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Pepperdine University
Graduate School of Education and Psychology

#LIVINGWHILEBLACK: A MIXED METHOD EXPLORATORY ANALYSIS OF THE
SOCIAL MEDIA DOCUMENTATION OF RACISM VIA TWITTER AND INTERVIEWS

A dissertation proposal submitted in partial satisfaction

of the requirements for the degree of

Doctor of Education in Learning Technologies

by

Judy A. Jackson

March 2020

Paul Sparks, Ph.D. – Dissertation Chairperson

This dissertation, written by

Judy A. Jackson

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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TABLE OF CONTENTS

	Page
LIST OF TABLES.....	vi
LIST OF FIGURES.....	ix
DEDICATION.....	xvi
ACKNOWLEDGEMENTS.....	xvii
VITA.....	xviii
ABSTRACT	xix
Chapter One: Introduction	1
Background of the Problem.....	3
Statement of the Problem	11
Purpose and Design of Study.....	12
Research Questions.....	13
Researcher Assumptions.....	13
Limitations.....	14
Clarification of Terms	15
Theoretical and Conceptual Foundation.....	16
Framing Theory.	17
Critical Race Theory (CRT).	17
Social Media Contextual Framework.	18
Significance of the Study.....	18
Summary.....	19
Chapter Two: Review of Relevant Literature.....	21
Overview	21
Theoretical Framework.....	24
Framing Theory.	24
Critical Race Theory (CRT).	28
Social Media Contextual Framework.	33
History of the African American Experience	41
First Era 1619 – 1775.	42
Second Era 1776 – 1885.....	42
Third Era 1866 – 1945.....	43
Fourth Era 1946 – 1966.....	43
Current Era 1967 – Present.....	44
Modern Day Era.	45
Overview of Living while Black	52

	Page
Working.....	52
Shopping.....	59
Leisure Activities.....	62
Serious Harm and Loss of Life.....	68
Trayvon Martin.....	68
Stephon Clark.....	69
Botham Jean.....	69
United States Government Reaction and Current Political Climate.....	70
Federal Government.....	70
State Government.....	72
International #LivingWhileBlack.....	73
Influence of Social Media.....	74
Black Twitter.....	75
Politics.....	75
Summary.....	77
Chapter Three: Research Methods	79
Research Questions.....	79
Research Study Design.....	80
Modeled Prior Study.....	82
Data Collection: Strategies and Procedures.....	82
Twitter Posts.....	83
Interviews.....	86
Human Subjects Considerations.....	88
Proposed Data Analysis Processes	89
Content Analysis of Twitter Posts.....	89
Thematic Analysis of Interview Transcripts.....	90
Integration of Content Analysis Findings and Thematic Findings.....	90
Means to Ensure Internal Study Validity	90
Summary.....	91
Chapter Four: Results	93
Phase One Quantitative Source: Twitter Hashtag Findings	93
Content Analysis.....	96
Critical Race Theory Themes by Code.....	96
Racial Idealism.....	97
Racial Realism.....	111
Intersectionality.....	116
Interest Convergence.....	119
Voice of Color.....	125
Framing Theory	134
Phase Two Qualitative Source: Interview Findings	135
Interview Thematic Analysis.....	138

	Page
Critical Race Theory.....	139
Framing.....	146
Emergent Themes.....	148
Emotions.....	149
Impact of the #LivingWhileBlack Hashtag.....	150
The Black Life Experience.....	152
The Motivations for Using the #LivingWhileBlack Hashtag.....	156
Integration of Findings.....	159
Chapter Summary.....	163
Chapter Five: Study Conclusions and Implications.....	165
Summary of the Problem.....	165
Study Issues and Framework.....	166
Methodology.....	167
Summary of Key Findings.....	168
Study Conclusions.....	171
Conclusion 1: Social Media Users Adopt a Twitter Platform, for Users to Document, Report, Share Stories, and Express Emotion With #LivingWhileBlack.....	171
Conclusion 2: People Using Twitter are Personally Affected While Expressing Their Views.....	175
Conclusion 3: Several Impacts of #LivingWhileBlack Use Were Discovered Including Encouragement to Share, Support, Discuss, and Vent.....	177
Recommendations for Future Research.....	181
Limitations and Study Internal Validity.....	182
Closing Thoughts.....	182
REFERENCES.....	184
APPENDIX A.....	198
APPENDIX B.....	199
APPENDIX C.....	200

LIST OF TABLES

	Page
Table 1. American adults report types of social media used in 2018.....	36
Table 2. American young adults (ages 18-24) report types of social media used in 2018.....	36
Table 3. American adults report frequency of checking social media platforms in 2018.....	36
Table 4. American adults report types of social media used in 2019.....	37
Table 5. American adults report frequency of checking social media platforms in 2019.....	37
Table 6. American adults, by age, report types of social media used in 2019.	37
Table 7. American adults, by gender, report types of social media used in 2019.	38
Table 8. American adults, by race, report types of social media used in 2019.	38
Table 9. Adults reported agreement that Whites are prejudiced against Blacks.	46
Table 10. Adults reported agreement that race relations in the United States are bad.	46
Table 11. Adults reported on the amount of time spent of bring attention to race.....	47
Table 12. Adults reported existence amount of racial discrimination.....	47
Table 13. Adults reported agreement with advantages of being White.....	47
Table 14. Adults reported hurt in relation of self-identifying with own race and getting ahead.	47
Table 15. Adults reported agreement with Black people as having a hard time getting ahead and facing discrimination and disparity.	48
Table 16. Adults reported agreement with Blacks having a hard time getting ahead and less access to higher paying employment.....	48
Table 17. Adults reported agreement with Black people having a hard time getting ahead and less access to good schools.....	48
Table 18. Adults reported agreement with Black people having a hard time getting ahead and less family stability.....	49

