Confessions
and Declarations
of Multicolored Men

Post-Jim Crow (?) and still integrating

Frederick Douglass Alcorn
(Papa Son Tate's Grandson)

Dedication

This book is dedicated to Mama, Ms. Thelma Louise Tate Al-corn, also known as "Aunt T" to my first cousins, and as "Thelmoo" to her Sista Ruby, and best girlfriend, my second Mama, Ms. Helen Knox; and to my Daddy, Mr. Frederick Huffman Alcorn, who instilled the value of listening, observing, and studying what is going on in my surroundings as critical to the accumulation of self-understanding.

I love u

To the **Bloods** Southeast Asia

Preface

In the study this work is based upon, I set out to explore the function of *habitus* as it concerns self-actualization regarding learning and academic success among a small group of Black African American, bi-multi-racial males. There was this *undergirding interest* to see if there was an awareness among these men of their manly inclinations, tendencies, predispositions relative to their quest and discipline for learning, to academically achieve, to be educated; i.e. in a seamless sense of masculinity amidst a quest for learnedness as a natural part of their sense of manliness and sexuality. Habitus, as the conveyor of dispositions, inclinations, and tendencies, I thought could be the construct with which to shelter and reveal being as man and being educated as the fabric of manliness.

What I discovered was that although the Nigerian born participant was the only one that confessed to being directly aware and embracing of *the educated – manly self* as one, all the other participants became curious about this, as they reflectively came to realize the presence of manliness in their quest for learnedness, were in fact one. In other words, as all participants proceeded during their respective interview session they demonstrated astuteness about how their racialized-masculinity and manhood inclination and tendencies were in fact present in their quest for learnedness, education, and understanding. The perspectives they presented accounted for this, in analytical collaboration and integration with the literature.

I learnt that these men sanctioned their ethnic-cultural heritages as being an important – relevant part of their lives, as part of a diverse society. Moreover, that they endorsed education as life-long natural part of their lives that was not controlled and mandated via institutional requirements, but believed as essential to their existence and contribution to society. Education it seems is psychological and social-culturally woven throughout their sense of masculinity, manhood, and sexuality, i.e., one can be learned and sexy at the same time, one does not have to exclude the other, or cancel out the other. In conjunction, these men of color were concerned about the "Stereotype Threat" named and evidenced by Hall (1990), not just for themselves but also among their ethnic-cultural brethren.

Courtenay's (2000) study regarding how constructions of masculinity influenced men's differentiated approaches to health and well-being, helped me to realize in the analysis of participants' response, the role that social construction played in the defining, developing, and enactment of their masculinity, manhood, and sexuality, and the influence of factors such as ethnic-cultural, race, social-economic status, and cultural capital, contributed to that social construction. Very importantly, this included the social construction of world view, and respect for education as being centric in their lives. So, can the social constructions of masculinity influence men's differentiated approaches to education? Do factors such as race, the persistence of institutional racism, social-economic wherewithal, ethnic-cultural affiliation, attitudes and efforts involving degrees of participation in learning activities, influence the social construction of one masculinity, manliness, and sexuality?

I would argue yes, that this is not a leap, as literacy regarding the importance of health and well-being is intimately tied to one's sense, cultivation, and habited accumulation of self, within one's social-gendered-racialized skin, in a culturally coveted biological and cognitive intra-interactive merger.

Table of Contents

Chapter One
Background Script
Layin' in the cut

July 25, 2014

Dear Mr. Baldwin, This new century has already turn 14+ corners. Dear sir, I am so glad to finally make your acquaintance. I missed and I miss you both. My sincere apologies but I did not find you until the 1990's. By then I had experienced service in a war zone, being racialized by police enforcement officers twice while in service to this government's country, and one of those times involved my being placed in a room stripped and served down to my underwear, I was too tired to protest as I was on a 7/11 leave from Nam. I simply placed these events in the recesses of my mind. But out of the blue or gray, there they were just staring me in the face. I dam near starting crying of embarrassment and anger for such rude treatment, as I remembered how dutiful I had behaved while sneering on the inside.

But, I know as among a ton of European Americans and a conservative supportive cast among people of color would say, they were just doing their job, stopping blaming us White folks, and the presence of our culture for things not going right, fix Black culture, that what you really need to do. This is what I have read, heard out loud on the news, for instance, like from this European American women pundit commenter, who was a former teacher education in an urban area. She literally stereotyped Black culture as a culture that blames what she said "Whitey," for group problems and challenges, live and in living color with a finger up in the brotha guest's face. I do believe Mr. Baldwin that there has festered in this country among certain European Americans and their cast of assimilated allies, a social resentment that has fed their attitudes, behavioral responses and reactions, and informs their political decision making mentality, regarding any form of protest for social justice and calling out loud attention to racialized contradictions in U.S. society. I clearly now understand the term "eat it."

One thing that I learned from the Black African American elders I grew up around, witnessed, and read about was that over time, they knew how to give critical analysis, discuss contradiction, and give praise and appreciation regarding this country all within the same what comes to mind cultural peopled framework. They are not, and I still see this capacity among Black folks, just either-or thinker, or with us or against us posturers. There is

a big difference between running-around blaming folks as in thought-less complaint than it is in critically calling out social injustice as democracy in error.

I unnervingly wonder with prongs of anxiety and disappointment if we have entered a modern day Willie Lynching, gun fighter street executions, where the meat flesh of young Black males is left lying in the street in un-spoken protest, in the face of juried members and prosecution that sanction the death of young Black men, at the hands of the nation's marshal Dillon's; gun smoke gets in your eyes clouds your mind like "the shadow."

These and other thoughts and experiences such as walking away from a scholarship funded education at a traditional "Black" College, Norfolk State, really added to my upset-ness. You see to know that you existed and I was unaware, that you had performed such insightful under-realized human civil rights advocacy and eye-popping critiques of Black people's lives in struggles, contradiction, and protest, in written and spoken voice, during such heralding times, really pisses me off. Why hadn't I been introduced to you through my schooling, or was it simply that I wasn't paying attention, which could have been the case. But yet I now know what I didn't back then, that we were steeped in segregated dominant cultural book learning and linear old school teaching strategies, and as in jr. high the use of humiliation as punishment. I can't help but continuously attempt to re-imagine myself back then, in the sixties and seventies, possessed with some degree of cardinal knowledge of your existence and literary work, and how and if it would have veered the path that I was on.

The fact that I was bliss in my ignorance does nothing to appease a case of teenage day-dreaming, assimilated schooling, be tix and between racialized segregation right in front of integration. There was though, I must admit, my constant preoccupation with sex-uality (hours in front of the mirror and corn starching my shirts), and the pursuit of neighborhood sista's; neighborhood being in whatever Black segregated neighborhood I was in. I was in a word running the streets, as much as I could get away with – without upsetting my Mama or Aunt Bert, my cousin Arnett's Mama, to one point of bushing with jitterbugging, as not in the dance, but in the slang way for gang or as the elders would say, hard-heading. Mama once said to me sports and running saved my butt. So your work Nobody Knows My Name, , more notes of a native son (1961), really grabbed me and won't let go. It is fortunate that I worked on trying not to envision what amounts to me as carrying around manhood like a concealed weapon, I hate bullying period, and to me taunting people because of raced looks, cash flow situa-

tions, sexuality, is bullying. In angry moments it calls me to pay attention. Because of the way I left the neighborhood, in yet another time of war, like so many others, I am like a kid in a man's body still trying to figure out past-tense the meaning of and conditions of those earlier 50's and 60's experiences.

Segregation was living like somebody pulled the shades down over my eyes. But, then to the cultural insularity of Black neighborhood s in Philly and down south in Castle Hayne-Wilmington North Carolina, gave me a front row seat as an edifying witness to working women and man grounded in Dr. Rev. Richard Allen's AME churches and various other churches of spirituality in the Black community. With all my faults I do believe at the very least I am anchored in decency and civility, that surrounds my critique of democracy's, concerns about the equality of humanity, opportunity, and protest anger. I know that I have much work to do.

I came to know that as a Black male of African ancestry (a Negro male) via slavery, that historically and contemporarily, I must weigh in on the presence and constant reshaping of subtle and pronounced European American dominant social structures, such as, educational institutions (by their strong control and sway of political, capitalistic economic, media resources and peopled personal sources). This has become part of the daily contemplation on my existence. It is no happen-stance and simple such individuals wherewithal that intergroup power arrangements stand the way they are, with a bunch among certain somebodies hiding within the shadow of those arrangements in claimed innocence beyond reproach taking pot shots at social justice and economic inequality protest efforts. They do so while standing in seduction to integration's declarations-and assumed normalcy of social – private intimacy; as the heir to social justice, civil rights, and the continued need to struggle for equality of opportunity in this multicultural nation-state.

I have come to the conclusion that I cannot afford to avoid jumping in on the occurrence of constitutional contradictions (a phrase jump to action by Frederick Douglass) that amount to me as equality of opportunity issues which are raced, gendered, and classed interwoven like twine. Factual and potential pull over beat-down, abusive threat power gritting (stare down's and glace looks) and/or death by law enforcement in this country of Black African American, bi-multi-racial males, occupies my social reality, like a game of dead-block on Frazier street. I don't care how much training they take law enforcement police through, there is difficulty in providing training for any person that brings racialized gendered baggage and/or conserva-

tive socialized manliness and mentality period, that merged with either you/me, this/or that, us vs. them, attitudes and below anger psychics in with them.   They need to be screened out at the front door like Mama's rule, don't bring no cussing, fussing, or confusion into this house, on the porch, or on this landing. Not happening. Seems no different than among – I say among – the nasty White dudes we faced in the military.

Mr. Baldwin I am not simply running around wanting to make things up, or say that I am not grateful for citizen-membership in this country, that I have birthright and invested in, but when it comes to race, gender-sexuality, class, religious spirituality choices, the somebody's among certain ethnic-group persuasions are always trying to make what's crooked straight, even when the facts are against them. Our self-interest and good will people in non-Western countries, are killing us, particularly in those continuous them-vs us scenarios, even when it is so obvious to democracy, that we were hooking up with the wrong regime, government leadership, class of rich folks. At any rate poor and struggling folks got no relief and most times get played on like Malcom in the middle.

