

Racism and Effects on the Perceptions of Young Adult Black Men: An Argument for the Adoption of Ideologies of Racism

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Abstract

Grave engagements continue contemporarily based from sociohistoric norms of American society. The norms being referred to are those specifically related to racism and the moral intolerances conjured between folks of different cultures and attitudes (Miles and Brown 2003). The purpose of this manuscript is to gain knowledge of the perceptions of young adult Black men (YABM) as they are exposed to race associated phenomena. An additional aim was to develop and provide a solution for the root challenges discovered from the study participants' reflections. The proposed solution is a structure of instruction that is based upon racism being understood and drawn as an ideology. As argued, anyone can adopt an ideology of racism based from their respective identities as a source of instruction and tolerance over time (DiAngelo 2018; Miles and Brown 2003).

Introduction

This manuscript argues that the development of individual identities operations are a fluid process throughout life (Burke and Stets 2009; Collins and Bilge 2016; Miles and Brown, 2003). And as such, folks need a reference source for instruction that provide interactional direction when encountering other folks that challenge his identity and moral convictions. Miles and Brown (2003) advocate for the conception of the ideology of racism for all folks exposed to

social contexts perceived to be related to the nature of race. Miles and Brown (2003) argue that racism should be conceptualized as an ideology including the position that an “ideology of racism can constitute a description and explanation of the way in which the world is experienced to work” (105). They further associate these exposures as an integration into the decision-making and meaning-making processes of individuals. Collins and Bilge (2016) speak to a complementary portion of the decision-making and meaning-making processes of individuals based in-relation to their respective identities given the continual identity standards from his various identity components (e.g. “race”; gender; sexual identity; class). The function of identity standards will be drawn from shortly. The component of *race* is accentuated because it has been proven to have no existence scientifically even though a conception of its existence has been adopted historically and unequivocally false pretense by society. And as such, being insidiously disruptive to the interactions of individuals and groups (Kymlicka 2018; Ryan and Deci 2017; Tate and Page 2018).

Burke and Stets (2009) focus the argument including its complement toward the purpose of this manuscript. The purpose of this manuscript is to gain knowledge for what may be perceived when of a young adult Black man (YABM) is exposed to race associated subject matter while providing a solution for the challenges presented for these young men. Specifically, for this manuscript, the subject argument examines the day-to-day prospective applied as the YABMs’ are exposed to premises of race. And that when these premises are indicated an ideology should have been adopted by each YABM as an instructional mechanism to the cognitive processes (Gordonius 2010/1852; Miles and Brown, 2003).

Burke and Stets (2009) present a method for evaluating the process of the meaning through decision-making processing continuum based from identity development. The

components for this process are referenced as *inputs* (societal products perceived by folks); an *identity standard* (meaning adopted and stored through engagement with social products); a comparator (adjustment made to product of the identity standard as basis for and degree to which folks react); and outputs (response to societal product) (Burke and Stets 2009:62, definitions added). This process will be discussed later in the manuscript. Findings from a recent study reveal reflections of YABMs perceptions of pervasive social contexts that shall contribute toward evaluating potential perceptions of these men day-to-day. To initiate the balance of this manuscript and to set a mindset focus, I ask your patience as I present an actual social media post received November 2, 2019 from a friend. She stated that she is

1 Sharing this (experience) because people need to be aware that this happens to
2 many, often.

3 So yesterday Al Jr. went to our neighborhood gas station to fill his car up. He
4 was volunteering later in am at the State Soccer Championship AA a part of his
5 IHSAA responsibilities, so he went inside the gas station to look for some
6 gloves.

7 He didn't find any. As he walked out of the store the cashier shouted at him,
8 "don't be in here stealing"

9 Al Jr was taken off guard. He stepped back inside and said "excuse me"

10 She said "I didn't say anything, have a good day"

11 He walked out again then she said "yeah, that's what I thought"

12 Al Jr returned again and said "if you have something to say, say it"

13Cashier said “I don’t know why you were being defensive, I didn’t say
14anything”

15He came home and told us what happened. I called the store and found out
16the cashier’s name.

17 Al Sr went to the store and asked for the manager’s contacts info to file a
18formal complaint.

19The cashier refused to provide the information. Al Sr stepped aside and
20allowed the other customers to be served.

21The cashier called her manager and said a man was in the store harassing her.
22Then she called the police on Al Sr. For requesting management information.

23Al Sr waited outside the store after the last customer left out. So not to be
24alone with her.

25The police arrived. He wasn’t arrogant or rude. He asked for Al Sr’s license to
26check for warrants.

27An assistant manager happened to arrive. By this time I arrived. We talked to
28the assistant manager and the officer outside. The manager was apologetic and
29agreed to review the tapes and call us back.

30The officer said this was a civil matter. Stated that he didn’t believe Al Sr was
31threatening and said if we didn’t need him, he could leave.

32So he left.

33The manager later called us back and said after reviewing the tapes it was clear

34Al Jr wasn't stealing and the employee was wrong and asked what they could

35do. They said they had a "coaching conversation" with the employee. We

36asked to speak to the district manager.