	Page
Table 19. Adults reported agreement with Black people having a hard time getting ahead and fewer good role models.	49
Table 20. Adults reported agreement with Black people having a hard time getting ahead and lack of hardworking motivation.	49
Table 21. Adults reported agreement that when interacting in police situations, Blacks are usually treated unfairly.	50
Table 22. Adults reported agreement that in the criminal justice system, Blacks are usually treated unfairly.	50
Table 23. Adults reported agreement that in terms of employment like pay, hiring, and promotions, Blacks are usually treated unfairly.	50
Table 24. Adults reported agreement that when seeking and applying for a loan or mortgage, Blacks are usually treated unfairly.	51
Table 25. Adults reported agreement that when in stores or a restaurant, Blacks are usually treated unfairly.	51
Table 26. Adults reported agreement that when voting in an election, Blacks are usually treated unfairly.	51
Table 27. Adults reported in relation to their own race, that identity is extremely important.	52
Table 28. Total Number Hashtagged Twitter (https://twitter.com) Data Posts per Category, Per Event.....	96
Table 29. Twitter (https://twitter.com) Post Code Distribution.....	96
Table 30. Critical Race Theory Code Distribution.....	97
Table 31. Interview Themes with Codes	139
Table 32. Critical Race Theory with Codes	140

	Page
Table 33. Emergent Themes with Codes.....	149

LIST OF FIGURES

	Page
Figure 1. Viral Twitter (https://twitter.com/) post of #LivingWhileBlack.....	39
Figure 2. Twitter (https://twitter.com/) post comment of personal story using the #LivingWhileBlack hashtag.....	39
Figure 3. Twitter (https://twitter.com/) post comment of personal story using the #CrimingWhileWhite hashtag.....	40
Figure 4. Racial Idealism code distribution of all events.	98
Figure 5. Racial Idealism code distribution by event for category- working.	99
Figure 6. Twitter (https://twitter.com/) post of working - Starbucks event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@AndrayDomise”. April 14, 2018 (https://twitter.com/andraydomise). In the public domain.	99
Figure 7. Twitter (https://twitter.com/) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded racial idealism. From “EJ @congosedad”. June 25, 2018 (https://twitter.com/congosedad). In the public domain.	100
Figure 8. Racial Idealism code distribution by event for category- shopping.....	102
Figure 9. Twitter (https://twitter.com/) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@Dangchick1”. May 10, 2018 (https://twitter.com/Dangchick1). In the public domain.	102
Figure 10. Twitter (https://twitter.com/) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@johnny_boy1029”. May 13, 2018 (https://twitter.com/johnny_boy1029). In the public domain.	103

Figure 11. Twitter (https://twitter.com) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@truevisualpoet”. May 17, 2018 (https://twitter.com/truevisualpoet). In the public domain.....	103
Figure 12. Twitter (https://twitter.com) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@directedbyRT”. May 10, 2018 (https://twitter.com/directedbyRT). In the public domain.	103
Figure 13. Twitter (https://twitter.com) post of shopping - Couponing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@missstiffany”. July 15, 2018 (https://twitter.com/missstiffany). In the public domain.	104
Figure 14. Twitter (https://twitter.com) post of shopping - Couponing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@MrDavidJohns”. July 17, 2018 (https://twitter.com/MrDavidJohns). In the public domain.....	104
Figure 15. Twitter (https://twitter.com) post of shopping - Couponing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@BlkGwinnett”. July 16, 2018 (https://twitter.com/BlkGwinnett). In the public domain.....	104
Figure 16. Racial Idealism code distribution by event for category- leisure.....	106
Figure 17. Twitter (https://twitter.com) post of leisure - Barbequing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@AlfredEdmondJr”. May 13, 2018 (https://twitter.com/AlfredEdmondJr). In the public domain.	107
Figure 18. Twitter (https://twitter.com) post of leisure - Barbequing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@MaLumiere”. May 11, 2018 (https://twitter.com/MaLumiere). In the public domain.	107

Figure 19. Twitter (https://twitter.com) post of leisure - Barbequing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@JawnMurray”. May 13, 2018 (https://twitter.com/JawnMurray). In the public domain.	107
Figure 20. Twitter (https://twitter.com) post of leisure - Airbnb event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@angryflowerz”. May 13, 2018 (https://twitter.com/angryflowerz). In the public domain.	108
Figure 21. Twitter (https://twitter.com) post of leisure - Airbnb event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@bankableJas”. May 10, 2018 (https://twitter.com/bankableJas). In the public domain.	108
Figure 22. Racial Idealism code distribution by event for category– serious harm & loss of life.	109
Figure 23. Twitter (https://twitter.com) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@Agcummins0”. March 23, 2018 (https://twitter.com/Agcummins0). In the public domain.	110
Figure 24. Twitter (https://twitter.com) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@panadaora”. March 21, 2018 (https://twitter.com/panadaora). In the public domain.	110
Figure 25. Twitter (https://twitter.com) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@ColonialKal”. September 13, 2018 (https://twitter.com/ColonialKal). In the public domain.....	111
Figure 26. Racial Realism code distribution of all events.....	112
Figure 27. Racial Realism code distribution by event for category- working.....	113