So, in a sense that maybe, though time-wise saying this to you now, makes no sense, you contributed to saving my life Mr. Baldwin. Your work and gutsy living of sexuality-personhood that others placed you be tix and between (for their own sanity and this or that rationalizing), was beyond the pale standard of the American ideal of manhood and the cultural taboos within the Black community. It contributed to my eventually opening doors I had shut my mind's eye too long ago and ones that I never knew existed.   Moving my lips in said thought out loud when they would have remained shut and in simplistic compliance. Subsequently, I say with all my heart and soul, thank you so much Mr. Baldwin, you have been my gateway to critiquing the man in me in the social reality of real time; to imaging myself more than what is expected and required of me in a complicated assimilatory otherness kind of democracy, with all its' materialistic and violently driven vices.

Yours truly,

Frederick Douglass Alcorn, Son Tate's grandson.

I read one of Mr. Baldwin's essays where he was talking about the controversial Black English argument and he said, "People evolve a language in order to be able to *describe* and thus *control* their circumstances, or in

order *not to be submerged by a reality that they cannot articulate,* (and if they cannot articulate it then they are submerged)."

I do think that in part this is an act of realized or subconscious resistance, seeking purposefully to breathe, think, normalize an existence as not to get crunched and taken for granted.

Language (verbal, non-verbal, written) is that part of us we use to think and express our interpretation of the world and our experiences/existence in it. Turning a corner, one could apply this assertion in thinking about masculinity-manhood-sexuality making, in this case, among Black, African American, bi-multi-racial males. They, we, work at developing linguistic style and language ability in ways that describe, mediate, and manage the circumstances of our social reality; some of us bend backward in our thinking as an instructive posture for the present. The multicolored men that I talk with refused to be submerged in social-political and the social complexity of economic positionality and circumstance that they could not articulate. Entailed in their perspectives based upon the self-knowledge of themselves in the world and social reality, it was revealed how they live double conscious lives synthesized in guarded moments, where they are not just quiet by dispositional ways, but by frame of reference, (the body of information, knowledge, and experiences that are called upon in response to social reality and interpretation). As such, requiring them to work at carving out and negotiating predominately European American social, political, work, policed, and legislated spaces. They did not speak in any way that was accusing, but simply about reality as they perceived and experienced it in relationship to and with others people. Their insights are illuminated by Clark (2002) who said taken jointly that the concept Black masculinity brings forth an overabundance of impassioned, conflicted, and often at odds responses. Clark's assertion to me is analogous and in collaboration with Henry Louis Gates, Jr. (1997) authored work adeptly entitled: *"Thirteen Ways of Looking at a Black Man."*

This book revealed the autobiographical and deft social essays among Black males such as James Baldwin and Bill T. Jones regarding the racial gendered complexity, the contradictions, anxious moments, and successes of being a Black man; hence ways of looking at and perceiving Black African American males not as human beings mired in crisis. Yet, on the other hand, crisis issues of negative disproportionality in health, life expectancy, un-underemployment, school lateness, suspension, drop-out truancy numbers in school, incarceration, racial profiling, do stubbornly exist. It seems then when there is controversy involving a Black man, multicolored

men, there is always the danger of a sharp edged knife of criticism or stereotypical comments being unleashed, maybe that's why the men that I talked with worked hard to blend but not bend to the ramifications and unspoken expectation 's of what I call America's social cultural assimilatory contract.

Perhaps one could say there are those among Black and African American, bi-multi racial males, who are facing crisis but somehow alluding its' devastating grief and consequence, which Jackson II and Hopson (2011) provocatively asserted that there is this "debilitating pain that accompany Black masculinity in America" (p. 3). Because no matter how successful you are in this materialistic capitalistically controlled democracy, it is argumentative that the epidemiological related issues among Black African American males in categories of health, mental health have been manifesting or more directly, festering, in this racialized gender hierarchical society for centuries, (Crothers, (2008), Hall, 2006; and Watkins, 2012). Now to be simply declared among some as erased, along with declaring "The End of Racism" (D'Souza, 1996), joined by others who refer to themselves as "racial realist," with a sweep of European American and supporting cast of assimilated scholars, cultural pundits, and critics' hands.

Then again, there is the existence of the double standards thesis regarding race, sexuality, and class, among people in U.S. society which engenders a perceptional outlook from a public-private platform to comfortably view and interact with Black African American, bi-multi-racial males, outside of entertainment, incarceration, the military, law enforcement, in everyday life path crossing.[1]   This is the space Ellison, in his poignantly complex book, *Invisible Man* (1952), told us that when a society is hindered with peculiar historical stereotypical perceptions, dispositions, and inclinations affected by race, this and that categories of gender status, and ethnic-culture looked upon as physical makers, one can be rendered invis-

---

[1] Darron Smith (2012) argued that President Obama had to maintain a disciplined composure not just as the Commander-in-Chief, but at the "risk of being perceived as 'too black' and angry, even during times in the debates where it was necessary to engage in assertive response" (p.2). Although the events were interpersonal and

intercultural most of the listening audience to include the predominantly European American media representatives, would not acknowledge or admit out loud that this was a mono-cultural public event, where so-called "mainstream rules" of communication (universal) were the norm of expectation; hence, a double-standard.

ible except in certain areas of human activities, circumstance, and conditions.

Fundamentally then, we can still be placed in otherness, wrapped safely in declaration 's of colorblind and all-ness diversity, as to relegated to a wannabe form of liberatory public space. Requiring, if we wish to continue beyond the necessity of autopilot biological function, for us to engage in private in head strategizing regarding how act in public space; as what our masculinity, manhood, and sexuality amounts to are acceptable forms of assimilatory kinds of European American – Whiteness. But there is of course the right to reject such impositions that have been devised and exercised historically among Black African American, bi-multi-racial males, as sista Dr. Sherene Razack (1999) would say while, "looking White people in the eye."

People see you in society but don't understand certain of your dispositions, inclinations, views, and attitudes that seem to be uncharacteristically *ungrateful* for someone who as descended from slavery and Jim Crow de facto and de jure segregated time, that no longer exists as a visible representation seeable to the naked eye, having been congressionally, begrudgingly anointed with civil rights. Begrudgingly, because for some unexplainable reasons the only way to cope or fathom this is by declaring the "end of racism" or we *is* now in post-race American times. Ellison did point out via his main character, that he was not complaining or protesting, but that this state of existence he admitted was "most often rather wearing on the nerves" (p.3). I don't know, but taking a wild guess perhaps he was alluding to hypertension.

Not to belabor the point, nor to imply that Black African American, bi-multi-racial males are ascribed, that is, assigned to crisis status, but to reiterate, there exists statistical categories of *negative* disproportionality relative to the health, well-being, employed/employable, education, incarceration, and social-economic status, that are salient and compelling to pay attention to. Put another way, studies, reports, and articles, that speak to the quality of life among Black African American males in U.S. society divulge qualitative and statistical evidence and perspective showing their disproportionate presence among negative health, life-expectancy, education, adjudication and adult incarceration, and un-underemployment social-cultural indicators (Centers for Disease Control & Prevention, 2010, Black, 1997, Davis, 1998, Gadson, 2006, Head, 2006, Johnson, 2010). One such eye-opening term coined years ago by Gibbs (1988), was the "new

morbidity," life-threatening behavioral habitus among young Black males via homicide, suicide, accidents.

Along these same lines Rios (2009) had conducted a study arguing the negative disproportionate effects of incarceration among young Black and Latino males regarding the social-cultural construction of their masculine inclination and tendencies, and manhood practices. He claimed such experience has resulted in "the production of a hypermasculinity that obstructs desistance social mobility" (p. 150). Harris (2000) quoted in Rios (2009) defined hypermasculinity "as the exaggerated exhibition of physical strength and personal aggression that is often a response to a gender threat expressed through the physical (I would add psychological) and sexual domination of others" (p. 151). Rios contended that the criminal justice systems' "pipeline encourages expression of hypermasculinity by threatening and confusing young men's masculinity" (p.151). I concur and add that lack of legislative mandate and preparedness by state, local, and federal lawmakers and administrators, to more aggressively fund, plan, and conduct systemically reliable culturally responsive approaches to the full inventive *scope* and *nature* of what rehabilitation is supposed to mean, in a democratically multicultural cultural society such as ours, sustains and exacerbates this developmental phenomenon.

There is the impact of in head-self and societal tainting that needs to be recognized/weighed in on, as the result of the incarceration experience and/or general contact with the criminal justice system and law enforcement. Not to speak of the *injustice* racialized gender decision making that occurs within the justice system. The mind can take but so many images, commentaries, over-heard remarks, blank face staring, along with law enforcement police killing deaths and threat power behaviors, before it impacts our gender-making attitudes and behaviors about self and our chances in society to pursuit a quality of life existence, without distrustful general outlooks. Oh yeah, this is me with all my politeness, civil obedience, I do not trust police people, just as much as believe in their necessity. Yeah uh huh, somebody always trying to make their crooked look straight.

I have no problem saying that there have been many flames and sparks that have been and continues to be doused with self-doubt, ethnic-culturally racialized self-loathing, inward-outbound anger, and magical assimilatory acts of economic class escapism, among multicolored men throughout the communities in this country. Like Mystikal belts out – "you keep bumping me against the wall," *but you ain't seen bouncing back*.

Hargrow (2001), in an article discussing African American racial development, observed that African American men constitute 47% of African American people in the country, but hold fewer political positions of power. Next, although more African American men are attending post-secondary schools, their numbers are small. Hargrow said, "African American men suffer physically and psychologically," as it concerned health related issues (p.1). Parham and McDavis (1987) argued that despite the gains of civil rights and anti-discriminatory laws, Black males were at-risk in the categories of internal and external factors concerning life expectancy, un-underemployment, and raising suicide rates. Brother Head (2004) spoke about increased rates of depression and suicide among upwardly mobile Black men and social economically disadvantaged Black men, himself included in all this. For instance, Head stated that "Upwardly mobile Black men are confronted with the pressures of working in business and corporate structures dominated by Whites" (p.26). Moreover, he pointed out that "Black men must also realize that their success in the world of work is often tied to their ability to assimilate their values, behaviors, appearance, and life-styles into what the White culture deems legitimate" (p.26). Hence, it is implied that Black males must confront racialized gendered stress producing perceptions, thoughts, and circumstance regarding whether or not they are compromising their cultural selves, their sense of dignity, worth, empowerment, well-being-ness.