37I'm sure this woman wasn't expecting our son would go home and tell his

parents how.

38he was harassed at the gas station he frequents weekly. (And he shouldn't have

to,)

39But he did. And now we will not back down.

As stated earlier, an analysis of this experience shall be developed within the Findings, Discussion, and Conclusion sections of this argument as applicable. At this point, the request by Al Jr will function as the basis for this manuscript's research question. Al Jr. stated, "if you have something to say, say it." Was he implying or anticipating that the cashier really did have something to say, but for some reason did not? If the cashier had responded, and the response was associated to race, how would he respond? The process for developing answers to questions such as this, are that the Methods section will lay out the methodology for analysis and study design from which the YABM portions of the analysis were drawn. The recent study referenced produced Toward Gaining Knowledge of Young Adult Black Males' Perceptions of Political Activism (Crayton 2019). The first requirement for addressing the manuscript's purpose is to establish a basis from which observers may gain knowledge of perceptions and attitudes of YABMs' political perspectives and characteristics of the dynamics associated with their identity developments and social survival.

Method

Interpretivism was engaged as the methodological paradigm for gaining knowledge of the YABMs of the study (Denzin 1992; Yanow and Ybema 2009). Interpretivism is selected because it requires that the knowledge gained is solely from the perspectives of each participants' reflections and experiences, consideration of their identities, and their interactions with social phenomena. As Yanow and Ybema (2009) explain that "each time (meaning) is created, its creators embed within it what is meaningful to them" (40). In the case of the gas station, the reflections and conveyances of the participants shall be the 'knowledge gained' and any interpretations thereof traced directly to the text, for example. Any interpretation is a direct recording of this gained knowledge and conveyed as finding. Yanow and Ybema (2009) would explain, interpretivism will be the pair of glasses through which phenomena are seen by an individual. Said yet another way, interpretivism will require and allow a focus on the elements of engaged social phenomena that contribute to each participant's meaning and decision-making processes, respectively (Burke and Stets 2009).

Burke and Stets (2009), Denzin (1992), and Stryker (2003) represent a type of interpretivism referenced as symbolic interactionism. As Fine (1993) presents, symbolic interactionism allows for fluid meaning-making process through which two premises are occurring for the meaning-maker. As Fine (1993) states, the contexts containing the race associated premises are that the participant meaning-maker "(knows) things by their meanings, that meanings are created through social interaction, and that meanings change through interaction" (64). As Burke and Stets (2009) convey its function, it was engaged to focus in on the elements through which the participants' reflections and conveyances were stated through the

post about Al Jr's experience at the convenience station and the interviews of the YABMs in the study.

When evaluated, the social interactions containing racial premises consist of “acts, physical objects, and/or texts, treating them as the embodiments and vehicles for the expression of human meaning (while processing the) everyday, commonsensical values, beliefs, and/or feelings/sentiments that comprise the meanings” (Burke and Stets 2009:40), therein. And included within this mix of processing social premises, the individual is “(focusing) on accounting for processes of sensemaking and the role therein of intersubjectivity, lived experience, and prior knowledge” (40) toward determining how to react. The collected data is borrowed predominantly from the recent study presented in the last section. And the aforementioned process through which the findings will be evaluated and developed toward gaining a position for how YABM perceive pervasive social contexts, specifically *racism*.

Burke and Stets (2009) establish the basis from which the purpose of this manuscript is drawn. Given the purpose of this manuscript including a development for understanding the day-to-day prospective of the process of YABMs' meaning through decision-making process from referenced premises to race, the perceptions that may be drawn from these references, and to be exposed to evidence that all folks have direction to reference when engaging race associated premises in a society that is ever present and fluid throughout the American fabric (Miles and Brown 2003; Omi and Winant 2015). Burke and Stets (2009) provide the components and operation of individual meaning-making processes that were employed.

Meaning Making for YABMs

Burke and Stets (2009) explain that identity exhibits four components of the meaning making process or operation that consist of an individual's control system for behavior.

Although fluid and cyclical, the four components interact, generally, in the following successive steps: inputs; identity standards; comparators; and outputs (Burke and Stets 2009). The system is regulated by cognitive and affective processes that affect the temperament of the individual.

And the awareness for meaning making is a product of both conscious and unconscious levels of experiences committed to memory and stored in the brain until called upon in association with the various inputs and identity standards. Taken together, this system makes up what is commonly understood as a production through which an individual is perceiving an experience at any given point-in-time.

The conscious and unconscious storage of memories and experiences are the sources for the actual meaning making, or *identity standard*, of the system of cognitive processing. The symbolization and the nature of the *input* received and reflected upon by the YABMs provides the premises focused upon and perspective through which findings will be sought. The meaning attained from these exposures is then compared to that which is conveyed by the premises being identified. Said another way, the individual begins to process of "What is this? What does it mean? And how should react to this premise or phenomenon given what I have experienced with what it seems to be and the contexts within which it is now presenting itself?" This portion of the system within meaning through decision-making process is represented by what Burke and Stets (2009) have labeled the *comparator*. The comparator is the part of the system and process at which the identity standard, or perceptions of meaning, are relevant to the individual identity and the meaning of each associated memory.