Figure 28. Twitter (https://twitter.com) post of working – Starbucks event. Hashtagged #LivingWhileBlack, coded racial realism. From “@LamonTSnaps”. April 12, 2018 (https://twitter.com/LamonTSnaps). In the public domain.	113
Figure 29. Twitter (https://twitter.com) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded racial realism. From “@lucyall2”. June 25, 2018 (https://twitter.com/lucyall2). In the public domain.	114
Figure 30. Racial Realism code distribution by event for category– serious harm & loss of life.	115
Figure 31. Twitter (https://twitter.com) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded racial realism. From “@DivagirlV11”. September 13, 2018 (https://twitter.com/DivagirlV11) In the public domain.	115
Figure 32. Twitter (https://twitter.com) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded racial realism. From “@JrgLaw”. September 10, 2018 (https://twitter.com/JrgLaw) In the public domain.	116
Figure 33. Intersectionality code distribution of all events.	117
Figure 34. Intersectionality code distribution by event for categories– working and leisure.	118
Figure 35. Twitter (https://twitter.com) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded intersectionality. From “@MaryELosch”. June 24, 2018 (https://twitter.com/MaryELosch) In the public domain.	118
Figure 36. Twitter (https://twitter.com) post of leisure – Barbequing event. Hashtagged #LivingWhileBlack, coded intersectionality. From “@rarobotham”. May 12, 2018 (https://twitter.com/rarobotham) In the public domain.	119

	Page
Figure 37. Interest Convergence code distribution of all events.	120
Figure 38. Interest Convergence code distribution by event for categories– working, shopping, and leisure.	122
Figure 39. Twitter (https://twitter.com) post of working – Starbucks event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@MrDavidJohns”. April 14, 2018 (https://twitter.com/MrDavidJohns) In the public domain.....	122
Figure 40. Twitter (https://twitter.com) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@DrVEvansWinters”. May 12, 2018 (https://twitter.com/DrVEvansWinters) In the public domain.....	123
Figure 41. Twitter (https://twitter.com) post of shopping – Couponing event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@MrDavidJohns”. July 17, 2018 (https://twitter.com/MrDavidJohns) In the public domain.....	123
Figure 42. Twitter (https://twitter.com) post of shopping – Couponing event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@nunez_anna”. July 16, 2018 (https://twitter.com/nunez_anna) In the public domain.	124
Figure 43. Twitter (https://twitter.com) post of leisure – Airbnb event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@DestinationElle”. May 9, 2018 (https://twitter.com/DestinationElle) In the public domain.	125
Figure 44. Voice of Color code distribution of all events.	126
Figure 45. Voice of Color code distribution by event for categories– working, leisure, and serious harm and loss of life.....	129

Figure 46. Twitter (<https://twitter.com>) post of working – Starbucks event. Hashtagged

#LivingWhileBlack, coded voice of color. From “@MikeAdamsExec”. April 14, 2018

(<https://twitter.com/MikeAdamsExec>) In the public domain.....129

Figure 47. Twitter (<https://twitter.com>) post of working – Starbucks event. Hashtagged

#LivingWhileBlack, coded voice of color. From “@Silent_Riot5225”. April 14, 2018

(https://twitter.com/Silent_Riot5225) In the public domain.130

Figure 48. Twitter (<https://twitter.com>) post of working – Bottled water event. Hashtagged

#LivingWhileBlack, coded voice of color. From “@Nina_EBanks”. June 24, 2018

(https://twitter.com/Nina_EBanks) In the public domain.130

Figure 49. Twitter (<https://twitter.com>) post of leisure – Barbequing event. Hashtagged

#LivingWhileBlack, coded voice of color. From “@BlackPeopleCare”. May 13, 2018

(<https://twitter.com/BlackPeopleCare>) In the public domain.....131

Figure 50. Twitter (<https://twitter.com>) post of leisure – Airbnb event. Hashtagged

#LivingWhileBlack, coded voice of color. From “@obsidian_blue”. May 7, 2018

(https://twitter.com/obsidian_blue) In the public domain.131

Figure 51. Twitter (<https://twitter.com>) post of leisure – Airbnb event. Hashtagged

#LivingWhileBlack, coded voice of color. From “@obsidian_blue”. May 9, 2018

(https://twitter.com/obsidian_blue) In the public domain.132

Figure 52. Twitter (<https://twitter.com>) post of serious harm and loss of life – Stephon Clark

event. Hashtagged #LivingWhileBlack, coded voice of color. From “@LuvRockNlegs”.

March 22, 2018 (<https://twitter.com/LuvRockNlegs>) In the public domain.....132

Figure 53. Twitter (https://twitter.com) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded voice of color. From “@JTruth_daVine”. March 22, 2018 (https://twitter.com/JTruth_daVine) In the public domain.	133
Figure 54. Twitter (https://twitter.com) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded voice of color. From “@catch22boutique”. March 21, 2018 (https://twitter.com/catch22boutique) In the public domain.	133
Figure 55. Twitter (https://twitter.com) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded voice of color. From “@DerrickLWilson”. September 7, 2018 (https://twitter.com/DerrickLWilson) In the public domain.	133
Figure 56. Framing code distribution by event for categories– working and serious harm and loss of life.	134
Figure 57. Twitter (https://twitter.com) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded framing. From “@lovelybebe”. June 25, 2018 (https://twitter.com/lovelybebe) In the public domain.	135
Figure 58. Twitter (https://twitter.com) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded framing. From “@ColonialKal”. September 7, 2018 (https://twitter.com/ColonialKal) In the public domain.	135
Figure 58. Framing and Critical Race Theory Coded in Twitter (https://twitter.com) posts and interviews.	160
Figure 59. Key Findings #LivingWhileBlack on Twitter (https://twitter.com).	169

DEDICATION

“If you can’t fly then run, if you can’t run then walk, if you can’t walk then crawl, but whatever you do you have to keep moving forward.”

— Martin Luther King Jr.

To those who have faced injustice or insurmountable odds remember to persevere, find your strength, keep moving. Do not let others dictate your journey. Take time to enjoy. Thank you so much to all who have taken a stand to fight for equality, both in the past and present, and made it a better world for so many people. Your spirit and tenacity lives on!