Parham and McDavis asserted that "Black men may feel a sense of internalized anxiety, anger, frustration, and resentment because of withheld promotions, dead-end jobs, lack of policy-making power, and the necessity for them to have a 'dual identity" (p.26). These authors argued that the identification, study, and realizations of these psychological factors and circumstance, hold implications for mental health practitioners in public schools, institutions of higher education, community based agencies, and social service agencies, and moreover, among parents of Black children. Lastly, the authors noted the underrepresentation of "Blacks" in mental health counseling as an issue.

Know that, the complexity and subtle day-to-day conditions under which Black African American, bi-multi-racial males construct and respond to their social realities does not occur in a social-economic and political vacuum. For instance, Hogan (2001) stated that a condition of acquiescence among "ordinary people exists in the form of positively supporting an unequal social and economic system" that he called a "culture of conformism of social consent" (p.1). Hogan argued that a disproportionately unequal distribution of national wealth exists, (further exacer-

bated by the latest recession), but people still acquiesce to this condition intellectually as well as practically. I mention this because this claimed condition of acquiescence exists in the face of dogmatic ideological reasoning involved in social everyday discourse.

This daily discourse contains stereotypical lexicon regarding people of color, women, and sexual minorities, relative to people's perception and construction of social reality amidst intergroup power relationships not readily recognized and/or simply denied, in historical and real-time. Hogan argued that "it seems likely that everyone in the United States, whether White or Black has a category of common beliefs about" Blacks in their lexical entry (single word meaning developing into a phrase) for "Black." This category might include, for example, "lazy" (pp. 120-121). [2]Rome (2004) in a study regarding the establishment of the Black male criminal stereotype, contended that negative stereotypes many people have of Black men as criminals were "created to a degree by the mass media" (p.1). Lexicon stereotype exists relative to individual and group stereotype threat (Steele & Aronson, 1995), and their stereotypical vulnerability.

According to Norguera (1997), rates of unemployment for males of African American descent "are higher now than they were 30 years ago" (pp. 2-3). Suicide and rates of depression are disturbingly on rapid rise among Black males (Poussaint & Alexander, 2000). Head, as cited previously, called the rise of depression among Black men a "silent epidemic," as depression largely goes mistreated, untreated, and unspoken about because of adherence to the *silent undeclared masculine I'm too tuff code* among males of African American descent. In this regard, Canada (1998) said that Black boys are "conditioned not to let on that it hurts. They are taught by coaches to play with pain." Still further, they "are told by parents that they shouldn't cry" (p. 11). Then to, they watch their heroes on the big screen getting punched and kicked and shot, and while the heroes might let out a groan or yell, they observe that they never cry (pp. 11-12). During my 60's growing up time in South, North, and West Philadelphia, PA, there were

---

[2] The author noted that the lexicon entry of lazy as a common belief out there in society in general but for the cognitive tendency toward "confirmatory bias) (the tendency among people to favor information that confirms their beliefs) (p. 121). In the case of confirmatory bias there stood the likelihood that Blacks or Mexicans being stereotyped as lazy, as the Hogan pointed out that, any person not doing his or her work is likely to be more important "than any number of persons doing their work—a point that does not affect Whites as there is no relevant lexicalized property that might be accessed to categorize them as "lazy" (p. 121).

those older teenage brother jitter-bugs who engaged in laugh-crying when in a fight and they were getting hurt in public (Alcorn, 1994). In the face of this, "what are the conditions under which we reproduce strong black men, self-respecting black men, self-regarding black men, self-loving black men, who recognize they're in a *kind of war"* (West, 2008, p. x)?

West's conscious Black man question/declaration is timely, as somehow my critical and oftentimes times disturbing reflection about war as sanctioned violence (James, 1996), intertwines itself with my evolving understanding of gender socialization, its definitions, beliefs, imaging, and enacting, in private places - public spheres. This includes knowledge regarding the mutilating tree and truck lynching of Black women, men, elders, and children in U.S. society. (The incontestable song "Strange Fruit" was transformed from the poem written by Abel Meeropol (1939), a White Jewish high school teacher in protest against the lynching of Black people occurring primarily in the South).

My thoughts are a daily ritual of fear, anger, redemption, and compassion. It is this reflection that raised my conscious mind to a renewed awakening regarding the subtle, alluring, and demanding presence/role that Black masculinity making plays in my life, and I would dare say among fellow African American/inter-ethnic males. That for us, there is politics and social-cultural and racial demands of cultural existence within a multicultural society that is racially-gendered, polarized, and hierarchical.

Cooper (2006) contended that poplar representations of heterosexual Black men are bipolar, as there are alternative images between a "Bad Black man, who is crime-prone and hypersexual, and a Good Black, who distances himself from blackness and associates with white norm" (p. 853). He explained that "the threat of the Bad Black man label provides heterosexual black men with an assimilationist incentive to perform our identities consistent with the Good Black Man image" (p.853). He posited that the reason for bipolar Black masculinity is that it exists to resolve the White mainstreams' post-civil rights anxiety (cognitive dissonance). The cause of this anxiety "results from the conflict between the nation's relatively recent determination that some black men merit inclusion into the mainstream and it's no longer-standing belief that most black men should be excluded" (p.853). In the midst of this society anxiety, the social reality that "Working man" (Perkins, 1991), and I would add-combine "Working Women," are no longer a regular fixture in urban neighborhoods (Alcorn, 1994).

I argue that Black African American and bi-multi-racial males, consciously and subconsciously, are subject to bipolar masculinity making among themselves, when engaging in the assimilatory cultural trade-offs in mainstream America. I suggest that Cooper's argumentative heterosexual Black men bipolar masculinity making thesis, and Du Bois thesis of two-warring souls (from his seminal historical work: "*The Souls of Black Folks*," 1903), are over-lapping. Both amount to an assimilation acculturation struggle, in which assimilation pays, (it seems to some psychologically and economically), while acculturation limits conditional equality of opportunity chances, as acculturation as opposite of assimilation, would promote the stereotypical "Bad Nigger," the crime prone Black man, the revolutionary Bloods (Wallace, 1984), from the civil rights and the Vietnam War Era. To wit, there is the *angry Black man* that is still referenced in mainstream media today, in the imagination among U.S. citizenry with limited degrees of intercultural literacy, in our multicultural society.

Under the bipolar thesis we have two manifestations of ethnic-cultural group exceptionality. There is the acceptance of conformity to the dominant rule or patterns demanded by assimilation of a conservative nature and simultaneously acculturation efforts used to engage in nonconformity to the dominant rule or patterns demanded by assimilation. Acculturation efforts involve more critical examination and interaction when faced with the demands and undeclared but societal expected normalcy of assimilation; that is, an accounting for of democracy, capitalism, and the social humanity for an equality of existence.

Thus, it follows that one kind of uniqueness I am referring to among Black African American, bi-multi-racial males is that we separate ourselves in terms of how we relate or un-relate to African American culture or Black American culture while we are immersed in and of a Eurocentrically dominant so-called "I'm just-American" society, which to me incurs some degree of social-psychological struggle or utility of cognitive energy.

Such ethnic-cultural historical exceptionality in the presence of crisis suggests that Black African American, bi-multi-racial males are all over the social-cultural ecological terrain and/or landscape as it concerns how we define, construct, and attempt to enact and represent our masculinity, manhood, sexuality, and sexual orientation in public and private spheres; we are not constrained and constricted within the undeclared normative positioning of "White heterosexuality" (Chandler, 2007, p.1). As Chandler deftly pointed out, Black males have come to perform gender in "unique and diverse ways" (p. 2), and that it is salient to examine the "context that

produces particular gender performance in African American males" (p.2). In other words, it calls for looking inside the numbers that represent the demographics to see how those among Black African American, bi-multi-racial males are working to identify and realize ways to be healthy and progressive in cultural context, while others have the potential to do so, and work to find out what's stopping them. In part, this requires formulating inquiry that involves identifying and exploring ways in which the construction and response to social reality occurs given the historical-contemporary circumstance of racialized-gendered and patriarchal demands, contributing to the formation of habitus.

Very importantly, the formulation of inquiry should be motivated by the fundamental aim of prompting self-social-psychological reform activities among Black African American, bi-multi-racial males, that involves their working to develop healthy or healthier social-culturally responsive and progressive ways of engaging in masculinity, manhood, sexuality, and sexual orientation, while under past-present loud and subtler social siege in public sphere. Overarchingly, the formulation of inquiry should be framed in consideration of various areas of human activities - the law, economics, politics, education, public-private job markets, anti-government White supremacy circles.

Hall (1997) contested that the social-cultural daily experiences of biracial-ness (I would add multi-racial ness) masculinity and maleness identity development is socially psychologically challenging in the face of a historical racial-gendered Black/White categorical dichotomy. (In other words bi-multi-don't fit, like what are you anyway, or those polite but rude blank face stares in public). This complexity, in consideration of identity development, is subject to subconscious and conscious observations among people during interpersonal-cultural social interactions in the public sphere of still eurocentrically dominated integrated space.

This consideration concerns skin-tone, phenotypical features such as hair texture and facial features, linguistic tones and styles, racialized gendered ideological points of view, socializing and educational experiences (or lack thereof) regarding inter-ethnic-group power relations, and sources and acts of empowerment, heterogeneous expectations, that do

not readily place bi-multi-racial males within the Black/White racial-gendered dichotomy. [3]

Such socially conditioned perception and assumptions also involves "threat stereotyping" (Steele, 1995), in areas such as intellectual cognitive ability limits, social-cultural linguistic and behavior expectations, that hold mental health and well-being challenges for bi-multi-racial males in the identity development of masculinity and manhood (quiet self-doubt is and can be the elephant in the room). Hall asserted that, "The need of bi-racial males for a separate identity contrasts with the degree to which race remains a cultural imperative" (p. 74).

My discussion about these study interview findings is not about the numbers per se, it is about literately going inside the numbers, to inquire, examine, and discuss the role of masculinity, manhood, and sexuality that held implications concerning social-psychological, identity development, mental health and well-being, and their social construction of reality, for a group of adult Black African American, bi-multi-racial males. I asked them to speak and frame their perspectives in contrast-comparison with the literature about other of their brethren. Fundamentally, I sought to engage in an effort to capture the understanding, perspective, habits, and emotional states of minds of participating adult males via self-reflective discourse within the context of their racialized gendered experiences.