The evaluation criteria for the individual is represented by what Burke and Stets (2009) call the *error signal*. The outside observer of the individual are able to associate the handywork of the error signal as a difference in behavior and a representation of the difference between the input and the identity standard for the individual. And the *output* is the adjustment in behavior, observed or not. Examples of “outputs” are content and discussions about participants’ intolerances, resistance, conflict with moral conviction are representative of the potential for findings.

As was illustrated by the Al Jr. convenience station incident, the data is drawn from a second-hand narrative of his mom. It is clearly not a direct response from Al Jr., however, the context of the narrative and the detail provided for how and what way Al Jr. responded is valuable toward developing what may have been his perceptions when exposed to pervasive racial premises. The content drawn from this narrative data in conjunction with the evaluation from the direct reflections of the three YABMs from the recent study presented in the Introduction.

Findings

A little about each YABM participant.

There are four participants from which reflective data was drawn. The four YABMs were: Al Jr.; Acey; Jason; and Nelson. Al Jr. is a secondary student of a suburban school in the Midwest. Another participant is Acey. Acey was a 21-year-old university student in the South-Central region of the country. Evidences for his experience with pervasive racial premises have been revealed through the prior study predominantly through the institutions of education and his

socioeconomic status throughout life. The next participant is Jason, a 21-year-old university student also in the South-Central region.

Evaluation of Jason's reflections and responses in the prior study exhibited strong desire for resistance given his perceptions of challenges to his community as a YABM. A statement from Jason seems to make it clear his perceptions of matters related to race when he responded, "white people are scared" (Jason 1 interview:79-80). And Nelson, an 18-year-old secondary student in the Midwest region, was most telling about his identity and perceptions of premises of race was in responding to his opinion about the Trayvon Martin tragedy. Nelson's IOR consists of the belief that agents representing the institutions of law have the preconceived notion that he, as a YABM, is a criminal (Crawford, Brandt, Inbar, Chambers, and Motyl 2016; De Cremer, Wubben, and Brebels 2008; Hirschfeld 1938/2016). And a second theme, exhibited directly through Nelson and Acey also, that is revealed about his ideology of racism consists of principles affected by the Walker (2019) version of DuBois' (1897) double consciousness.

Revealing perceptions of the YABMs.

The narrative of Al Jr.'s convenience station experience initiates with his mom stating that she was "sharing this (experience) because people need to be aware that this happens to many" (Al narrative:1-2). In context of the entire narrative, and although race related terms were not included, two social theories that were recalled, the racial contract (Mills, 1997) and the white racial frame (DiAngelo 2018; Feagin 2010/2014; Feagin and Ducey 2019). There is a specific line in context of the narrative spoken by Al Jr. in response to the cashier that prompted these theories to mind. As recalled, he asked "if you have something to say, say it" (Al Jr., narrative, line 12). DiAngelo (2018) credits Feagin (2010/2014) for the phrase white racial frame and uses it to "describe how whites circulate and reinforce racial messages that position

whites as superior” (DiAngelo 2018:34). Potentially, this could have played into the processing for the cashier being compelled to initiate and convey what she did in lines 8-14 of the convenience station narrative.

Mills (1997) explains the racial contract in a manner that denotes pervasive social practices produced through social premises such as the white racial frame. In a single statement he conveys the principle of superiority and pseudoscience falsely assigned as race (Hirschfeld, 1938/2016; Miles & Brown, 2003; Omi & Winant, 2015). Mills (1997) represents the racial contract through stating “Being uncivilized by definition, they were outside the sanctions of both morality and law. Uncivilized meaning being of a different culture or set of values presumed based from phenotype. The Racial Contract is thus the truth of the social contract” (64). For Mills (1997), moreover, the social contract consists of a political contract, a moral contract, and an epistemological contract, but “the Racial Contract is crucial to make it explicit” (9); a representation of what has referred to in other related literature as an American weltanschauung.

Finding 1: Observing for Preconceived Notions of Race

The racial contract and the white racial frame convey messages of sustenance through social constructs associated with the participants’ identity standards and has operated including this portion of the cognitive processes throughout American history, and most probably prior (Feagin & Ducey, 2019; Miles & Brown, 2003; Omi & Winant, 2015). An observation drawn from Al Jr’s identity standards and perceptions associated with pervasively race associated social constructs is that the process includes a principle from his adopted set of beliefs and values to advise his parents (Heywood, 2003; Lawler, 2014; Winfield, 2007). Heywood (2003) explains that principles consisting of developing beliefs and values are indicative of developing political

ideology always seeking further indication and instruction for dealing with similar situations as encountered going forward.

