God set an order in the world, which ordained different degrees of men, “some to be High and Honorable, some to be Low and Despicable; some to be Monarchs ... Masters ... others to be subjects, and to be Commanded; Servants ... bound to obey, yea some to be born

Slaves, and so to remain during their lives” (p. 387). Hence, it upholds the argument that slavery was based on laws of nature. Moreover, a carryover Pre-Enlightenment position on natural order found social and economic inequality justifiable through natural order, as it being "God's ordained plan" for this world (Zanden, 1959, p. 387). Influenced by Aristotle and other Greek philosophers who justified slavery, the underpinnings of natural order included human servitude, economic classes, social estates, and even gender roles of women and men deemed acceptable. Moreover, it further substantiates that a state of inequality existed in nature, whereby a man was born subject to both parental authority and laws and institutions at birth and place of birth and a “consequence of social order ... [as slavery] to be a divine institution ordained by God” (Zanden, 1959, p. 388). Moreover, the ideal argued in the Presbyterian Church was that race prejudice was a deep-rooted, God-implanted instinct, where Whites were prevented by the law of nature to associate with Blacks in the U. S. government ... and an unavoidable truth ... only right that Whites recognize the “Color-Line” in social, political, and religious spaces ... if not it would be deemed a “great sin” (Zanden, 1959, p. 389).

Further but not as relevant to date, Hochschild and Weaver (2015) states:

“Throughout most of American history, [Blacks] have found it very difficult to use their resources or status to improve their living conditions or pass on better lives to the next generation. Moreover, by law or practice, well-off people of [color] were prevented from moving into White communities or expanding into [neighborhoods] in which others of their class could congregate” (p. 1252).

In juxtaposition to Wilson (1978), who posits in his writings that there would be a decline in the significance of race, the Hochschild and Weaver (2015) study showed that improvements in daily life have not led [more affluent Blacks] or Hispanics to pull away from minority-group identification. Essentially, affluent minorities [do] not imply post-racial identities or loyalties (p. 1255).

Lastly, unfortunately, and historically, White supremacy has plagued and spooked American society from its inception/creation from the inside out. It continues under the guise of psychological slavery: an influence of White supremacy, which was never addressed or abolished following Reconstruction. While there were laws created to attain equality in civil rights and labor laws for Blacks in America, they did not include the concept of equity: justice and fairness over White supremacy or White privilege. Therefore, the influence of White supremacy in American societal and political factors still exists, as it remains to stifle fairness and justice through strategic tactics used repeatedly to sway toward better "everything" for the White elite, minority rule than for Blacks, people of color, and White workers in America. These views mentioned by the above writers are the various ideals, ideologies, and personalities of the offspring borne through the amalgamation of hate, social oppression or *control*, and the creation of the White race attributed to the tragedy of American race relations and historical violence that has the country in perilous times sporadically and even today.

Additionally, while each writer(s) makes valid contributions to the explication of the phenomenon and its personalities, one point is evident: White supremacy is “the Achilles heel of the labor, democratic, and socialist movements in this country” (Allen &

Perry, 2006, p. 5), the root of oppression, inequality, and inequity in America used to maintain racial dominance.

White Supremacy in Confrontational Public Policy

While the influence of White supremacy is often overpowering, it is demountable by the hearts of men open to their nature of goodwill or spirit. Hence, there was public policy created to confront the influence of White supremacy. According to research, this was most often found in the heart of the White worker whose only benefit from White supremacy was/is White privilege. While still loyal to White supremacy, throughout the new colonial America, good actors aimed to operate following the greater good rather than the wickedness of White supremacy until greed or quest for power came into play. Absent the spirit of elitism, the influence of White supremacy has, historically, been subject to push back through legislation and organizations.

Articles of Association (1774)

According to David (1924), at the beginning of the Revolutionary War, a new epoch was reached, where [there was] a general feeling against slavery, [as] many [Blacks] participated “gallantly in the war” (p. 20). This involvement in the war and the exacerbated gallantry spirit in 1774 at the first Continental Congress, where the public policy that laid the foundation for the Union, the Articles of Association decreed that "The United Colonies [would] neither import nor purchase any slave [and would] wholly discontinue the slave trade" (p. 20). David further reports that a vote in favor of "no slave [was to] be imported into any of the thirteen united colonies" (p. 20) in the Congress in April of 1776 led to the promulgation. However, unfortunately, this spirit of sentiment

would soon cease. Upon the new policy formation in effect, the Articles of Confederation, the influence of White supremacy would take preeminence over it, as other policies in the form of treaties would re-energize the fugitive slave clause among the Indians from 1784-1786 (David, 1924).

Nevertheless, simultaneously, the Emancipation Act abolishing slavery in Vermont, Massachusetts, Pennsylvania, and New Hampshire resurrected antislavery sentiment. This position was at the core of the creation of the 1782 Pennsylvania Abolition Society, whose aim was to “help the [Blacks] and to create a sentiment against slavery” (David, 1924, p. 20). Thus, the country was as divided at that time as it is now.

Emancipation Proclamation and the 13th Amendment

Known as the Reconstruction Amendments, the North, the Union, and the Civil War tried to reverse the curse beset by the forefathers in their quest for White power, White dominance, and greed. The strategy put into action by the North, which was to reconstruct the social construct of the South, was to no avail. The Civil War, Reconstruction, and emancipation reeked of White supremacy. Yes, the 13th Amendment freed the enslaved person, but post-Reconstruction, the American Deep South was home to the cotton supply that could raise the United States to the status of a superpower. The new order the Reconstruction Act would create would include landownership by the formerly enslaved person, hence the 40 acres and a mule agreement. An end was put to this procurement by then-president Andrew Johnson, who, under an agreement with Southern plantation elite politicians to gain a political position, pulled the troops out of the South, and the land returned to the plantation owners. Through debt peonage, the

convict-lease system, and sharecropping, the second slavery was implemented to further the production of the gold of the South: cotton, the export to Britain for the manufacturing of textiles. Foner (2014, as cited by Harvey, 2019) argues, “Even in the period of radical Reconstruction, the key factor ensuring continued White economic dominance was the state's refusal to redistribute land to slaves” (Harvey, 2019, p. 81). Moreover, Harvey suggests:

Formerly enslaved people were resistant to being under the direct control of plantation owners as free wage [laborers]. Nevertheless, in many ways, they were still locked into the plantation economies for economic survival from cotton; unfortunately, sharecropping was instituted and legally formalized as the dominant new organization of the cotton economy (Harvey, 2019, p. 81). Sharecropping, a White supremacy process in the Deep South reconfigured into a second slavery, would make the new United States prosperous, as it replaced wool and outsold sugar and tea.

What began as freedom for Blacks in the United States by way of the Civil War and Reconstruction would, ultimately, continue to make a wealthy nation borne on the back of the institution of "the new" slavery: sharecropping, with Britain as its leading supporter and influencer. “By mid-1880, U.S. cotton attained a seventy percent market share. However, the continuing dominance of the United States Deep South as a source of cotton was based on cotton sharecropping, in which the power of banking credit from United States and British banks was enhanced” (Harvey, 2019, p. 81). While Britain mainly operated its workers as indentured, who worked to purchase cotton goods, it financed and upheld the U.S. decision to continue as a White-settler supremacist nation,

implementing second slavery tactics to attain White wealth and White dominance. Harvey further articulated, “The constitutions of secessionist states in the Redemption period that followed the final crisis of Reconstruction in 1877 politically instituted the regime of a White supremacist economy that persisted deep into the twentieth century” (Harvey, 2019, p. 81). In essence, following the Civil War and Reconstruction Era into the present, the more things changed, the more things remained the same: organized coerced labor, violence, and greed on the backs of Blacks and people of color in the United States.

White Supremacy in Public Policy

Since the 17th century, White supremacy has had its footprint in the pattern-setting colony of Virginia. According to Higginbotham (1999), Blacks had an uncertain status for the first four decades of colonization. Further, Higginbotham reported, “By 1705, Virginia had rationalized, codified, and judicially affirmed its exclusion of Blacks from any basic concept of human rights under the law” (p. 317). This exclusion caused Blacks to experience “steadily decreasing social, political, and economic freedom” (Higginbotham, 1999, p. 309), leading to legalized slavery protected by law influenced by White supremacy.

From enslavement through to the Second World War, state-sanctioned racial oppression meant that almost every Black person in America faced intensive racial discrimination and stigmatization as they attempted to climb the social class ladder. There is no other way to put it: “Race, which was created as a means for social control or

oppression influenced by White supremacy, defined the Black experience" (Lacy, 2015, p. 1259).

The indoctrination of White supremacy, the core of slavery, is so deeply rooted in the DNA of America that it was substantiated by public policy, which upheld slavery's ability to resist change and its staying power as an institution (Van Cleve, 2010, p. 19). Benet (2012a) theorizes in polarities of democracy that the solution to the oppression [influenced by White supremacy] is democracy. Yes, it is the same democracy that Southern slave states feared during the drafting of the Constitution would be the catalyst in dismantling the institution of slavery if the Northern majoritarian used the power of the federal government (Hannah-Jones, 2021).

Declaration of Independence (1776)

While the Declaration of Independence (1776), written by the enslaver, Thomas Jefferson, had a specific purpose, it did not live up to its decree. The main thrust of the document included a language of hope and equality, as its most reputed part, the preamble, included the confident statement: "All men are created equal," with "unalienable Rights" to "Life, Liberty, and the pursuit of Happiness." However, according to Van Cleve (2010), Congressman William L. Smith, South Carolina, argued that the "Declaration of Independence had never been intended to apply to the slave," as "enslaved people were second only to land in terms of total monetary worth in the United States" (p. 145). In reflection, the influence of White supremacy tainted the inaugural public policy's historical value, deeming it another maintainer of the original sin of slavery for decades to come. However, White dominance held its creed of associating

Whiteness with freedom and superiority and Blackness with inferiority and oppression (Gordon-Reed, 2018).

Articles of Confederation (1777)

Further, Van Cleve (2010) declares that after the Revolutionary War, America surfaced as a slaveholders' union that preserved and strengthened slavery, as “slavery emerged from the Revolution stronger as a political institution than it had been within the British Empire” (p. 19). Because the Revolution led to the “creation of the American government” (Van Cleve, 2010, p. 19), this government was less capable of controlling slavery than the British Empire. As a result, this shifted the political power in favor of furthering the practice of slavery relative to industrial and financial gain for the freeholder, thus choosing greed over human rights and communal obligations.

Consequently, slave state representatives lobbied for the protection of slavery from the new American government. Moreover, it granted by way of the “decentralized federalism” of the Articles of Confederation that the continental government would have “no legal power either to regulate or abolish slavery in the state or ... to control the slave trade or ... imports ... [as well as] protect [enslavers] against state interference [regarding] interstate movement of slaves, [which included] slave imports and the recapture of fugitives” (Van Cleve, 2010, p. 19). This led to a clause which articulates that:

“If any servant runs away from his [enslaver] into any of these [Confederated] Jurisdictions, that in such case, upon the [certificate] of one magistrate in the jurisdiction out of which the servant had fled or upon other due proof, the said

servant shall be delivered either to his master or to any other that pursues and brings such certificate or proof” (David, 1924, p. 19).

Consequently, the new American revolutionary government under the Confederacy administration found itself in a stalemate or *deadlock* due to the demands of the slave states. Essentially, the first document outlining the new American government or *public policy* post-Revolution advocated using “Black bodies as machinery [tools] for the economy” (Lemon, 2021, p. 39). Hence, we have the effects of the influence of White supremacy in the first public policy for the new Revolutionary American government.

United States Constitution (1787)

Post-Revolution, while free from British rule, the new American colonies were broken and vulnerable, subjecting them to foreign invasion and economic collapse (Hannah-Jones, 2021). Therefore, they desperately needed a government formed. This government was created in Philadelphia in 1787, as English common law was no longer the overarching rule of law. A new nation was formed during this state representative meeting, and a constitution was drafted. However, from its inception, “the Constitution enshrined slavery and the degradation of Black people by considering them to be property rather than equal members of the community” (Colker, 2022, p. 651-652). The founders created it to strengthen and preserve the institution of slavery based on the premise of inferiority that was motivated by fear, ignorance, and economics in favor of the Southern representatives.

Moreover, the Deep South slave state representatives saw slavery as a long-term institution that led to economic gain and the rebuilding of the new nation post-

Revolution. Consequently, pro-slave states feared democracy, as the Northern majorities could use the power of the federal government to dismantle slavery. Hence, this fear rooted in White supremacy influenced the nation's inaugural public policies that framed the United States Federal Government (Hannah-Jones, 2021).

Primarily, the United States Constitution is a document that unfailingly helped further White supremacy (Colker, 2022). It was written to ensure that majoritarian rule over the South would be impossible. To further justify the expansion of slavery, out of this assurance arose the Great Compromise or *Three-fifths Clause*, where Southern delegates debated whether enslaved people should count toward a state's population or instead be counted as three-fifths of a citizen. As a result, the three-fifths clause was extended to the Executive Branch, thus giving Deep South enslaved states overwhelming political power in both the presidency and Congress until 1860, the year of the election of Lincoln (Hannah-Jones, 2021; Van Cleve, 2010). Further, the historic 1857 *Dred Scott* decision deepened the roots of White supremacy when the United States Supreme Court affirmed the Constitution's justification for chattel slavery, its position as the federal government's imprimatur on human bondage, and its view of the status of Blacks as "not intended by [the] Founding Fathers to be protected by the Constitution ... [but] beings of an inferior order ... unfit to associate with the White race ... [having] no rights which the White man was bound to respect [except] legally and lawfully [being] reduced to slavery for his benefit" (Van Cleve, 2010, p. 309). Moreover, it made it effectively impossible to regulate slavery without the consent of the Southern slave states. Additionally, Graber (2006) contended that to date, Alabama, Arkansas, Florida, Georgia, Louisiana,

Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, Delaware, Maryland, Kentucky, and Missouri, the fifteen states that remained slave states until 1861 still hold the power to block a constitutional amendment supported by the other thirty-five.

Fugitive Slave Act (1793)

While many opponents of White supremacy focused on the Three-Fifths Clause in the Revolutionary Constitution, it is the Fugitive Slave Act inspired by oppressive laws under British rule, such as 1629 Freedoms and Exemptions of the West India Company, the Casual Killing Act of 1669, Slave Codes of 1705, and the Negro Act of 1740; These are acts that have the most powerful impact of the influence of White supremacy to date, as they are, currently, at the core of policing in America. More of the foundation of policing in the United States today have roots in the Constitution by way of the Fugitive Slave Clause, as it “provided a better security” (Ohline, 1980, p. 337) in protecting slavery in the new government Constitution by its aim to recapture the runaway enslaved. According to Kappeler (2014), slave patrols and Night Watches later became modern police departments, and many Southern police departments began as slave patrols (para. 1). In its efforts to recapture the runaway, there was no jury, only a certificate was required. This proof was first established in 1643 in the New England Confederation of Plymouth, Massachusetts, Connecticut, and New Haven, in a clause of the Articles of Confederation (David, 1924). This practice is often exercised today when the officer claims the status of both judge and jury at the *alleged* crime scene, sometimes resulting in the death of the assailant, who, according to statistics, is often Black.

The nation's first slave patrol, established in the Carolina colony in 1704, helped maintain the economic order and assist freeholders, the wealthy landowners in recovering and punishing enslaved people who were considered property (Kappeler, 2014). Further, Kappeler reported: The literature establishes that a legally sanctioned law enforcement system existed in America before the Civil War for the express purpose of controlling the enslaved population and protecting the interests of enslavers. According to Turner et al. (2006), the similarities between the slave patrols and modern American policing are “too salient to dismiss or ignore” (p. 186). The slave patrol could be considered the blueprint for modern American law enforcement. As a result, historically, Blacks have been targets of abuse and killings at the hands of White police and indoctrinated Black officers as well, as the “use of patrols to capture runaway slaves was one of the precursors of formal police forces, especially in the South” (Kappeler, 2014, para. 4). Moreover, accounts recalling a slave hunt revolved around the thrill of the hunt exhibiting a zest for sport, where some captives were set free for the sake of the hunt alluding to the hunt as a sporting rather than for financial transactions (Lancaster, 2020, p. 145). However, some still argued that it is not possible to link the past actions of slave patrols during the Reconstruction and lynchings of the antebellum Jim Crow South to present-day policing. While other scholars have posited this violence as “constitutive,” as it impacts the narrative that illustrates “the identities of victims and participants ... clarify the division of us and them... [suggesting that] we [White] are just and strong, they [Blacks] are danger” (Lancaster, 2020, p. 143). Dix and Templeton (2019) added to the explanation that “the near-total immunity of slaveholders from prosecution for murderous violence

against slaves they owned ... is replicated in the high degree of invulnerability from legal or even professional sanction enjoyed by police officers who have been involved recently in African American fatalities” (Lancaster, 2020, p. 144). Eatman (2020), further, postulates an “idea of a rhetorical ecology of violence [can serve an] important purpose and allow [a connection to be made] ... [as] biological ecosystems do not exist in a state of homeostasis ... They evolve throughout time as the conditions that created and maintained their change and as the organisms contained within themselves undergo evolution” (Lancaster, 2020, p. 144). It is not to conclude that current officers themselves descend from slave patrols of the past. However, it is safe to conclude that an ecological niche or void existed between the abolishing of slavery and the formal disbanding of slave patrols – specifically, a niche for the formal and violent enforcement of White supremacy and the regulation of Black bodies. Further, emerging modern policing was able to fill this niche (Lancaster, 2020). For many Blacks, police harassment is expected and accepted as a social norm, as they are very likely to be stopped and questioned by the police simply because of the skin they are in. Subsequently, they have disproportionately suffered beatings and even murder at the hands of both White and Black officers, indoctrinated by the influence of White supremacy within policing from a historical enslaver mindset.

Both before the Fugitive Slave clause appeared in the Articles of Confederation and became official law in the new Constitution; its earliest regulation is found in 1629 “among the Freedoms and Exemptions granted by the West India Company to all Patrons, Masters or Private Persons who would agree to settle in the Netherlands”

(David, 1924, p. 18). According to the regulation, the authorities promised to do all in their power to return to their enslavers any enslaved people or colonists fleeing from service. Sometime later, the Swedish colonists asked their government for the privilege of reclaiming fugitives (David, 1924, p. 18). The Casual Killing Act of 1669 declared that should a slave be sentenced to extreme punishment, the master should not face charges for murder. In the Slave Codes of 1705, the cardinal principle of slavery, where the enslaved person [was not to be] ranked among sentient beings, but among things, as an article of property, a chattel of personal, obtained an undoubted law in all slaveholding states – legal relation of enslaved person and enslaver (Goodell, 1853, p. 27). Moreover, legislation from the Negro Act of 1740 enforced universal White authority over Blacks that empowered all Whites to “pursue, apprehend, and moderately correct any Black person who refused to submit to their authority including being lawfully killed if the enslaved person tried to defend himself” (Hannah-Jones, 2021, p. 105).

In its transference to the Constitution, the Fugitive Slave Clause “assertes [that] state governments could not be controlled or restrained by the federal legislature” (Ohline, 1980, p. 338). Prior to 1808, Congress, through the new Constitution, had no power to prohibit the importation of slavery, as it left loopholes for the Constitution to remain ambiguous regarding the subject. Consequently, ambiguity made arguments on slavery complex, but not to the point of abolishment until 1808, when the international slave trade ended. However, there was a point during the American Revolution when the ideals of truth that All men are created equal decreed by the Declaration of Independence was not affected by the influence of White supremacy. In this spirit of truth, empathy,

and compassion, many states framed new constitutions; some passed emancipation acts and abolished slavery. This antislavery sentiment would eventually lead to transformation. Nonetheless, the institution of slavery introduced in 1619 Virginia had taken root in the country, both in the North and the South. It was now strengthened and preserved by the United States Constitution as a slaveholders' union under the influence of White supremacy.

The Louisiana Separate Car Act of 1890

Another influence of White supremacy in public policy that further oppressed Blacks in the United States was the enactment of the Louisiana Separate Car Act of 1890. This law spearheaded the segregationist movement and was the catalyst for the Jim Crow era. As hatred, intimidation, and riots spread and the Democrats slowly regained power following the Civil War's Reconstruction era, life for Blacks was on a rapid trajectory toward a new form of slavery through the power of segregation and the ideology of White supremacy. Moreover, under the influence of White supremacy, specifically following the Recession of 1883, Republican power was on the decline and vulnerable to its devices.

Consequently, after the Presidential election of 1876 and the end of the Reconstruction era, the Hayes-Tilden Compromise, a deal made in exchange for electoral votes from the Southern Democrats to win the presidency, was made in return for the removal of the Union troops from the South that derailed the Reconstruction of the American South's social order (as cited in Medley, 1994a). Government under the administration of an ex-Confederate General, a Southern Democrat, led to the erosion of

civil rights sanctioned under the Civil Rights Enforcement Act of 1875. As civil rights were infringed upon in Louisiana, segregation was reestablished, segregation legislation was approved, and the promulgation of the Louisiana Separate Car Act of 1890 was official.

The Louisiana Separate Car Act of 1890 decreed equal but separate accommodations for the White and colored race on Louisiana rail transportation, meaning Blacks and Whites could no longer travel in the same railway cars. Law violations would result in fines or jail time (Medley, 1994b). The stipulations of this law spread into every sector of American societal spheres, subjecting Blacks to less inferior treatment and accommodations, making the 1890s a heinous crime era in the United States, especially the Deep South, where the Jim Crow laws were established and fully enforced.

Laws After the Reconstruction Era

The enactment of Black Codes caused a ripple effect. These codes ultimately led to the impeachment of President Andrew Johnson, Lincoln's successor. Under his Presidential Reconstruction legislation, President Johnson restored all the land confiscated by the Union army and distributed to the Freedman's Bureau of 1865 *or formerly* enslaved people back to the previous owners. This act caused congress members and senators elected from Southern states to lose their seats in government. Moreover, the codes led to the first veto, as the Civil Rights Act was the first significant bill to be promulgated over a presidential veto.

Due to the enactment of the Reconstruction Act of 1867, a temporary division of the South into five military districts and a delineation of the organization of governments

based on universal (male) suffrage occurred, as the radical Republican Party was allegedly appalled by the egregious violations *or codes* put into action toward the formerly enslaved people in the South. So, for the first time in American history, a law gave the newly enfranchised a voice in government. Finally, Blacks had participation and representation, as elections were won for offices in the Southern state legislatures and the United States Congress during the *Radical* Reconstruction era (1865-1877) (Onion et al., 2009). Hannah-Jones (2021) asserts that “out of the ashes of the Civil War” (p. 29), the hope of a multicultural democracy was stirred. For Blacks, the Reconstruction era made progress and gave hope. Most of Congress and the nation embraced the idea of reconciliation of the Southern states to the union, transformation of the South, socially and politically, and enactment of progressive legislation guaranteeing rights to formerly enslaved people. Other achievements included the first public state-funded school system, more equitable taxation legislation, laws against discrimination in public transport and accommodations, and ambitious economic development programs, including railroad aid (Nittle, 2020). Unfortunately, the dream was soon deferred, as the progress for Blacks during Reconstruction was met with opposition from organized, widespread resistance by Whites.