---

[3] Squires (2002) conducted a study aimed at rethinking the scope and nature of Black Public Sphere by introducing vocabulary that allowed for a broader more comprehensive and inclusive identification and examination for multiple public spheres via an "exploration of the history of the African American public sphere" (p. 446). The author- pointed out that people of color, women, sexual minorities, religious minorities, and "immigrant groups have created coexisting counterpublics in reaction to the exclusionary politics of dominant public sphere and the state" (p.446). Squires referred to public sphere as "physical or mediated spaces where people gather and share information, debate opinions, and tease out their political interests and social [cultural] needs with other participants" (p.448). For example, in the segregated Black enclave of West Philadelphia during the 1960s my mother, Mrs. Thelma L. Alcorn, served as a block neighborhood captain facilitating meetings at our home in which people engaged in discussion and identified issue/needs of the neighborhood to be communicated to City Hall. Squire explained that at "different times in history, African Americans have been forced into enclaves by repressive state policies," and had to use such enclave spaces to "create discursive strategies and gather oppositional resources" (p. 458); for example, AME and Baptist churches and homes in the South during the civil rights era.

Invisibility is a dangerous and painful condition. When those who have power to name and to socially construct reality choose not to see you or hear you, whether you are dark-skinned, old, disabled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say, describe the world and you are not in it, there is a moment of psychic disequilibrium [cognitive dissonance], as if you looked into a mirror and saw nothing. Yet you know you exist and others like you, that this is a game with mirrors; [now you me now you don't]. It takes some strength of soul—and not just individual strength, but collective understanding---to resist this void, this nonbeing, into which you are thrust, and to stand up, demanding to be seen and heard. (Rich, 1986, p. 119)

PAGES MISSING

FROM THIS FREE SAMPLE

References

Auster, Simon. November 25, 2013. Telephone interview regarding his visit with Einstein in August, 1952.

Abrams, L.S., Anderson-Nathe, B., & Aguilar, J. (2008). Constructing masculinities in juvenile corrections. *Men and Masculinities, 11*, 22-28. Retrieved from http://jmm.sagepub.com/

Aerts, D., Apostel, L., De Moore, B. Hellemans, S., Maex, E., Van Belle, H., & Der Veken, V. (1994). World Views: from fragmentation to integration. Retrieved from http://pespmc1.vub.ac.be/

Akbar, N. (1985). *The Community of Self*. Tallahassee, FL: Mind Productions.

Alcoff, L. M. (2006). *Visible identities: Race, gender, and the self*. Retrieved from http://www.questia.com/

Alcorn, F.D. (1994*). Era of uncertainty, Resurgence of conflict confronting the 350 challenge of our multi-racial-ethnic presence*. Seattle, WA: Rockhill Press.

Aldridge, D. (2007, September 21). Reaction proves race is still an issue. *The Philadelphia Inquirer*. Retrieved from http://www.highbeam.com

Apps. J. W. (1985). *Improving practice in continuing education: Modern approaches for understanding the field and determining priorities*. San Francisco, Jossey-Bass.

Anderson, E. (Ed.). (2008). *Against the wall: Poor, young, Black and male*. Philadelphia: University of Pennsylvania Press.

Ani, M. (1994). Yurugu: *An Afrikan-centered critique of European cultural thought and behavior*. Trenton, NJ: African World Press.

Alexander, W.H. (2004). Homosexual and the racial identity conflicts and depression among African American gay males. *Trotter Review Scholarly Works*, 16, pp. 1-34.

Auerbach, C. & Silverstein, L.B. (2003). *Qualitative date: An introduction to coding and analysis*. New York, NY: New York Press.

Bakari, R. S. (1997). Epistemology from an Afrocentric perspective: Enhancing Black students' consciousness through an Afrocentric way of knowing. *Different Perspectives on Majority Rules, Paper 20*. Retrieved from http://digitalcommons.unl.edu/

Baker, H.A., Jr. (1995). Critical memory and the Black public sphere. *In The Black Public Sphere,* pp.7-37. Chicago, IL: The University of Chicago Press.

Baldwin, J.A. (1976. Black psychologist: Some issues for consideration. *Black Books Bulletin*, 4(3), 6-11.

Baldwin, J. (1962). *The fire next time*. New York, NY: Dell.

Barbour, F.B. (1970). Offensive mechanisms: The Black seventies. Boston, MA: Porter Sargent.

Belton, D. (1996). *Speak my name: Black men on masculinity and the American dream*. Boston, MA: Beacon Press.

Bentz, S., & Shapiro, J.J. (1998). *Mindful inquiry in social research.* Thousand Oaks, CA: Sage Publications.

Berger, P.L. & Luckmann, T. (2011) *The social construction of reality. A treatise in sociology of knowledge*. New York, NY: Open Road Integrated Media.

Bernal, G., & Saez-Santiago, E. (2006). Culturally centered psychological intervention). *Journal of Community Psychology*, 34, (2), 121-132. doi: 10.1002/

Bharmal, N., Kennedy, D., Jones-Lee, L., Johnson, C., Morris, D.A., Card-well, B., Brown, A., Houston, T., Meeks, C., Vargas, R., Fran-co, I., Razzak, A.R., & Brown, A. (2012). Through our eyes: Exploring African-American men's perspectives on factors affecting transition to manhood. *Journal of International Medicine*, 27(2), doi: 10.1007/s11606-011-1836-0.

Billson, J.M. (1996). *Pathways to manhood: Young Black males struggle for identity.* New Brunswick, NJ: Transaction.

Bluestein, J. (2001). *Creating emotionally safe schools: A guide for educators and parents.* Deerfield Beach, FL: Health Communications.

Booker, C.B. (2000). *I wear no chain! A social history of African-African males.* Retrieved from http://www.questia.com/

Boris, E. (2003). From gender to racialized gender: Laboring bodies that matter. *Cambridge Journal*, 63, 9-13.

Boston, L. (1998). *Men of color: Fashion, history, and fundamentals.* Mus-kogee, OK: Artisan.

Bourdieu, P. (2001). *Masculine domination.* Palo Alto, CA: Stanford Uni-versity Press.

Bourdieu, P. (1977). *Outline of theory and practice.* Cambridge: Cambridge University Press.

Bourdieu, P. (1984). *The field of cultural production: Essays on art and lit-erature.* New York: Columbia University Press.

Breland, A.M. (1997). Airing dirty laundry: *Reasons and processes by which skin tone stratification continues to be a pervasive aspect of the African American community.* (Doctoral dissertation). Available from ProQuest Dissertations and Theses (ED431984).

Breland, A. M., Steward, R. J., Neil, D., Minami, T., Chan, C., Owen, D., & Wanda, S. C. (1999). Biracial individuals: Factors affecting racial identification. (Report No.143). Columbus, OH. (ED431156).

Bridges, E.M. (2011). Racial identity development and psychological cop-
        ing strategies of undergraduate coping strategies of under-
        graduate and graduate African American Males, *Journal of
        African American Males in Education, 2,(2),* 1-18.

Fries-Britt, S., & Griffin, K. (2007). The blackbox: How high achieving Black
        resist stereotypes about Black Americans. *Journal of Student
        Development,* 48(5), pp. 509-524

Brookfield, S.D. (1987). *Developing critical thinkers: Challenging adults to
        explore alternative ways of thinking and acting.* San Francis-
        co, Jossey-Bass.

Brookfield, S. D. (2008). Radical questioning on the long walk to freedom:
        Nelson Mandela and the practice of critical reflection. *Adult
        Education Quarterly, 58,* 95-109.
        doi:10.1177/074/71360710150

Brown, T.J. (2005). Allan Iverson as America's most wanted: Black mascu-
        linity as a cultural site of struggle. *Journal of Intercultural
        Communication Research.* 34(1), pp. 65-87.

Brown, T. J. (2006). Welcome to the Terrordome: Exploring the contradic-
        tions of a hip-hop Black masculinity. In A.D. Mutua (Ed.).,
        Progressive Black masculinities. (pp. 191-213). New York,
        NY: Routledge.

Brown, T.J. (2011). Scripting the Black male athlete: Donovan McNabb
        and the double bind of the Black masculinity. In R.L. Jack-
        son, II & M.C. Hopson, (Eds.). *Masculinity in the Black imag-
        ination Politics of Communicating Race and Manhood.* (pp.
        147-166). New York, NY: Peter.

Bruner, J. (1990). *Acts of Meaning.* Boston: Harvard University Press.

Burrell, G., & Morgan, G. (1979). *Sociological paradigms an organizational
        analysis: Elements of the sociology of corporate life.* Ports-
        mouth, NH: Heinemann Educational Books.

Burrell, T. (1997). Experiences and perceptions of interpersonal, environ-
mental, and Institutional racism among African-American
students in psychology graduate training. (Report No. 143).
(ED4145440).

Burrell, T. (2010). *Brainwashed: Challenging the myth of Black inferiority.*
New York, NY: SmileyBooks.

Butler, J. (1999). *Gender trouble-Feminism and the subversion of identity.*
Retrieved from http://www.questia.com/

Bush, L. V. (1999). Am I a man?: A literature review engaging in the socio-
historical dynamics of Black manhood in the United States.
The Western Journal of Black Studies, 23,(1),49-57. Retrieved
from http://web.ebscohost.com

Bush, L.V. (2004). How Black mothers participate in the development of
manhood and Masculinity: What do we know about Black
mothers and their sons? *Journal of Negro Education,
3,(4),*381-391. Retrieved from http://web.ebscohost/

Bynum, M.S., Best, C., Barnes, S.L. & Burton, E.T. (2008). Private Regard,
Identity Protection and Perceived Racism among African
American Males. *Journal of African American Studies,* 142-
155. Retrieved from http://link.springer.com/

Byrd, R.P. & Guy-Sheftall, B. (Eds.). (2001). *Traps: African American men
on gender and sexuality.* Bloomington, ID: Indiana Universi-
ty Press. Canada, G. (2000). *Reaching Up for Manhood.* Bos-
ton: Beacon Press.

Carby, H. V. (1998). *Race men.* Cambridge, MA: Harvard University Press.