In the study, the phrase “*preconceived notions*” was presented by Acey (Acey 3 interview:62-65). Winfield (2007) would associate preconceived notions as a characteristic of what she has labeled *collective memory*, as sociohistorically persisting policies and practices that maintain pervasive racial constructs. Preconceived notions that which represented perceptions periodically experienced when confronted by folks who conveyed that he was immoral or going to break the law (Heitzeg 2015; Skitka, Liu, and colleagues 2012). This feeling and experiences with these preconceived notions was a common experience for each of the participants in the study. Prompted within his explanation for what he understands as political struggle for his community, Jason’s exemplification of a pervasive preconceived notion is represented through the following reflection:

I feel like, they invite black people to the table. Right, I feel like if you're just sitting at the table that's not enough. But if you really want to make a change and make the difference you have got to be at the head of the table. You have to be in charge of the table. And that's what I want people, well black people mainly to really see. They want us at the table to eat off of us, but they don't want us cooking the meal.... I don't mean to sound any type of racist. I think white people are scared (Jason 1 interview:169-174/187)

In context, the low hanging fruit from this statement reveals consternation on Jason’s part in-line with a double-consciousness. The double consciousness including a motivation to do something about realized pervasive preconceived notions associated to race, yet, feeling that he cannot freely act to rectify the social constructs of those notions. DiAngelo (2018) provides

support to Jason's perception that "white people are scared," including the understanding that white folks are scared because of the loss of control of the country and its Protestant-based culture, values, and beliefs. The nature of this conflict brings to mind a specific statement from Nelson that qualifies as a preconceived notion for him, political meaning making to morality, the next finding.

Finding 2: Observing for Perceptions of Moral Intolerance and Influence upon Participant Behavior

Prompted to reflect upon why he is influenced, the context of his response was affective in nature. Affective in this sense is based from the Oxford Dictionary (2019) representation that relates to the influence of attitudes and moods. Skitka, Liu, and colleagues (2012) argue that attitudes directly indicate that an individual's ability to act per his moral convictions has been challenged. Nelson touched upon this challenge in his interviews. In his political context, when explaining what he means by 'moral' he explained that its "just stuff I believe in which is morally right. My morals that's how use to choose which side I agree with" (Nelson 2 interview:5-11). The context within which his explanation for morality includes an elaboration that "you're going (to have to know) how the world works, and the way things are" (Nelson 2 interview:17-19).

Each of the participants associated race and some form of being made to feel 'immoral' at various points throughout their respective responses. And this theme of immorality was a common theme contextualized through their respective responses. Each participant also expressed the need or want for some instruction and rationale for why such conclusions had been made so generally for individual's via oppressors without knowing the respective YABM. Ryan and Deci (2017) and their arguments for the motivational determinants of folks is in-part due to

the person's feelings of relatedness to others and his feelings of competence from experiences. This stands as significant because it shows a hurdle to the person experiencing being treated as immoral in comparison to a person who does not have that particular hurdle in day-to-day functioning.

Commonality associated to the feelings of double consciousness mentioned earlier. Those feelings of double consciousness have an added dynamic that adds a need for YABM to have knowledge of how to react in matters of race as an *instructional* object or as an *indicational* object that makes the participant aware of race matters in the first place (Helms, 1990; Picariello, 2015; Weinstein, Deci, & Ryan, 2011; Ryan & Deci, 2017). In other words, within the cognitive operations process supported by his identity standards, the YABM needs knowledge of societal norms to function and survive day-to-day. The nature of the feelings of double consciousness, i.e. conflict of moral/ethical convictions, attitudes, and political or social intolerances, being a level of incongruence between the values of the participant and the values perceived of the race associated pervasive social event being encountered (DuBois, 1897; Skitka, Liu Yang, Chen, Liu, & Xu, 2012; Walker, 2019). The significance of these experiences for YABM was reflected by the participants when prompted to reflect upon their understandings of what happened when Trayvon Martin was killed.

When Acey was asked to put himself in the position of Trayvon at that point-in-time when he realized a gun was pointed at him while merely walking down the street, Acey reflected and responded that

It's really hard to think of words to say to change somebody's mind when they already had that preconceived notion of who they're going to be. So, even when possibly, you know, I might live around or I'm here with my parents like he was

or I live here in this area, you can say all these things but if somebody has that preconceived notion of "You are this type of person based upon how you look, how you talk, how you walk," any of those factors, who knows if you can say anything and get a response. (Acey 3 interview:61-67)

The statement "who knows If you can say anything and get a response" exemplifies the significance and need for identity standards as instruction to call upon when threatened by race associated encounters for YABM. Including need for instruction for YABM and those putting them in mortal danger, Jason accentuates this conundrum through stating that "It's not enough to point out problems and not offer solutions for them. You got to now put the work in" (Jason 2 interview:57-58). The context of Nelson's response attempts to convince the shooter that not all Black folks are involved in drugs and crime (Nelson 2 interview:43-48). Walker (2019), with a distinct conception of DuBois' (1897) double consciousness substantiates that correlates to his effect upon individual attitudes within the contexts of each of the participants respective experiences. As Walker (2019) explains,

A state of confliction felt by an identity group, X, struggling with a prejudiced definition of what-it-is-to-be X given by a contemptuous oppressing group, Y. This definition can be hateful, shaming, or contrary to how X perceives themselves but results in a sensation of duplicity that entails internal strife. (122)

So, the first two findings thus far indicate that YABM in their adventures if day-to-day survival includes inputs and identity standards consisting of preconceived notions and moral struggles between his individual attitudes and moral convictions, and those conveyed when race is associated with certain preconceived notions. Another finding that has now presented is the

need to realize some ‘instruction’ as a bridge among folks with levels of intolerated attitudes and moral convictions when race is integrated within the engagement.