Kappeler (2014) reports, “It can be argued that extreme violence against people of color became even worse with the rise of vigilante groups who resisted Reconstruction” (para. 3). Walter McIntosh, a formerly enslaved person from South Carolina lamented, “It was the poor White man who was freed by the war, not the Negro” (Hannah-Jones, 2021, p. 30). The Civil War, in essence, was not a benefactor for the formerly enslaved person

but for the White farmer, as White supremacy gradually reinstated itself in the South after the early 1870s as support for Reconstruction vanished” (Onion et al., 2009). Hannah-Jones (2021) recounts that:

Blacks, by mere existence, served as a problematic reminder of the nation's failing [and that Whites] dealt with this inconvenience by constructing a savagely enforced system of racial apartheid that excluded Blacks from almost entirely mainstream American life – a system so grotesques that Nazi Germany would later take inspiration from it for its racist policies (p. 31).

Ultimately, this violent opposition and resistance to the new social revolution *or social construct* reversed the progress made during the Reconstruction era, exploited Black labor, and resurrected White supremacy in the Deep South.

Black Codes

After the American Civil War, the Deep South states did not favor the transforming social order brought on by Lincoln’s Emancipation Proclamation *or the abolishing of slavery*. The Black Codes were enacted in response to the 13th Amendment, a set of repressive laws that “both limited the rights of freedmen and exploited them as a labor source” (Nittle, 2020, para. 1, 2). For the more than 3 million free Blacks subjected to the Black Codes, life after the bondage of slavery was not much different. According to Claybrook (as cited in Nittle, 2020), the Black Codes were an attempt to limit and restrict freedom. Claybrook added that while the South may have “lost the war, they [refused] to lose power civically and socially” (para. 3). It was the loophole in the 13th Amendment that entangled the formerly enslaved person in the snares of the White

planter *or farmer*, who denied the formerly enslaved person or free Black the right to buy or rent land but instead paid a pittance. Through the 13th Amendment, the formerly enslaved was free from slavery and servitude but not from criminal punishment. As a result, petty crimes, such as loitering or vagrancy (i.e., joblessness), were punishable by imprisonment, which ultimately placed them back into the system and reduced, once again, to the second (form of) slavery: [sharecropping] (Nittle, 2020).

Formerly enslaved people had to sign annual labor contracts. These contracts were yet another form of limitation, as they ensured that the formerly enslaved person was only entitled to the lowest wages. If the formerly enslaved person did not consent to the negotiations of the contract, they were to be arrested and sentenced to free labor or fined. Hence, receiving the lowest wages and paying fines could be a challenge. As a result, debt peonage was implemented, and a state penal system was implemented that ordered trade to pay off debts with free labor, a return to indentured servitude. Debt peonage ultimately reinstated servitude through the convict lease system, as the free labor was agricultural, and the same type of work done by Blacks during slavery (Nittle, 2020). Not only did the Black Codes reduce the formerly enslaved person to free labor, but they also implemented surveillance, where local officials and authorities monitored their moves to the extent that White sponsors and passes were required for Blacks to move around or leave a town. By design, the Black Codes codified a perpetual state of underclass status for free Blacks *or formerly enslaved people* (Nittle, 2020), with some traits still currently very apparent in the quality of life for Blacks and policing.

Jim Crow Laws

The 1896 verdict from the *Plessy v. Ferguson* Supreme Court case further fanned the flames of segregation that began with the Jim Crow statutes and ordinances. The separate but equal standard was established by this case across the nation, as it fully supported racial segregation of Blacks as constitutional. Consequently, most states and local communities passed these laws mandating separate but equal treatment of Blacks. These series of statutes and ordinances enacted into laws were “meant to make slavery's racial caste system permanent by denying Blacks political power, social equality, economic independence, and basic dignity” (Hannah-Jones, 2021, p. 31). Moreover, racial terrorism was used to sustain this caste system and its laws to maintain separate but equal treatment of Blacks.

Through the lens of the polarities of democracy, this section demonstrates the effectiveness of both leveraging the polarity pairs and the use of the polarity map. In the examples of previously mentioned public policies, some legislation enacted before and after the Civil War illustrates how the theory can be applied. For example, when considering representation and participation, following the Reconstruction Act of 1857, Blacks were in public offices in Southern state legislatures and Congress. In this instance, the polarity pair operates positively, yielding favorable outcomes. However, once Johnson's Presidential Reconstruction reverses the Reconstruction Act, the poles flip, and the infinity loop flows more in the negative aspects, yielding detrimental outcomes for Blacks. According to the example of the human rights and communal obligations polarity pair shown in Figure 3, each public policy influenced by White supremacy previously

mentioned yields the results of supremacy and greed. When this polarity pair flows in the lower quadrant (downside) of the infinity loop, supremacy and greed are the outcomes of the ineffective leveraging of the poles. I argue that when the Reconstruction Act of 1857 was enacted, and the scientific reasoning proved null, each polarity pair could have been leveraged, yielding positive outcomes toward true democratization, and ceasing oppression. Moreover, throughout this section, the literature provided proves that divisive concepts have staying power and adversely affect Blacks and people of color in the United States. While former President Lincoln's intentions for the abolishing of slavery operated in duality, the overall outcome could have been favorable for the newly freed enslaved. To the contrary, evidence in the existing literature proved that there was never a true desire to instill acceptance in the hearts of Blacks, or people of color. Consequently, this revelation further substantiates the need for the epistemicide of White supremacy and its influence mostly exercised by the minority rule while demonstrated by the rural White worker under the illusion of White privilege.

White Supremacy and the Deep South

Cell (1982) contends that slavery in the American South or Deep South subordinated Blacks to Whites in a vertical or paternalistic relationship, generally face-to-face. The Deep South, a sub-region of the Southern United States, referred to as the Cotton States: Louisiana, Mississippi, Alabama, Georgia, and South Carolina, was the home of plantation life, slavery, tobacco, and King Cotton, specifically, the White supremacy process. Before the American Civil War, the Deep South was the central hub for the cotton industry, which resulted in the Second Middle Passage. As the demand for

cotton increased, so did the demand for slave labor in the Upper South. This demand set in motion the second largest forced migration of more than a million enslaved people into the Deep South, the Second Middle Passage. Although the American Revolutionary War of 1783 broke ties with the British, it did not end relations. The textile industrial revolution in Britain and the cotton slave economy of the Deep South were concurrent, as there was not one without the other (Harvey, 2019). According to Harvey (2019), the invention of the Eli Whitney cotton gin in 1793 and the slave-produced cotton catapulted America to a superior status. By 1815, America was responsible for fifty-eight percent of the 282 million pounds of cotton exported to Britain. This increase in responsibility meant that the slave labor industry of the Deep South grew in direct proportion to the export of cotton, as “the enslaved population grew from 893,602 in 1800 to over three million in 1850” (Harvey, 2019, p. 79). There was a simultaneous development of slave labor in the American Deep South and factory wage labor in Britain, which by “1860, included 460,000 textile workers” (Harvey, 2019, p. 79). As a result, “by 1860, eighty-eight percent of the textiles produced by British factories were made with [America’s] slave cotton” (Harvey, 2019, p. 79). However, there were different regimes of exploitation in the countries. In the Deep South, the industry survived on free slave labor, while textile workers earned wages in Britain.

“Financially, politically and militarily Britain was deeply entangled with Deep South cotton slavery until the abolition of slavery and the end of the Civil War” (Harvey, 2019, p. 81). It played a significant role in supporting the American Deep South, as it was responsible for now clothing Europe and stimulating its economy due to purchases made

by the working class. Because British cotton demand shifted its dependency on slave-cotton imports from the Deep South, the British Industrial Revolution became more dependent on slavery than ever. Moreover, “British banking was deeply involved throughout the expansion of slavery into the Deep South, as it was instrumental in the Louisiana Purchase of 1802, stakeholders in plantation banks, and provided advance credit financing, giving British banks a significant financial hold over the product of slave labor (Harvey, 2019, p. 81). Politically, British involvement in the Deep South led to Texas being incorporated as a slave state in 1845, as military alliances were formed between it and the South. To preserve slavery to produce cotton, the British bank financially supported the Confederacy through bonds used to finance the Confederate army. In efforts to support militarily, Britain supplied the ironclad ships and twelve hundred blockade runners to break the Northern blockade. Essentially, Britain was indirectly responsible for the cotton economy's reliance on the institution of slavery.

Since Southern states suffered great economic hardship after the Civil War, Reconstruction, and Emancipation, they relied heavily on the resurgence of cotton, the economic stimulus, to rebuild the antebellum South. The high demand of this industry would require an overwhelming increase in labor. With slavery abolished, free labor was no longer an option. Therefore, a new form of social control was needed to prevent formerly enslaved people from attaining the status and rights afforded by wage workers. Consequently, alluding that both enslaved people and [former] enslaved people were problem populations (Adamson, 1983), there was a political and social consolidation of

White supremacy through Black Codes, vagrancy laws, the system of sharecropping, and the convict lease system used to implement the second slavery.

In the Deep South following the Civil War, there arose a new nation for the formerly enslaved that included a new form of slavery, segregation. This new means of social construction spread throughout the United States. Currently, remnants of this can be seen in various aspects of U.S. societal factors, socially and politically. Following the Civil War, human rights and communal obligations, two values in Benet's polarity pairs, are demonstrated as operating in the lower quadrants of the infinity loop in polarity map (Figure 3), resulting in greed and supremacy, again (Figure 3).

Ideology of White Supremacy

Further, Cell (1982) reasons that the creation of segregation, an essentially new development, was distinct from earlier forms of racial dominance. Cell also argues that under segregation, a distinct development that drove racism, racial relations were horizontal or competitive, and oppressed and oppressor barely knew each other. During the 1880s, the development of segregation was stimulated in the South, a justification for the establishment of practices, laws, or institutions related to the physical separation of Blacks and Whites. These statutes and ordinances were established to enforce separate but equal treatment. Moreover, the laws led to a treatment of and accommodations for Blacks that were commonly less inferior to that of Whites and gave a negative stereotype of Blacks as uneducated, shiftless, and dishonest. To this end, emancipation for the formerly enslaved person bred verifiable support for the indoctrination of the ideology of White supremacy with segregation as a social construct, where Blacks were legally

required to attend separate schools and churches, use public bathrooms marked for colored only, eat in a separate section of a restaurant and sit in the rear of a bus.

Relatively and consequently, the ideology of White supremacy would regain its influence even further because of the former President Andrew Johnson, who overrode the efforts of the Reconstruction to re socialize the South, and the insistence by White farmers not to lose the War and the protection provided by White privilege for their way of life. This insistence, influenced by Black Codes, violence and barbarism, exploitation of Blacks for labor resembling slavery, and segregation cultivated by White supremacy, was so ostentatious that this resistance led to both the Jim Crow laws beginning in the 1880s and the enactment of the Civil Rights Act of 1964. However, prior to this enactment, the influence of White supremacy would impact the new America so adamantly from before the Revolution until that an ideology or premise became an indoctrination of a social construct impacting the new country, government, and, most specifically, the Deep South and its statutes and ordinances.

According to Zanden (1959), as an ideology, “this premise [was] the lineal descendant of the antebellum position that slavery was based upon the laws of nature, an argument appearing early in the Southern ideological arsenal” (p. 387). Moreover, Zanden contends that “[This] position had been strongly influenced by Aristotle and other Greek thinkers who had justified slavery in logic as conforming to nature, ... as this natural order position was a carryover from pre-Enlightenment Period” (p. 387).

Zanden (1959) describes the South as “a land set apart from the nation” (p. 385). Zanden further asserts that “perhaps no American region possesses greater internal

diversity than the South in historical background, geography, cultural composition, economic structure, and political and social outlooks” (p. 385). He argues that there is an inner cohesiveness derived from the South’s distinctive way of life and that “central to this way of life in one way or another has always been [Blacks]” (p. 385). Following the Civil War, emancipation, and the Reconstruction era, to validate the continuance of the institution of slavery, sharecropping was introduced. Because formerly enslaved people, now free, were neither able to acquire property nor money to make a living, sharecropping became known as the second slavery. Under the influence of White supremacy, this condition was based on the decision to reverse the land distribution to formerly enslaved people during Reconstruction made by former President Andrew Johnson. Sharecropping became the new means of rebuilding the South and restoring its economic system post-Civil War.

Once the social thought for the foundation of English labor laws, then preserved and strengthened as the framework for the new Federal Government’s inaugural public policy, and now support for racial segregation, this carryover indoctrination with underpinnings from the Medieval period was further supported by Southern scholars of thought (Heng, 2009). The indoctrination of this ideology was based on a primary “inherent” belief of “Negro” [or Black] inferiority ... [Hence, these teachings] “by virtue of the fact that men hold them, and by men who act on the basis of them” (Zanden, 1957, p. 386) give life to an ideology that begat segregation. Deeply embedded in Southern social thought, this ideology with racial patterns and a social order that knitted Southern

Whites together in adamant hostility further enhanced the state of oppression for Blacks.

It evolved into an ideological movement with three premises:

1. Segregation is part of the natural order and, as such, is eternally fixed.
2. The Negro is inferior to the White or, at the very least, is "different" from the White.
3. The breakdown of segregation in any of its aspects will inevitably lead to racial amalgamation, resulting in a host of disastrous consequences (Zanden, 1957, p. 385).

To uphold these segregationist beliefs, Southern politicians and scholars held their positions with phrases such as “instinctive,” “a natural order,” and “a universal law” (Zanden, 1959, p. 386). Moreover, these beliefs were emphasized as a concurring opinion in statements such as: “Segregation is a natural order – created by God, in His wisdom, [which] made Black men Black and White men White” (Zanden, 1959, p. 386). "Social and economic inequalities were justified as part of the natural order and God's ordained plan for the world." Also, in the writings of a resolution, a statement “declaring slavery to be a divine institution ordained by God” was used as an elaborate Biblical argument (Zanden, 1957, p. 388). Again, the influence of White supremacy being undergirded using negative spiritual energy, another misuse, argued mainly in the Bible belt, as a means of furthering the oppression of Blacks during slavery and beyond using the Holy Bible. Essentially, its roots are anchored in biblical principles, which aligns it with negative spirituality and gives it its staying power and ability to impact decision-making among leaders at every juncture throughout history; as the Bible states, "we war not

against flesh and blood, but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places" (King James Bible, n.d., Ephesians 6:12). Consequently, the indoctrination of these ideological practices influenced by White supremacy continued to affect societal factors into the 1950s and beyond.

Jim Crow South

When a prominent cornerstone of the Southern way of life was placed in jeopardy, a pivotal moment further inciting hostility occurred in May of 1954, as the unanimous opinion of the United States Supreme Court [ruled that "separate but equal" had no place in the field of education (Zanden, 1959, p. 385). The Plessy vs. Ferguson court decision heightened a "distinct threat" concerning changes in racial patterns, resulting in "resistance unleashing a flurry of activity" (p. 385) rooted in a surging social movement against the integration of Blacks into public education schools. In a frenzy, segregationist organizations rallied across the South and sought legal alchemy to escape the ruling of the Supreme Court, but to no avail. The ruling would stand, and out of it rose the three significant beliefs underpinning the ideology of White supremacy (Zanden, 1959).

While the efforts to escape the Supreme Court ruling itself were futile, the South was determined to further segregation, the social construct derived from the ideology of White supremacy. Along with a wave of systemic violence toward Blacks, the implementation of voter suppression tactics in the form of literacy tests to detour Blacks from voting, all-White primaries, and prohibiting Blacks from serving as jurors or

testifying in court occurred. Across the Deep South, tactics were used that included prohibiting the use of the same entrance into workspaces in South Carolina, separating parking spaces for Black and White drivers, cemeteries segregated burial grounds into Black and White areas in Georgia and denying taxpaying Blacks access to public libraries in Alabama (Hannah-Jones, 2021). Racial terror proliferated across the Jim Crow South as a means of social control and psychological “balm” for White supremacy. Not only were Blacks killed by mobs, but they were lynched, “castrated, burned alive, and dismembered” with their body parts scattered in front of stores and across the lawns in the Black community (Hannah-Jones, 2021, p. 32).

As the ideology “that Jefferson and the framers used at the nation's founding” (Hannah-Jones, 2021, p. 32) took on a horrific life form in the South, it aimed to justify the heinous treatment of the degraded, inferior status of Blacks and extend its inhumanity into every generation. In conjunction with its berated treatment of and slated accommodations for Blacks was the socialization of the White children. For the inhumanity of White supremacy to be visited by Blacks for generations on end, as the legacy had to be a constant reminder not to be forgotten. Therefore, youthful socialization was developed to shape their social consciousness. White supremacy was reinforced in private spheres for young White females, but for young White males' instruction was received during boyhood from both family members in the home and other White men in the community (DuRocher, 2011, p. 19). Such lessons for young White girls included learning from their parents in the home, the private sphere, the language of White supremacy and terminology that would implicate racial difference. Words and phrases

intimately familiar to Whites: White supremacy, Negro domination, intermarriage, social equality, impudence, inferiority, uppishness, good darkey, bad darkey, and keep them in their place that led to the assumption that Negroes or Blacks belonged to a lower order of man and that their social position was based on their White skin, a status of privilege and respectability (DuRocher, 2011, p. 20).

Moreover, she was taught to understand that failing to adhere to these beliefs would lead to being ruled by the “Negroes or Blacks; the slave ruling over the master and [that] only White supremacy could counter this ‘disaster, injustice, and outrage’” (DuRocher, 2011, p. 21). For the young White female, not behaving as instructed and the thought of losing racial and economic advantages and her elite White position of privilege was subject to parental reprimand and thus fear. Hence, she was instructed that her power rested on the Blacks remaining subordinate (DuRocher, 2011).

Evidence from the existing literature examined in this section further confirmed that White supremacy and its influence shaped the social consciousness of an entire generation and its offspring. However, this evidence was not presented to condone victimization but rather advocate for the epistemicide or silencing of White supremacy and its influence. With the unlearning or silencing of this divisive concept, future generations will no longer be impacted by its egregiousness and misguidance, resulting in the potential decline of the nation. Without such divisiveness being exercised in spaces occupied by minority rule, the United States can grow together and finish strong.

Alabama

Of the states listed as the originals of the American South and one of the fifteen that remained slave states until 1861, Alabama is the state at the center of the Deep South or heart of Dixie and home to Mobile, Alabama (Study.com, 2023). While Virginia is the state of the creation of race for social control and the birthplace of the institution of chattel bond slavery in the colonies, Alabama bears the legacy of being the heart of Dixie. According to the late and former Alabama House Representative Alex Holmes, D-Montgomery, dixie is a word that denotes a reference to slavery and oppression of Black people. Moreover, Alabama is, historically, a central premise in race relations in America, thus a primary theme in the phenomenon of White supremacy. Its primary contribution to the narrative of White supremacy in the Deep South is its iconic Confederate symbol: the Confederate Battle Flag. According to Cannon (1994), on March 4, 1861, the Congress of the Provisional Government of the Confederate States approved the original Confederate States of America flag, commonly known as the "Stars and Banners," and raised it over the capitol building in Montgomery, Alabama. Since the formation of the Confederate States of America (CSA), the Confederate Battle Flag has represented southernness with opposing opinions. For Black southerners, the flag represents violence and injustice; for traditional White southerners, it is associated with religious purity, as the Civil War was viewed as a holy war (Webster & Leib, 2002, p. 21).

According to Webster and Leib (2002), the intersectionality of political iconography, landscape representation and public memory, symbol theory, ethnic

nationalism, and Whiteness studies revealed diametrically opposing views on the symbols of the Confederacy among Black and White southerners. The intertwining of political and social culture produced a traditionalistic political subculture in the Deep South among White southerners that continues to dominate. Currently, the beliefs and attitudes of this subculture have long lineages in operation to “maintain and perpetuate the status quo [while preventing] significant change” (Webster and Leib, 2002, p. 18). These beliefs contend that the government is to preserve the traditional lifestyle of the societal elites. Moreover, this traditionalist political culture is “resistant to social or political change which would negatively impact elite leaders” (Webster & Leib, 2002, p. 18). Religion played a pivotal and vital role in this preservation to the extent that “southernness” was viewed as a spiritual condition, a religious term likened to Catholic or Jew. The intertwining of religion and the social culture in the Deep South of the American South lays a foundation for the association between the Confederate icons and “the passionate conviction held by many Southern [Whites] over the sanctity of traditional Southern culture” (Webster & Leib, 2002, p. 18). This conviction led to the South seceding from the Union.

Prior to the Civil War, to uphold slavery and avoid rebellion against God's will, the White southerners clung to biblical references. References to the Bible laid claims to the order of God's creation: God, men, women, children, and enslaved people. Religion gave credence by making the Confederate Battle Flag more than a mere symbol of the Confederacy and preservation of Southern culture against the Union army's invasion but also signifying the region's religious values. Although the South lost the Civil War, it was

the belief that the North's anti-biblical enemy, as the Baptists and the Methodists, the major national denominations, would not uphold slavery. Both denominations required enslavers to step down from or no longer allow their religious statuses as bishop in the Methodist denomination and as sanctioned missionaries in the Baptist denomination. Ultimately, this caused a rift within the organizations over the institution of slavery before the Civil War.

Moreover, many Southern Whites believed it to be the culminating event that led to secession and the Civil War, which explains why most traditional Southern Whites view the Confederate Battle Flag as piety and claim the War was not about slavery but rather about preserving Christianity and Southern culture (Webster & Leib, 2002). However, the question remains: if slavery, like Christianity, is in Southern culture, how, then, could the Civil War not be about slavery? I contend there was not/is not one without the other in "southernness," hence the influence of White supremacy's effect.

Further, Alabama is home to the Civil Rights Movement, a movement resulting from southernness, the exclusionary terms of White or Confederate in Southern culture. For Black southerners, the racial divide has resulted in separate past experiences, separate worlds occupying the same space in time, yielding a fundamentally different sense of southernness in contrast to that of White southerners. Among White southerners who view the Confederate Battle Flag with passion, reverence, and religious significance, the Black southerner who disagrees with its symbolism is deemed not a southerner. Such White southerners argue that the Battle flag has "nothing to do with [Black southerners but] ... is nothing more than a symbol of Southern Heritage," which I argue cannot exist

without the Black southerners, as the majority of Blacks in Alabama have family lineage dating back farther than most White southerners (Webster & Leib, 2002, p. 20).