Carkhuff, R. R. (1993). *The act of helping.* Amherst, MA: Resource Devel-
opment Press.

Carr, W., & Kemmis, S. (1986). *Becoming critical: Education, Knowledge,
and Action.* Deakin University Press.

Carroll, R. (Ed.). (1995). *Swing low: Black men writing.* New York, NY:
Crown Trade.

Carruther, J.H. ((1994). *African or American: A question of intellectual allegiance.* Chicago: Kemetic Institute.

Center for Disease Control and Prevention. (2010). *A Closer Look at African American Men and High Blood Pressure Control: A Review of Psychological Factors and Systems-Level Intervention.* Atlanta: U.S Department of Health and Human Services. Retrieved from www. cdc. gov.

Carver, C. S. (1997). The internal-external scale confounds internal locus of control with expectancies of positive outcomes. *Personality Social Psychology Bulletin*, 23(16), 580-585.

Calmore, J.O. (2006). Reasonable and unreasonable suspects: The cultural construction of the anonymous Black man in Public space (here be dragons). In A. D. Mutua (Ed.), *Progressive Black masculinities.* (pp. 137-153). New York, NY: Routledge.

Chandler, K.J. (2011). How to Become a "Blackman:" Exploring African American Masculinities and the Performance of Gender. In R.L. Jackson, II & M.C. Hopson, (Eds.). *Masculinity in the Black imagination Politics of communicating race and manhood.* (pp. 55-88). New York, NY: Peter Lang.

Chandler, K.J. (2007). How to become a "Blackman:" Exploring African American masculinities and the performance of gender. (Doctoral dissertation). Available from ProQuest Dissertation and Theses database.

Clark, K. (2004). *Black Manhood in James Baldwin, Ernest J. Gaines, and August Wilson.* University of Illinois Press.

Chavez, R.C. & O'Donnell, J. (Eds.). (1998). *Speaking the unpleasant: The Politics of (non) engagement in the multicultural education terrain.* Albany, NY: SUNY Press.

Clandinin, D. J. (2007). *Handbook of narrative inquiry mapping a methodology.* Sage Publications.

Clandinin, D. J. & Connelly, F. M. (Ed.). (1990). Stories of experience and narrative inquiry, *Educational Researcher*, 19(5), pp. 2-14.

Clark, A. & Erickson, G. (2003). (Eds.). *Teaching inquiry: Living the research in everyday practice.* London: Routledge-Falmer.

Clatterbaugh, K, (1998) What is problematic about masculinities. *Men and Masculinities,* 1(1), pp. 24-45.

Coleman, K. (2005). *Power, money, and sexuality: The Black masculine paradigm* (Doctoral dissertation. Available from ProQuest Dissertation and Theses database.

Coles, T. (2009) Negotiating the field of masculinity, The production and reproduction of multiple dominant masculinities. *Men and Masculinities, 20,* 1-15. Retrieved from http://online.sagepub.com/

Collins, P.H. (2006). A telling difference: Dominance, strength, and Black masculinities. In A.Mutua, (Ed.). *Progressive Black Masculinities.* (pp. 73-97). New York, NY: Routledge.

Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment.* New York: Routledge.

Collins, P.H. (1998). Intersection of race, class, gender, and nation: Some implications a Black family study. *Comparative Family Studies.* 29(1), pp. 27-36.

Compton-Lilly, C. (2009). *The Development of habitus over time.* Working Paper: (WCER-2009-7). Madison, WI: Wisconsin Center for Education Research. University of Wisconsin-Madison. Retrieved from http://www.wcer.wisc.edu.

Cooper, F.R. (2006). Race, sex, and working identities, against bipolar Black masculinity: intersectionality, assimilation, identity performance, and hierarchy. *U.S. Davis, Law Review, 39,* 855-901. Retrieved from http://www.lexisnexis.com/

Courtenay, W. H. (2000). Constructions of masculinity and their influence on men's well-being: A theory of gender and health. Social *Science & Medicine, 50,* 1385-1401.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *Feminist Theory & Antiracist Politics*, pp. 139-167. Chicago, IL: University of Chicago Legal Forum

Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review, 43*, 1241-1299.

Cross, M. & Naidoo, D. (2012). Race, diversity pedagogy: Mediated learning experience for transforming racist habitus and predispositions. *The Review of Education, Pedagogy, and Cultural Studies, 34*, 227-244. doi: 10.1080/10714413.2012.7355588

Cross. T. (1987). *The Black power imperative: Racial inequality and the politics of nonviolence*. New York: Faulkner Books.

Dalal, F. (2002). *Race, colour and the processes of racialization: New perspectives from group analysis, psychoanalysis and sociology.* New York, NY: Brunner-Routledge.

Davidson, A.L. (1996). *Making and molding identity in schools: Student narratives on race, gender, and academic engagement.* Albany, New York: State University of New York Press.

Delgado, R, & Stefancic, J. (2001). *Critical race theory: An introduction.* New York, NY: New York Press.

DeMause, L. (1975). *The New Psychohistory.* New York: Psychohistory Press.

Deonna, J.A. (2006). Emotion, perception and perspective. *Dialectica, 60,(1)*, 20-46.

Diamond, J. B. & Spillane, J. P. (2004). Teachers' expectations and sense of responsibility for student learning: The importance race, class, and organizational habitus. *Anthropology and Education Quarterly*, 35(1), 75-98.

Doss. D.R. (2008). *African-American men and masculinity: A case study of young adult African-American men.* (Doctoral dissertation). Retrieved from ProQuest Dissertation and Theses Database.

Dubois, W.E.B. (1903). *The souls of Black folks.* Chicago: A.C. Mclurg.

Dyson, E.M. (1996*). Between God and gangsta rap. Bearing witness to Black culture.* New York, NY: Oxford Press.

Dyson, E.M. (2007). Know what I mean: Reflections on hip hop. New York: Basic Books.

Dyson, E.M. (October, 2008, 23). America as post-racial or post racist? Retrieved from http://youtube.com.

Eckert, P., & McConnell-Ginet, S. (1995). Constructing meaning, constructing ourselves: Snapshots of language, gender, and class from Belten High. In Hall, K., & Buchholtz, M., (Eds.). *Gender articulated: Arrangements of language and the socially constructed self* (pp. 469-507). London and New York: Routledge.

Edward, A. & Polite, C. K. (1992). *Children of the dream: The psychology of Black success.* New York, NY: Anchor Books.

Edmond, K. (1993). For the cool in you. [CD]. Los Angeles, CA: Epic Records.

Eisner, E. W. (1985). Aesthetic modes of knowing. In Eisner, E.W. (Ed.), *Learning and Teaching: The Ways of Knowing* (pp. 2-14). Chicago, IL: University of Chicago Press.

Eisner, E. W. (1998). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice.* Columbus, OH: Merrill.

Elksnin, L. K., & Elksnin, N. (2003). "Fostering social-emotional intelligence in the classroom." *Education,* 124(1). www.questia.com

Ellison, R. (1990). *Invisible man.* New York, NY: Vintage International.

Epstein, T. (2000). Adolescents' perspectives on racial diversity in U.S. history: Case studies from and urban classroom. *American Educational Research Journal*, 37(1), 185-214. doi:10.3102/002831203.

Eversley, S. (2004). *The real Negro: The question of authenticity in the twentieth-century African American literature*. London: Routledge.

Few, A. L. (2007). *Racialized gender. Black encyclopedia of sociology*. Retrieved from http://www/blackwellreference.com/

Finucane, M. L., Slovic, C., Mertz, K., Flynn, J., & Satterfield, T.A. (2000). Gender, race, and perceived risk: The "White male" effect. *Health, Risk & Society, 2*, 159-172. Retrieved from http://www.tandfonline.com/

Ford, K.A. (2011). Doing f*ake* masculinity, being r*eal m*en: Present and future constructions of Self among Black College Men. *Symbolic Interaction, 34*, 38-62. doi: 10.1525/

Fordham, S. (1996). *Blacked Out: Dilemma of race, identity, and success at Capital high*. Chicago, IL: University of Chicago Press.

Franklin, II, C.W. & Andre, M.C. (1995). Some factors influencing success among African-American men: A preliminary study. *Journal of Men's Studies, 3*, 191-197. Retrieved from http://proquest.umi.com/

Franklin, A.J. (1999). Invisibility syndrome and racial identity development in psychotherapy and counseling African American Men. *The Counseling Psychologist, 27, (6)*, 761-793. Doi:10.1/77/0011000099276002

Franklin, J.H. (1993). *The Color line: Legacy for the twenty-first century*. Columbia: University of Missouri Press.

Freire, P., & Faundez, A. (1987). *Learning to question: A pedagogy of liberation*. United Kingdom, UK: Blackwell Publishing.

Fuller, N., Jr. (1971). *The United Independent Compensatory Code/System/Concept: A textbook/workbook for thought, speech and/or action for victims of racism (white supremacy).* Publisher: Author.

Fusco, C. (1995*). English is broken here: Notes on cultural fusion in the Americas.* New York, NY: The New Press.

Fusco, C.& Wallis, B. (Eds.). (2003). *Only skin deep Changing Visions of the American Self.* New York, NY: Harry N. Abrams, Inc.

Garner, H., Haertel, G. D., & Walberg, H. J. (1993-1994). Synthesis of research: What helps students learn. *Educational Leadership,* 51(4), pp. 74-79.

Gates, H.L., Jr. (Ed.). (1997). *Thirteen ways of looking at a Black Man.* New York, NY: Vintage Books.

Gause, C.P. (2005). The ghetto sophisticates: Performing Black masculinity, saving lost souls, and serving the leaders of the new school. *The Journal of Culture and Education,* 9 (1) 17-31.

Gray, H. (1995). *Watching: Television and the Struggle for Blackness.* Minneapolis, University of Minnesota Press.

Greenlee, S. (1969). *The spook who sat by the door.* London, UK: Allison and Busby.

Greenwood, D., & Levin, M. (1998). *Introduction to action research: Social research for social change.* Thousand Oaks, CA: Sage Publications.

Grenfell, M. & James, D. (1998). Bourdieu and education: Acts of practical theory. Retrieved from http://www.questia.com.