Finding 3: A Need for Instructional Bridges Among Morally Intolerant Groups and Individuals

The presence of preconceived notions associated to race and the sociohistoric presence of these notions was represented by Jason. Ryan and Deci (2017) would add to the argument and support that intolerances effect the participants feelings of relatedness in a negative manner. Negative effects upon a participant’s feelings of relatedness plays into his cognitive processes by denying energy for self-determination and motivation. That fuel is the individual’s basic psychological needs. Considering as a continuum, the level of energy corelates to the amount of fuel that the participant needs as dictated by his identities and exhibited through his cognitive processes. When prompted to tell me about a recent experience where he engaged folks in his community about community events, current events, or things of that type.

In a sociohistoric context, Jason explained that when encountering matters associated to race, thematically, there is a need for his generation to have a leader. He elaborated that “it’s so important because our generation doesn’t have a leader. Like the people that are leading the black community like Al Sharpton. All those people are not in our generation. The millennials don’t really have anybody to look up too” (Jason 1 interview:149-452). The context of Acey’s responses related to being instructed in matters of race or prepared for society substantiate a common experience for he and Jason. From pre-K, Acey advised that his teachers and other adults at his school held he and his peers must be better educated and behaved than non-African American folks (Acey 2 interview:17-25). And Nelson expressed his interest and motivation for

the political through his expressions of being influenced by his government and economics teachers, especially during after-school discussions including his peers (Nelson 1 interview:59-62).

Miles and Brown (2003) argue for a need to adopt an understanding of race and associated terms, especially the term *racism*, that would bridge individual identities, continually developing cognitive meaning-making, and the race infused social contract that a YABM must prepare for and function within. They argue that in order to navigate into addressing the conflicts created by matters of ‘race’, the xenophobic and phenotypically associated perceptions and beliefs that substantiate the use of race associated contexts must be identified. They must be identified by the participant/perceiver in order to draw from the instruction that his identity standards provide. Gordonius (2010/1852) adds that the phenomenon of human instinct must be considered as well. In the absence of instruction, they convey that

Instincts are unknown faculties implanted in the constitutions of animals by their Creator, by which, independent of instruction, observation, or experience, and without a knowledge of the end in view, they are impelled to the performance of certain actions tending to the wellbeing of the individual, and preservation of the species. (18)

From a perspective preferable to bridging identity differences through cognitive processes, Gordonius (2010/1852) advises that behavior of individuals could be engaged by instinct. As he advises “instruction, observation, or experience, and without a knowledge of the end in view” is indicative of the absence of any degree of the cognitive process. Miles and Brown (2003) would prefer cognitive measures as opposed to instinct given their argument for the need of an ideology of racism toward the dismantling of racism. They first explain that

evidence for such a paradigm exists through the nature of ‘racism’ affecting the meaning-making and decision-making processes of folks, despite xenophobic and phenotypical categorization. Protection, if you will, from this racism paradigm may be built-up through two dimensions: *individual ideology* and *moral intolerance and pervasive racial premises* from which they derive. A first dimension is a representation of the individual’s ideology.

Individual ideology.

Heywood (2003) explains that the term *ideology* correlates the economics of the racial contract with individual meaning-making and decision-making processes. Ideology in racial contexts represent that “political ideas that that embody and articulate class or social interests” (Heywood 2003:5). Heywood (2003) advises that although ideology has many definitions, the relevant representations for this manuscript are that it is “a political belief system; an action-oriented set of political ideas; political ideas that embody or articulate class or social interests; [or] ideas that situate an individual within a social context and generate a sense of collective belonging” (6).

Upon being prompted to provide his perceptions of these ideas as a young guy growing up Jason described his neighborhood as a “ghetto.” Use of this term in and of itself illustrates influences of the effects of an identity assignment that race, and its unchecked premises, expose YABMs to (Heitzeg 2015; Molina and James 2016). Acey’s experience was different in that he attended a private school until middle school and described his neighborhood as multiracial while growing up. The context of his responses illustrates a polar different perception of his neighborhood yet race still exists in his processing. And Nelson grew up similarly to Jason but bases his perceptions and how to react based on how he associates premises of the racial contract

with his developing morality. Revisiting Jason's responses and the pulling out a specific statement, he exemplifies his and Nelson's experiences that

Early on in my life, I stayed with my mom who lives in what people would consider as the ghetto part of XX, and so I had seen as a kid, first hand, what it was like to live in the struggle and had to have the odds stacked against you. I've seen some just really crappy shit. I went to a crappy elementary school. (Jason 1 interview:72-77)

As long as 'race' is associated in the cognitive process of an individual, his identity standards containing moral convictions are being engaged as those identity standards and comparators are in action drawing from his beliefs, values, attitudes, and cultural influences (Burke & Stets, 2009; Skitka, Liu, & colleagues, 2012; Miles & Brown, 2003). Ideology could then act as a kind of roadmap, behavioral instructions, or principles by which a participant's cognitive process is provided reference to guidance absent having experienced and learned such guidance.