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VITA

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ABSTRACT

African Americans have endured marginalization related to racial and cultural disparities. #LivingWhileBlack has become a unique repository of all related experiences that Black people are encountering, while performing every day, seemingly mundane tasks and activities. The #LivingWhileBlack hashtag went viral on Twitter (<https://twitter.com/>), allowing users, including Black Twitter (<https://twitter.com/>), to use the international platform to share their own Black story and experience. The three research questions that were explored included the following. First: How are profiling events related to #LivingWhileBlack events documented, reported and expressed by Social Media Users? Second: How are others/people using Twitter (<https://twitter.com/>); affected by various incidences and/or coverage of #LivingWhileBlack, using Twitter (<https://twitter.com/>) to express their views? And last: What are some of the impacts of #LivingWhileBlack? This research design of this study is concurrent mixed-methods with content analysis of Twitter (<https://twitter.com/>) posts, and interviews with an exploratory process and racial profiling using: Framing theory, Critical Race Theory, and the social media framework. The quantitative data was analyzed via content analysis of Twitter (<https://twitter.com/>) posts hashtagged #LivingWhileBlack, as well as the qualitative thematic analysis of interview responses. Saturation and quota sampling methods were used to gather five Twitter (<https://twitter.com/>) posts from four key categories throughout 2018 which included two events in each of the four sections: the working category (waiting for a friend at Starbuck event and selling bottled water event), for the shopping category (shopping for prom and couponing while Black event), the leisure category (included barbequing at a park and leaving an Airbnb event), and last, for the serious harm and loss of life category (focused on the killings of Black men Stephon Clark in Oakland, California and Botham Jean in Dallas, Texas). Findings led to

three conclusions. First, social media users adopt a Twitter (<https://twitter.com>) platform, for users to document, report, share stories, express emotion and reveal personal experiences with #LivingWhileBlack. Second, people using Twitter (<https://twitter.com>) are personally affected while expressing their views. Third, there are several impacts of #LivingWhileBlack use were discovered including encouragement to share, support, discuss, and vent. Implications include sharing the #LivingWhileBlack hashtag, and future research include analyzing the #LivingWhileBlack hashtag from international users.

Chapter One: Introduction

Historically in the United States; there are grave illustrations of #LivingWhileBlack. One of the most extreme examples is lynching. Adams (2018) suggests that lynching occurred primarily in the south, where the Civil War period demonstrates a shift from White lynching to Black lynching post war. America has the tragic past of lynching; a horrendous approach used by White individuals who forced psychological and physical intimidation and control over Black citizens. As a result of racial tension Blacks experienced discrimination and terrorism that was used to maintain control of society; therefore, justification for killing Blacks was not necessary (Adams, 2018). In April 2018; a museum opened in Montgomery, Alabama to recognize thousands of Blacks that were lynched between 1877-1950 (Lee, 2018). Later, in 1955, Emmett Till was inhumanely beaten until murdered during a visit with his extended family in Money, Mississippi. Only fourteen years-old; he was racially profiled and accused of flirting with a White woman. Till's mother; Mose Wright, insisted that his battered and disfigured body be flown back to their hometown of Chicago for a public, open casket funeral. Initially; the African American publication, Jet, published the casket photo, then eventually it was widely distributed amongst the various media outlets. Black men were accused of crimes. This case is widely considered to be the catalyst for the beginning of the Civil Rights movement (History, 2019). Today; Till has a memorial in Tallahatchie County, Mississippi at the site where his remains were retrieved from the river in 1955. Due to the repeated desecration of the site, at times shot and stolen, the sign has been replaced with a bulletproof cover in order to protect it from further vandalism (Knowles, 2019).

#LivingWhileBlack has become a unique repository of all related experiences that Black people are encountering, while performing every day, seemingly mundane tasks and activities.

These collection of stories shows how the cultural and social norms are being policed and enforced by certain White individuals (Lockhart, 2018a). The events are being described in detail on Social Media outlets; including *Twitter* (<https://twitter.com/>). The events depicted in #LivingWhileBlack have brought to the forefront, due to the frequency and high profile nature of these racial profiling incidences, just as the #BlackLivesMatter movement highlighted the injustices of police brutality years ago (Jackson, 2019; Lartey, 2018). As a result; #LivingWhileBlack has risen to the level of a phenomenon. A phenomenon is something real that exist; particularly if it is special or unique, that is shared among individuals who have similar experiences. This is evident in phenomenology studies, where in depth interviews subsequently are organized into common experiences (Burkholder, Cox, Crawford, Hitchcock, 2019). The incidences are reminiscent of events that occurred during the slavery era, and throughout periods where mass lynching's have occurred (Lee, 2018).

Currently; the discrimination and media perception has deeply, and in many cases negatively, affected the African American experience and what it means to deal or cope with the realities of being Black. In 2003, this was officially coined as #LivingWhileBlack (Russell-Brown, 2004; Seaton, 2003). Russell-Brown (2004) specifically noted the unique and heavy burden of living as a Black citizen in this society. There is undue pressure as a Black citizen in America, with life-expectancy being adversely affected. Out of all the races and genders; Black males have the lowest average life-span 71.9 years, next lowest is White males at 76.4, Black females average is 78.5, compared to White females who, at 80.2 years, live the longest (Arias, & Xu, 2019). Ultimately; there is a deep social cost, as exhibited in social media posts, on a variety of mediums including Twitter (<https://twitter.com/>).

Social media plays a large role in the conversation of race as it relates to profiling and perception (Caldwell, 2018). Clay Shirky (2011) emphasized the impact that social media has on individuals, private sector businesses, public entities such as colleges and universities, and the United States government. There is an enormous opportunity for access to all types of information, ability to engage in public discourse, and as a result take the necessary action. It allows the discourse in the #LivingWhileBlack conversations. When this information is shared; sometimes the outcome is unpredictable, with either intended or unintended consequences. However; with an optimistic view; the sharing of ideas through social media may eventually create a strong public atmosphere and civil society (Shirky, 2011).