As a result of the exclusionary strategy implemented by the White Southern elites, which deemed political and governmental participation an elite privilege not privy to nonelites (Blacks), the Civil Rights Movement emerged. Out of an act to eliminate disenfranchisement and demand the voting rights of Black southerners, "southernness" received national recognition. The Bloody Sunday debacle of 1965, where Alabama law enforcement brutally attacked approximately 600 Black demonstrators marching from Selma to Montgomery in solidarity demanding the right to vote, led to the enactment of the Voting Rights Act of 1965 (VRA). Despite the influence of White supremacy using the exclusionary strategy, the VRA increased Black voter registration in Alabama by more than two- and one-half times to 52% among those eligible (Webster & Leib, 2002, p. 2).

This section focuses on the state of Alabama relative to White supremacy and its influence. For this research, Alabama is relevant as it is the home of oppression for many Blacks. Historically, Alabama embodied a representation of each polarity pair in Benet's (2006) polarities of democracy theory that, essentially, operated in the lower quadrants of the infinity loop of the correlating polarity map, resulting in the negative outcomes illustrated in each figure representing the five polarity pairs (Figures 3 through 7). With the unlearning of the divisive concepts relative to White supremacy and its influence, particularly in executive and administrative spaces with minority rule, a collaboration of

both/and thinking and the leveraging of the polarities of democracy has the potential for true democratization.

Mobile, Alabama

Morris (2020) reports that Alabama is home to the 1961 textbook “Known Alabama,” which justified slavery and praised the Confederacy to both Black and White schoolchildren. While the textbook received pushback in 1970 from complaints made by Black parents and criticism in the United States Senate that received media coverage, it was not removed from the classrooms but merely revised. According to historians, the effects of “Known Alabama” continued approximately 65 years after its introduction to the fourth-grade classrooms (Morris, 2020). Written by the son of an Alabama farmer, Frank L. Owsley, a Vanderbilt professor and his colleagues who were criticized as a group that “romanticized Lost Cause ideology and ignored the evils of slavery” (Morris, 2020, para. 6). One of his colleagues, John Craig Stewart, another text author, was a professor at the University of South Alabama in Mobile, Alabama. Moreover, Mobile, Alabama, is significant, as it is the site where the last known illegal slave ship, the *Clotilda*, docked after the international slave trade ended in 1808. Researchers found vessel remnants along the Mobile River north of the Mobile Bay delta. After the Civil War, a small community was created, Africatown, for the 109-slave cargo torn from their families in Benin, West Africa. Upon discovery, there was finally confirmation of the authentication of the slave ship, the *Clotilda*. The Smithsonian's National Museum of African History and Culture's Slave Wrecks Project joined efforts to preserve the

historical artifact. The influence of White supremacy affects the narrative surrounding Clotilda and Africatown.

According to documents recovered and revealed in *Descendant*, a Netflix documentary, the slave trade lasted longer than understood, which explains how relevant slavery was to the economic growth of America and its identity (Descendant, 2022). Moreover, the influence of White supremacy is at play with Timothy Mehear, an ancestor of the current mayor (former Mayor Sandy Stimpson) of Mobile, Alabama, and the Alabama plantation owner responsible for taking the risk. As a result of the booming cotton industry and the economic stimulus of the Deep South, there was a high demand for slave labor, so Mehear invested in illegal enslaved people imports from Africa. This importation occurred because of a bet that he could get a shipload of African cargo across the international waters. In 1860, indeed, he did make that run (Keyes, 2019).

Upon a voyage from Mobile to the former Kingdom of Dahomey, Captain William Foster and his crew returned to Mobile at night, into the Mobile Bay, and up the Mobile River with captured Africans. The cargo of captives, now slaves, was divided between Foster and Mehear, and the remaining sold. To cover the crime and conceal the evidence, Captain Foster had the Clotilda transported upstream, torched, and sunk (Keyes, 2019). The enslaved people were freed by Union soldiers in 1865, the year of the Emancipation Proclamation and the Thirtieth Amendment. In 2019, researchers found the Clotilda at the Mobile River's bottom. Broadly, the elite White southerner is the common denominator in the influence of White supremacy from the inception of the making of the new American colonies.

White Supremacy and the Black Male

Staples (1975) argues that to be young and Black in the United States is to be subjected to times of oppression [resulting in stress, death, or an identity crisis] at the most vulnerable time in one's life. Staples further contends that they are most vulnerable to the cruelties of the dynamics of racism (p. 2). Evidence for this argument was proven by the deaths of Treyvon Martin, Tyre Nichols, Darryl Tyree Williams, Keenan Anderson but the list continues. Like the mindset of Whites, the mindset of Blacks embodied the need to survive. However, the motivation that fueled the need is different (Rutstein & Newkirk, 2000, para. 10). Hope et al. (2020a) argues that racial discrimination or racism puts young Black males at risk of adverse health outcomes over a lifetime or death. Sadly, the authors also reported that Black males experienced disproportionate levels of structural racism across multiple systems (e.g., criminal justice, education, health care) and are less likely than any other group to seek help for the resulting adverse outcomes (p. 1484, Lindsey & Marcell, 2012). Hope et al. (2020b) also contends that the "social construction of Black [males] as problematic beings, prevents us from seeing Black boys outside of public fears and anxieties about their future lives as adults and locates crises within male Black bodies rather than the political economy and racial order that heavily determine the living conditions and life chances of Black males from boyhood" (p. 1486). Hence, an unfortunate reality added credence to the premise and story line of Ralph Ellison's novel, *Invisible Man*, the story of a Black man who discovers the annihilation and disillusionment of assimilation in both the South and the North in the post-Civil War Jim Crow era.

According to Medley (1994c), the year [of] 1892 alone produced 226 mob murders, mostly of Black men, the highest number in the recorded history of lynching. The bulk of knowledge surrounding White supremacy focuses on its influence into American social, societal spheres: family, church, education, economics, government, media, and arts/entertainment from its origin. Therefore, when discussing the influence of White supremacy on American societal factors, one must consider the Black community but primarily the Black male, who was theorized as the original creation designed to procreate, provide, and protect while leading and guiding his procreation (Masatoshi, 1995; Pennisi, 1999; Barbour, 2003). However, these roles were stripped from him by the practices infected by White supremacy that scorned him due to its lasciviousness, barbarianism, vehemence, and overall disdain, historically and currently. According to Black (1997), performance, not self-perception, shaped the concept of manhood to the original West African captive; however, the White men “disallowed the Black man to perform,” and this translated to the Black man as “stealing their manhood” (p.104). Moreover, Black asserts this “robbery occurred so often and for so long that Black men were convinced that their subordination to White men was a reality every brother must endure” (p. 104). He adds that even more specifically, the three aspects most detrimental to their existence were “the denial of their physical prowess, decry the humiliation they sustain as husbands, and regret that they were unable to fulfill the role of father as they would desire,” which kept them in prayer to God that the world's wrongs would be righted and freedom as a birthright be granted (p. 104). He further explains that after the first generation of Africans, who considered themselves captives, the remaining offspring

(enslaved people and their descendants) only perceived Africa and their ties as mythical and no longer relevant to their quality of life.

After years of flogging and maiming, the Black man or enslaved person “disassociated manhood and the ability to defend oneself” and accepted his fate as a “field beast and sexual being,” as he was never allowed to neither demonstrate his physical strength nor exercise his natural ability to protect himself (Black, 1997, p. 105). This denial of manhood and inability to self-protect led to what became a notion created by DuBois as “double consciousness,” a double existence that has gained more gravity among Black men since slavery, making it difficult to differentiate or reconstruct the original Black male self from the “masked one” (Black, 1997, p. 111). Over time, this notion of masking became known as a survival mechanism that deemed family and life more important than a moment of pride. In essence, Black (1997) reveals that removal from the role of father and husband, suppression of his physical prowess, and hindering his progression dismantled Black manhood, resulting in low self esteem, identity crisis and infringement on personal sovereignty . Consequently, we still see residue from both this dismantlement and infringement today.

Cress-Welsing (1974) asserts that “the most profound aggressions have been directed toward the Black, ‘non-White’ peoples who have the greatest color potential and therefore are the most envied and the most feared in genetic color competition (p. 35).” In Cress's theory of color confrontation, she postulates that the displacement onto the phallus away from the testicles, the powerhouse where color productivity resides, is the “real and fundamental concern” (Cashmore & Jennings, 2001a, p. 8). This displacement

toward a less threatening symbol or object derails the fact that color envy requires repression; however, there will never be an admission of a desire for color or the “entire White psychological structure crumbles and collapses” (Cashmore & Jennings, 2001a, pp. 8-9). According to the theory, this behavior stems from the defense mechanism: Repression, which is one of three behavioral forms attributed to psychological defensive maneuvers or defensive mechanisms of White supremacy. The other two are reaction formation and projection. Effectively utilizing Freudian psychoanalysis, Cress-Welsing contends these defense mechanisms are characteristics of White supremacy stemming from inferiority complexes among Whites against Blacks, specifically Black males.

Since the socialization of Whites, specifically White children, and women, in the Jim Crow South, the relationships among all groups of ethnicity have been impacted. Moreover, the tactics used to preserve White supremacy resulted in the raising of the racist child in the Jim Crow South, where indoctrination influenced homes, schools, social circles, and politics alike, as not to forget the inferiority status of the Black community. However, Black males have been the primary target and affected the most. Hope et al. (2020b) argues that the academic and public discourse regarding Black males is overwhelmingly that of Black males in crisis (p. 1484). Hence, they have been/are disproportionately subjected to various forms of racial patterns/injustices, such as historical brutality, hate crimes, profiling, discrimination, male suffrage, and racism.

Further, “documented historical accounts have shown how myths, stereotypes, and racist ideologies led to discriminatory policies and court rulings that fueled racial violence in the post-Reconstruction era and have culminated in the exponential increase

of Black male incarceration today" (Smiley & Fakunle 2016, p. 350). Sinclair, et al. (2016) explains that the victimization of the Black male is also a personal reality for the Black scholar, as the killing of unarmed Black males is a part of their lived reality. Therefore, understanding the young Black male's perspective should warrant considering alternatives and changes to current public policy, training, and general community practice.

Although the 13th and 14th Amendments abolished slavery and granted citizenship, much of the existing literature reported proves ideology, indoctrination, mindsets, behavior patterns, and actions currently exist. Since the fight to strengthen and preserve White supremacy following the Civil War and Reconstruction, as much as things have changed, they have remained the same for the Black man in America and his White counterpart, whose loyalty to White supremacy rests on the "rule of thumb [that] ... the lowest White man count more than the highest Black man" (Sinclair et al., 2016, p. 106). Still, we see this in societal and political factors today as a pendulum swinging from discreetly to blatantly.

White Supremacy and Stress

According to Kogan et al. (2015), racial discrimination, a pervasive stressor, is linked to depressive symptoms that undermine mental health as young Black males transition into young adulthood. The authors also claimed that findings based on data from the National Longitudinal Survey of Youth suggested young Black males displayed more depressive symptoms than their young male White counterparts. Additionally, Kogan et al. reported this trend as being replicated data from the National Health

Interview Study (Child Trends Data Bank, 2006), which proposed overall rates of depressive symptoms for Black, more specifically, Black males ages 18-24 were equal to and higher than what their White counterparts reported. Further research suggested stress as a result amongst young Black males with regards to racial injustice. Scholars have found experiences of racial discrimination in adolescence to be predictive of increased symptoms of depression and anxiety in adulthood among this population and barriers to self-actualization (Hope et al., 2020b, p.1484; Assari et al., 2017). According to Hope et al. (2020b), Black males experienced disproportionate levels of structural racism across multiple systems (e.g., criminal justice, education, and health care) and are less likely than any other group to seek help for the resulting adverse outcomes (Lindsey & Marcell, 2012).

Jones (2020) uses Maslow's theory of self-actualization to investigate how, despite profound obstacles toward growth, Frederick Douglass, W. E. B. Du Bois and Booker T. Washington, the pioneering African American leaders, realized the fullness of their potential. Relative to Maslow's theory of self-actualization, he studies data to understand the development process amid these three historical figures. From this humanistic and positive psychological lens, self-actualization requires realizing the fullness of one's potentialities and developing one's abilities for the betterment of the individual and the collective in service to humanity (Jones, 2020, p. 303). Through a qualitative autobiographical analysis, Jones discovers that self-actualization among male Blacks is an under-researched and under-reported phenomenon but is likely more present in early American history and many facets of postmodern America as well. Jones uses a

qualitative approach to understand and explain the essence of self-actualization of Frederick Douglass, Booker T. Washington, and W. E. B. Du Bois. Using autobiographies, select biographies, content, and thematic analysis, Jones analyzes factors unique to the male Black experience that may contribute, speed up, or provoke one's process of self-actualization (Jones, 2020). Jones' application of Maslow's theory of self-actualization guides the understanding of peak experiences in the context of promoting positive psychological change (Jones, 2017). Additionally, he demonstrates the use of Maslow's theory of self-actualization.

While there is good stress that motivates and pushes one toward growth and development, there is terrible stress that results in anxiety, depression, fear, and nervousness. Cultural discrimination, ethnic prejudice, and the pervasiveness of the social construct of racism rooted in the historical influence of White supremacy are creating disparities for Blacks, poor, uneducated Whites, and other people of color. This results in depression, low self-esteem, and learned helplessness among Blacks (Jones, 2020). These stifling results are forms of stress impacting mental health. Declining mental health issues are barriers to self-actualization in the Black community, more specifically, the young adult Black male subjecting them to psychological slavery, a term coined by Hines and Boyd-Franklin (2021) and Marcus Garvey (1986). This mental slavery that breeds generational subjugation, unrelenting poverty, and trauma is a primary culprit for the high rate of crime, violence, and substance abuse, all primary barriers to the peak experiences theorized by Maslow (Jones, 2020). Moreover, despite the human capacity to survive and evolve (self-actualization), traumatic experiences can jeopardize people's social, physical,

and psychological equilibrium to such an extent that the memory of one's past event comes to tamper all other experiences, spoiling appreciation of the present (Johny & Subin, 2018, p. 222). Further, Johny and Subin (2018) postulate that while the event itself may have ceased to exist in the past, the meaning the victim attributes to the event constantly evolves.

Moreover, Johny and Subin (2018) suggests that events from the past have a direct connection to present events (p. 223). A Terror Management Theory (TMT) perspective on Post Traumatic Slave Syndrome (PTSS) suggested that the cultural trauma of slavery was transmitted through successive generations and provides a valuable and additional explanation of the comparatively poor physical and psychological outcomes among contemporary [Blacks] ... as these outcomes persist [especially] when economic disadvantage is considered (Halloran, 2019, p. 56). Essentially, in any faculty, stress, trauma, and anxiety, left unchecked, negatively impact physical, psychological, and social health.

Stress

A result of racism-related stressors and induced stress is a staple in the Black community and best recognized as internalized racial oppression, how a member of a target group in relationships with the dominant group's ideology and the extent to which they accept their subordinate status as deserved, natural are inevitable (Banks & Stephens, 2018). However, Banks and Stephens (2018) suggest a shift from internalized racial oppression to racial oppression, as it centers more on the understanding of the adverse effects systemic racism has on a target population. The authors contended that

this shift eliminated the tendency to over-focus on the individual or their internalization process rather than considering the broader context of the influence of White supremacy on societal factors. Much of the related effects Black males have experienced can directly relate to oppression, a result of White supremacy.

Stress, as explained by most researchers, induces trauma, as it is present in trauma. Among the young adult Black male population, racial stress *or anxiety* is a mainstay capable of evolving into trauma. A widely cited source of psychosocial stress, which included both major life events and daily "hassles," associated with a range of adverse outcomes and behaviors in adults and youth, is racial discrimination (Williams & Mohammed, 2013). Broadly conceived, racial discrimination referred to unfair treatment because of minority status by individuals from a dominant group (Harrell, 2000). Further, major stressful events appeared to exert their effects on psychological well-being, at least in part by creating daily stress and possibly by weakening personal and social resources for coping with stress (Compas et al., 1993). According to a study conducted by Assari et al. (2017), using perceived racial discrimination measured in 1999 and 2002 as an independent variable proved anxiety and depression as psychological symptoms. Moreover, results of the study suggest that an increase in perceived racial discrimination from age 20 to 23 was predictive for an increase in symptoms of anxiety and depression from age 20 to 32 among young Black males of a multi-group structural equation model (p. 104). The study's conclusion yielded results reflecting a juxtaposition between the belief that racial discrimination has adverse mental health effects on both genders, the young Black male and female. The reality is that young Black males are more

susceptible to the psychological effects of racial discrimination over time than young Black females (Assari et al., 2017).

Theoretical Application

The themes emerging in this section align with Benet's (2006) polarities of democracy regarding the relationship between workplace democracy and occupational stress. In his work, Benet posited that stress might be related to some forms of violence. While his work dealt with occupational stress and workplace democracy, according to Benet, this can be translated to stress and democracy in society. From this lens, Benet postulated that there are psychological problems associated with stress. He also suggested that stress may lead to symptomology consistent with Post Traumatic Stress Disorder (PTSD) (p. 18). In addition, Benet correlated high stress-generating illness and the potential for violence with an individual's response to conflict, resulting in alienation and passivity.

Further, Benet declared that Black men in the United States are subjected to the lowest job mobility rate higher than any racial group. Therefore, class disparities arise from higher rates of unemployment. As a result, this has directly impacted health issues related to stress. He reported that studies suggested that as unemployment increased, premature death occurred, more suffering from health issues occurred, and suicide and murder fatality rates increased. More people were incarcerated and institutionalized in mental facilities. These findings concluded that the factors previously mentioned resulting from a disproportionate rate of unemployment yield outcomes suggesting that the stress from unemployment has a "disproportionately greater impact on people of

color" (Benet, 2006, p. 18). Lastly, his emerging themes led to a discussion addressing alternative approaches to stress.

The existing literature revealed a direct link to Benet's (2006) stance on environmental influences as stressors. According to Benet, from the lens of the alternative approach, some scholars championed the accountability of the organization and societal factors for creating stressors. On the contrary, others focused on the impact of an individual's perception of stress. Those focusing primarily on the individual believed that a change in an individual's behavior and ability to cope with stress is the most effective way to reduce stress. Further, while those focusing on individual approaches are prevalent, those championing organizational and societal factor accountability based their approach on severe stressors. In their approach, they postulated that severe stressors would harm a continuum regardless of how an individual learns to cope, as all workers will be unable to cope successfully. Their approach is endorsed by the United States National Institute for Occupational Safety and Health (NIOSH, 1999), which suggested a societal redesign as a primary prevention strategy for stress.

Moreover, Benet's discussion of the polarities of democracy is applicable to stress, as he expounded on researchers' support for a focus on organizational and societal factors. Benet reported that many researchers argued that the success of the state of democracy depends on efforts to call on democratization to address stress issues. Further, he explained the position of researchers who champion individuals' control of their jobs (or life experiences) that improve the negative consequences of stress. According to Benet, such researchers' beliefs postulated that the less control an individual has over his

work (or life experiences) equated to a lower quality of life. Ultimately, the lower quality of life resulted in dissatisfaction and strain, leading to physical and mental health issues that caused less political, social, and cultural engagement.

Further, Benet explained a researcher's stance on the critical aspect of control being a central theme in stress, which parallels the evidence presented in the previous section. He provided an expanded elaboration on the lack of control and its effects on an individual. Conclusively, researchers widely agreed that lack of control is a cause or contributor to stress (Benet, 2006, pp. 24-25).

Trauma

Additional research examined specific examples of the impact of oppression concerning slavery, industrial capitalism, discrimination, and prejudice as it aligns with White supremacy. While there was research focusing on racial identity development models and oppression, there was a lack of research with a significant focus on the feelings and attitudes of young adult Black males dealing with race-related stressors or trauma. More specifically, an abundance of evidence supported the notion that this population experienced stress in various forms of trauma, including racial trauma, thus proving that young Black males living in violent communities suffer from post-traumatic syndrome (PTSD) (Singletary, 2019), such trauma resulted in the potential to cause cognitive impediments with symptoms such as: "depression, poor concentration, and memory, lack of motivation, irritability, disinhibition, and aggression," essentially impacting self-actualization and identity (Singletary, 2019, p. 520). Moreover, they were subject to emotional impediments with symptoms including "feelings of sadness,

worthlessness, guilt, and hopelessness" (Singletary, 2019, p. 520). Hayes et al. (2012) and Singletary (2019) articulated the somatic symptoms associated with traumatic events such as disrupted appetite and sleep cycles, physical sensations and pain, and psychomotor slowing.

Posttraumatic Slave Syndrome

Posttraumatic slave syndrome (PTSS), a concept developed by DeGruy (2005) to illustrate the adverse effects of institutionalized racism in the lives of [Blacks], gave rise to the notion that the traumatic effects of enslavement were transferred to successive generations, resulting in the Residual Effects of Slavery (RES) (Akbar, 1996; Wilkins et al., 2013) or PTSS (Crawford et al., 2003; DeGruy, 2017). Crawford et al. (2003) asserts that PTSS entails more complex mechanisms transmitted via social processes within the family, community, and society. Based on hostile race relations, prejudice, and oppression from the prolonged trauma of enslavement, this inter-group process was the catalyst for the inter-generational transmission of PTSS. Akbar (1996) maintains that the social and psychological impact of enslavement continues across generations and still affects the personality of Blacks, who have inherited dysfunctional behavioral patterns in their attitudes and habits from the era of enslavement. Moreover, in the emerging field of epigenetics, it is presumed that the effects of environmental (or external) challenges experienced by a parent(s) may be exhibited by offspring who may not have encountered the same challenges (Harper, 2005).

In alternative theoretical accounts that have a more developed, complete view of PTSS, Halloran (2019) suggests an intersection between social and psychological

processes, where the psychological effects included compromised values, fragmented identity, a higher rate of existential anxiety, and a lack of meaning (Maier and Seligman, 1976). These authors posited that such conditions are likely to be evident in learned helplessness or perceived self-inefficacy, wherein an individual believes he or she has little control over events, adverse or otherwise (as related to cultural trauma) (p. 51).

DeGruy (2017) argues that vacant self-esteem, ever-present anger, and racist socialization are the psychological markers for PTSS and explained dysfunctions in family, parenting, and sexuality and the numerous disparities in health outcomes and well-being experienced by Blacks (as cited in Halloran, 2019, p. 50).

Evidence

Empirical evidence supported terror, a resultant correlation between prejudice and anxiety-related health problems associated with trauma. Moreover, research also highlighted the negative psychological and health impact of prejudice on Blacks. In a study by Conner-Warren (2014), high levels of collective trauma among Black students yielded negative correlations between systolic BP and female perceptions of their health. Further, Neale and Turner (1994) reports that panic disorder diagnosis resulted in higher rates of hypertension among Blacks, and a study by Bolland et al. (2005) detailed higher levels of hopelessness in adolescent Blacks with further findings that correlated hopelessness with increased sexual risk-taking behavior (Kagan et al., 2012) and suicidal thoughts and behaviors (Hirsch et al., 2013). As a result of race-based traumatic stress, not PTSD or major depressive disorder, Soto et al. (2011) reported findings of generalized anxiety disorder (GAD) from a sample of 3,570 Blacks but not in other

ethnic groups (i.e., Afro-Caribbean, or non-Hispanic Whites). In a review of 16 studies, Harrell et al. (2003) reported findings indicating racism increases anxiety, hyper-vigilance, and symptoms of PTSD (Butts, 2002) and has adverse effects on blood pressure. Halloran (2019) asserts that research by Klonoff et al. (1999) found that racial discrimination significantly accounted for 15% of psychiatric symptoms among Blacks (p.55). Klonoff et al. (1999) finding reported cigarette smoking and higher rates of stress as the resultant for Blacks who experienced racist encounters in the past.