Gooding, V.A., Sr. (2012). *Managing Multi-generational anger in African American males,* Family & Corrections Network. Retrieved from http://www.fenetwork.org/

Goldberg, S. C. (1999). The psychology of epistemology of self-knowledge. *Synthese, Kluwer Academic Publishers,* 118, 165-199.

Goldman, D. (1995). *Emotional intelligence: Why it can matter more than IQ.* New York, NY: Bantum.

Gibb, J. T. (1988). *Young Black and male in America: An endangered species.* Westport, CT: Auburn House.

Gibbs, J. T. (1999). The social construction of race, ethnicity, and culture. In Garrod, A, Ward, J. V., & Robinson, R. K. (Eds.). *In Souls looking Black: Portraits of growing up Black* (pp. 77-98). Retrieved from http://www.questia.com.

Gibson, J. R. (2009). *Why Black men don't teach and why we should: Understanding the existing African-American male teacher shortage.* Amazon Digital Services: KITABU.

Gilbert, R., & Gilbert, P. (1998). *Masculinity goes to school.* Florence, KY: Routledge.

Grant, C.A. & Ladson-Billings, G. (Eds.). (1997). *Dictionary of multicultural education.* Phoenix, AZ: Oryx Press.

Grier, W. H. & Cobbs, P. M. (1968) *Black rage: Two Black psychiatrists reveal the full dimensions of the inner conflicts and the desperation of Black life in the United States.* New York, NY: Basic Books.

Guinier, L. (2010). Introduction. In Parks, G.S. & Hughey, M. W. (Eds.). , *Twelve angry men: True stories of being a Black man in America today.* New York: The New Press.

Hall, E. T. (1990). *The hidden dimension.* Anchor Books.

Hall, R. E. (1997). Human Development across the Lifespan as Identity Model for Biracial Males. *Journal of African American Men, 2,* 65-80. doi: 10.1007/s12111-977-1017-8

Hall, R.E. (2007). Racism as health risk for African American males: Correlations between hypertension and skin color. *Journal of African American Studies.* doi: 10.1007/s12111-007-9081-1

Hammond, W.P., & Mattis, J.S. (2005). Being a man about it: Manhood meaning among African American men. *Psychology of Men & Masculinity. 6,* (2), 114-126.

Hargrow, A.M. (2001). Racial identity development: The Case of Mr. X, an African American. Journal of Mental Health Counseling, 23,(3), 1-10. Retrieved from <u>http://www.questia.com/</u>

Harper, P.B. (1996). *Are we not men? Masculine anxiety and the problem of African-American identity.* New York, NY: Oxford University Press.

Head, J. (2004). *Black Men and Depression: Saving lives, healing our families and friends.* New York, NY: Harlem Moon.

Hecht, M.L., Collier, M.J.,& Ribeau, S.A. (1993). *African American communication: ethnic identity and cultural interpretation.* Newbury Park, CA: Sage Publications.

Hegelian dialectic. *Journal of Black Studies, 27,* 731-750. doi.10.1177/002193479700601

Hemmings, A. (1998). The self-transformation of African American achievers. *Youth Society, 29,* 330-368. Retrieved from http://yas.sagepub.com/

Hogan, P.C. (2001). *The Culture of Conformism Understanding Social Consent. Understanding Social Consent.* Durham, NC: Duke University Press.

Holloway, J.E. (Ed.). (1991). *Africanisms in American Culture.* Bloomington, IN: Indiana University Press.

Hooks, B. (1992). *Black looks: Race and representation.* Boston: South End Press.

Hooks, B. (2004). *We Real Cool, Black Men and Masculinity.* London, England: Routledge.

Hopkinson, N. & Moore, N.Y. (2006). *Deconstructing Tyrone A New Look at Black Masculinity in the Hip Hop Generation.* San Francisco, CA: Cleis Press, Inc.

Horvat, E. M. & Antonio, A. L. (1999). "Hey those shoes are out of uniform:" African American girls in an elite high school and the importance of habitus. *Anthropology and Education Quarterly.* 30(3), pp. 317-342.

Howard, L. C. (2006). *Doin'me: Eight urban adolescent African American males understanding of masculinity.* (Doctoral Dissertation). Available from Proquest Dissertation and These database. (AAT 3221603)

Hurt, B. P. (Producer) (1998). [DVD] *I am a man: Black masculinity in America.* Newark, NJ: God Bless the Child Productions.

Hurt, B. P. (2008, November 9). *Barrack and Curtis: Examining Black Masculinity* [Video file]. Retrieved from http://www.bhurt.com

Hunter A.G. & Davis, J.E. (1994). Hidden voices of Black men: The meaning, structure, and complexity of manhood. *Journal of Black Studies, 25,* 20-38. Retrieved from http://jbs.sagepub.com/

Johnson, R. B., & Onwuegbuzie, A. J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational researcher,* 33(7), 14-26.

Kawash, S. (1997). *Dislocating the colorline: Identity, hybridity, and singularity, in African-American narrative.* Palo-Alto, CA: Sanford University Press.

Kilson, M. (2000). *Claiming place: Biracial young adults of the post-civil rights era.* Westport, CT: Bergin and Garvey.

Kiwana, B. (2002). *Young Black and the crisis in African American culture: The hip hop generation.* New York: Basic Books.

Lemelle, A. J. (1997) *Black male deviance.* West Port, CT: Praeger

Pena, Gomez-G. (2006). *Border hysteria and the war against difference.* Retrieved from www2.ucsc.edu/raza/pipeline/border.pdf.

Pierre, M.R., & Mahalik, J.R. (2005). Examining African self-consciousness and Black racial identity as predictors of Black men's psychological well-being. *Cultural Diversity and Ethnic Psychology,* 11(1), 28-40

Pleck, E. H. & J. H. Pleck (1980). *The American man.* Englewood Cliffs, NJ: Prentice Hall.

Jackson, R.L., II, & Dangerfield, C.L. (2004). Defining Black masculinity as cultural property: Toward an identity negotiation paradigm. *African American communication & identities. Essential Readings, 197,* 120-130.

Jackson, R.L.II, (2002). Introduction: Theorizing and analyzing the nexus between cultural and gendered identities and the body. *Communication Quarterly,* 50(3), 245-250.

Jackson, R.L., II, (2005). *Scripting the Black masculine body: identity, discourse, and racial politics in popular media.* Albany, N.Y.: SUNY Press.

Jackson, R.L., II, & Hopson, M.C. (Eds). (2006). Introduction. *Masculinity in the Black imagination: Politics of communicating race and manhood.* New York, NY: Peter Lang.

Jackson, R.L. II, & Hopson, M.C. (Eds.). (2011). *Masculinity in the Black imagination: Politics of communicating race and manhood.* New York, NY: Peter Lang.

Jackson, R.L., II. (2002). Introduction: Theorizing and analyzing the nexus between cultural and gender identities and the body. *Communicating Quarterly, 50,(2),* 245-249.

Johns, D.J. (2007). *Re-imaging Black masculine identity: an Investigation of the "problem" surrounding the construction of Black masculinity in America.* Retrieved from http://www.questia.com/

Johnson, R. R. (2003). Autobiography and transformative learning: Narrative in search of self.

Journal of Transformative Education, 1, 227-244. Retrieved from http://jtd.sagepub.com/

Joiner, V.E., Jr., & Walker, R.L. (2002). Construct validity of a measure of acculturative stress in African Americans. *Psychological Access, 14*, 462-466.

Kearney, M. (1984). *World View.* Novato, CA: Chandler & Sharp.

Kennedy, L. (1996). Alien nation: White male paranoia and imperial culture in the United States. *Journal of American Studies*, 30(1), pp. 87-100.

Kofer, B. K. (2008). Personal epistemology and culture. In M. S. Khine (Ed.). *Knowing, knowledge, and beliefs* (pp. 3-22). Retrieved from http://www.questia.com/

Koltko-Rivera, M.E. (2004). The psychology of worldviews. *Review of General Psychology, 8,(1),*-3-58. doi: 10.1037/1089-2680.8.1.3

Korgen. K. O. (1998). *From Black to Biracial Transforming Racial identity among Americans.* Retrieved from http://www.questia.com/

Koroma, M.A. (2003). "Black" or "African American?" *National Association of Black Journalists, 21,* 1-3. Retrieved from http://search.proquest.com/

Lau, R. W. K. (2004). Habitus and the practical logic of practice: An interpretation. *Sociology, 38(2),* 369-387. doi:10.1177/0038038504040870

Laubscher, L. (2005). Toward a (de) constructive psychology of African American men. *Journal of Black Psychology, 31*, 111-129. Retrieved from http://jbp.sagepub.com/

Leary, J.D. (2005). *Post traumatic slave syndrome America's legacy of enduring injury and healing.* Milwaukie, OR: Uptone Press.

Lefcourt, H. M. (1982). *Locus of control: Current trends in theory and research.* Hillsdale, NJ: Lawrence Erlbaum.

Lemelle, A. J. Jr., (1995). *Black male deviance.* Westport, CT: Praeger.

Lemelle, A. J. Jr., (2010). *Black masculinity and sexual politics.* New York, NY: Taylor & Francis.

Livingston, J. A. (2011). Metacognition: An overview. Retrieved from gse.buffalo.edu/

Lubiano, W. (Ed.). (1998*). The house that race built: Original essays by Toni Morrison, Angela Y. Davis, Cornel West, and others on Black Americans and politics in America today.* New York, NY: Vintage Books.

Lum, C. M. K. (1991). Communication and cultural insularity: The Chinese immigrant experience. *Critical Studies in Mass Communication,* 8, 91-101.

Madhibuti, H. R. (1991). *Black men: Obsolete, single, dangerous?* The Afrikan American family in transition. Chicago, IL: Third World Press.

Maddow, R. (2012, August, 12). *Reproductive rights and women's health.* Retrieved from http://www.msnbc.com

Marshall, J. (2004). Living systemic thinking: Exploring quality in first-person action research. Action Research, 2(3), 305-325. doi:10.77/1476750304045945.

Mahik, J.R., Pierre, M.R., & Wan, S.S.C. (2006). Examining racial identity and masculinity as correlates of self-esteem and psychological distress in Black men. Journal of Multicultural Counseling and Development, 34,(2), 94-104.

Martin, B.E. & Harris, F., III. (2006). Examining productive conceptions of masculinities lessons learned from academically driven African American male student-athletes. *Journal of Men's Studies, 14,(3),* 359-378.