Racial prejudice, even after the Civil Rights movement, is unfortunately still prevalent in society and it would be naïve to think that it no longer exists. The negative labels placed on various Black and Brown countries such as El Salvador, Haiti, and other African nations have instantly created an adverse connotation on these individuals even as experts believe that there is no scientific basis for any type of denigration. Twitter (<https://twitter.com/>) has emerged as an outlet, using the #LivingWhileBlack hashtag to communicate, share stories, and foster understanding among all races. Users have responded by posting related videos and sharing personal reactions and viewpoints (Ross, 2019). It is important to foster positive perceptions of African Americans and focus on areas that will encourage growth and posterity: education, jobs, housing, and politics (Caldwell, 2018).

Background of the Problem

#LivingWhileBlack, in its foundation, is basically racial profiling.

The newly coined term has evolved in the past decade as a phenomenon; due to increasing incidences of White individuals who request law enforcement assistance, on Black people, who are simply doing routine, daily tasks, and living their lives (Lockhart, 2018a; Russell-Brown, 2004; Seaton, 2003). Essentially; the concept is not new, but due to the heightened attention as a result of the offending videos posted to social media outlets, such as Twitter (<https://twitter.com/>), more users have a documented view of the situation and can formulate their own reactions and opinions (Lockhart, 2018a). The problem is significant, as it shows a skewed perception of how Black people are viewed and perceived as threats in society. #LivingWhileBlack is not, simply a Black issue. It also brings attention to skepticisms that Whites have toward those outside of their race, and the overall segregation of racial and culturally divided residential areas. Ultimately; it exasperates an already highly charged political climate that feeds into racial discrimination and widespread tensions among those from varied ethnic and cultural groups (Lockhart, 2018a).

The United States has a contentious history of race relations. Initially; during the forced migration of Africans to America in 1619, Blacks were considered indentured servants and in theory, could eventually earn the right to own property once all debts were satisfied. Once manufacturing became a lucrative business, and agricultural goods became the predominant national trade; this created the need for forced labor in the cotton fields. Consequently; this later progressed to the complete removal of human rights, and the classification of Blacks changed from indentured servants to slaves and therefore the sole property of the landowner (Williams & Dixie 2003).

The Emancipation Proclamation freed slaves during the 1800's, but later in the century to the mid 1900's there were major setbacks, as restrictions were placed on Blacks and created a separate but equal society (Williams & Dixie, 2003). The "Black Wall Street" is a notable example of Black prosperity in 1920. Nestled in a suburb of Tulsa, this community was comprised of the most prominent and wealthiest Blacks in Greenwood, Oklahoma. The following year the Tulsa Riots would cause destruction, violence and mass casualties on this once thriving community. As a result of the riots over 300 Black people were murdered and 9000 left homeless. The remnants of Black homes, institutions, and spirits were left completely decimated. Consequently, this riot impacted Blacks significantly and with little financial assistance provided to rebuild the community could not reemerge. (Pickens 2013). Decades later; major progress in racial equality occurred in the fifties and sixties as educational opportunities and rights were given to every student; along with the right to vote for every adult over eighteen, with the applicable removal of hindrances such as the poll tax. Major movements or actions that contributed to racial equality includes Brown vs. Board of Education (1954), School Integration Little Rock, Arkansas (1957), Student Nonviolent Coordinating Committee - SNCC (1960) which will lead up to the Civil Rights Movement (African American Civil Rights Movement, 2019). The Civil Rights movement during this era created significant legislative changes; however, it did not transition into full acceptance of equal rights for African Americans. There were some citizens and businesses who still were biased; and displayed prejudice against minorities or other races (Williams & Dixie, 2003).

The important legislative changes in the sixties signified a shift in America, but racial unrest remained present, hindering progress in the United States.

The Civil Rights Act of 1964 essentially prohibits discrimination due to race, color, religion, sex, or national origin in public areas and supports the right to vote for eligible citizens. Specifically mentioned is the removal of discrimination in hotels, restaurants, theaters, and any applicable public establishment (National Park Service, 2016). Any persons who would deny these rights, using deprivation, threats, or coercion, is subject to criminal or civil penalties. In addition; Title IV was included to enforce desegregation in public schools, from the elementary school level to colleges and universities. Title V assigned a commission on Civil Rights to address any potential hearings from those who willingly displayed racist actions, Title VI enforced the removal of discrimination in any federally assisted programs, and Title VII expanded into equal employment opportunities (National Park Service, 2016). The Act, collectively, was fundamentally designed to cover many areas; in an effort to thwart discrimination.

Along with the implemented laws and acts designed to thwart prejudice against minorities; the idea of reparations for Blacks is still a topic of debate in the U.S. House of Representatives in 2019. Reparations could possibly enact a modern version of forty acres and a mule; or similar compensation. Over sixty-three percent of Black Americans feels that past slavery remains impactful, currently in their lives. This is well above the percentage of other races who believes that has a much smaller effect on the current environment; Asians 33%, Hispanics 29% and Whites 26% (Horowitz, 2019). Many are even more discouraged on the topic of equal rights. According to a Pew Research study on this subject, 45% of all adults reported that the United States, as a whole, has not done enough to ensure these rights. Most Black Americans, 78%, believe there should be more done, 48% of Hispanics, and only 37% of Whites expressed agreement (Horowitz, 2019).