- Evidence supported that the period of enslavement yielded “existential anxiety, lack of meaning and value, hopelessness, and a fragmented identity” (Halloran, 2019, p. 55) or cultural trauma as anxiety-related physical and psychological problems. Moreover, the evidence is consistent with racial prejudice, an inter group process, as the culprit responsible for trauma and its adverse effects of racial anxiety on Black well-being and overall health. Consequently, the poorer general state of physical, psychological, and social health relative to other ethnicities of this population will continue to deteriorate from stress and anxiety influenced by acts of racial injustice if the epistemicide of White supremacy occurs and is replaced “with a reality-based understanding of why and how racism developed” resulting in peak experiences in self-actualization (Rutstein & Newkirk, 2000, para. 12).

Summary and Conclusions

This chapter detailed and examined the existing literature and archival research related to the phenomenon of White supremacy and its influence, historically, socially

and politically. It provided an introduction, followed by a presentation on the theoretical foundation, including the conceptual and theoretical frameworks used in the study. The sections that follow included a review of existing literature on the influence of White supremacy as a phenomenon on societal and political factors. This included and correlated the research surrounding its explication as well as its impact on social construction, public policy, and the most relevant geographic location(s) influenced by White supremacy relative to the target population, historically. This chapter also presented existing literature specifically relating the phenomenon of the targeted population and its resultant: stress. From examining the existing literature on lifetime, hereditary oppression, fear, and hate impacting young, adult Black males invoked by White supremacy (i.e. racism) and the emergence of different themes in the context of the influence of White supremacy, there remained a gap in the literature regarding effects on the perspectives of the young adult Black male's lived experiences regarding this influence, socially and politically. To address one narrow aspect of this gap, I used a generic qualitative approach to investigate and explore the perspectives of young adult Black males aged 18 - 24 who attend or have attended community college in Mobile, Alabama on how the influence of White supremacy, socially and politically, affects their lived experiences. The methodology of this generic qualitative design was discussed in Chapter 3.

Chapter 3: Research Method

Introduction

The purpose of this generic qualitative research study was to discover and describe the influence of White supremacy on societal and political factors as a phenomenon and to examine how young, adult Black males age 18 – 24 attending community college in Mobile, Alabama, perceived the effects of this phenomenon on their daily lives, as it relates to aspects of human rights and communal obligations. For this study, I used a semistructured interview protocol and a review of existing literature concurrent with a theoretical framework to determine the general effect of the phenomenon on human rights and communal obligations. This chapter contextualized the research design and rationale, role of the researcher, methodology, and issues of trustworthiness that will be followed by a summary.

Research Design and Rationale

In this research study, there was one qualitative research question:

RQ: What are the perceptions of young adult, Black males aged 18 through 24 who attend or have attended community college in Mobile, Alabama, a region of the Deep South regarding the effects of the historical and current influence of White supremacy on societal and political factors in the United States in his daily life?

The central phenomenon of this research study was the influence of White supremacy on societal and political factors, more specifically the associated effects of this influence. I listened to and investigated effects employing a conversational guide using an audio recorded, semistructured interview protocol, which included potential

follow-up questions to be submitted to the site partner upon approval from the Walden University Institutional Review Board. The study's distinct phenomenon necessitated a generic qualitative research design.

As mentioned, I used a generic qualitative research design in the study, as it provided the best approach to answering the research question and contributing to the polarities of democracy theory corpus of research. In generic qualitative research, the aim is to draw out participants' ideas about things that are 'outside themselves;' rather than focusing on their feelings the research seeks to understand a phenomenon, a process, or the perspectives of participants (Bellamy et al., 2016, p. 671). Moreover, when using a generic qualitative approach emphasis is placed upon the participant's perceptions and feelings rather than on the intended meanings that may underlie these expressions (Bellamy et al., 2016, p. 671). Further, I aimed to focus outward– on the content of opinions, on the actual-world experiences and happenings, on the thoughtful description and reflection of occurrences in people's past (Percy et al., 2015, p. 78). For the participant responses, this design provided order and direction during the interview protocol, as to understand the actual outer-world content of their questions (the actual opinions themselves, the life experiences themselves, the participants' reflections themselves) and less on the inner organization and structure of the participants' experiencing processes used in phenomenology (Percy et al., 2015, p. 78). Lastly, because the core focus was external and real-world, as opposed to internal and psychological, it required semi- or fully structured interviews.

Role of the Researcher

General qualitative studies have several characteristics of qualitative research: the goal of eliciting understanding and meaning and findings that are richly descriptive and using the researcher as the primary instrument of data collection and analysis (Merriam, 1998, p. 672). This role was a central consideration in the design, as it is the primary source for both constructing and understanding the goals and meaning of this research. This included consideration of social location/identity and positionality, experiences, beliefs, prior knowledge, assumptions, ideologies, working epistemologies, biases, and the world's overall. In the role of the researcher, I conducted the study as the critical instrument by both collecting and interpreting data using in-depth interviews.

Due to the phenomenon, social location/identity that included the gender, social class, race, sexual identity/orientation, culture, and my ethnicity was central in this research study. The personal understandings of the African American/Black experience subjected me to inherent bias and acts, impacting social location/identity. Bias is commonly understood to be any influence that provides a distortion in the results of a study (Polit & Beck, 2014). Therefore, during the research process (e.g. developing the research question, engaging with/or excluding theories, selecting and recruiting research participants, structuring interview protocols and other data collection instruments, interacting with research participants, analyzing data, and sharing [or not] aspects of data and analyses with research participants) (Ravitch & Carl, 2016, p. 11), I tasked myself to examine my social location/identity to alleviate any potential biases, participant bias, and researcher bias. While biases cannot be completely avoided, I attempted to alleviate

trustworthiness concerns. To enhance the quality of my research, I practiced awareness and used preventive measures such as: maintaining objectivity by being aware of personal biases and using vigorous data analysis techniques to minimize bias.

Although I was familiar with the site partner and their role, I did not make any contact with or have supervisory authority over any participant. I did not employ any social affiliations to sway or influence the decision of the participant to join the study or contribute to any findings. Further, if recognition of a participant emerged during interviews with participants, I ensured researcher bias by remaining neutral, being professional and eradicating personal communication with participants regarding details of the study and remaining neutral and refrain from engaging in personal conversation. Finally, due to this study's nature, I ensured that no preferential treatment is established, exercised, or executed on my behalf.

Lastly, I assessed trustworthiness by conducting tests on transferability, reliability and validity throughout the data collection process. I exercised interpretive validity through transcribing emic (verbatim) accounts to mitigate etic notions, as it is vital to contextualization and complexity in the data. I will make sense of the data with coding and analysis. To conclude, based on the study's result, I conducted data analysis, report findings, and made suggestions.

Methodology

While generic qualitative research studies are those that refuse to claim allegiance to a single established methodology (Kahlke, 2014), a general qualitative study seeks to understand phenomena from a participant's perspective. Merriam (2016) asserted:

Most qualitative studies in applied fields (like education or health) are "basic qualitative studies". She argues that while designs like Grounded Theory are defined by a specific commitment to building theory from the ground up, a general qualitative study simply seeks to understand how people make sense of their lives and experiences without being tied to those specific methodological requirements.

Essentially this methodology seeks to understand the human experience through using qualitative procedures while taking a qualitative stance. Therefore, this study used interviews to gain insight on the human experiences of the target population's participant pool.

Participant Selection Logic

Unlike quantitative studies that employ randomized samples to generalize findings, qualitative research employs purposeful sampling to deliberately select potential participants, as these participants have a distinct ability to answer the study's research question, known as strategic sampling. Ravitch and Carl (2016) justifies purposeful sampling as a method to provide context-rich and detailed accounts of specific populations and locations (p. 128). While the sampling in this approach aims for larger representation of the population in mind, occasionally, a small, non-representative, but highly informed sample can provide rich information about the topic. Therefore, because the enumeration of a large population will be impossible to interview, I chose a small subset of easily identifiable members (Percy, et al, 2015). Moreover, I used a homogeneous sampling, as this strategy targeted members that share similar

demographics to study (Ravitch & Carl, 2016). I also incorporated theoretical sampling to collect new data to fill out, check, or extend theoretical theories such as Benet's (2013) polarities of democracy theory. Hence, this sampling technique was employed to add to his theory.

Selection for this study included young adult, Black male students that attend or have attended a specified Alabama community college. Solicited participants in the study were aged from 18 to 24. I identified potential candidates as those who have previously attended or are currently attending a local community college and reside in Mobile, Alabama. Mobile, Alabama was chosen for this study, as it has a rich historical value relative to phenomenon in the research.

Mobile was used as a site selection for participants as it is home to the Clotilda, the last slave ship discovered in the Mobile Bay in 2019 by expert divers. Clotilda made Mobile the most relevant to the phenomenon and the participant selection, as it imported the last cargo of captives from Africa to the Mobile River over 50 years after the United States banned enslaved importation from Africa in 1808.

Therefore, Bishop State Community College was chosen as the participant selection solicitation site. The campus site is part of the Historical Black Community College (HBCC) institutions of higher education in the United States established before the Civil Rights Act of 1964, as it was founded in 1927 as an extension of Alabama State College. Further, it has a large student population to draw potential participant selection. Therefore, I was more than likely to recruit a sufficient sample participant pool.

When no new information is forthcoming, you have reached what Glaser and Strauss (1967) term the saturation point. Moreover, Cooper and Endacott (2007) reports that ethics committees accept a smaller sample size of five to eight participants when employing homogeneous sampling as opposed to the 12 to 20 recommended for heterogeneous sampling. To achieve saturation from the participant responses, I interviewed five to eight individuals.

Instrumentation

To facilitate conversation a semistructured interview guide with a limited number of open, exploratory questions was used for the individual interviews. The questions were informed by the initial literature review and the theoretical framework. Semistructured in-depth interviews were used as the data collection instrument. Data was collected through interviews using open-ended questions that were pre-structured based on the pre-knowledge of the researcher, although there may have been opportunities for *tell me more* kinds of questions (Percy et al. 2015, p. 79). The interview protocol was researcher-developed and centered around the theoretical framework, polarities of democracy theory, and the qualitative research question. This semistructured interview was appropriate, as it targeted the young, adult Black male with lived experiences. The interviews explored perceptions of the young, adult Black male focusing on their perceived effects of the influence of White supremacy, socially and politically, along with the same perceived effects on human rights and communal obligations. This process was used as a data collection instrument to guide the direction of the interview protocol with the flexibility to adjust as needed relative to participant responses.

Interviews were conducted one on one and individually with participants to address the research question. Rubin and Rubin (2012) advise to keep a record of what was said for later analysis when interviewing in depth. Further, the authors reported that most researchers use an audio recorder or take detailed notes or use a combination of both methods during the interview. I will use an audio recording device to capture participant responses. In interviews both parties want to make sure what is said is understood. When understanding does not occur, Rubin and Rubin (2012) suggest using techniques to clarify confusing, ambiguous, or vague statements. I actively listened to long answers without interruption, used politeness to adjust vocabulary or sentence structure to match that of the interviewee, and listened to mistaken replies without interruption, to rephrase questions to be clearer. Moreover, I delineated the interview according to the stage model by asking core or sensitive, difficult questions following relatively easy questions so as not to traumatize the participant. Further, while observing body language, I used the less formal jotting technique as not to interrupt but jot down for potential follow up questions. Rubin and Rubin (2012) discuss the main branches of a tree interview structure, where the research question is divided into equal parts, then each part is covered with a main question (or branch). Using this structure, I framed the interview questions from the research question, the pre-existing literature on the phenomenon, and polarities of democracy, using the human rights and communal obligations polarity pair as a lens. The instrumentation aligned with the theoretical framework to ensure theoretical trustworthiness that would explain the phenomenon studied, including its main concepts and the relationship between them as well as have

the data speak to the existing theory (Ravitch & Carl, 2016, p. 191). Interview questions aimed to be culturally germane to the targeted population sample (See Appendix B). To achieve this connection, after hearing all the participants had to offer and using cross-cultural interviewing, I employed the element of richness by carefully and methodically introducing ideas about the topic based on previous ideas or responses from other interviews and listening to the participant discuss them (Rubin & Rubin, 2012). Additionally, I analyzed each proposed question to ensure the alignment and clarification of expectations of data collection. To this end, I encouraged depth and detail of responses. Toward the end of the interview, I toned down the emotional level without losing openness after discussing more sensitive, difficult questions. At the interview's close, I gave the participant an opportunity to ask questions or share any additional information about their experience. This open-ended question allowed a space for new unconsidered information to be introduced (Patton, 2015). This final stage included expressions of thankfulness or gratitude to maintain openness to a continued discussion.

Lastly, I assertively adhered to the interview protocol to ensure that sufficient data collection strategies are used to address the research topic. Additionally, I submitted the interview protocol to my committee for review and approval to ensure that all requirements have been met while remaining open to all recommendations and feedback.

Procedures for Recruitment, Participation, and Data Collection

The Bishop State Community College Dean of Student Services, the partner site representative, was approached to determine suitability and willingness to participate in a research study regarding the effects of a phenomenon on young, adult Black males.

During this conversation, I solicited an informal verbal consent until Institutional Review Board (IRB) approval was obtained.

The plan included purposefully selecting participants based on their status as a former or current student at the community college site. An email invitation document was sent to potential participants, specifically targeting those who are Black males . The text in the email document will include an invitation explaining the purpose, listing the required demographics of the research study, along with possible implications, and a reply request if qualifying conditions are met and for follow up information if interested. Based on meet qualifications, in the follow up email document participants were directed to open an attachment of an informed consent statement to be returned via email or presented at the interview session.

The partnering site representative was excluded from the process to avoid ethical concern once the interviews had been conducted and the process requirements had been fulfilled. As the researcher, I met with each participant, collected the informed consent or provided an onsite informed consent, reviewed the purpose and guidelines of the research by providing the terms of agreement as well as acknowledged the option of withdrawal without explanation prior to or during the session. I proceeded and collected information on the lived experiences descriptions using the participant's response to determine the arrangement of the interview questions, as some may have been asked out of the delineated sequence. Interviews were conducted three times a week for two weeks at an approved suitable time per the partner site representative until saturation is reached. The interview session lasted for 30 minutes to an hour and was recorded using an audio

recording device and observational note taking. Each interview was concluded with a closing summary that debriefs the participant. The debrief included contact information for participants to provide additional information or voice concerns. I also advised the participants of contact from me regarding transcription availability and a potential follow-up return interview session if necessary. Following the interview session, I transcribed the data on TurboScribe, an AI-powered tool for transcribing audio and video into text and provided each participant with a copy to be adjusted within a 24-48 hour time frame. Lastly, I reassured participants that all information obtained for the research study remained confidential and anonymous during transcription and analysis. To ensure participants remain anonymous and their privacy protected, ID numbers instead of names were provided. Each ID number was assigned to a student; the participant's name and ID number listing was secured with limited, monitored accessibility until the IRB expiration; at which time items will be destroyed.

Data Analysis Plan

Data analysis begins when the researcher starts organizing and thinking about data relative to coding, the most common way to sort and categorize the data. For this research study, qualitative data was collected using semistructured interviews as instrumentation for approximately two weeks. Prior to data collection, during a theoretical analysis I created a start list of codes derived from the research question. Thus, the research question identified concepts from theories on the topic under inquiry (Percy et al., 2015, 81).

Thematic Analysis

Thematic analysis relies on coding and the development of themes which are directed by the content of the data or is *data-driven* (Connelly & Clandinin, 1999). While thematic analysis does not represent a complete research design, it does offer a process of data analysis that is flexible and compatible with many qualitative research approaches (Percy et al., 2015). Braun and Clark (2006) explains that ...thematic analysis involved the searching across a data set – be that several interviews or focus groups, or a range of texts – to find repeated patterns of meanings (p. 86). Therefore, following listening to audio to hear, then listening to audio for transcription of the data, thematic analysis was used to describe the lived experiences of the research participants from their interview responses. I planned to use Saldana's (2015) four step thematic analysis process. These steps include the following: a) identify codes in the data; b) create categories; c) generate themes through analytic memos; and d) apply themes to research questions.

Inductive Analysis

Differences, similarities, and relationships was explored through coding process that “will organize and break [data] down into manageable segments, and identify or name these segments” (Schwandt, 2015, p. 30) to assign meaning to the participant responses as to gain rich, in depth understanding of the perceived effects of the phenomenon. For initial coding, I used the manual coding method, including the use of colored writing utensils to code, a numerical system using corresponding numbers, specific word usage indicating codes, or notations of codes using the margins of paper or electronic documents to analyze individually. Once the data from all participants were

analyzed, the repeating patterns and themes from all participants were synthesized together into a composite synthesis, which attempted to interpret the meanings and/or implications regarding the question under investigation.

Theoretical Analysis

Based on the start list previously mentioned, I listened to, then reviewed the data to pre-determine what (themes) stood out, then reexamined in a second round, then third round with a specific focus on aspects of the polarities of democracy theoretical framework. In a fourth round, I scanned it on aspects of the research question (Miles & Huberman, 1994). Next, while remaining open to the possibilities of new themes emerging from the thematic analysis, I read the data line for line to determine regularly occurring phrases, terms, or patterns of participants, leading to the use of axial coding or theme clustering coding. Throughout this coding process, other coding was used, including creating a code set that is broad and narrows to more specific codes yielding descriptive categories. Maxwell and Chimel (2014) warn to keep in mind that descriptive codes are not necessarily emic, as they are often representative of the researcher's understanding. Further within the coding process, theoretical categories, also more etic, will connect the coded data directly to the theoretical framework (Ravitch & Carl, 2016). As I moved through the coding process, I kept in mind that multiple codes could be assigned to quotes, pieces of data, and that codes could overlap from the data during the data analysis process.

Issues of Trustworthiness

In qualitative research, trustworthiness translates to validity, originally adapted from the quantitative paradigm. While some qualitative researchers reject the concept of validity, validity, in qualitative research, “refers to ways researchers can affirm that their findings are faithful to the participant’s experiences” (Ravitch & Carl, 2016, p. 186). Moreover, Ravitch and Carl (2016) argue that “validity needs to be attended to from the research design phase through data collection to analysis and writing up findings” (p. 185). Unfortunately, regardless of the approach used, validity in qualitative research can never be fully ensured (Cho & Trent, 2006). However, to overcome that obstacle, measures for validity are achievable through the lens established using the views of the people who conduct, participate in, or read and review a study (Creswell & Miller, 2000, p. 125). Therefore, qualitative researchers adhere to a different criterion to assess trustworthiness that include credibility, transferability, dependability, and confirmability. For this study, the validity criteria was addressed using the following validation measures: data triangulation, participation validation, thick description, dialogic engagement, and reflexivity.

Credibility

Credibility is an important part of critical research design, as it is achieved by structuring a study to seek and attend to complexity through a rigorous research design process (Ravitch & Carl, 2016). Caelli et al. (2003) stress:

That studies aiming for credibility (trustworthiness) in generic qualitative research need to address four key areas: the theoretical positioning of the researcher (what

motivates the researcher to undertake a particular inquiry); the congruence between methodology and methods (the tools used to collect and analyze data must to be consistent with the epistemological and theoretical assumptions of the research approach); the analytic lens through which the data are examined (how the researcher engages with his or her data); and the strategies used to establish rigor (p. 5).

To establish the study's credibility or believability, I implemented data triangulation, using participation validation or member checks, thick descriptions, and reflexivity concertized with dialogic engagement through peer briefing to unveil and reflect on biases and challenge interpretations, paid attention to and included disconfirming evidence or discrepant data. With reflexivity, I continually critiqued myself as the researcher and reflected on each step of the research process, especially examining how my relationship with participants may have shaped the data she collected (Bellamy, 2016).

Transferability

Transferability necessitates that qualitative research is bound contextually, to develop descriptive, context-relevant statements and quotations. Moreover, it is the means to produce qualitative studies that are transferable, or applicable, to broader context while maintaining context-specific richness (Ravitch & Carl, 2016). Rubin and Rubin (2012) argue that qualitative interviewers listen to hear the meaning of what interviewees tell them (p. 6). To successfully illustrate the participants perspectives, I supplied thick detailed descriptions of the participant's experiences to ensure

transferability. To achieve the depth, detail, and richness of thick descriptions, I built my interview protocol with the following three types of linked questions: main questions, probes, and follow up questions.

Dependability

Ravitch and Carl (2016) argue that a solid research design is key to achieving dependability (p. 189). The foundation of a solid research design is alignment and sequencing that builds the complexity of the study. When research findings are consistent and repeatable, it is considered dependable (Lincoln & Guba, 1986). Dependability ensures conclusions drawn align with raw data collected that confirm accuracy. Moreover, dependability is achieved through triangulation and the sequencing of methods. More specifically, the study relied on data triangulation as it related to gathering information from interviews based on different participants' experiences; peer-reviewed historical and current documents; historical, archival documents; and videos to gain understanding of the phenomenon. Further, considering the variety and ordering of methods on the research question answer relative to the sequencing impacts the way interviews are structured, which is important to the data and validity. Therefore, the study was built by incorporating both within methods and between methods. Using within methods determine the flow and order of interview questions (data collection), as to collect data in a contextualized and emic way. This involved gathering responses from participants that are natural and authentic to mitigate etic interpretation. In the same vein, the use of between methods ensured complexity and contextualization, as employing the two reveals how reality exists or unfolds in ways that are temporal, contextual, and highly

individualized as participants share perspectives and experiences during data collection (Ravitch & Carl, 2016).

Confirmability

Confirmability, the assurance that findings are produced by participants rather than the researcher, essentially, safeguards the research from biases (Polit & Beck, 2014). Ravitch and Carl (2016) articulate that the one goal of confirmability is to acknowledge and explore the ways personal biases and prejudices influence interpretations of data and mitigate those through reflexivity processes. To reinforce this rationale, this researcher checked and rechecked the data throughout the integrated process, employing an audit trail, to confirm findings. Moreover, the plan included continuous reflection on the responses and conducting follow up with participants, if needed, within approximately two weeks after the interview process for confirmation by member checking (Lincoln & Guba, 1985).