Maton, K. (2008). Habitus. In M. Grenfell (Ed.), *Pierre Bourdieu: Key concepts* (pp. 49-66). UK: London, Acumen.

McDonald, M. & Wingfield, A. H. (2008). (In)visibility blues: The paradox of institutional racism. *Sociological Spectrum*, 29(1), pp. 28-50.

McDonough, P. M. (1997). *Choosing Colleges: How social class and schools structure opportunity.* Albany, NY: State University of New York Press.

Merida, K. (2007). *Being a Black man: At the corner of progress and peril.* New York, NY: PublicAffairs.

Meyers, L. J. (1988). *Understanding an Afrocentric world view: Introduction to an optimal psychology.* Dubuque, IA: Kendall/Hunt.

Miller, R. L. (1992). The human ecology of multiracial identity. In M.P.P. Root (Ed.), *Racially mixed people in America* (pp. 24-36). Newbury Park, CA: Sage Publications.

Mills, C. (1997). *The racial contract.* Ithaca, NY: Cornell University Press.

Mistry, J., and Rogoff, B. (1994). Remembering in cultural context. In Lonner, W.J., and Malpass, R. S. (Eds.), *Psychology and Culture* (pp. 139-144). Needham Heights, MA: Allyn and Bacon.

Mirza, H. S. (1999). Black masculinities and schooling: A Black feminist response. British Journal of Education. 20(1), pp. 137-147.

Molesworth, C., (Ed.). (2012*). The works of Alain Locke (The collective Black`writings*). New York, NY: Oxford University Press.

Moore, L. (2010). *Fine specimens of manhood: The Black boxer's body and the avenue to equality racial advancement, and manhood in the nineteenth century.* MELUS, 35.(4). pp. 59-84. Retrieved from http://www.questia.com/

Mutua, A.D. (Ed.). (2006). *Progressive Black masculinities.* New York, NY: Routledge.

Najarian, A. (2005). Discuss in what ways does one's habitus and cultural capital affect the relationship between schooling and work? Retrieved from http://stickyatlas.com.

Nedhari, A. (2009) In search of manhood: The Black male's struggle for identity and power. *Student Pulse, 1,(11),* 1-7. Retrieved from: http://www.studentpulse.com/

Nichols, E. (1988). *Philosophical aspects of cultural differences.* Publisher: Author.

Nightingale, D. J., & Cromby, J. (1999*). Social Constructionist Psychology: A critical analysis of theory.* Maidenhead, UK: Open Press University.

Nobles, W.W. (1990). The infusion of African and African American content: A question of content and intent. In A.G., Hilliard, III, L. Payton-Steward, & Williams, (Eds.), *Infusion of African American content in school curriculum.* (pp. 5-22). Morristown, NJ: Aaron Press.

Nobles, W.W., Goddard, L.L., Cavil, W.E., & George, P.Y. (1987). *African-American families: Issues, insights, and directions.* Oakland, CA: A Black Family Institute Publication.

Norguera, P.A. (1997). Reconsidering the "crisis" of the Black male in America. Social Justice, pp. 2-13. Retrieved from http://proquest.umi.com/

O'Donnell, S. Meyer, I. H. & Schwartz, S. (2011). Increased risk of suicide attempts among Black and Latino lesbians, gay men, and bisexuals. *American Journal of Public Health, 101,(6),* 1051-1060. doi:10.2105/AJPH.2510.300032

Oliver, W. (2006). "The streets:" An alternative Black male socialization institution. *Journal of Black Studies, 36,(6),* 918-937. Retrieved from http://jbs.sagepub.com/

Parham, T.A., & McDavis, R. (1987). Black men, An endangered species: Who's really pulling the trigger? *Journal of Counseling and Development, 66*, 24-27. Retrieved from http://web.ebscohost.com/

Parks, G.S., & Hugley, M.W. (2010). *12 angry men: true stories of being a Black man in America today.* New York, NY: The New Press.

Palmer, B.E.F., II. (2012). *Integrating African-centered worldview and acculturation as predictor of positive psychological outcomes in African Americans.* (Doctorial dissertation). Available from ProQuest Dissertation and Theses database.

Pascoe, C.J. (2003) Multiple Masculinities? Teenage Boys Talk about Jocks and Gender? *American Behavioral Scientist, 46, 10*, 1423-1438. Retrieved from http://abs.sagepub.com/

Pateman, C. & Mills, C. (2007). *Contract and domination.* Cambridge, UK: Polity Press.

Perkins, E. (1991). *Home is a dirty street The social oppression of Black children.* Chicago, IL: Third World Press.

Petin, M.A. (2011). "Are you in the brotherhood?" Humor, Black masculinity, and queer identity on prime-time television. In Jackson, R.L.,(II), & Hopson, M.C. (Eds.), *Masculinity in the Black imagination: Politics of communicating race and manhood* (pp. 89-102). New York,NY: Peter Lang.

Philogene, G. (2000). Blacks as serviceable other. *Journal of Community & Applied Social Psychology, 10*, 139-401.

Philogene, G. (1999). *From Black to African American: A new social representation.* Westport, CT: Praeger Publishers.

Pierre, C. M. (1970). Offensive Mechanisms: *The Black seventies.* In Barbour, F. (Ed.) (pp. 265-282). Boston, MA: Porter Sargent Publishing.

Pierre, M.R., & Mahalik, J.R. (2005). Examining African self-consciousness and Black racial identity as predictors of Black men's psychological well-being. *Cultural Diversity and Ethnic Minority Psychology, 11,(1)*,28-40. doi: 10.1037/1099-9809.

Poulson-Bryant, S. (2005). *Hung: A meditation on the measure of Black men in America*. New York, NY: Doubleday.

Poussaint, A. F. & Alexander, A. (2000). *Lay my burden down. Unraveling suicide and the mental health crisis among African Americans*. Boston, MA: Beacon Press.

Price, J. N. (2000). (Ed.). *Lesson from against the odds: The meaning of school and relationship in the lives of six young African-American men*. Stanford, CT: Ablex Publishing.

Ransby, B., & Matthews, T. (1993). *Black popular culture and the transcendence of patriarchal illusions*. In Race & Class Black America the street and campus (57-68). Thousand Oaks, CA: Sage Publications.

Rennallis, P. A. (2006). *Black middle school students perceptions of success and their influence on academic performance*. (Doctoral dissertation). Retrieved from Proquest UMI dissertations 3217577l

Rich, A.C. (1986). *Blood, bread, and poetry: Selected prose, 1979-1985*. New York, NY: Norton.

Richardson, R. (2007). *Black masculinity and the U.S. South from Uncle Tom to gangsta*. Athens: University of Georgia Press.

Rios, V.M. (2009). The Consequences of the criminal justice pipeline on Black and Latino masculinity. *The Annals of the American Academy of Political and Social Science, 623,* 150-162. doi: 10.1177/0002716208330489

Roberts, D. (2011). *Fatal Invention how science, politics, and big business re-create race in the twenty-first century*. New York, NY: The New Press.

Robinson, E. (2010). *Disintegration The splintering of Black America.* New York, N.Y.: Doubleday.

Robinson, J., & Biran, M. (2006). Discovering self relationships between African identity and academic achievement. *Journal of Black Studies, 37,(1)*, 46-68. doi:10.1177/0021934704272149.

Robinson, S. (2000). *Marked men: White masculinity in crisis.* Retrieved from http://www.questia.com/

Romanine, S. (1999). *Communicating gender.* Mahwah, N.J.: Lawrence Erlbaum Associates.

Rome, D. (2004). Black demons: The Media's depiction of the African American male criminal stereotype. Retrieved from: http//www.questia.com/

Rogers, J.A.(1967). *Sex and Race-Volume I.* St. Petersburg, FL.: Helga M. Rogers.

Root, M.P.P. (Ed.). (1992). Racially mixed people in America. Newbury Park, CA: Sage Publications.

Ross, M.P.P. (1998). In search of Black men's masculinities. *Feminist Studies, 24*, 599-626.

Rotter, J. B. (1990). Internal vs. external control of reinforcement: A case history of a variable. *American Psychologist*, 45(4), pp. 489-493.

Royster, F. T. (2011). Here's Chance to dance our way out of our constrictions: P-Funk's Black masculinity and the performance of imaginative freedom. Poroi, *An Interdisciplinary Journal of Rhetorical Analysis and Intervention, 7,(2)*, 1-42. Retrieved from http://ir.uiowa.edu/

Saint-Aubin, A. F. (1994). The dis-ease of Black men in White supremacist, patriarchal culture. Callaloo, 17,(4), 1054-1073. Retrieved from http://fgul.idm.oclc.org/

Saint-Aubin, A.F. (2002) A grammar of Black masculinity: A body of science. *Journal of Men's Studies, 10,(3),* 247-270.

Sagor, R. (1992). *How to conduct collaborative action research.* Alexandria, VA: Association for Supervision and Curriculum Development.

Sauza, D. (1995). *End of Racism.* New York: Free Press.

Schostak, J. F. (2005). Interviewing and representation in qualitative research. Berkshire, UK: Open University Press.

Sewell, T. (1997*). Black masculinities and schooling: How Black boys survive modern schooling.* Staffordshire, England: Trentham Books.

Shade, B. J. R. (1997). *Culture, style, and the educative process: Making schools work for racially diverse students.* Springfield, IL: Charles C. Thomas.

Shelton, J.N. & Sellers, R. M. (2000). Situational stability and variability in African American racial identity. *Journal of Black Psychology, 26,* 27-48. doi:10.1177/0095798400026001002

Shen, W. & Dumani, S. (2013). The complexity of marginalized identities: The social construction of identities, multiple identities, and the experience of exclusion. *Industrial and Organizational Psychological, 6,(1),* 84-87. Retrieved from onlinelibary.wiley.com/doi/10.1111/

Shkedi, A. (2005). *Multiple case narrative: A qualitative approach to studying multiple populations.* Amsterdam: John Benjamin's Publishing.

Shrilling, C. (2003). *The body in social theory.* Thousand Oaks, CA: Sage Publications.

Shujaa, M.J. (1993). Education and schooling: You can have one without the other. *Urban Education, 27,* 328-351. Retrieved from http://uex.sagepub.com/

Shujaa M.J. (1994). *Too much schooling, too little education: The paradox of Black life in White Societies.* Trenton, NJ: African World Press.