The American criminal system foundation was set in the Jim Crow era, when racism was prevalent (Balko, 2019). The flawed system was used to hamper the progress of Blacks and heighten institution racism. “The modern criminal-justice system helped preserve racial order — it kept black people in their place” (Balko, 2019, para. 3). Institutional racism is defined as the people who exhibit bias and attitudes due to the current policies, laws, and practices in society that afford disparity in access to “goods, services and opportunities” (Morgan et al., 2018, para. 1) according to race. Twenty-five percent of Black children, to aged 14, will witness a parent, usually the father, in prison (Strauss, 2017). Compared to a White child, a Black child is six times more likely to have a parent in prison (Strauss, 2017). Children with parents in prison are likely to have negative behavior and health issues. Strauss (2017) states these children may experience learning disabilities, bad behavior at school, post-traumatic stress disorder, dropping out of school, migraines, depression, anxiety, being homeless, asthma, and high cholesterol. In 2007, Blacks (592,900) were in American federal and state prison, compared to 499,800 Whites (Gramlich, 2019). In 2017, the amount of Blacks imprisoned (United States federal and state) was 475,900, compared to 436,500 Whites (Gramlich, 2019). In 1954, unemployment for Blacks was 9.9%, while Whites were 5% (Desilver, 2013). In 2013, unemployment for Blacks was 12.6% and for Whites was 6.6% (Desilver, 2013). In terms of job accessibility, Blacks were 71% less likely to finding new employment and 35% less likely to finding a match in salary from their last position (Desilver, 2014). The Bureau of Labor Statistics (2019) provides the statistic that young adults are categorized between 16 and 24 years old. In July 2019, unemployment rates for young adults were Blacks at 14.6%, Hispanics at 11.3%, Asians at 8.2%, and Whites at 8% (Bureau of Labor Statistics, 2019).

When a company is downsizing, Black people are likely to be fired first; in addition, Black people are usually hired late when labor demand is highest (Desilver, 2013).

Hate crimes have been steadily increasing in the United States. A hate crime is the motivation for producing a crime that is biased based, and actually committing the crime (The United States Department of Justice, 2019). For race, ethnicity, and ancestry, the incidences for single bias crimes increased from 3,489 in 2016 to 4,131 in 2017. Compared to religion, sexual orientation, gender identity, disability, and gender, the majority of crimes was comprised of race, ethnicity, and ancestry crimes at 58.1% in 2017. Crimes against individuals were at 60.3%, of the 8,437 hate crimes in 2017. The race confirmed for the criminals, in 2017, were White at 50.7%, Black or African American at 21.3%, and unknown race at 19.1% (The United States Department of Justice, 2019).

With White supremacy crimes increasing the United States, the Federal Bureau of Investigation (FBI) released a press statement, entitled Confronting White supremacy on June 4, 2019 (McGarrity & Shivers, 2019). The FBI aims to prosecute offenders and stop crimes before they happen, focusing on both hate crimes and domestic terrorist. Domestic terrorism is a domestic person who likely has racial bias and anti-government sentiment ideologies that result in violent criminal activities. Domestic terrorism is defined as a dangerous human act that violates the criminal laws of the United States and can intimidate or coerce a population or government policy, or affect government conduct via kidnapping, killing, or mass destruction. In recent years, there have been more deaths and arrests, due to domestic terrorists. Domestic terrorists can hurt the economy and produce fear of continued violent threats. Lone terrorists, who work alone, are most concerning to the FBI, as these individuals, as a trend, are likely to work with guns.

Lone terrorist can be difficult to investigate, disrupt, and identify, as guidance and membership to groups are not clear. Though not mutually exclusive and there may be an overlap, a person can be charged for both crimes: hate crimes and domestic terrorism. The FBI highlighted the fact that some Americans requested a statement due to concerns of violent extremism that can; subsequently, produce a hate crime, due to race. The FBI also stated that there have been racially motivated crimes recently, with members organizing online (McGarrity & Shivers, 2019, para. 8):

Individuals adhering to racially motivated violent extremism ideology have been responsible for the most lethal incidents among domestic terrorists in recent years, and the FBI assesses the threat of violence and lethality posed by racially motivated violent extremists will continue. The current racially motivated violent extremist threat is decentralized and primarily characterized by lone actors. These actors tend to be radicalized online and target minorities and soft targets using easily accessible weapons.

People who are considered violent extremist are using social media, in order to incite violence, target potential recruits, recruit, and to distribute materials. Globally, these violent extremists are able to widely perpetuate hate and recruit individuals in domestic communities who think the same ways and have similar ideologies. The FBI cites the Chabad of Poway Synagogue in Poway, California shooting of Jews in April of 2019. There is an extreme danger of online streaming of attacks, as the offender was inspired from the mosque attacks on Muslims in Christchurch, New Zealand. The FBI remains concerned that sharing online visuals and violent attack videos can intensify viewer reaction and offer ideological and tactical inspiration for other American domestic terrorists. The FBI takes threats and domestic terrorism very seriously, with teams across offices and implementation of the Domestic Terrorism-Hate Crimes Fusion Cell in April of 2019, that disseminates investigative resources across platforms, fight against domestic terrorism, and to provide justice to hate crime victims. Hate crimes have become a priority for the FBI.

The FBI reports a rise in hate crimes, as reported from the Uniform Crime Report (URC) program. A marginal increase in hate crimes was reported between 2016-2018 (McGarrity & Shivers, 2019).

Racial profiling and unwarranted calling of police from Whites on Black citizens has increased in recent years (Griggs, 2018; Lockhart, 2018b; Moraski, D'Angelo, Jones & Brand, 2019). Blacks have reported that they feel others are suspicious based on race or ethnicity, 54%, with Hispanics at 21%, and Whites at 6% (Huffington Post, 2018). For 55% of Blacks, they felt like they were not treated fairly because of skin color or ethnicity, while 19% of Hispanics, and 7% of Whites agreed (Huffington Post, 2018). What Whites view as harmless, like calling the police, is in actuality can be a very dangerous situation for Blacks. The use of weapons to exert force and control have been used against Blacks (Lockhart, 2018b). Police intervention include feelings of being scared and being dehumanized. Professor Paul Butler, at Georgetown law and author of *Chokehold: Policing Black Men*, stated that there are negative impacts on a Black person of feeling less as a citizen and human, regardless of not being hurt or killed (Lockhart, 2018b). Some cities in the United States are now seeking action against this type of caller. In Grand Rapids, Michigan, proposed legislature aims to have a range of punishment from criminal misdemeanor for raced-based 911 phone calls to a fine of \$500 (Kaleem, 2019). In Oregon, Representative Janelle Bynum, supports a bill of the same nature to sue in small claims court for a maximum of \$250 (Kaleem, 2019).