Ethical Procedures

Ravitch and Carl advised that relational ethics in qualitative research are crucial. Therefore, this research study considered the ethical principles stipulated in the *Belmont Report: Ethical Principles and Guidelines for the Protection of Human Rights* (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979), which emphasize the following: respect for persons, beneficence, and justice. Moreover, it was covered in an informed consent that each participant was provided with the necessary information allowing them to make an informed decision on whether to participate. It was also included in an informed consent disclaimer that any

participant may discontinue participation at any point during the selection process. Additionally, all participants were safeguarded from coercion, threats, or promises relative to their participation. Further, this research study strove to capitalize on the benefits of the researcher while minimizing injury or harm to its participants, physiologically or psychologically. Lastly, the intention of the study planned and ensured that each of the participants were treated equally and fairly, as to neither be discriminated against nor receive any preferential treatment regarding sex, sexual orientation, race, rank, physical condition, educational attainment, or duty assignment.

In the research study, the identity of each participant was protected. The use of ID numbers instead of names was provided to ensure participants remain anonymous and their privacy protected. Upon request any data is made available for examination. Moreover, following acceptance of the final study, it is planned to distribute the results of the study to the community college where the sample was taken, and the study conducted. All the collected data from the study is retained on a password-encrypted, external hard drive for the five-year requirement following the conclusion of the study. Likewise, on a formal request, each participant can receive a copy of the study's results.

Before the study started, permission from the Walden University Institutional Review Board (IRB) was obtained to conduct it. In accordance with its set university ethical standards, the Walden University IRB confirmed the study. A letter of cooperation from the Bishop State Community College was obtained serving as a written agreement of access to BSCC individuals for the solicitation of and to serve as research participants.

Summary

This chapter provided an overview of generic qualitative research, the chosen methodology and design for this study. This generic qualitative study included purposeful sampling of young, adult Black males that attend or have attended a community college in Mobile, Alabama. Moreover, this qualitative study consisted of purposefully selected participant semistructured interviews. Further, this chapter discussed the data collection strategy, data analysis plan and considered the issues of trustworthiness. Lastly, and importantly, this chapter discussed ethical procedures and highlighted the Walden University IRB permission requirement to conduct the study.

Chapter 4: Results

Introduction

In this study, I aimed to investigate the historical influence of White supremacy socially and politically in the United States. The purpose and objective was to discover or understand if there are effects of the influence of White supremacy in the daily life of the young adult Black male. The study explored the perceived effects of the influence of White supremacy on societal and political factors in the United States in the daily life of young Black males. The theoretical framework used for this study was Benet's polarity of democracy. At the core of the theory are 10 values paired as essentials for workplace (or societal) democracy. They are as follows: a) freedom and authority, b) justice and due process, c) diversity and equality, d) human rights and communal obligations, and e) participation and representation. The research design provided valuable insight on the attitudes, beliefs, and experiences of the young adult Black male. The research design gained understanding and further explained the effects of the phenomenon as a social construct on the sample population. The following research question guided the study:

What are the perceptions of young adult Black males aged 18 through 24 who attend or have attended community college in Mobile, Alabama, a region in the Deep South, regarding the effects of the historical and current influence of white supremacy on societal and political factors in the United States in their daily life?

Further, I used a generic qualitative research design using instrumentation (i.e. a semistructured interview protocol in tandem with occasional nonparticipant observation, observational data/notes, member checking and primary/secondary sources). In a generic

qualitative approach, the aim is to draw out participants' ideas about things that are 'outside themselves'; rather than focusing on their feelings the research seeks to understand a phenomenon, a process, or the perspectives of participants (Bellamy et al., 2016, p. 671). Moreover, when using this approach emphasis is placed upon the participant's perceptions and feelings rather than on the intended meanings that may underlie these expressions (Bellamy et al., 2016, p. 671). Data were obtained from face-to-face interviews to collect participant demographics and better understand attitudes toward and experiences with the phenomenon under study. To enhance the study's validity, the research design included member checking, nonparticipant observation and consulting both primary and secondary sources.

Setting

General qualitative research aims to understand a phenomenon or process and to describe a culture (Merriam, 2016). As the researcher, I used justified purposeful sampling (Ravitch & Carl, 2016) and snowball sampling, a nonprobability sampling technique that reveals ... "the dynamics of the natural and organic social network" (p. 197) to solicit and confirm eight participants that met the study's qualifying criteria. The participant pool included young Black males aged 18-24 currently attending a Historically Black Community College (HBCC). Each participant resided in Mobile, Alabama, personally aware of White supremacy in the United States and globally.

To recruit participants I used the representatives from the partner site. Three departments onsite were involved in the solicitation process. After receiving approval from the Alabama Community College System IRB by way of the Office of Institutional

Research at the partner site, the president's office received and approved the letter of collaboration. Following approval, Target X, a community college software that allowed specificity to target Black males was used to distribute an email to the potential participants from the office of Institutional Research. The initial point of contact was made through the office of the dean of student services that guided the internal process and provided the space for interview sessions. After the second interview, snowballing from both participants and a collaboration between the dean of student services and the athletic department resulted in additional participants, totaling eight participant interviews.

I collected participants' data onsite in the conference room according to the interview protocol. Prior to each interview I reviewed and reiterated consent, then audio recorded. Due to the sensitive nature of the phenomena under study, participants were informed of accessibility to a small, confidential group of campus officials that help find solutions for students experiencing academic, social and crisis situations including mental health concerns. The semistructured interviews addressed one research question that allowed open and honest reflection for responses to their current experience(s). This allowed participants to respond with as much information as desired. Ultimately, an atmosphere of trust was created yielding a safe space that is necessary for quality interviewing. Although an hour was anticipated, interview times ranged from 20 to 30 minutes in length. Responses included each individual's understanding of and experiences with White supremacy relative to their daily life as needed to address the research question.

Demographics

The participant demographics for this study were from the student population at a local historically Black college (HBCU) in the Deep South. Target X, a community college software that sends targeted email campaigns and SMS messages and automates and tracks those engagement touchpoints and interactions was used to solicit participants. Eight students who attended the college participated in the study. The study's respondents were all males. Data collections took 3 weeks. The completion rate for the interviews was 100%, as each interview question was answered. The demographics for the participants are listed in Table 1.

Table 1

Demographics

Participant ID	Age	Mobile resident	Ethnicity	Gender	Enrollment status
P02A	20	Yes	African American/Black	Male	Enrolled
P02B	18	Yes	African American/Black	Male	Enrolled
P02C	22	Yes	African American/Black	Male	Enrolled
P02D	19	Yes	African American/Black	Male	Enrolled
P02E	19	Yes	African American/Black	Male	Enrolled
P02F	19	Yes	African American/Black	Male	Enrolled
P02G	19	Yes	African American/Black	Male	Enrolled
P02H	21	Yes	African American/Black	Male	Enrolled

Data Collection

I interviewed eight students that attended the community college. Each student that responded to the email, including the email invitation and the consent form, received a follow up email. The followup appointment email sent within 24 hours provided location, date, and time slot options. Participants replied confirming the desired date and time slot. Upon arrival, I greeted participants and led them to the interview location. To ensure anonymity, interviews were conducted in a closed door conference room in the office of student services, where only the participant and I had a dialog. Interviews, using the scripts from the interview protocol and anticipated to last an hour, began once verbal consent to audio recording was obtained from each participant.

Following the interview protocol verbatim, the semistructured open ended interview questions emanated from the phenomenon, purpose statement, theoretical framework, and primary/secondary sources to address the research question were asked in order. The interview questions were developed to explore the data through the lens of the word “perception” used in the research question. The research question worked to address the phenomena and the participants’ lived experiences based on their responses to the interview questions. In an effort to downplay my voice and biases (Babbie, 2017), I used flexibility and followed the flow of the interview protocol as closely as possible to maintain accuracy while leaving room for detailed, thick, rich descriptions and open dialog for questions or concerns to be heard (Ravitch & Carl, 2016). During the interviews I collected observation data while note taking. I also interjected follow-up

questions for clarity. Each of these techniques assisted me during transcribing and analysis, triangulation.

At the end of each interview, each participant received a \$10 food gift card as a token of appreciation for their participation. Participants also assured me that they would review the transcript and return it with edits if necessary. Since I did not receive returned emails, I concluded that transcripts were accurate.

Data Analysis

I analyzed the data using Saldana's (2015) four step thematic analysis process. These steps include the following: a) identify codes in the data; b) create categories; c) generate themes through analytic memos; and d) apply themes to research questions. I transcribed the participants' responses using TurboScribe, followed by reviewing the transcription while listening to the audio recording to ensure the transcription accuracy. Next, I copied and pasted the transcriptions into Microsoft Word and saved each participant under an anonymous identifier. Each participant was assigned a number-letter sequence before data collection began to ensure confidentiality. After transcription, the participants reviewed and approved the interviews for accuracy. Next, I familiarized myself with the data, by reading each interview several times (>3) to gain insight from the data. Then, I closely examined the data in search of reoccurring phrases or keywords from the participant's answers.

Lastly, I began coding, giving each keyword or phrase a code then defining each of the codes. Based on a priori coding from the theoretical framework, I began the coding process. I had 21 codes to emerge. When grouping the codes, I used open coding and

placed codes with similar meanings together, creating categories. According to Saldana (2015), categories are the process of organizing and grouping similar codes into "families" based on shared characteristics. These were developed by the patterns that appeared within the codes (Dawadi et al., 2021). Open coding helped break down the codes into smaller categories. When grouping the codes into smaller categories, I used axial coding to identify and examine the relationships between codes and categories. I created eleven categories from the 21 codes, resulting in four themes emerging from the data.

In total, I had 21 codes to emerge. My final list of codes consisted of 13 a priori codes and 8 emergent codes, grouped into 11 categories:

1. Inequality
2. Equity
3. Resilience
4. Adaptation
5. Isolation
6. Identity
7. Justice/injustice
8. Due process of law
9. Self-actualization
10. Self-awareness
11. Government responsibility for the democratic ideals:
 - a. Justice (provided by the government)

- b. Due process of law (provided by the government)
- c. Equity (provided by the government)
- d. Equality (provided by the government)

After grouping each code into a category, I assigned a theme to answer the following research question (RQ): What are the perceptions of young adult Black males aged 18 through 24 who attend or have attended community college in Mobile, Alabama, a region in the Deep South, regarding the effects of the historical and current influence of white supremacy on societal and political factors in the United States in their daily life?

I developed four main themes. My themes are as follows:

1. White supremacy means favoritism or bias
 - a. Inequality
 - b. Inequity
 - c. Bias
2. White supremacy creates superiority, a lack of self-actualization, and stress
 - a. Resilience
 - b. Identity
 - c. Stress
 - d. Stereotype
 - e. Injustice
 - f. Adaptation
 - g. Isolation
3. Shift from civil rights to human rights

- a. Self-actualization
 - b. Self-awareness
 - c. Self-determination
 - d. Due process
4. Communal obligations need to be readdressed and more inclusive as a means to initiate reparations
- a. Justice (provided by the government)
 - b. Due process of law (provided by the government)
 - c. Equity (provided by the government)
- Equality (provided by the government)

Evidence of Trustworthiness

In juxtaposition to validity in quantitative research, trustworthiness, a starting point for evaluating research, is a term used to reflect qualitative research (Stahl & King, 2020). Trustworthiness is an essential criterion for qualitative research as developed by Lincoln & Guba (1985). However, trustworthiness in research does not mean an absence of ambiguity. Therefore, in qualitative research, trustworthiness and understanding are terms commonly used in reference to validity. The trustworthiness of this generic qualitative research was addressed through four general criteria: credibility, transferability, dependability, and confirmability of findings. According to Stahl and King (2020) a reader's interpretation of the qualitative researcher's work should be based on a sense of confidence in the researcher's reporting. For this study trustworthiness was established through the consistency of interview procedures and persistence during

observations. Accurate coding from key phrases, theme identification derived from the interview transcripts and manually scrutinizing the data also established trustworthiness. Threats to validity of instruments, an adverse impact to trustworthiness, can consist of poorly constructed, unclear questions as well as vague directions.

Credibility can be threatened when there is both a lack of research skills and the misrepresentation of plausible information drawn from the participants' original data (Sago, 2024). For this study, the data collected was appropriate as it established credibility through triangulation, member checking, and reflexivity. Removing biases such as age and gender reduces the threat of lack of research skills. Also, participation at the study site should not be a long, drawn-out process. And, while qualitative research cannot aim for replication (Stahl & King, 2020), it can expand understanding by transferring findings. In this study credibility was demonstrated by member checking. I sent participants their transcripts to review, edit, if needed, confirm, and provide feedback to ensure accurate results. As a result, eight participants received transcription and reviewed questions and responses for accuracy via email correspondence. At the close of two individual interviews, two participants expounded on their answers with follow-up questions and additional statements that were confirmed as accurate per the email sent.

Transferability was possible after a solid description of contextual information about the participants was provided, and the research site was described in detail. However, risks in transferability can be caused by inexperience in collecting data and using qualitative instruments, as there could be changes in the instrument itself. Using existing instruments made by experts yielding useful results will address this threat. To

be careful and reduce risks in transferability, data collected was accurately transcribed and notes were taken. Further, data collection was appropriate, as it was authentic and directly involved experienced participants subjected to the phenomenon. Moreover, this study sought to understand the feelings and experiences of others subjected to real-world problems. I used purposive sampling to address transferability. This method allowed the researcher to select participants based on prequalifiers relative to the study.

Consequently, participants were able to discuss their experiences, feelings, and perceptions regarding the phenomenon. I observed, audio recorded, and took notes to describe participant's voices, feelings, and behaviors to further address transferability.

Additionally, trust issues between the participants and the researcher could have threatened confirmability. One solution to such a threat would be checking and rechecking the data and ensuring its validity by documenting an audit trail and welcoming participants to review all questions and answers for optional edits.

To address dependability, I used high-quality recordings, proofreading, and transcript review. The iPhone audio quality is high and supports lossless audio. To proofread and review the transcription, I used TurboScribe, an AI powered transcription tool that converts audio and video files into text. Following transcript review I allowed participants to review and/or edit their answers by sending an email within one to two business days with the transcription attachment. I gave participants three days to review and respond to the interview. If participants did not respond to the email within that timeframe, I assumed that their interview was correct.

To enhance confirmability, I implemented reflexivity to promote transparency and to reduce or eliminate researcher bias. During and following research for chapter 2 and prior to data collection, I spoke with my chair about the impact of the topic on my psyche. I went a step further and spoke with my primary physician on its impact as well. He directed me to the onsite counselor. While I scheduled an appointment, I did not make the appointment, instead I spoke with Godly counsel from the church. Consequently, I sought spiritual guidance for a year at a local church. This resulted in resolution, as it allowed me to detach from biases revealed in the research journey to ensure me that my perceptions and experiences would not influence the data. Following each interview, I reflected on my own beliefs, feelings, and values as I read notes and listened to the audio recordings while reenvisioning participant behavior and engagement. Some thoughts entertained appreciated the participant's courage in answering truthfully and knowledgeably. Some assumptions I had included thinking the participants would be clueless or indifferent about the phenomenon. And, to ensure my assumptions did not interfere with my interpretations I asked myself questions relative to them so as not to shape the data.

In the following section, I described each theme in more detail. I provided a summary and discussion of the ideas and meaning of each theme. In addition, I presented participant quotes that exemplify the main ideas.

Results

The purpose of this study was to explore young adult Black males' perceptions and experiences regarding the effects of the historical and current influence of White

supremacy, as a phenomenon, politically and socially, on his daily life. Findings revealed that this phenomenon impacted the daily life of participants' perceptions, experiences, and feelings. As a result, four major themes emerged and were identified as: (a) White supremacy means favoritism or bias (b) White supremacy creates superiority (as an influence), a lack of self-actualization, and stress, (c) shift from the level of civil rights to the level of human rights, and (d) communal obligations that demonstrate an initial step toward reparations through public policy creation or implementation.

Theme 1: White Supremacy Means Favoritism or Bias

Participants discussed their encounters with White supremacy, involving favoritism or bias that impacted their daily life. Participants took a more profound examination into their personal meaning of White supremacy. These meanings were categorized as negative definitions and experiences, creating the theme that participants have had encounters with favoritism or bias relative to White supremacy. Several participants reported having negative encounters resulting in favoritism or bias that affect their daily lives. Five participants reported being subjected to one or both while three reported it not really affecting their daily life. Five participants reported their understanding of White supremacy as favoritism or bias impacting their daily personal life while three participants had no occurrences. Comments from P02A reflected the negative experience regarding its impact. According to P02A:

Since i am going for a STEM degree that is heavily based off math and science ... and when I look around at the different role models that I have around me ... the only mentor that I have is a rich White guy and he doesn't come from the same

background as I have ,, he grew up in what I would describe basically as a mansion... while I grew up next to drug dealers, so it definitely made it more difficult for me ... like in middle school I remember reading internet comments about how Black people only have a certain IQ that they can meet ... they are more physical people more suited for different sports they're not suited for mathematics and stuff like that.

P02C further commented:

it definitely affected me, because it's a chance that with me trying to get through life, and I might not have that many opportunities as another person of another race might have. So, it's definitely...much harder to be in a position where you're just trying to make it as a young man, as a Black young man in this world. So, it definitely affected me a lot ... it affected the people back then. So, it was like the opportunity they had. They had to work 10 times harder. So, with me, I mean, in this economy, to make it, in this world, it slightly make it a little easier for me, because I got so many opportunities around me, ... it would still be harder, because it really [hasn't] changed.It's still [the same], it's just a different time ...nothing changed, really.

P02B reported having feelings of fear. P02B said:

Well, when I wake up in the morning, I pray to God first, I'm glad I'm here. But, even though nothing never happened to me before, which I hope it doesn't ... I still be [am] scared to walk out the house because, you know, I heard people say it before ... Yeah, I'm still melanin, Black, African-American, but I'm a little light

skinned. So some people feel like that ... I won't get targeted at first just because I'm light skinned. But, ... I feel like ...if you got Black in you, then you will feel targeted... sometimes I feel scared when I walk out the house because it's like every time I hear something about racism, it's ... gets closer and closer and closer to my environment where I'm staying and everything. So, it's just like, ...I hope nothing happened to my family or nothing.

Theme 2: White Supremacy Creates Superiority (as an Influence), a Lack of Self-Actualization, and Stress

Participants reported that White supremacy as an influence creates superiority, resulting in lack of self actualization and stress. Superiority is defined as the state or quality of being superior, or higher, greater, or better than another in quality, degree, or status. It can describe a general state of high quality or refer to a specific advantage one person or thing has over another. {Merriam-Webster, n.d.b). Superiority resulted in uncomfortable and negative experiences and encounters for participants, yielding lack of self actualization and stress. Adaptation, injustice, identity, isolation, stereotype, and resilience codes were categorized as impacted by superiority. These six categories created the theme of White supremacy as an influence creates superiority, lack of self actualization and stress.

Participants A - E, G, and H reported understanding White supremacy as an influence relative to forms of superiority, while P02F reported , “[not knowing] a lot about it but [could] tell from hearing from other people that it is very biased.” P02B said, “White people feel they have more power ... and they can do what they want to.” P02E

said, “I understand it as a system of power that’s been established in the country ... since it started ... because it was the whole foundation of this country, it started from the colonization of it ... [with] Native Americans. It started in [with] the idea of White people being superior beings to anyone that was of a darker color than them. P02D described it as: “giving someone, a White person, a leg up in the race (quote, unquote), or just just giving them more help than you’re giving the African Americans.” P02H stated [it’s] the advantages they [White people] have over other races ... their advantages, their upbringing, the tools they have, the accessibility that they have that we [African American/Blacks] may not have knowledge of.” P02G stated,

White, the White race, or people of White color have a higher ... hierarchy or are considered superior to Black people or the people in the Black community ... in terms of the political or social aspects ... the more advantages they have compared to people of other races ... they are more likely to get easy access to things and more opportunities to showcase whatever they are or just because of their race being able to gain more compared to other races.

Comments from P02A were relatively in alignment with the understanding of the other participants, but understood from a different angled perspective, as P02A reported:

I think White supremacy works in a lot of layers. There’s a very obvious racism... but we also have to think about ... the different way that ... we perceive Black people, ... the different ways ... we’re portrayed in [the] media, for example, ... a lot of Black people are rappers, athletes, ... while these things aren’t necessarily bad, it’s the fact that we’re put into this box, ... that’s an aspect of White

supremacy, we can go ... even further inside the way that permeates ... our thinking, ... how certain people are good at certain things, therefore, they should go into this field ,... that is something that I would say would be a form of White supremacy, ... the different ways that Black people, for example, [are] locked into this idea of ... what they can do and what they can't be. So therefore, there's a lot of different layers to it. It affects like, ... how you interact individually, interpersonally within your relationships, ... it also affects ... the different media you consume. It also affects the ways you think about what you can do.

All participants except participant F, agreed and reported the theme White supremacy as an influence creates superiority. While no participant stated the term superiority in their response, it inferred. This means all participants except participant F have an understanding of White supremacy as an influence as superiority.

White supremacy as an influence creating stress resulted in a 50/50 split, Four participants reported induced stress while four participants reported no stress related effect. Participants C, D, F, and H reported that White supremacy as an influence does not yield stress. However, participants A, B, E, and G reported that White supremacy as an influence affects levels of stress in their daily life. P02A and P02B reported experiencing stress as early as middle school.

Comments from P02A reported,

In middle school it was stressful because I had to be around these people who were fairly racist and I had to deal with teachers who didn't really do anything to stop this. That was when it was most stressful. In high school I became better at

dealing with these different circumstances ... I felt more comfortable ... saying to my ... White peers, its not okay to ask for a N word pass... that's not something I'm very comfortable with ... in college it doesn't really affect me too much because I go to a HBCU. Not entirely sure how it will affect me when I go over ... to a PWI.

Similar to P02A, P02B experienced stress in middle school. P02B said:

if I had to put it on a rank ... top ten around six ... because ... in middle school-ish ... before COVID ... we used to learn about it ... I didn't use to stress about it that much because I used to think nothing is never [ever] going to happen ... but ... with the Black Lives Matter March and every day after that, it upped it, it upped my stress level.

Participants E and G had different experiences with White supremacy and stress. P02E stated,

It definitely keeps me up at night sometimes ... I would say it's really, really stressful ... Unfortunately, I do get a bit numb to it, because it's just the way the world works ... I don't want to think that way ... I want the world to be better ... So I want to try to keep optimism as best I can.

For P02G, White supremacy and stress had a different impact, as P02G recalled experiencing it:

when I drive ... definitely happened when I drive, because I really don't have issues with ... racism ... like today when I was coming, I have a friend who was driving me and ... he received a ticket and then he said only received the ticket

because I'm Black ... so I can say it's not really being said out loud, but me personally, and even some people around me just have this fear ... because I'm Black I'm definitely going to be in trouble ... I'm not at peace.