Miles and Brown (2003) point to a need for individuals to have constant awareness of racism. As such, if one is interested in having at least the potential to interrupt its effects or perhaps take a brick from the maintenance of the wall of racisms' norms and institutions. They argue for the adoption of an *ideology of racism* (IOR) by seeking and by engaging anti-racist practices such as conveyed by Kendi (2019) including the identification of race associated premises. DiAngelo (2018), Kendi (2019), and Miles and Brown (2003) convey that identifiers of race are not limited to phenotypic and xenophobic attributes of one vs. another. A second dimension of individuals' identification of race is fluid and incorporates

‘less coherent assembly of stereotypes, images, attributions, and explanations that are constructed and employed to negotiate everyday life’, and (a third,) ‘racism refracts in thought certain observed regularities, and constructs a casual interpretation that can be presented as consistent with those regularities and that constitutes a solution to perceived problems’. (Miles and Brown 2003:104-105)

Miles and Brown (2003) illuminate the need for folks to adopt individual ideologies that act as a coping mechanism within our racially inculcated and sociohistorically inbred fallacious beliefs based in race. Mac an Ghail and Mairtin (1999) would substantiate the need and that it is stemming from the continuous exposure to mechanisms of race. Ryan and Deci (2017) and Omi and Winant (2015) include that the understanding of the term ‘racism’ must concord with the need to include folks’ differing group and individual respective identities, cultural experiences, and moral intolerance to the hegemony of that group or individual. The particularly impressionable stage of adolescence is substantially significant here especially with the need for instruction as exemplified through the finding associating moral intolerance with the racial contract.

Moral intolerance and pervasive racial premises.

Phinney, Jacoby, and Silva (2007) suggest that the acquisition and development of identities, perceptions, and behavioral reactions in the stage of adolescence carries a strong level of security and possess “positive intergroup attitudes and mature intercultural thinking” (478) and attribution to his principles of ideology. Erickson (1968/1994) advises that adolescence, moreover, is a prime time in human identity development and the internalizing of habits from the norms of society. Skitka, Liu, and colleagues (2012) include that the moral convictions of folks

observed through attitudes presents when individuals experience intolerance. These experiences provide fertile environment for the engagement of the individual's cognitive operating processing systems.

As stated, certain intolerances present and translate to levels of distress especially in adolescents (Erikson 1968/1994). Race related distress added to the comparator phase of an individual's input standard presents difficulties for YABMs that said distress may not add to an oppressor. Lawler (2014) adds that such exposure attaches to the perceptual, as well as cognitive, developments of the participants. Porter (2013) stipulates that these dissimilar beliefs and attitudes between 'oppressor' and 'oppressed' produce fertile ground initiate conflict between dissimilar cultural members absent tolerant understanding. Absent principles that are able to eliminate conflict while each individual is in a cognitive phase of decision-making process, he is prone to creep into the *affective* phases of the process guided more by feeling than rationality (Burke and Stets 2009). According to the Oxford Dictionary (2019), affective areas within the rational-affective continuum of the cognitive processes include mood and attitude as drivers of the meaning and decision-making machines.

Feagin (2014) conveys that "Dealing with racism regularly entails an array of other psychological costs (such as) a rather vigilant, cautious, and/or defensive approach to life is usually necessary" (225). Lee, Steinberg, Piquero, and Knight (2011) argue that preconceived notions of one being perceived in contexts of being criminal would directly be pervasive to the participants' feelings of relatedness similar to challenge presented earlier. Ryan and Deci (2017) would explain that such a lack of relatedness adds to the affective state because a decreased motivation for self-determination of a YABM. And would then negatively influence their behaviors when engaging law enforcement agents of societal norms. Going back to the Trayvon

discussions, the participants' responses providing a disposition of not being sure how to respond, the lack of relatedness, or sense of moral intolerance between the participant and the shooter and decreasing motivations for self-determination.

Carrying this position a step further, Evans, Dillon and Rand (2015) explain, "In social dilemmas, people feel conflicted when they do not have a clear preference and are torn between selfish and cooperative goals" (951). Wisneski, Lytle, and Skitka (2009), moreover, advise that when moral conviction is the basis for current action it is difficult to come up with conflict resolving behavior in the moment; a finding that confounds cultural difference. Additionally, the participants' respective identity standards would be affected by implications deduced during the participants' cognitive processes are based from the differences produced by moral and cultural conflict of the participant and the social agent promoting race associated maintenance and execution.