In 2018, Cable News Network (CNN), reported over twenty-six incidences, in various states across the country, where law enforcement is called on Blacks who are in the midst of every day non-criminal activities (Griggs, 2018).

These are only the instances that were reported, many other instances are not reported, or do not make national headlines in the major news outlets. These laws will not totally eliminate racial profiling; which occurs in the many instances of #LivingWhileBlack.

This is not only a Black issue; it is also a societal issue. It is an intrusion and invasion of an individual's personal, private daily routine. A University of South Carolina professor, Deborah Cohen (Staples, 2018), suggest that specific individuals, who happen to be minorities, are not welcome in certain spaces. The spaces can be anywhere, at any time, where a White person can feel uncomfortable. The cases have included high profile killings in the #BlackLivesMatter situations; and have continued with the #LivingWhileBlack incidences. In both cases, Blacks are always under suspicion and the suspect of a perceived crime. This is essentially creating a culture of fear of people who are a different race or culture (Staples, 2018).

Statement of the Problem

This study was designed to explore racial profiling through #LivingWhileBlack, its related communication and feedback on social media. Due to the frequency of cases against those who are wrongfully accused or charged; it has become an increasingly important topic, for Black individuals and other ethnicities or races who share in the concerns (Yan, 2018a).

The act of racial profiling is not new, #LivingWhileBlack highlights the frequency and intensity of these incidences, in places where an individual should feel unguarded and safe. Many times, the reports from the media and descriptions in social media are treated as individual, isolated incidences, when it should be treated as a systemic, societal issue. There is a need to be regarded as a respectful human being; instead of a criminal that needs constant supervision and public reprimands (Timothy, 2019).

Other related adverse implications of Blacks and other minority groups who encounter daily discrimination include financial, where these groups consistently pay higher rates for loans even with nearly identical credit histories. Even with job seekers, names that are perceived to be White will receive interview invitations at double the rate for names that sound Black. Names are also erroneously correlated with other advantages, such as more qualified or experienced (Yan, 2018a). Racial profiling affects not only Blacks, but more often the entire community; creating undue bias and fear for the accuser. In addition; allocating police time and resources to frivolous calls, instead of to where the actual need should be, in instances where real crimes are committed.

Racial profiling may be related to implicit bias, where the accuser does not even realize that the behavior actually unconsciously stereotypes the person or race. Some of the accusers even deny that they discriminate against minorities of different races. The media, along with some White people, have made the connection with linking Black people to criminal offenses. These prejudices may be developed as early as preschool, witnessing verbal and visual discriminatory events by the media, parents, or school. Once exposed to these events; it is very difficult to change perceptions and opinions (Yan, 2018a).

Purpose and Design of Study

The design of this study was a concurrent mixed-methods with content analysis of Twitter (<https://twitter.com/>) posts, and interviews with an exploratory process. The potential outcome of this research is to investigate and understand the #LivingWhileBlack communication from the viewpoint of those who share their thoughts and opinions on social media.

The purpose of the mixed methods exploratory design was to discover a topic inquiry and explore what is happening with the topic; often, there is limited information about the topic or phenomenon (Gray, 2014). Since there are few empirical publications on #LivingWhileBlack, this design was selected for use in this study.

Research Questions

The research questions are:

1. How are profiling events related to #LivingWhileBlack events documented, reported and expressed by Social Media Users?
2. How are others/people using Twitter (<https://twitter.com/>); affected by various incidences and/or coverage of #LivingWhileBlack, using Twitter (<https://twitter.com/>) to express their views?
3. What are some of the impacts of #LivingWhileBlack?

Researcher Assumptions

This research was designed to explore the aspect of living while Black, with an emphasis on Black people and their connection to social media. The researcher selected Framing Theory, Critical Race Theory, and social media framework as a basis for this study. The prevalence of the harm and ill-will towards Black people displayed in social media and the news media provokes specific insight, since these problems are ongoing. The topic is current and relevant as it relates to events in an individuals' personal life and how the subject matter is portrayed in social media, subsequently how the affected person deals with these instances. The topic and ongoing and occurrences are becoming more frequent throughout the nation.

As an administrator and educator at several colleges; the researcher has a unique view of the effect of the media, social media outlets, and responses that contributing individuals have in relation to personal everyday lives and the community. Ultimately; there may not be any assumptions. However, as an educator, serving a supporting role for those affected by racism, gathering insight may be necessary for students who have closely related experiences.

Limitations

Exploratory research is flexible in its approach in that the causes and effects are derived from a variety of sources. As a result; it gives an overview that encourages open minded thoughts and opinions. There may be many applicable findings or solutions. Research is intended to be adaptable and lead to further studies. It is not intended to be conclusive research. Other limitations may include using the qualitative approach, that can eventually lead to unintentional bias. Another includes potentially smaller sample sizes determined by the researcher, which may not gather as much information needed in order to provide an accurate outcome or may not truly be an adequate representation of the population. It may not be the most reasonable way to conduct a study, which may not be helpful in determining long-term solutions (Research Methodology, 2019).

Delimitations

Research within social media outlets presents unique delimitations, advantages, and disadvantages. The research will be specifically focused on racial profiling and #LivingWhileBlack. There are related topics, for example #BlackLivesMatter, that is current and prevalent in today's society. Initially; #BlackLivesMatter may start as racial profiling, but it has evolved into a significant movement.

#BlackLivesMatter was derived from tragedy and collective grief, originating from a senseless murder of a Florida teenager in 2014, Trayvon Martin (Birdsong, 2016). This incidence was preceded and followed by many incidences that resulted in the murder of many Black Americans (Birdsong, 2016).