Five participants also reported on code self actualization. Self actualization was defined as the process of fully realizing your potential. P02A comment also integrated the codes adaptation and isolation, as P02A stated:

I would say that definitely makes me view myself more as an underdog, which I feel like is a bad thing because like I shouldn't have to really see myself as having to fight against these forces, ... I wouldn't say I have too much ingrained racism, more so that I understand how a lot of people can look at me. Like when I'm around ... White people, I soften my voice, you know. I try to make sure I'm as articulate as possible. I don't use ... a lot of slang ... So I wouldn't necessarily say that its like affecting my self-actualization in the way for me to ... motivate myself to work ... I feel like as a person, I couldn't exactly tell you how ... racism has affected me, ... in terms of my ability or ... what ... goals that I can meet. But when it comes ... how I'm interacting with people, ... I think about ... my size and ... I think about ... what politics does that person have and then how would that ... come together in ... how ... they might perceive me ... [when] dealing with somebody who's more conservative, ... I try to ... distance myself from any Black culture that I have, [but] when I'm dealing with somebody who's more democratic ... Then I'm more comfortable ... embracing that aspect of myself.

All remaining participants of the five reported White supremacy as an influence as having a negative impact on their self-actualization, except P02H. P02E said:

I definitely, like, kind of hold myself back sometimes. Like, before I went to Bishop, my dream college was Berkeley because I wanted to study music. Because that's a big thing. I don't want to be a music teacher. That's why I'm going to college. So I wanted to go to Berkeley because that's one of, if not the best music school in the country. But it's such a huge institution. And unfortunately, with this country and my supremacist structure that this country holds on to, college institutions, a lot of them, kind of, it's hard to be Black and make it into such prestigious institutions like that. So I kind of set my standards a little lower and try to achieve things that I think actually I can go for. So I went to Bishop and I plan on transferring to Alabama State and going to HBCU since that feels more, I feel more comfortable with that.

To the contrary, P02H replied, “it affects me by giving me the drive, knowing that someone is spoon fed, that they ain't really got that [don't really have] that dog in them, and I can just attack them and I can feel the fear in them.”

Theme 3: Shift From the Level of Civil Rights to the Level of Human Rights

The theme shift from the level of civil rights to the level of human rights emerged because of responses of several participants. The participants discussed violence as it relates to human rights toward African Americans or Blacks in the United States as being expected but senseless, more prevalent, and unresolved, which made the participants feel it's historical, racist and unfair, a strong sense of generational inequity. All participants

reported concern regarding this aspect of the phenomenon under study. P02A and P02C had the most interesting and compelling perspectives relative to historical and current social conditioning, as P02A stated:

My thoughts on violence against Blacks in the United States. I think ... there's ... a lot of different layers to it. I feel like a lot of people don't really have an issue with it ... they may say that they do, but they really don't. Mainly just because ... if you look in the news, ... you can see ... a Black person every single hour, every single day being arrested ... for some crime or whatnot ... So I feel like that creates ... a lot of people not really taking it seriously ... when a police officer ... chokes out a man or beat someone, ... the default assumption is what did that person do, not was the police officer acting in the wrong. ... and looking at ... the way that Black people are depicted in that way, I think it makes a lot of people ... very fearful of Black people for ... no reason, you know. Like it automatically puts them in ... a place where they're [Black people] thinking ... what [can you] do, you know. So I'll say that ... violence against Black people is something that, ... is obviously created for ... the system that we live in, you know ... police officers are able to get away with this. A lot of these different police officers are trained to think like this, to view ... these crime-ridden areas as ... places where, you know, ... the people act like animals, you know. Like they're dehumanized. And then because of that, that leads to ... a lot of violence in and of itself, you know. There's obviously ... criminals who should be locked up and whatnot, you know. But there are also people who are brutalized. And then because of ... all

that news coverage and whatnot, that then leads to ... people who are in those ... places of power

to then think that ... Black people are, you know, ... they're specifically ... more dangerous, more violent to be around, you know.

P02C tagged on by further commenting:

I would just say in the beginning, ... the violence between the Blacks, ... there's a lot of stuff that we don't see that's put out on the news and stuff. I mean, it's stuff that behind closed doors, ... that news talks about and stuff we don't know about, like in the natural world. So just about the Black people, it's sad to hear all them killing, but I think, ... it really started from the parents. I think ... that it should be dads holding accountability because there's a lot of, ... young people also killing too. Probably even way back, ... before, maybe it was always killing, young people always killing, but it ... grew worse and worse as time [went] on. But I just think, ... the Black people, as far as the killing goes, we got killing in our music, killing all [types] of stuff. So ... I think it just comes down ... to accountability ... the George Floyd incident, and so that was violence against a Black person, okay.

According to the participants, violence against Blacks in the United States is confusing. P02B expressed then questioned:

Nobody should be harmed no matter what. I don't care how much you did to a person. I don't believe nobody should be harmed, not just speaking of Blacks or Whites. Nobody should be harmed at all. But when it comes to Black people, ... sometimes I do sit down and think, what was the purpose of White people

wanting to be controlling over Blacklife? Who was the person to make it seem like, you know, we have more power and authority over them? I never knew why that came apart or anything. But, you know, everything happens for a reason.

P02H also commented that, “It’s kind of confusing to a point ... I ... ask myself, why don’t you just put that energy toward somewhere else?”

Theme 4: Communal Obligations That Demonstrate an Initial Step Toward Reparations Through Public Policy Creation or Implementation

Justice, provided by the government; due process of law, provided by the government; equity, provided by the government; and equality, provided by the government codes were categorized as communal obligations. The category of communal obligations created Theme 4. Participants discussed how a hate crime bill that focused on violence against Blacks in America enacted into law would impact their daily life, mental health, confidence, the United States, and the world. The participants reported juxtaposing responses. Three of the eight participants had averse responses while the remaining five amalgamated on the idea.

P02D commented:

I feel like we would get more looks from the other races ... but I do not think it would impact me personally, and that there would be “no change” in confidence or self worth as well as “not really, not much,” have an impact on their mental health, but that it would have an impact on their level of stress ... it [level of stress] most likely would probably go down a little bit more [because] just as an African American man [you’re used to getting] a little jittery, a little nervous

around police officers. So I feel like that [level of stress] would go lower. Just getting pulled over, the stress level of that would fall.

Further, when discussing its impact on the United States and the world, P02D stated, “maybe the ... that level will go down. Or they could just ignore the law and it [the hate] could go up or go higher ... I don’t think it would impact the world per se.” In the final question of the interview the participant was asked about thoughts on encouraging the Trump Administration to enact such a law. P02D commented:

I'll support it. But like I said previously, it could be like you enact this law, we're gonna push back kind of thing. But it also could be, okay, we're gonna respect it. So I kind of think it should be in place, but also with the fear of if it is enacted, could they push back? Or would it be pushed back with [an] increased level of violence?

In alignment with opposition to the idea of a hate crime bill, P02A explained:

I think the main thing that I'll be thinking about is ... how many people would be mad at this, you know. Like me personally, I'd probably be looking at YouTube and then looking at ... how many people ... don't really see racism as an issue, ... how many people are going to be mad about this, if the bill can even pass in the first place, ... assuming that it is or isn't. Yeah, that'd probably be my first thought. Mainly just because like police officers have been able to get away with like a lot more until people actually stood up and protested about it, you know. Some instances rioted and whatnot. It wouldn't really improve my confidence or anything because at the end day, it's like a systemic issue, you know. Like you

can pass a bill or whatnot, but until there is ... a complete deconstruction of how everything is [run] and it's not really going to lead to anything, it might lead to a couple more officers being arrested and whatnot, but somebody still died, so ... Even if its made into law, you know. Like police officers are at a point to where they are able to ... go above and [beyond] the law. Like they're able to ... turn off their body camera, kill somebody, all right. They get put on leave until Black people themselves decide to protest against it. So it's just going to lead to like the same instance, you know. Maybe it'll be a bit easier for some lawyer to put that police officer into jail. I mean, ... like at the end of the day, you know, it's going to be the same all the happenstance.

When asked about thoughts on encouraging the Trump Administration to enact such a law. P02A replied:

I think it's useless. It's not going to lead to anything. Trump isn't going to do it, you know. He hasn't really shown any willingness to ... help out the Black community at all, you know. At the end of the day, he's Republican, you know. He's not going to, at most, he probably ... when he, you know, pardoned like some of those ... rappers who went to jail. Like the only reason he did that was just [to] garner ... a bit of support, but he definitely would have passed it because there's no reason to [now]. He's in power now. There's no good reason for him to do that. He's just going to anger like the White people who follow him. Like it's just, you basically just be wasting breath.

To the contrary, most participants reported hopefulness relative to the enactment of a hate crime law. Several participants reported that such a law could have a positive impact on their daily life, mental health, level of stress, and confidence. However, impacts on the United States and the world were not as favorable. Below are responses from participants E, F, H, which reflect the theme. P02F stated:

Oh, that would make me happy. That would make me feel like I am safe from any violent act from people of the other color ... it would remove a lot of fear from me just wanting to adventure and explore the world without any threats ... It would take a lot of stress down from me. Lets say if I get pulled over, I wont have to worry about nobody beating me or panicking over something that's very small or removing the thought of being shot by a police officer or just anything. I'd be very confident in myself just coming outside, communicating, being respectful without worrying about any type of strife or arguments. I'd be safe, I'd feel safe. I'd feel protected, just confident. I'd feel like I'm more of a valuable person, not being beaten on all the time or somebody having a thought of doing that to me or somebody looking for what's the word, I forgot, stereotyping me, yeah.

P02H stated:

It would impact it [daily life] in a very influential way. If a positive law is being passed. I feel like a lot of people will have respect for one another. And just want to do great things instead of just [wanting] to retaliate against people that's giving them that nasty energy. People not worrying about this person doing this, or [treating] them this way. They [would] have to act [differently] ... like a healthy

mental state ... it'll make a lot more people relieved to tell you the truth... it would make my confidence shoot through the roof, to tell the truth ... it would make me feel worthy, make me feel known, make me feel alive, noticed ... definitely a positive self-worth.

P02E stated:

I feel safer knowing that. But still. Racism that doesn't end racism, that's not going to stop someone from wanting. There still might be someone that wants to do that and they might not even care if they have to go to prison for it. It would lessen it. Yeah, it would definitely lessen it [level of stress].

Participants were not as optimistic regarding the impacts of such a law on the United States and the world. P02B reported:

They wouldn't like it, because you're not going to see anything but ... Caucasians on social media feeling some type of way about it. That's all you're going to see, mainly them talking about it. And you might see a couple of Black people here or there ..., saying it's not right. It might be a couple of them, and you know the rest would be happy. But, you know, a lot of people wouldn't like that at all. Then I feel like if they do that, they should do it for the Mexicans, Latinos as well. I know this is specifically about White supremacy and Blacks, but I feel like Latinos and Mexicans get treated just as Black people do. Black, indigenous people of color. Yes, they get treated the same as we do. I feel like if that happens, which I hope it do, but if it happens, I personally feel like it's going to be some people out there who's going to try to push the button. And try, ... Caucasians will

try to push the button and try to see if it is true or not. But I just hope if that happens that they don't, they be strict on them.

while P02G said:

I think that will actually help the United States to even be more better and more expressive because ... there is freedom though ... It's called the land of freedom. I still feel like there's some ... this White supremacy thing, it kind of stopped people from actually be able to express themselves. So they can express [themselves], for example, I think it would be really helpful to America because it will help other people of other races to also bring an impact without feeling that ... their personal point of view will not be heard or something. I just think this will make the world a better place because I'm from Africa and ... I think that I can talk about Africa since ... I'm from Africa. And ... literally there is this bias where people say, when you're Black... you face racism, like you have to face racism. Just like I was talking to one of my friends, I was telling them they should come study here ... and they told me, I don't want to, I don't want to be shot because I'm Black. Yeah. So definitely, I think this will help it make it, ... more like a welcoming place ... where ... you can go and make up something.

When asked about thoughts on encouraging the Trump Administration to enact such a law. P02E replied:

I get the wanting to encourage it. I definitely get it. Just with the administration that we have and everything they've done so far, I don't see them ever wanting to do something like that. But the motive and the feelings of wanting to have that

enacted is definitely something we should keep and keep moving forward to the next administration and the one after that until it actually happens.

P02F replied:

Well, I feel like they should push that out. And I do encourage [with] that. I feel like they should, you know, maybe start a protest or a speech or do something.

Inspiring that will get a lot of attention from others that way that the law can pass.

P02H replied:

My thoughts are that it is a great idea, first of all. And I would definitely be hands on my vote . You have my vote on encouraging them to pass such a law because it just brings I believe it'll bring such great change in the world, to tell you the truth.

Summary

Within this chapter significant results from the study were revealed. The major themes that emerged from coding and categorizing are: (a) White supremacy means favoritism or bias (b) White supremacy creates superiority (as an influence), a lack of self-actualization, and stress, (c) shift from the level of civil rights to the level of human rights, and (d) communal obligations that demonstrate an initial step toward reparations through public policy creation or implementation. The themes that emerged and developed were related to the participants' perceptions, experiences, and feelings regarding the effects of the influence of White supremacy, socially and politically, on their daily life. All the participants had a clear understanding of both White supremacy (except P02F) and White supremacy, as an influencer. Five participants reported their understanding of White supremacy as favoritism or bias impacting their daily personal

life while three participants had no occurrences. Participants reported that White supremacy as an influence created superiority, resulting in lack of self actualization and stress. Four participants reported induced stress while four participants reported no stress related effect. All participants reported concern regarding the need for a shift from the level of civil rights to the level of human rights regarding the influence of White supremacy, socially and politically. Two participants, P02A and P02C had the most relevant perspectives relative to historical and current social conditioning. Participants perceived that the creation or the promulgation of public policy could have a social impact. The participants reported juxtaposing responses. Three of the eight participants had averse responses while the remaining five amalgamated on the idea. The results revealed that participants have bouts with unconscious internalized racist beliefs and suffer from double consciousness, which adversely impacts their identity and personal sovereignty.

Chapter 5 will provide an interpretation of the findings through comparing the interpretations to the peer-reviewed literature as well as the theoretical framework. Limitations, recommendations for further research, implications for positive social change, and the overall conclusion are also included in Chapter 5.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this study was to explore and investigate the historical and current influence of White supremacy socially and politically and its effects on the young Black male in the Deep South of the United States. The research question was: What are the perceptions of the young adult Black male aged 18 through 24 who attend community college in Mobile, Alabama, a region in the Deep South, regarding the effects of the historical and current influence of White supremacy on societal and political factors in the United States in his daily life?

To answer the research question, I used a qualitative generic design to gain profound insight of the young adult's experiences with the historical and current influence of White supremacy socially and politically in their daily life. For my research question I sought to explore rather than measure the phenomenon. Therefore, using a qualitative method was more applicable than using a quantitative method. More specifically, because the goal of the research was to explore with flexibility not structure as with a specific, established qualitative design (ie, grounded theory, phenomenological), a generic qualitative design was more applicable than a general qualitative design.

The investigation of the young adults' perceptions and experiences with the phenomenon allowed me to collect data from eight participants using face-to-face interviews. I collected data using semistructured interviews that asked open-ended questions to explore participant's perceptions and experiences regarding the historical

and current influence of White supremacy socially and politically on their daily lives and its potential effects. Using Saldana's (2015) four step process including descriptive coding, initial coding, theme development, and conceptualization, the data were analyzed.

I conducted this study because the historical and current influence and effects of White supremacy affect the lives of the world's population regardless of race or gender. Currently, it has not lost traction since its creation during the establishments and settlements of the first three official American colonies. The trauma from its generational infestation can have lifelong chronic issues related to behavior, stress, actualization, internalization, identity, and awareness. Influence is a powerful force that can alter one's thoughts, feelings, and actions. The results of this study could provide a basis for a deeper dive into the long-term effects of the historical and current influence of White supremacy historically, currently, socially and politically. Federal, state, and local policymakers could use the results from this study to promulgate and implement new policies that could improve the quality of life for African Americans, Blacks, Indigenous and people of color (BIPOC) at large as has been done for the Asian Americans and Pacific Islanders in the promulgation and implementation of the COVID-19 Hate Crimes Act (2021). Upon completion of the study's analysis, findings revealed that participants stated both their positive and negative perspectives regarding such a potential public policy creation and its effect on their daily lives.

Interpretation of the Findings

While findings were confirmed, refuted, or extended the knowledge base, some findings were consistent while others differed with those from the existing knowledge base and studies found in the peer-reviewed literature search. Evidence from the existing literature and studies examined confirmed that White supremacy and its influence shaped the social consciousness of an entire generation and its offspring. Moreover, the study's findings were supported by most views delineated within Benet's (2006) polarities of democracy theory. During the theme development phase of thematic analysis of the data collected the following four major themes emerged: (a) White supremacy means favoritism or bias, (b) White supremacy creates superiority (as an influence), a lack of self-actualization, and stress, (c) shift from the level of civil rights to the level of human rights, and (d) communal obligations that demonstrate an initial step toward reparations through public policy creation or implementation. In the sections that follow, I linked findings to both existing literature and Benet's theoretical framework.

Comparison to the Literature

While evidence confirmed that White supremacy and its influence shaped the social consciousness of an entire generation and its offspring, it was not presented to condone victimization but rather advocate for the epistemicide or silencing of White supremacy and its impactful influence. With the unlearning or silencing of this divisive concept, future generations may no longer be impacted by its egregiousness and misguidance, resulting in the potential decline of the nation. Without such divisiveness

being exercised in spaces occupied by the minority rule, the United States could grow together and finish strong.

Theme 1: White Supremacy Means Favoritism or Bias

Participants perceived that White supremacy means favoritism or bias. Each participant defined White supremacy from their personal understanding and experiences. Several reported White supremacy to mean favoritism and bias. Some stated that Whites have an unfair advantage and are able to do what they want with little or no consequences as opposed to Blacks, resulting in favoritism. While most started having encounters with bias in daily life early, few had no occurrence. However, each participant reported understanding it as a phenomenon or being adversely affected by either favoritism or bias influenced by White supremacy. The responses led to the category of negative impacts and the creation of the theme White supremacy means favoritism or bias, which asserted that there are historical foundations of favoritism currently impacting the marginalized. A foundation was laid that supports the participants' understanding that dates to the founding of the colonies in America. This finding coincides with the understanding that a racial hierarchy was created for social control and used to weave favoritism into the fabric of the country (Perry, 2017). Allen (1994, as cited as Perry, 2017) reveals that the White supremacy system [was initially] designed in around 1700 by the plantation bourgeoisie to protect the base, the chattel bond labor relation of production (p. 19).

Caffrey's (2022) definition of White supremacy as the belief that Whites (Caucasians) are superior to people of other races and should therefore hold a dominant position in society also substantiated their responses, which corroborated with the

findings. Moreover, Caffrey further contends that the following associated factors have been the contributing life source for the survival for White supremacy:

- the promotion of White supremacy, which suggests “the social, political, and economic domination of Whites over all other races (para.1);”
- the backing of White supremacy.
- the influence of its ideals in different spheres of American society; and
- the conjuring of violence.

Further, White supremacy created a system where laws inherently favored White people. The literature coincided with the findings that White supremacy means favoritism or bias, because the racial hierarchy established in the United States has favored White people through the design of systemic policies. Evidence of this dates as far back as the writing of the constitution. Colker (2022) posits that primarily, the United States Constitution is a document that unfailingly helped further White supremacy, as it was written to ensure that majoritarian rule over the South would be impossible. After the American Civil War states of the Deep South enacted Black Codes in response to the Emancipation Proclamation or the 13th Amendment. These sets of repressive laws limited the rights of freedmen and exploited them as labor sources (Nittle, 2020). In most Southern states and local communities, the Jim Crow laws mandated separate but equal treatment of Blacks. Hannah-Jones (2021) reports that these series of statutes and ordinances enacted into laws were “meant to make slavery’s caste system permanent by denying Blacks political power, social equality and [equity] economic dependence, and basic dignity,” resulting in the use of racial tension to sustain and maintain them (Moore,

2025). Further, Hannah-Jones (2021) explains that the pro-slave states' fear of democracy was rooted in White supremacy that influenced the nation's inaugural public policies which framed the United States Federal Government (Moore, 2025). Van Cleve (2010) reports that Congressman William L. Smith, SC, argued the "Declaration of Independence had never been intended to apply to the slave, [as] enslaved people were second only to land in terms of total monetary worth in the United States" (Moore, 2025).

Participants also understood favoritism to include White people having no accountability, responsibility, or repercussion for race-based actions. DiAngelo (2011) sees this as a basis for White fragility, a tendency for White Americans to avoid discussion of White supremacy, while Rutstein and Newkirk (2000) correlated this avoidance to an act of denial that requires an abundance of creative energy, resulting in pretense and self-deception. DiAngelo further asserts this derails conversations, silences people of color, protects White privilege, and prevents engagement with systemic issues. According to Rutstein and Newkirk because racial wounds are unhealed, a racially divided community with racial conflicts anchored in pain, fear, anger, hatred, and suspicion contributed to a growing accumulation of negative emotional energy from people who are distrustful of one another because of skin color.

Theme 2: White Supremacy Creates Superiority (as an Influence), a Lack of Self-Actualization, and Stress

Superiority is asserted by White supremacy, the ideological system, as racial dominance of White people over other races and ethnicities. Participants reported that White supremacy as an influence creates superiority. Further, superiority resulted in

uncomfortable and negative experiences and encounters for participants, yielding lack of self-actualization and stress. Participants explained superiority as a system of power established in this country since colonization, resulting in advantages, more power dynamics, a hierarchy, accessibility, and overall racism.

According to Sinclair et al. (2016), there's a loyalty to White supremacy which rests on the "rule of thumb [that] ... the lowest White man counts more than the highest Black man" (p. 106; Moore, 2025). Grzanka (2020) upholds White supremacy as a form of superiority with a definition that articulates it as a cultural, economic, and political system that sustains White people's dominance over virtually all sectors of society and through which "implicit and explicit ideas about White people's superiority are reproduced through everyday dynamics in various institutional and social settings" (Grzanka et al., 2019, p. 479). Zanden (1959) further supported the participants' views on superiority as the author presents White supremacy as an ideology with segregationist underpinnings suggesting the following:

1. Segregation is part of the natural order and is externally fixed.
2. The Negro is inferior to the White or, at the very least, is "different" from the White.
3. The breakdown of segregation in any aspect will inevitably lead to racial amalgamation, resulting in a host of disastrous consequences.

Meanwhile, Cress-Welsing (1991) aligns her definition with the participants' perceived understanding of White supremacy as superiority through the lens of racism as the following:

The local and global power system structured and maintained by persons who classify themselves as White, whether consciously or subconsciously determined; this system consists of patterns of perception, logic, symbol, formation, thought, speech, action, and emotional response, as conducted simultaneously as areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex, and war). The ultimate purpose of the system is to prevent White genetic annihilation on Earth, a planet in which an overwhelming majority of people are classified as non-White (Black , brown, red, and yellow) by White-skinned people. [All] non-White people are genetically dominant (in terms of skin-colorization) compared to the genetically recessive, White-skinned people (p. ii). Furthermore, Cress-Welsing (1974) contends that because of the quality of Whiteness, a genetic inadequacy or inability to produce skin pigments of melanin that are responsible for all shades of skin color, White people suffer from an anxiety resulting in an uncontrollable hostile, aggression toward people of color leading to confrontations between races, historically and currently. Consequently, because of repressing their inadequacy, Whites developed a political, social, and economic structure to give Blacks and other people of color the appearance of being inferior.