Jason has been quoted exclaiming the position that, while describing his community, "I knew that somebody had to make a difference, and it has to be somebody that looks like us to make a difference because, if not us then who" (Jason 1 interview:73-79)? Alexander (2012), Anderson (2014), Heitzeg (2015) and others (e.g. Hughey and Byrd 2013; Jacobson 2015) argue that there are sociohistoric disconnects in understandings that have permeated societal norms and effect individual thought processes, perceptions, internalization, and behavior. Manifestations and premises of race and oppression including Jim Crow policies, practices and the white racial frame are representations of these sociohistoric disconnects that have perdured through policies and practices (Alexander 2012; Feagin and Cobas 2008; Heitzeg 2015; Hughey and Byrd 2013; Jacobson 2015; Lawler 2014). Solutions to moral intolerances require that awareness of the

presence of race associated phenomena and instruction counter refractions of racism in individual thought development.

Discussion

As a reset, the purpose for this manuscript is to attempt to provide knowledge that allows folks, save young adult Black males, a glimpse into what individuals may be perceiving when processing matters associated to race. And to develop “instructions” by which YABM may draw from as a source to challenge the premises of race and racism. While being interviewed on a national political news show, Governor John Kasich explained that legislators are compelled to in response to three inputs: their political party; their constituents; and their conscience (Kasich 2019). Policies are at the root of challenges associated with race and racism and must be dealt with directly and primarily (Christens, Peterson, Reid and Garcia-Reid 2015; Khare 2015).

Although not stated specifically, an implication can be made from the products of these decisions as part of the societal environment from which YABM develop their meanings and decisions as identity standards. Al Jr’s incident at the convenience store, and, hearing “you better not be in here stealing stuff” as he was leaving comes back to mind. What ‘should’ Al Jr. have done in that situation given elements of racism are intermingled within his consciousness, the public perceptions of him as a YABM, and policies that affect how he reacts? There are no ‘instructions’ determined thus far. But what would these instructions look like that provide direction for YABM, allows him to engage personal interests while satisfying basic psychological needs, and prepares him to influence legislators to address his needs?

Burke and Stets (2009) present what they have labeled *interpersonal prompts* through which an individual engages a “process of getting others to treat you in a manner consistent or

congruent with (his) own identity” (74). As one develops instruction for interacting with folks in race associated matters. Miles and Brown (2003) would jump into the discussion at this point and suggest that the basis for the YABMs interpersonal prompting process should contain principles that keep him continually aware that race associated content is always part of the cognitive process. Through having knowledge of these instructions containing capacity developing criteria for identifying and being aware of race associated premises, the YABM’s respective identity standards would constantly possess instructions to access, absent instruction from other folks and independent of policies and practices. Miles and Brown (2003) would continue that these instructions must provide an understanding for race and racism as distinct terms and conceptions. The Open Education Sociology Dictionary (2019) represents that ‘race’ as a noun is “a socially created and poorly defined categorization of people into groups on basis of real or perceived physical characteristics” (<https://sociologydictionary.org/race/>). And that racism is an ideological phenomenon consisting of representational characteristics that describe and explain social processes (Miles and Brown 2003).

Racism introduces dimensions of consciousness or race relations, whereas ‘race’ refers merely to biological and xenophobic difference as a shallow understanding of ‘race’ and its related terms (Feagin and Ducey 2019; Miles and Brown 2003). Mills (1997) would agree, but then add that, given the constant influence of the racial contract and how it “underwrites the social contract, is a visible or hidden operator that restricts and modifies the scope of its prescriptions” (72). At that point, Miles and Brown (2003) offer their *ideology of racism* (IOR) as a developing mechanism for the instruction vehicles being envisioned for coexistence in society.

Omi and Winant (2015) would continue by emphasizing the need for IOR includes the understanding that “Race is consummately political” (137). Burke and Stets (2009) rejoin the discussion by suggesting that the proposed instructional structure must include principles that allow levels of tolerance among individuals’ identities and society’s pervasively racial policies and practices. The construct and content of IOR, as Miles and Brown (2003) draw inspiration from Mac an Ghail and Mairtin (1999), continue by advising that the instruction should include an understanding of the political and economic contexts of racially associated engagement. And to not “concentrate on trying *exclusively* to persuade those who articulate racism that they are ‘wrong’” (Miles and Brown 2003:107). Omi and Winant (2015) would then continue their emphasis on the proposed instruction as an IOR reminds an individual that

The racial regime is enforced and challenged in the schoolyard, on talk radio, and in the classroom as much as it is in the Supreme Court, (or) electoral politics. Because racial formation processes are dynamic, the racial regime remains unstable. We cannot step outside of race and racism, since our societies and identities are constituted by them; we live in racial history. (Omi and Winant, 2015:137)

More precisely, taking this illustration into its context, Miles and Brown (2003) would ‘instruct’ that the IOR would be activated, if you will, as race is ‘indicated’ by the YABMs *conscience*; or “an inner feeling or voice viewed as acting as a guide to the rightness or wrongness of one's behavior” (Oxford 2019). Ryan and Deci (2017) would agree because of the feelings of relatedness being activated in conjunction with being within the affective area of the ‘affective-rational’ continuum of his cognitive process. The association ‘conscience’, then,

brings the discussion full circle to the link between moral intolerance due to attitudes and the development of an IOR (Skitka, Liu, Yang and Colleagues 2012; Skitka and Morgan 2014).