Simone, T. M. (1989) *About race: Race in postmodern America.* Brooklyn, NY: Autonomedia.

Sinyangwe, S. (2012). The Significance of mixed-race: Public perception of Barack Obama's race and the effects of Obama's race on public support for his presidency. *Social Science Research Network,* pp. 1-35. doi: 10.2139/ssrn.1910209

Smith, D.T. (2012). Don't be too Black, Mr. President: The racial effect of President Obama's performance in the 2012 Presidential Debates. Retrieved from www.darronsmith.com/

Smith, E. J. (2006). Strength-based counseling model. *The Counseling Psychologist,* 34(1), 13-79. doi: 10.1177/0011000000.

Smith, W.A., Hung, M. & Franklin, J.D. (2011*). Racial battle fatigue and the misEducation of Black men: Racial microaggressions, societal problems, and environmental stress.* (pp.1-16). Retrieved from http://www.questia.com/

Spradley, P. (2001). *Strategies for educating the adult Black male in college.* Washington, DC: Off ice of Educational Research and Improvement (ED). Retrieved from ERIC database. (ED464524.

Spraggins, D.J., Jr. (1999). African American masculinity: Power and expression. *Journal of African American Men, 4,(3),* 45-72. Retrieved from http://iibp/chadwyck.com/

Spivey, D. (1978). *Schooling for the new slavery Black industrial education,* 1868-1915. Westport, CT: Greenwood Press.

Squires, C. R. (2002). Rethinking the Black public sphere: An alternative vocabulary for multiple public spheres. *Communication Theory, 24,(4),* 446-468.

Staples, R. (1982). *Black male's role in American society.* San Francisco, CA: The Black Scholar Press.

Slater, J. J. (1996). *Anatomy of a collaboration: A study of a college education and public school partnership*. Routledge.

Steele, C.M. (1997). A threat in the air: How stereotypes shape intellectual test performance of African Americans. *Journal of Personality and Social Psychology*, 52, 613-629.

Steele, C.M. & Anderson, A. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Psychology*, 16(5), 792-811.

Stephan, C. W. (1992). Mixed-heritage individuals: Ethnic-identity and trait characteristics. In Root, M.P.P. (Ed.), *Racially mixed people in America* (pp. 50-63). Newbury Park, CA: Sage Publications.

Stephens, T. Braithwaite, H., Johnson, L., Harris, C., Katkowsky, S.& Troutman, A. (2008). Cardiovascular risk reduction for African American men through health empowerment and anger management. *Health Education Journal, 67*, 208-218. Doi:10.1177/0017896908094638

Stevenson, H.C. (1997). Managing anger: Protective, proactive, or adaptive racial socialization identity profiles and African-American manhood development. *Journal of Preventive Intervention in the Community, 6,(1),2,*35-61.

Stevenson, H.C., Jr. (2002) Wrestling with destiny: The cultural socialization of anger and healing in African American males. *Journal of Psychology and Christianity. 21 (3),* 357-364.

Stewart, E.C. & Bennett, M.J (1991). *American cultural patterns: A cross-cultural perspective*. Yarmouth, ME: Intercultural Press.

Stowe, H. B. (1952). *Uncle Tom's Cabin*. Mead and Company.

Sue, D.W., Capodilupo, C.M., Torina, G.C., Bucceri, J. M., Holder, A.M.B., Nadal, K. L., & Esquilin, M. (2007). Racial miscroaggressions in everyday life, implications for clinical practice. *American Psychologist, 62,(4),* 272-286. doi: 10.1037/0003.066X62.4.271

Sue, D. W. (1981). *Counseling the culturally different: Theory and practice.* New York: Wiley.

Sue, D.W. (2003). Dismantling the myth of a color-blind society. *Diverse Issues in Higher Education.* Retrieved from http://diverseducation.com.

Summers, M. (2004). *Manliness and its discontents: The Black middle class and the transformation of masculinity, 1900-1930.* Retrieved from http://www.questia.com/

Steele, C. M. (1999). Thin ice: Stereotype threat and Black college students. *Journal of Black Studies, 16,(3),* 1-10. Retrieved from http://www.jstor.org/

Swartz, D.L.(2002). The sociology of habit: The perspective of Pierre Bourdieu. *The Occupational Therapy Journal of Research, 22,*615-695.

Tilly, C. (1998). *Durable Inequality.* Berkley and Los Angeles, CA: University of California Press.

Thompson-Miller, R., & Feagin, J. R. (2007). Continuing injuries of racism: Counseling in a racist context. The Counseling Psychologist, 35,106-115. doi: 10.1177/0011000006294664

Thompson, E.H. Jr., & Whearty, P.M. (2004). Older men's sociological participation: The importance of masculinity ideology. *Journal of Men's Studies, 13,(1),*1-19. Retrieved from http://www.questia.com/

Tough, P. (2009, December 13). The Obama effect. *New York Times Magazine.* Retrieved from http://www.nytime.com/

Tyree, T. C.M., Byerly, C., & Hamilton, K.A. (2012). Representations of (new) Black masculinity: A news-making case study. *Journalism, 13,* 467-481. doi: 10.1177/1464884911421695

Upchurch, C. (1997). *Convicted in the womb: One man's journey from prisoner to peacemaker.* New York, NY: Bantam Books.

Vasquez, J.M. (2010). Blurred borders for some but not "others:" Racialization "flexible ethnicity," gender, and third-generation Mexican American identity. *Sociological Perspective, 53,(1)*, 45-71, doi: 10.11525/

Wacquant, L.J.D. (1993). From ruling class to field of power: An interview with Pierre Boudieu on La Noblesse, d' Etat. Theory, Culture, and Society, 10, 19-44. doi:10.1177/026327693010003002.

Wade, J.C., & Rochlen, A. B. (2013). Introduction: Masculinity, identity, and the health and well-being of African American men. *Psychology, Men, & Masculinity, 3,*1-6. Retrieved from http://www.apa.org/

Wang, M.C., & Haertel, G.D. (1993-1994). What helps students learn? *Synthesis of Research*, 51(4), pp. 74-79. Retrieved from http:www.ascd.org.

Walden, D. L. (2008). *"I'm gonna let you define me:" A qualitative investigation of racial development in Black men.* (Doctoral dissertation). Retrieved from retrieved from http://search.proquest.com

Walker, L., Butland, D, & Connell, R.W. (2000). Boys on the road: Masculinities car culture and road safety education. *Journal of Men's Studies*, 8(2) pp. 153-169.

Wallace, M. O. (2002). *Constructing the Black masculine: Identity and ideality in African American men's literature and culture, 1775-1995.* Durham, NC: Duke University Press.

Wallace, T. (1984). *Bloods: Black veterans of the Vietnam War: An oral history.* New York: Random House.

Watkins, D. C. (2012). Depression over the adult life course for African American men: Toward framework for research and practice. *American Journal of Men's Health, 6,*(3), 194-210. Retrieved from http://jmh.sagepub.com/

Weinhold, B., & Elliott, L. (1979). *Transpersonal Communication: How to establish contact with yourself and others.* Englewood, NJ: Prentice Hall.

West, C. (1993). *Race matters*: Boston: Beacon Press.

Wells, T.L. (1992). *Learned effectiveness: An empirical validation.* Retrieved from ERIC data base. (ED367919).

White, J.L. & Cones, J.H., III. (Ed.). (1999) *Black man emerging facing the past and seizing a future in America.* New York, NY: Routledge.

Whiting, G. W. & Lewis, T. (2008). On Manliness: Black masculinity revisited. *The Journal of Black Masculinity, 6,(1),*1-13. Retrieved from http://www.blackmasculinity.com/

Wideman, J. E. (1994). *Fatheralong: A meditation of fathers and sons, race and society.* New York, NY: Patheon Books.

Wilkins, A. (2012). "Not out to start a revolution:" Race, gender, and emotional restraint among Black university men. *Journal of Contemporary Ethnography, 41, (1)*, 31-65. Retrieved from http://sagepub.com/

Williams, D.R. & Williams-Morris, R. (2000)/ Racism and mental health: The African American experience. *Ethnicity and Health, 5 (3/4),* 243-268.

Winant, H. (1994). *Racial conditions: Politics, theory, comparisons.* Minneapolis, MN: University of Minnesota Press.

Winant, H. (1998). Racial dualism at century's end. In W. Lubiano (Ed.). *The House that Race Built,* (pp. 87-111). New York, NY: Vintage Books.

Winant, H. (1994). *Racial formation in the United States: From the 1960's to the 1990's.* New York, NY: Routledge.

Wise, T. (2011). *White like me: Reflections on race from a privileged son.* Berkeley, CA: Soft Skull Press.

Witkin, H.A., & Goodengough, M. D. R. (1977). Field dependent and field independent cognitive styles and their educational implications. *Review of Educational Research*, 47(1), pp.1-64.

Wolcott, H.F. (2004). The *Ethnographic Autobiography, Auto/Biography, 12,* 93-106

Woodland, M.H. (2004). *Ethnocultural exposure as a predictor of academic achievement, Academic self-concept and self-reliance in Black college males* (Doctorial dissertation). Available from Proquest Dissertation and Theses database.

Woodson, C.G. (1933). *The Miseducation of the Negro*. New York, NY: AMS Press.

Wright, C. (1989). Wittgenstein's later philosophy of mind: Sensation, privacy, and intention. *Journal of Philosophy*, 89, 622-634.

Wright, C. A. (2005). Educational schizophrenia: Black middle class students making sense of hyper-racialization and de-racialization. Retrieved from http://www.allacademic.com/

Young, A.A., Jr. (2011). The Black Masculinities of Barack Obama: Some implications for African American men. *Daedadus, MIT Press Journal, 140, (2)*, 206-214. doi:10.1162

Young, V.A. (2007). *Your average nigga: Performing race, literacy, and masculinity*. Detroit, MI: Wayne State University Press.

Zimmerman, B.J., Bandura, A., & Martinez-Pons, M. (1992). Self-motivation for academic attainment: The role of self-efficacy beliefs and personal goal setting. *American Educational Research Journal,* 29(3), pp. 663-676. Retrieved from http://aerj.aera.net/

Index