Evidence from the existing literature examined confirmed that superiority shaped the social consciousness of an entire generation and its offspring. DuRocher (2011) explains lessons for young White girls included learning from their parents in the home, the private sphere, the language of White supremacy and terminology that would implicate racial difference. DuRocher also reports that words and phrases intimately

familiar to Whites: White supremacy, Negro domination, intermarriage, social equality, impudence, inferiority, uppishness, good darkey, bad darkey, and keep them in their place that led to the assumption that Negroes or Blacks belonged to a lower order of man and that their social position was based on their White skin, a status of privilege and respectability. For the young White female, not behaving as instructed and the thought of losing racial and economic advantages and her elite White position of privilege was subject to parental reprimand and thus fear. Hence, she was instructed that her power rested on the Blacks remaining subordinate (DuRocher, 2011).

There is a focus on Alabama relative to White supremacy and superiority, as it is the home of oppression for many Blacks. Furthermore, Mobile, Alabama, where the study was conducted, is the publication location of the 1961 textbook, *Known Alabama*, which justified slavery and praised the Confederacy to both Black and White schoolchildren, was not removed from fourth grade classrooms but merely revised (Morris, 2020). Moreover, Mobile, Alabama has significance, as it is the site where the *Clotilda*, the last known illegal slave ship docked in the Mobile River north of the Mobile delta after the end of the international slave trade in 1808 (Descendants, 2022).

Historically, during the 16th and 17th centuries, superiority resulted in exploitation, genocide, and theft of land, developed into slavery, and later emerged as segregation. Enshrined into laws, this ideology created a racial caste system currently in operation, affecting rights, status, and opportunities as expressed in participant responses. Based on participant responses, remnants from these historical deposits of supremacy in

the lives of the marginalized can be experienced and seen currently. Hochschild and Weaver (2015) stated:

“Throughout most of American history, [Blacks] have found it very difficult to use their resources or status to improve their living conditions or pass on better lives to the next generation. Moreover, by law or practice, well-off people of [color] were prevented from moving into White communities or expanding into [neighborhoods] in which others of their class could congregate” (p. 1252; Moore, 2025).

Segregation, a carryover indoctrination with underpinnings from the Medieval period was further supported by Southern scholars of thought (Heng, 2009). Webster and Leib (2002) postulated that the intertwining of political and social culture produced a traditionalistic political subculture in the Deep South among White southerners that continues to dominate. According to Cell (1982) the creation of segregation drove racism, resulting in racial relations that were horizontal or competitive, where the oppressed and oppressor barely knew each other. Moreover, during the 1880s, the development of segregation was stimulated in the South, where practices, laws, or institutions related to the physical separation of Blacks and Whites. Such statutes and ordinances were established to enforce separate but equal treatment, leading to a treatment of and accommodations for Blacks that were commonly less inferior to that of Whites and gave a negative stereotype of Blacks as uneducated, shiftless, and dishonest. Thus, yielding an indoctrination of the ideology of White supremacy with segregation as a social construct with residual impacts looming today (Moore, 2025).

Participant P02A explained superiority as the way Black people lock into an idea of what they can and can't do, how you interact individually, interpersonally within your relationships. It goes further inside and permeates the Black way of thinking. No literature confirmed this finding. However, an even deeper dive into a more profound point of view could extend knowledge into superiority resulting in slavery that is believed to have roots in spirituality. According to McMillian (as videoed by Newbirth Church, 2022) White supremacy in the form of slavery is “a ‘*spirit*’ of bondage that aims to be an endless state that manipulates ... forever used as a perpetual tool to be controlled and passed down through generations and generations; it is a spirit that gets inside, hangs, and lives to keep one from freedom ... dividing, deceiving, bribing, kidnapping ... goes from language to the mind to behavior then handed to the offspring to live in generational dysfunction ... a yoke on the neck ... evil and insidious” (Newbirth, 2022, 45:12).

Further, participants reported that White supremacy creates lack of self-actualization and levels of stress in their daily life. Participant P02A expressed seeing himself as an underdog and adaptive when interacting with different ethnicities. Participant P02E expressed holding himself back sometimes by setting his standards a little lower. In this instance the literature also coincides with the theme superiority creates a lack of self-actualization as scholars find experiences of racial discrimination influenced by superiority to be barriers to self-actualization (Hope et al., 2020b, p.1484; Assari et al., 2017). According to Maslow’s theory of self-actualization, young Black males face challenges due to systemic racism and violence in America. These challenges threaten their basic need to belong and safety. Such challenges can also prevent the

fulfillment of lower-level needs, making it difficult to progress to higher-level goals like esteem and self-actualization (Jones, 2017). Moreover, this can lead to psychological slavery, a term coined by Hines and Boyd-Franklin (2021) and Marcus Garvey (1986), resulting in declining mental health issues that are also barriers to self-actualization in the Black community, more specifically, the young adult male Black. This mental slavery breeds generational subjugation, unrelenting poverty, and trauma, a primary culprit for the high rate of crime, violence, and substance abuse, all primary barriers to the peak experiences theorized by Maslow (Jones, 2020). Moreover, according to Nidhin and Subin (2018) despite the human capacity to survive and evolve (self-actualization), traumatic experiences can jeopardize people's social, physical, and psychological equilibrium to such an extent that the memory of one's past event comes to tamper all other experiences, spoiling appreciation of the present (p. 222; Moore, 2025)).

Participants also understood White supremacy creates superiority, (as an influence), that causes stress. Hope et al. (2020b) reports that the “social construction of Black [males] as problematic beings, prevents us from seeing Black boys outside of public fears and anxieties about their future lives as adults and locates crises within male Black bodies rather than the political economy and racial order that heavily determine the living conditions and life chances of Black males from boyhood” (p. 29), which was relatable to this study. Moreover, Staples (1975) contends that to be young and Black in the United States is to be subjected to times of oppression [resulting in stress or death]. Banks and Stephens (2018) argue that the result of racism-related stressors and induced stress is a staple in the Black community and best recognized as internalized racial

oppression. Further, Banks and Stephens contend that how a member of a target group in relationships with the dominant group's ideology and the extent to which they accept their subordinate status as deserved and natural are inevitable. Moreover, Kogan et al. (2015) posits racial discrimination, a pervasive stressor, is linked to depressive symptoms that undermine mental health as young Black males transition into young adulthood. More research suggested stress as a result amongst young Black males with regards to racial injustice. Subin and Nidhin (2018) postulate that while the event itself may have ceased to exist in the past, the meaning the victim attributes to the event constantly evolves. Moreover, the authors suggest that events from the past have a direct connection to present events (p. 223; Moore, 2025).

Participant P02E admitted that stress keeps him awake at night, and he is numb to it, as it is “just the way the world works.” Stress induces trauma, as it is present in trauma. Amongst the young adult Black male population, racial stress *or anxiety* is a mainstay capable of evolving into trauma. An abundance of evidence supported the notion that this population experienced stress in various forms of trauma, including racial trauma, thus suggesting that young Black males living in violent communities suffer from post-traumatic syndrome (PTSD) (Singletary, 2019), such trauma resulted in the potential to cause cognitive impediments with symptoms such as: "depression, poor concentration, and memory, lack of motivation, irritability, disinhibition, and aggression," essentially impacting self-actualization (Singletary, 2019, p. 520). Moreover, they were subject to emotional impediments with symptoms including "feelings of sadness, worthlessness, guilt, and hopelessness" (Singletary, 2019, p. 520). Hayes et al. (2012) and Singletary

(2019) articulated the somatic symptoms associated with traumatic events such as disrupted appetite and sleep cycles, physical sensations and pain, and psychomotor slowing.

Akbar (1996) maintains that the social and psychological impact of enslavement continues across generations and still affects the personality of Blacks, who have inherited dysfunctional behavioral patterns in their attitudes and habits from the era of enslavement. Evidence supported that the period of enslavement yielded “existential anxiety, lack of meaning and value, hopelessness, and a fragmented identity” (Halloran, 2019, p. 55) or cultural trauma as anxiety-related physical and psychological problems. Moreover, the evidence was consistent with racial prejudice, an inter group process, as the culprit responsible for trauma and its adverse effects of racial anxiety on Black well-being and overall health. Additional research examined specific examples of the impact of oppression concerning slavery, industrial capitalism, discrimination, and prejudice as it aligns with White supremacy (Moore, 2025).

The theory of post traumatic slave syndrome (PTSS) suggests that there is an existing condition that manifests when a population has experienced multigenerational trauma resulting from centuries of slavery and continues to experience oppression and institutionalized racism (DeGruy, 2005). Moreover, it illustrates the adverse effects of institutionalized racism in the lives of [Blacks] and gives rise to the notion that the traumatic effects of enslavement were transferred to successive generations (Akbar, 1996; DeGruy, 2017; Wilkins et al., 2013; Pinderhughes, 1990; Pouissant & Alexander, 2000), resulting in the Residual Effects of Slavery (RES) (Akbar, 1996; Wilkins et al.,

2013). In alternative theoretical accounts that have a more developed, complete view of PTSS, Halloran (2019) suggests an intersection between social and psychological processes, where the psychological effects included compromised values, fragmented identity, a higher rate of existential anxiety, and a lack of meaning (Maier and Seligman, 1976). These authors posited that such conditions are likely to be evident in learned helplessness or perceived self-inefficacy, wherein an individual believes he or she has little control over events, adverse or otherwise (as related to cultural trauma) (p. 51). Moreover, the authors suggested that events from the past have a direct connection to present events (p. 223). According to DeGruy (2005) PTSS is not a disorder that can be treated and remedied clinically, but it does require profound social change in institutions as well as individuals, which/who continue to reify inequality, inequity, and injustices toward descendants of enslaved Africans. Further DeGruy (2005) argues this leads to intergenerational psycho trauma, a psychological and behavioral syndrome that is common among African Americans, people of African ancestry in the United States. DeGruy (2017) also contends that vacant self-esteem, ever-present anger, and racist socialization are the psychological markers for PTSS and explained dysfunctions in family, parenting, and sexuality and the numerous disparities in health outcomes and well-being experienced by Blacks (Halloran, 2019, p. 50).

A Terror Management Theory (TMT) perspective on Post Traumatic Slave Syndrome (PTSS) suggests that the cultural trauma of slavery was transmitted through successive generations and provides a valuable and additional explanation of the comparatively poor physical and psychological outcomes among contemporary [Blacks]

... as these outcomes persist [especially] when economic disadvantage is considered (Halloran, 2019, p. 56). Crawford et al. (2003) asserts that PTSS entails more complex mechanisms transmitted via social processes within the family, community, and society.

According to a study conducted by Assari et al. (2017), using perceived racial discrimination measured in 1999 and 2002 as an independent variable proved anxiety and depression as psychological symptoms. Moreover, results of the study suggest that an increase in perceived racial discrimination from age 20 to 23 was predictive for an increase in symptoms of anxiety and depression from age 20 to 32 among young Black males of a multi-group structural equation model (abstract). The study's conclusion yielded results reflecting a juxtaposition between the belief that racial discrimination has adverse mental health effects on both genders, the young Black male and female. The reality is that young Black males are more susceptible to the psychological effects of racial discrimination over time than young Black females (Assari et al., 2017).

Theme 3: Shift From the Level of Civil Rights to the Level of Human Rights

“For those of us whose political and economic and social philosophy is Black nationalism have become involved in the civil rights struggle, we have injected ourselves into the civil rights struggle and we intend to expand it from the level of civil rights to the level of human rights”

- Malcolm X

Following his disassociation from the Nation of Islam, Malcolm X championed a lift of the African American or Black from the level of civil rights to the level of human rights. To expound, he meant violence motivated by White supremacy (racism) toward African Americans or Blacks in the United States needs a shift from civil rights to human rights framework, as to restore self-esteem and sovereignty to the Black male identity. In

concurrency, participants believed that a shift from the level of civil rights to the level of human rights is needed. With a frame shift from civil rights to human rights, there can be a focus on systemic issues beyond mere legal equality. Civil rights grant legal protections by the national government to U.S. citizens, while human rights emphasize universal rights inherent to all human beings (American Civil Liberties Union, 2024). These human rights include liberties, freedom, and protection of basic entitlements, ensuring that the majority cannot tyrannize the minority (Benet, 2006). Participants reported violence against Blacks as being expected but confusing and senseless, more prevalent, and unresolved, which made the participants feel it's historical, racist and unfair, a strong sense of generational inequity. All participants reported concern regarding this aspect of the phenomenon under study.

To support participants' perception of violence against Blacks as historical, racists, and unfair with a strong sense of generational inequity, Hannah-Jones (2021) explains that the ideology aimed to justify the heinous treatment of the degraded, inferior status of Blacks and extend its inhumanity into every generation (p. 32). DuRocher (2011) argues in conjunction with its berated treatment of and slated accommodations for Blacks was the socialization of the White children. For the inhumanity of White supremacy to be visited by Blacks for generations on end, as the legacy had to be a constant reminder not to be forgotten. Consequently, youthful socialization was developed to shape their social consciousness (DuRocher 2011).

Medley (1994c) reports 1892 as the year that produced 226 mob murders of mostly of Black men, the highest number in the recorded history of lynching. According

to Black (1997) the Black man was never allowed to neither demonstrate his physical strength nor exercise his natural ability to protect himself. Consequently, the Black man or enslaved person “disassociated manhood and the ability to defend oneself” and accepted his fate as a “field beast and sexual being” after years of flogging and maiming. Hannah-Jones (2021) reports that racial terror was rapidly increased across the Jim Crow South as a psychological balm for White supremacy and a means for social control. Blacks were not only killed by nobs but were lynched, castrated, dismembered with their body parts thrown about in the Black communities, and burned alive.

This denial of manhood and inability to self-protect led to what became a notion created by DuBois as “double consciousness”. DuBois (1903) theorizes that most African Americans experience a double consciousness, where internal conflict causes one to see themselves through the eyes of the racist. He described it as a psychological challenge to maintain a sense of self while also seeing oneself as a problem to the dominant group, thus forming a dual and conflicting identity. This means one has to view themselves through not only their own perspective but also through the prejudiced lens of others. DuBois further expounded that the internal conflict formed a sense of twoness, where the African American or Black feels both free and enslaved, simultaneously, an American and a perpetual foreigner within one’s own country. As a result, this experience forces a constant struggle to reconcile one’s own identity and culture with the way society perceives and judges them, ultimately, leading to a fragmented self (Dubois, 1903, Moore, 2025).

Participants perceived violence against Blacks as confusing. In contrast, to dispel this confusion, Cress-Welsing (1974) theorizes, effectively utilizing Freudian psychoanalysis, that defense mechanisms are characteristics of White supremacy stemming from inferiority complexes among Whites against Blacks, specifically Black males. In Cress's theory of color confrontation (1974), she postulates that the displacement onto the phallus away from the testicles, the powerhouse where color productivity resides, is the real and fundamental concern (Cashmore & Jennings, 2001a). Further Cress-Welsing asserts that “the most profound aggressions have been directed toward the Black, ‘non-White’ peoples who have the greatest color potential and therefore are the most envied and the most feared in genetic color competition (p. 35).” Displacement toward a less threatening symbol or object derails the fact that color envy requires repression. Cashmore & Jennings (2001a) adds there will never be an admission of a desire for color or the “entire White psychological structure crumbles and collapses” (pp. 8-9). According to the theory, this behavior stems from the defense mechanism: Repression, one of three behavioral forms attributed to psychological defensive maneuvers or defensive mechanisms of White supremacy. The other two are reaction formation and projection (Moore, 2025). According to DuRocher (2011), to preserve White masculinity and White supremacy, mass mob lynching was held “to define and enforce the boundaries of an idealized view of Southern society,” where White patriarchy was to remain intact. DuRocher further explains, “A society must perform its gender roles in order for them to survive, and lynching offered an ideal forum for such performances” (p. 115; Moore, 2025).

DuRocher (2011) also reports that the prevailing racial anxiety for the White populace is White male sexual anxiety. Originating during the Jim Crow era, this anxiety induced by fear of "the possibility that Black males could have sexual relationships with White females, [was deemed a] serious threat to segregated society" (p. 114) and due to the fear of Whites losing their segregated Southern society to the belief of racial pollution, policed racial boundaries were set. To address the fear of losing both the benefits of separation and the status quo, and to avoid contamination, lynching, the social system of that era, created a collective, "communal procedure for purifying itself ... this harmony was achieved at the price of human lives" (DuRocher, 2011, p. 114). This ritual that created group solidarity involved the offering up of young Black males as a sacrifice that created fellowship among White southerners in the White community. Although barbaric in practice and theory, attacking young Black males, who represented the underlying sexual fears of Southern White men, was not only a means to stabilize racialized social order while maintaining racial and gender hierarchies in the post-Reconstruction South, but it also united the White community along racial lines. She further reported that lynching was twofold in purpose, as it allowed Whites to potentially control Black uprisings *or rebellions* and was used to instill terror in the larger community of Blacks (Moore, 2025).

To further clarify, DuRocher reports that "White supremacy superiority sustainability through violence resulting in a guided hate for inferiority relative to Blacks was taught in the home, first and reinforced by required and requested attendance at mass mob lynching, evening dismissing children from school to attend, making racial violence

seem commonplace” (p. 116). She also reveals that White boys who participated in mass mobbing received protection from criticism and legal prosecution. To explicate, DuRocher articulates that this was “customary in the White supremacy process that aims to restore social order and publicly reassert the White community's commitment to White patriarchy” (pp. 128-129; Moore, 2025).

Theme 4: Communal Obligations That Demonstrate an Initial Step Toward Reparations Through Public Policy Creation or Implementation

Participants acknowledged that communal obligations need to demonstrate an initial step toward reparations through public policy promulgation and implementation. However, participants also reported juxtaposing responses on the idea of reparations in the form of promulgation as representative of needed communal obligations. More specifically, when asked about a hate crime bill that focused on anti-violence toward Blacks in America enacted into law, five of the eight participants amalgamated on the idea. On the contrary, three participants had negative perspectives regarding such a law. Negative perspectives stemming from leery pushbacks on the proposed law and fearfulness of an increase of associated violence. In alignment with opposition to the idea of a hate crime bill, there was concern about who would be “mad [because racism is not seen as] an issue.

Evidence found in the existing literature advances the argument that the implementation of the Jim Crow laws and the systemic dismantling of the Reconstruction era progress worked in tandem to enforce Black subordination, which is a proponent in the generational snowball effect of the internal racist belief system that motivates the

participants' negative responses. Banks and Stephens (2018) suggest a shift from internalized racial oppression to racial oppression, as it centers more on the understanding of the adverse effects systemic racism has on a target population. The authors contend that this shift eliminates the tendency to over-focus on the individual or their internalization process rather than considering the broader context of the influence of White supremacy on societal factors. Cress-Welsing (1991) contends that the quest for global White genetic survival is pursued by any means necessary to avoid White genetic annihilation. Cress-Welsing further posits that White supremacy needs to be adequately understood, analyzed, and racism defined to attain the goal of neutralizing injustice resulting from White supremacy (racism) to establish justice and peace for all (Moore, 2025).

While the 13th amendment freed the enslaved, former President Andrew Johnson dismantled the Reconstruction Act, created to distribute landownership to the formerly enslaved person, the 40 acres and a mule agreement. Foner (2014, as cited by Harvey, 2019) argued, “Even in the period of radical Reconstruction, the key factor ensuring continued White economic dominance was the state's refusal to redistribute land to slaves” (Harvey, 2019, p. 81; Moore, 2025). This evidence upholds the example of “pushback” exercised relative to laws enacted and the relative skepticism in participants’ negative responses.

A more positive perspective from participants revealed that such a law could make the level of stress decrease, as participant P02D explained that Black males often get “a little jittery, a little nervous around police officers.” This admittance supported

Carter (2007); DeVylder, et al. (2017), who reveals that for many Blacks, police harassment is expected and accepted as a social norm, as they are very likely to be stopped and questioned by the police simply because of the skin they are in. Subsequently, they have disproportionately suffered beatings and even murder at the hands of both White and Black officers that have been indoctrinated by the influence of White supremacy within policing from a historical enslaver mindset. Much of these related effects Black males have experienced can directly relate to oppression, a result of White supremacy (Moore, 2025). Ohline (1980) reports that more of the foundation of policing in the United States today have roots in the Constitution by way of laws such as the Casual Killing Act of 1669, Slave Codes of 1705, the Negro Act of 1740 and the Fugitive Slave Clause. Kappeler (2014) further states that slave patrols and Night Watches later became modern police departments, and many Southern police departments began as slave patrols (para. 1). In its efforts to recapture the runaway, there was no jury, only a certificate was required to capture and return or kill the enslaved person (Moore, 2025). According to Kappeler, the slave patrol could be considered the blueprint for modern American law enforcement. As a result, historically, Blacks have been targets of abuse and killings at the hands of White police and indoctrinated Black officers as well, as the “use of patrols to capture runaway slaves was one of the precursors of formal police forces, especially in the South” (para. 4; Moore, 2025)

Dumas and Nelson (2016) argue that the academic and public discourse regarding Black males is overwhelmingly that of Black males in crisis (Hope et al., 2020a, p. 1484). Hence, they have been/are disproportionately subjected to various forms

of racial patterns/injustices, such as historical brutality, hate crimes, profiling, discrimination, male suffrage, and racism. According to Smiley & Fakunle (2016), “Documented historical accounts have shown how myths, stereotypes, and racist ideologies led to discriminatory policies and court rulings that fueled racial violence in the post-Reconstruction era and have culminated in the exponential increase of Black male incarceration today” (Moore, 2025). Therefore, understanding the young Black male’s perspective should warrant considering alternatives and changes to current public policy, training, and general community practice (Moore, 2025).

The proposed hate crime bill advocating for anti-Black violence against Blacks, Indigenous, people of color (BIPIC) and American descendants of slaves (ADOS) likened to the COVID-19 Hate Crimes Act (2021), whose goal was/is to combat the rise in anti-Asian and other hate crimes during the pandemic by improving federal, state, and local responses, with a focus on support for victims and prevention, would provide similar key provisions and details. These key provisions and details should include designating a Department of Justice (DOJ) official, improving local reporting, enhancing public education, and providing grants for better data collection and law enforcement training. It should focus on making reporting accessible online, while also tasking the DOJ and HHS with guidance to mitigate discriminatory language, ultimately strengthening resources for identifying, investigating, and preventing hate crimes (COVID-19 Hate Crimes Act, 2021). Enacting such a law could be the initial step toward reparations resulting in the epistemicide of the historical hate and ignorance-based fear

associated with and influenced by White supremacy in the United States, yielding restorative justice that brings healing to both individuals and the collective.