Walker (2019) adds that surely a characteristic of the IOR must address the conflict produced from the double consciousness produced while also providing direction for response. A second characteristic that the IOR must address a declaration by Jason. Jason declared that “It's not enough to point out problems and not offer solutions for them. You got to now put the work in” (Jason 2 interview:57-58). Walker (2019) continues with the argument that basis for the instruction should contain protective and countering characteristics that fluidly engage the *power* that race associated premises inflict upon YABM. The third characteristic would be that the IOR differentiates experiences that conflict with the participants’ culture, values, beliefs’ and attitudes, and, the original Protestant based culture from which America was established.

Conclusion

The YABM perdures sociohistoric challenges that must be overcome every day. The specific challenges relevant to this manuscript are social phenomena associated with what has commonly been understood and conveyed as *race*. The first problem is that the basis for race is biological (e.g. based from phenotype) and hierarchical in nature. A biological distinction among folks perceived to be of a ‘different race’ has been shown to be false many times over (Hirschfeld 1938/2016; Feagin 2014; Miles & Brown 2003). The content presented within this manuscript complement the work done to date substantiating this common challenge for YABM.

Toward providing content for further study and resolving the challenges of racism presented by the participants, there are three areas of challenge that must be addressed. The areas of challenge commonly reflected upon and expressed are preconceived notions of race;

perceptions of moral intolerance and influence upon participant behavior; and a need for instructional bridges among individuals and groups with differing moralities. As the interview prompt reflections revealed by the participants, respectively, there is an omnipresent desire and need for ‘instruction’ when challenged by race associated phenomena. Miles and Brown (2003) suggest that the conception and term of racism must be conceived as an ideology, a phenomenon that represents the consciousness and conscience of folks – a fluid ‘adverb’ rather than a static ‘noun’. An instruction with a capacity to be least resistant to YABMs’ existing identity standards (i.e. meaning and decision-making processes) and thus being immediately accessible to advise behavior of the respective YABM.

Heywood (2003) identifies an understanding of ideology-based conceptions specifically on Gramsci’s version that is compatible to Miles and Brown’s (2003) argument for the conception of racism as an ideology. The Gramscian ideology represents that

the capitalist class system is upheld not simply by unequal economic and political power, but by what he termed the ‘hegemony’ of bourgeois ideas and theories.

Hegemony means leadership or domination, and in the sense of ideological hegemony it refers to the capacity of bourgeois ideas to displace rival views and become, in effect, the commonsense of the age.... This bourgeois hegemony, Gramsci insisted, could only be challenged at *the political and intellectual level*, which means through the establishment of a rival ‘proletarian hegemony’, based on socialist principles, values and theories. (Heywood 2003:7 italics added)

The case would then be that an instruction for YABM should include direction that addresses what is political for them and is relevant to their basic psychological needs. As presented in the previous study, phenomena associated with what the YABM considers to be

political in-nature includes elements of the YABM helping others in his community with similar cultural attributes and challenges as presented by the social contract. Duckitt and Sibley (2010), Hibbing, Smith, and Alford (2014), and Miles and Brown (2003) would add that these cultural attributes would include fluid characteristics like a system of ever developing beliefs, values, attitudes, culture-specific influences, and life principles that satisfy the YABM's basic psychological needs (Deci and Ryan 1985; Ryan and Deci 2017).

So, the nature of these instructions will be in the form of a Gramscian ideology that is based from the race associated phenomena that a given YABM will encounter in his day. The instruction, as derived from the developments of this manuscript, should include the following criteria:

- *Ability to evaluate folks that challenge his identity and moral convictions.*
- Ability to identify further indications and instructions associated to racism.
- Ability to resist refractions of racism in individual thought development.
- *Knowledge to challenge the premises of race and racism.*
- Knowledge to distinguish between race and racism.
- *Develop principles that allow levels of tolerance among individuals' with conflicting moralities to the given YABM.*
- Ability to identify society's pervasively racial policies and practices.
- Knowledge of the political and economic contexts of racism.
- Knowledge of protective and countering techniques that identify power in race associated phenomena.
- Knowledge about what 'political' represents relevantly to the YABM.

Al Jr. requested that “if you have something to say, say it.” If the cashier would have responded with an answer associated to race in a pervasive manner, then the relevant IOR criteria (italicized in bulleted list of criteria above) and his identity standards would be available, for example. The content for each of the criteria presents as projects for future study. A proposed vehicle for the knowledge of the IOR criteria is suggested to initiate by students’ adolescence as part of school curricula. Although this manuscript has young adult Black men in-mind as participants in an oppressive society, if universally understood and practiced, IOR could lay a foundation toward dismantling the structures of racism and establishing environments of tolerance and personal growth.

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