Connections to Theoretical Framework

Benet's polarity of democracy (2013) theorizes that democracy should be the either/or solution to oppression. In his theoretical framework, he also asserts that democracy as an either/or solution to oppression requires an equation with values set in a series of polarities that require both/and thinking. Therefore, this study was guided by Benet's (2006) unifying theory of democracy. The study's findings were supported by most views delineated within the theoretical framework. Overall, participants' responses were aligned with one polarity pair emphasized in the study. Of the set of five interdependent "polarity pairs" of the model in the theory, the study expounded on human rights and communal obligations, which result in greed and superiority when ineffectively leveraged (Figure 3). The other four polarity pairs are: freedom and authority, justice and due process, diversity and equality, and participation and representation (Figure 2). However, all pairs must be effectively leveraged to achieve democratization that Benet (2013) theorizes is a solution to oppression, resulting in healthy, sustainable, and just social change efforts.

Benet (2013) explains that each pair in the polarities of democracy theory is interrelated and creates a system of two or more interdependent polarity pairs. He further reiterated that to achieve democratization, maximizing the positive aspects and minimizing the negative aspects of each pair must be effectively leveraged. He postulated that failure is imminent when effective leveraging does *not* occur, as the pairs are

interdependent. While the primary lens used focused on the human rights and communal obligations polarity pair (Figure 2), my results suggested that White supremacy and its influence, as a phenomenon, negatively impacts this pair and each of the other interdependent polarity pairs.

According to Benet (2006), communal obligations foster social cohesion, responsibility, and the cooperation needed to address collective problems such as social justice, economic development, and environmental threats. This study suggested that when applying Benet's theory to leverage human rights and communal obligations, the promulgation and implementation of hate crime law championing anti-Black violence could demonstrate the balance between individual rights and responsibilities to the community or the government. Moreover, it could confront political and elite-level polarization. Also, during the study data was collected then analyzed from participant perceptions, emerging into the theme White supremacy creates superiority (as an influence), a lack of self-actualization, and stress, that aligned with Benet's (2006) polarities of democracy regarding the relationship between ... democracy and ... stress.

To illustrate his theory, Benet et al. (2022) created a set of basic maps (Figure 3) to provide one example of how polarities of democracy pairs might appear in practicum.

Findings from the study are supported by Benet's (2006) polarities of democracy unifying theory relatable to participants' overall perceptions of White supremacy affecting their daily lives resulting in negative outcomes that were not minimized. Through the lens of the polarities of democracy, the section on Laws after the Reconstruction demonstrated the effectiveness of both leveraging the polarity pairs and

the use of the polarity map. In the examples of mentioned public policies, some legislation enacted before and after the Civil War illustrates how the theory can be applied. For example, when considering representation and participation, following the Reconstruction Act of 1857, Blacks were in public offices in Southern state legislatures and Congress. In this instance, the polarity pair operates positively, yielding favorable outcomes. However, once Johnson's Presidential Reconstruction reverses the Reconstruction Act, the poles flip, and the infinity loop flows more in the negative aspects, yielding detrimental outcomes for Blacks. According to the example of the human rights and communal obligations polarity pair shown in Figure 3, each public policy influenced by White supremacy previously mentioned yields the results of supremacy and greed. When this polarity pair flows in the lower quadrant (downside) of the infinity loop, supremacy and greed are the outcomes of the ineffective leveraging of the poles. I argue that when the Reconstruction Act of 1857 was enacted, and the scientific reasoning proved null, each polarity pair could have been leveraged, yielding positive outcomes toward true democratization, and ceasing oppression. Moreover, throughout this section, the literature suggested that divisive concepts have staying power and adversely affect Blacks and people of color in the United States. While former President Lincoln's intentions for the abolishment of slavery operated in duality, the overall outcome could have been favorable for the newly freed enslaved. To the contrary, evidence in the existing literature proved that there was never a true desire to instill acceptance in the hearts of people of color. Participants findings revealed that White supremacy is understood to be dehumanizing, which aligns with this undercurrent of non-

acceptance. Consequently, this revelation further substantiates the need for the epistemicide of White supremacy and its influence mostly exercised by the minority rule while demonstrated by the rural White worker under the illusion of White privilege.

In the Deep South following the Civil War, there arose a new nation for the formerly enslaved that included a new form of slavery, segregation. This new means of social construction spread throughout the United States. Currently, remnants of this can be seen in various aspects of United States societal factors, socially and politically. Findings from this study provided insight into the idea that each theme and human rights and communal obligations, the two values emphasized from Benet's polarity pairs, are demonstrated as operating in the lower quadrants of the infinity loop in polarity map (Figure 3), resulting in greed and supremacy (Figure 3).

Deeper into the polarity of democracy theory, Benet (2006) argues that there is a relationship between ... democracy and ... stress. According to Benet's research, a severe impact of stress influences physical, psychological, and behavioral health (p. Benet, 2006, p. 15). He argues that one of the leading problems facing society today is stress. Overall, participants reported that there are recognized effects of White supremacy and its influence, the phenomenon, in their daily lives. In this study, the phenomenon negatively affected participants' outlook, levels of stress, identity, behavior, and psyche. Findings from the study supported most general and the specific views, such as greed and supremacy's influence on society, individually and collectively and stress as one of the many results.

The participants' perceptions and experiences could be associated with greed and supremacy, the examples of negative aspects of human rights and communal obligations values that make up the five polarities of democracy pairs, and stress. Their interview responses corroborated with Benet's (2006) arguments that: 1) failure is imminent when effective leveraging does *not* occur, as the pairs are interdependent and 2) one of the leading problems facing society is stress. Participants reported their perceptions and experiences with the phenomenon related to a lack of self-actualization and levels of stress. Benet's discussion of the polarities of democracy is applicable to stress, as he expounds researchers' support for a focus on organizational and societal factors. Benet reports that many researchers argued that the success of the state of democracy depends on efforts to call on democratization to address stress issues. Further, he explains the position of researchers who champion individuals' control of their jobs (or life experiences) that improve the negative consequences of stress. According to Benet, such researchers' beliefs postulate that the less control an individual has over his work (or life experiences) equates to a lower quality of life. Ultimately, the lower quality of life results in dissatisfaction and strain, leading to physical and mental health issues that cause less political, social, and cultural engagement. Further, Benet explains a researcher's stance on the critical aspect of control being a central theme in stress, which parallels the evidence presented in the previous section. He provides an expanded elaboration on the lack of control and its effects on an individual. Conclusively, according to Benet (2006), researchers widely agree that lack of control is a cause or contributor to stress (pp. 24-25).

Stress could result in trauma. An abundance of evidence supported the notion that this population experienced stress in various forms of trauma, including racial trauma. For several participants being a Black male requires adaptation, suppression, or isolation that can result in low self-esteem coupled with high confidence, as some participants reported no effects on confidence. Codes were developed into the two themes White supremacy as favoritism and bias and White supremacy as an influence that creates superiority from participants' interviews, such as adaptation, isolation, injustice, and stereotypes. These codes and themes supported Benet's (2006) elaboration on the consequences of occupational stress, the disparate impacts of ... stress based on race, gender, and class, and the alternative approaches to addressing ... stress. In alignment with Benet, some researchers contended that stress caused by environmental influences or stressors, individual perception, and the body's physiological response to stress is inevitable. He suggested that the most effective approach to addressing stress is through democratization rather than having an individual learn to cope with stress personally. The idea presented by Benet is contrary to primarily focusing on the individual, which implies that a change in the individual's perception or coping strategies will reduce stress. While these approaches that focus directly on the individual are the most prevalent and preferred methodology, some scholars argued that with an alternative focus on societal factors as stress inducers, severe stressors will impact an individual despite effective coping strategies. Benet also reports that above and beyond the consequences of stress faced by all, the disparate impact of stress based on factors such as race, gender, and class form an additional overlay to the issue. Lastly, Benet reports researchers argued that

more emphasis be placed on societal factors as the critical source of stress and suggested social redesign as a preventative strategy (NIOSH, 1999). This argument further confirmed the use of the polarities of democracy 's validation as the chosen framework in this research.

White supremacy creates superiority (as an influence), a lack of self-actualization, and stress, an emergent theme from participants' responses aligned with Benet's (2006) polarities of democracy regarding the relationship between ... democracy and ... stress. In the theory, Benet posits that stress might be related to some forms of violence. While his work deals with occupational stress and workplace democracy, according to Benet, this can translate to stress and democracy in society. From this lens, Benet postulates that there are psychological problems associated with stress. He also suggests that stress may lead to symptomology consistent with Post Traumatic Stress Disorder (PTSD) (p. 18). In addition, Benet correlates with high stress-generating illness and the potential for violence with an individual's response to conflict, resulting in alienation and passivity.

Further, Benet (2006) declares that Black men in the United States are subjected to the lowest job mobility rate higher than any racial group. Therefore, class disparities arise from higher rates of unemployment. As a result, this has directly impacted health issues related to stress. He reports that studies suggests that as unemployment increased, premature death occurred, more suffering from health issues occurred, and suicide and murder fatality rates increased. More people were incarcerated and institutionalized in mental health facilities. These findings concluded that the factors previously mentioned resulting from a disproportionate rate of unemployment yielded outcomes suggesting that

the stress from unemployment has a "disproportionately greater impact on people of color" (Benet, 2006, p. 18). Lastly, his emerging themes led to a discussion addressing alternative approaches to stress.

Findings from the study regarding the following themes: c) shift from the level of civil rights to the level of human rights, and (d) communal obligations that demonstrate an initial step toward reparations through public policy creation or implementation also revealed a direct link to Benet's (2006) stance on environmental influences as stressors. According to Benet, from the lens of the alternative approach, some scholars champion the accountability of the organization and societal factors for creating stressors. On the contrary, others focused on the impact of an individual's perception of stress. Those focusing primarily on the individual believed that a change in an individual's behavior and ability to cope with stress is the most effective way to reduce stress. Further, while those focusing on individual approaches are prevalent, those championing organizational and societal factor accountability based their approach on severe stressors. In their approach, they postulated that severe stressors would harm a continuum regardless of how an individual learns to cope, as all workers will be unable to cope successfully. Their approach is endorsed by the United States National Institute for Occupational Safety and Health (NIOSH, 1999), which suggested a societal redesign as a primary prevention strategy for stress (Benet, 2006).

Moreover, Benet's discussion of the polarities of democracy is applicable to stress, as he expounds researchers' support for a focus on organizational and societal factors. Benet reports that many researchers argued that the success of the state of

democracy depends on efforts to call on democratization to address stress issues, which is relatable to the findings in this study. Further, Benet explains a researcher's stance on the critical aspect of control being a central theme in stress, which parallels with the findings revealed in both the emergent themes and participants' responses relative to stress. He provides an expanded elaboration on the lack of control and its effects on an individual. Conclusively, researchers widely agreed that lack of control (Waggoner, 2016) is a cause or contributor to stress (Benet, 2006, pp. 24-25).

Limitations of the Study

Limitations are associated with almost every study (Merriam & Grenier, 2019). There were some limitations encountered during this study. The first limitation was the collection of data from participants who were affected by the influence of White supremacy, socially and politically, Mobile, Alabama. This demographic could limit transferability, as it could be challenging to translate findings to larger populations.

Next, there was a small sample size of eight participants selected based on the research question. A small sample size could have increased risk of random variations, leading to less reliable results; encountered outliers, as a perception totally different from other participants can skew overall findings; or may not have captured the full scope of perspectives or experiences of a broader population, impacting transferability to other studies. Another limitation was researcher bias. In researcher bias, the researcher's preconceived notions, expectations, or beliefs could have intentionally or unintentionally influenced the data, design, or analysis.

Finally, using a generic qualitative approach allowed participants to orally share their experiences and perceptions, which could have led to discovery failure, where there is a risk of not discovering crucial insights. Participants may have found it difficult to communicate their feelings, making it hard for the researcher to probe for deeper understanding or better interpretation of their experiences.

Recommendations

Future research should include increasing the population and sample size to a wide-reaching sample size that includes more than one school but other types of schools (i.e. middle schools, high schools, and four-year universities, including other HBCUs and PWIs) for transferability purposes. This sample size should include a participant pool from varying demographics. All participants for the study were Black males, therefore, obtaining a model with greater diversity, such as gender and race, would allow future researchers to gain diversified insights that can ensure transferability. A larger sample size will ensure transference of results to varied populations. Using mixed method research can further expand future research regarding the effects of the influence of White supremacy, socially and politically, in the United States in the daily lives of participants by incorporating surveys into the methodology. The mixed methods approach allows researchers to have a better comprehensive understanding of the research problem by integrating both qualitative and quantitative data collection and analysis that better validates findings.

Ideally, future researchers could further expand the existing knowledge base by completing a mixed method study on the effects of the influence of White supremacy,

socially and politically, in the United States in the daily life of a target audience. All participants revealed that there is an adverse effect from the influence of White supremacy, socially and politically, in the United States on their daily lives. Future research could determine what strategies should be implemented to address changing the quality of life for African Americans or Blacks, the derived evident symbolism of patriarchy, in the United States Policymakers of legislation would benefit from future research by ensuring that initial reparations in the form of rulemaking take accountability and responsibility for destroying the self-esteem and identity of the Black man (or enslaved captive) in America, as slavery (captivity) stripped away hope and his innate ability to protect and provide to reduce him to machinery used to build wealth and power in the American colonies for the freeholders (plantation elites), resulting in generational low self-esteem passed on yielding snowballing effects on an unhealed population. An unhealed population that reflects self-hate, self-disrespect, self-dislike, no self-love due to low esteem but high confidence. Because as a people, Blacks have historically and currently risen above all odds, obstacles, and adversities.

Implications

Based on the review of the data collection and analysis, participants revealed that the effects of the influence of White supremacy socially and politically were present in everyday life. The results of this study provided an overall synopsis of the changes that should occur to ensure a better quality of life for the target population. Some participants suggested that legislation promoting anti-violence against Blacks would have a positive life-changing influence that could reverse the adverse effects of the phenomenon,

mentally, physically, and spiritually. Rule makers and decision makers alike could promulgate legislation that could implement a hate crime law such as the COVID-19 Hate Crime Act that protects Asian Americans from violence. Such a law could rebuild the esteem of the African American/Black community at large while bridging gaps by applying the polarities of democracy's framework to ensure healthy, sustainable, and just communities. The findings demonstrated that young Black males are negatively affected by favoritism and bias. Further findings suggested that White supremacy, a systemic ideology that perpetuates White dominance, uses favoritism and bias as mechanisms to enact principles of White supremacy.

Moreover, the study revealed perceptions that argue the advantages given to Whites are blatant, very prevalent and are a social norm, as White supremacy has historically created a superiority that promoted and currently promotes a racial hierarchy to establish and maintain structural advantages. Participants also mentioned that these precedents provide Whites with accessibility to hidden advantages, resulting from systemic biases that disproportionately benefit White people due to systemic racism. Promoting polarities of democracy as a framework could help lift Black communities out of the snowball effect of low esteem, resulting from slavery (captivity) and eliminate the probability of generational mental anguish.

Based on participants' perceptions some social determinants such as socioeconomic inequity, discrimination and structural and institutional racism are linked to stress in marginalized communities. These determinants are root causes to severe physical and mental health issues in the Black community. Moreover, such factors as

unequal accessibility to basic resources including quality education, healthcare, and housing can create chronic stress and psychological damage that can even be transmitted generationally (Thorpe et al., 2025). After making the initial step toward reparations with rulemaking, governments implementing polarities of democracy theory could be used to strategize and incorporate reparations into decision making that eliminate these social determinants.

Participants reported that their adult lives were directly and indirectly affected by the phenomenon under study. Studying the perceptions and experiences of young adult, Black males regarding the effects of the influence of White supremacy, socially and politically, in their daily lives has produced findings that have expanded the existing knowledge base and can be used for future research in this area. The study's findings could yield an insightful understanding of how to create a better quality of life for disenfranchised, marginalized populations, most specifically, the young adult Black male community. The results have also paved new pathways for future research, promulgation and implementation, creating potential breakthroughs in the discipline.

Policy Implications

The policy implementations of this study were gained by viewing the phenomenon under study through the lens of Benet's polarities of democracy theory (2006). By using the model's human rights and communal obligation polarity map, it was determined that greed and supremacy are negative aspects resulting from ineffective leveraging of these values, which also impacts the other four interdependent polarity

pairs. The findings of the study revealed that a hate crime law focusing on anti-violence toward Blacks would positively impact the daily life and psyche of the target population.

Theoretical Implications

Benet's polarities of democracy theory (2006) was used to guide this study. The points of views presented in the theory were most appropriate for understanding how the effects of the phenomenon on participants' psyche affected their daily lives. This theory supported the study. Moreover, it could be beneficial to consider applying Benet's (2006) polarities of democracy model as a framework to solve societal and political problems that build healthy, sustainable, and just communities.

Conclusion

This study has contributed to the existing body of knowledge and research on the effects of the influence of White supremacy, socially and politically, on the daily life of the young adult, Black male attending community college in the Deep South. The overall objective was to understand by taking a deeper look at the thoughts, beliefs, attitudes, and amalgamation of these four perceptions of the target population through the lens of Benet's polarities of democracy theory (2006). This study's findings revealed how applying polarities of democracy to leverage human rights and communal obligations and provide alternative approaches to chronic stress could create positive social change. Simultaneously, the study's findings revealed a need for legislation that could create positive social change by improving the quality of life for the target population at large.

In conclusion, this study established a better understanding of the importance of the well-being of young adult, Black males. The results of the study indicated that

negative impacts on the psyche of Black males needs to be addressed immediately, as this cycle has yielded ramifications with long-term negative impacts. They need ongoing support as they continue to be the backbone of American society. Their voices need to be honored and heard, as they have endured yet persevered through the perils of time in this nation despite being reduced to machinery. Today's young adults, Black males are dehumanized, stereotyped, and subjected to unacceptable brutality for merely skin color and preconceived notions or beliefs. This study allowed young adult, Black males an opportunity to express their thoughts and opinions on the historical and current influence of White supremacy, socially and politically.

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Appendix A: Email Invitation

Dear Potential Participant,

Greetings!

I am a PhD student in Public Policy and Administration at Walden University, and I am looking for community college students who are familiar with public policies and the law. Students will be asked to explain their perceptions and experiences regarding the influence of White supremacy on their daily lives.

About the study:

- One 45–60-minute audio recorded one-on-one, face-to-face interview session
- There will be no monetary compensation
- To safeguard your anonymity, the published study would utilize fictitious identities.

Volunteers must meet these requirements:

- 18 to 24 years old
- Black male
- Knowledge of race relations in the United States.
- Currently or formerly enrolled as a community college student in Alabama

As previously indicated, this interview is part of my doctoral research as a Ph.D. student at Walden University. The participants' privacy will be protected by a consent form, and the interviews will take place in May 2024.

Kindest Regards,

Nicole Moore, MPA, MPhil

Appendix B: Interview Protocol

To ensure clarity, the interview guide will include researcher developed questions which are in italics. It is imperative to build a rapport to ensure interview participants' comfort and readiness to begin.

Opening.

This will assure the interviewees that I have done my research, that I am a professional, and that I respect them.

The script will include an introduction focused on White supremacy (racism).

I will express my appreciation for their participation in this research project. I will provide a few questions to which there is neither a correct nor an incorrect response.

The questions will focus on the participant's experience as a young adult Black male student in the United States. The interview will be conducted for

About 30 to 45 minutes, but if more time is needed, the participant will be advised not to be confined by the time restriction set. I will have the consent form that was filled and signed, then I will acknowledge that this interview will be

conducted voluntarily for research purposes (and available consent forms onsite). I will reiterate that I will be recording our conversation, and that the transcript will be made accessible upon completion, I will begin by asking if the participant is comfortable starting?

The Script.

Good morning and thank you again for agreeing to participate in my study. With your

permission, I would like to audio record our interview to ensure that all your thoughts are accurate and fully understood once we are finished. My study examines White supremacy that exists in America and the world, socially and politically. Completing this study will allow me to finish my Ph.D. in Public Policy and Administration.

Before we begin, I want to review a few procedural items. First, please note that your information will be kept confidential to the greatest extent possible and permissible by the law. Your name and identifying information will be removed from all documentation and replaced with a participant ID number. Records linking your identity to your participant ID number will be kept on a flash drive in a secure location accessible only by myself.

I do not anticipate any negative effects of participating in this study, however, if you experience any psychological distress after discussing sensitive topics, please let me know and I will work with your appropriate college personnel to provide you a referral to the appropriate professional.

If at any time you choose to withdraw from the survey or wish to stop participating, you may do so without any risk of consequences. Your decision to participate or not participate will not affect the education you receive from your college in any way.

Do you have any questions at this time?

Research Question.

This research question will serve as a reminder for the researcher and should not be communicated to the interviewees:

RQ: What are the perceptions of the young adult, Black male who attends or have attended an Alabama community college regarding the effects of the influence of White supremacy on rule of law, socially and politically in the United States?

To ease the subject into the interview and get them comfortable, I will start with some simple, open-ended questions. I will also encourage further discussion of these questions.

I will also remind the participants that participation is voluntary and that s/he is free to withdraw any time he wants.

Interview Questions

1. How old are you?
2. How do you identify?
3. What is your ethnicity?
4. Do you currently attend; if so, what is your classification at Bishop State Community College?
5. Where do you reside or live?

Next questions focus on White supremacy in the United States.

I'm interested in your perception White supremacy in the United States.

1. Describe a time when you were accepted based on your race?
2. Describe a time when you felt rejected based on your race?
3. How do you describe your understanding of White supremacy?
4. How does this understanding of White supremacy affect your daily life?

Probes: Your level of stress? Your self-actualization-potential for success or peak experiences?

Next questions focus on Human Rights and Communal Obligations

5. How did you feel about the January 6th insurrection?
6. As a young adult Black male, what are your thoughts on violence against Black, Indigenous, people of color (BIPOC), most specifically Blacks, in the United States?
7. How would a Hate Crime bill/ law with specific emphasis on violence against Black, Indigenous, people of color (BIPOC), most specifically Blacks, in the United States impact you/your daily life?
8. Probes: Your mental health?
9. Your level of stress?
10. Your confidence?
11. Your self-worth?
12. The United States?
13. The world?
14. What are your thoughts on encouraging the Biden administration to enact such a law?

Closing.

This portion will recapitulate the interview, discuss the plan for sharing the transcript, and see if the subject has any questions for me (Ravitch & Carl, 2016)

Script.

That concludes our interview: I sincerely appreciate you taking the time to thoughtfully address each inquiry. Your replies will be beneficial to my study project.

The transcript will be available for your perusal, as desired. When the project is finished, you will be able to review it thoroughly. Lastly, as stated on the consent form, your participation is fully confidential and will not be included in the final report.

Do you have any other comments or questions for me?

Is there anything else that you would like to tell me about?

Thank you again for your time!