Data collection for this research may present ethical questions or considerations. Discussion over the internet are accessible by millions of people. Even private accounts are subject to hacking, with the possibility of private information, including financial documentation, becoming available to the public. This may easily compromise or ruin an individual's reputation. Some individuals are even willing to risk death, as the shock value and risky behavior become more frequent over the internet (Ahmad, 2016). Other delimitations include using exclusively Twitter (<https://twitter.com/>), and not including other types of social media. Another includes potentially smaller sample sizes determined by the researcher, which may not gather as much information needed in order to provide an accurate outcome or may not truly be an adequate representation of the population. This may not be helpful in determining long-term solutions (Research Methodology, 2019). Only using incidences involving Black people, and not using other minority groups. Finally, the short time period may be an issue.

Clarification of Terms

The following are terms related to racial profiling and #LivingWhileBlack. For purposes of this study, the definitions are as follows:

- #LivingWhileBlack- has come to mean that there is a social cost for people who have Black skin, equating to living while Black (Russell-Brown, 2004). Linked to racial profiling; a preconceived notion that a person's race makes them automatically suspicious of criminal activity, many times escalating to police intervention.

This is a Twitter (<https://twitter.com/>) hashtag used by many social media users who wish to document, or comment on other instances via posts or tweets (Mance, 2018).

- Implicit Bias- automatically applying preconceived notions and/or stereotypes to a specific group or individual (Ross, 2019).
- Racial Profiling- targeting Blacks and other minorities to harass, question, or accuse of criminal behavior. Historical references include lynching, designed to intimidate free Blacks in order to enforce White supremacy (Lee, 2018) and legal segregation (Lockhart, 2018b).
- Racism- can be described as stereotypes, cruel thoughts, and misimpressions toward races opposite of a person (Delgado, 2001).
- Systematic racism- whether the people aim to or not, there are given disparities and outcomes provided to people of certain races within institutions and systems (Balko, 2019).
- Institutional racism- people who exhibit bias and attitudes due to the current policies, laws, and practices in society, that afford disparity to certain races in terms of access to opportunities, services, and goods (Morgan et al., 2018).
- Privilege- characteristics of privilege can relate to demographics, like race, include: societal norms being defined by the privilege group while they enjoy the benefits, the privilege can rely on their privilege and avoid oppression, and the privilege rarely realize that they have privilege (Wildman & Davis, 1996).

Theoretical and Conceptual Foundation

This research was designed to be an exploratory analysis of racial profiling using various theoretical frameworks to guide design and analysis.

The primary framework is Framing Theory; combined with the use of the Critical Race Theory (CRT). Social Media Framework offers additional basis for the #LivingWhileBlack hashtag used on Twitter (<https://twitter.com/>). Understanding the phenomenon of #LivingWhileBlack could help to explain how society is changing and how social media impacts the change.

Framing theory. Goffman (1974) wrote about frame analysis whereas an individual may study the surroundings and therefore develops a basis of interpretation. The framework may serve as a foundation and would not necessarily need other facts or events to support the data. The subset of the primary frameworks would be characterized as natural and social. Natural would include independent events that do not depend on any other incidences. While social frameworks may depend on other individuals, who may or may not have a role in the outcome. Framing is directly associated with events or posts that are publicized in the media outlets or social media, and how users interpret the posts. The media then becomes the primary source and holder of the information; specifically, with how the news is presented and interpreted (Goffman, 1974). This theory applies directly to #LivingWhileBlack since the social media opinion and views may depend on the perception and framing of the stories by the news media, and subsequently other Twitter (<https://twitter.com/>) users.

Critical Race Theory (CRT). Critical Race Theory (CRT) is also integral when examining social media and #LivingWhileBlack. CRT is based in the field of law during the Civil Rights Movement; but may be applied to current topics that focus on social justice (Johnson-Ahorlu, 2017). Critical Race Theory is the radical legal movement that aims to transform the power, racism, and race relationship (Delgado & Stefancic, 2001). This theory seeks to define race, show how individuals belong to a particular group, and broaden the concepts to include society and how race is presented and dealt with among the population.

The social constructs will seek to fight racism and provide a voice to the marginalized groups (Crenshaw, Gotanda, Peller & Thomas, 1995). The use of Critical Race Theory has been used in conjunction with Framing Theory; with the source of the information affecting the way the information is processed and perceived. For example, social issues particularly against Blacks including racism, threatening and criminal media depictions, and perceived drug use may be applied to both theories (Crichlow, 2015).

Social media contextual framework. The Social Media Contextual Framework derives from both sociology and communication. It is distinct from traditional communication, for example face to face or email, in that it revolutionized communication and how people connect with each other. Communication is the method used to send and receive information; while sociology involves dealing with others, one or many. Peters, Chen, Kaplan, Ognibeni & Pauwels (2013) attributes four characteristics to the framework: “motives, content, network structure, and social roles and interaction” (p. 289). These may connect simultaneously or at different times during the social interaction (Peters et al., 2013). Social media platforms include *Facebook* (<https://www.facebook.com/>), *Instagram* (<https://instagram.com/>), and *Twitter* (<https://twitter.com/>), among many others. *Twitter* (<https://twitter.com/>) will be the social media platform used, as there is little research on #LivingWhileBlack and the social media platform. The #LivingWhileBlack hashtag was formed on Twitter (<https://twitter.com/>).

Significance of the Study

The significance of exploring #LivingWhileBlack has many ramifications in today’s society.

Using statistical data of who is likely to commit crimes in order to justify #LivingWhileBlack incidences, profile Black individuals and other minorities, highlight questionable cases that were implemented without a proper warrant, all eventually become a societal concern with possible American constitutional implications (Lever, 2009). Systematic and institutional racism persists. The United States have unofficial hierarchal classes not only for racial characteristics, but for wealth, power, income and status, as well. This country is founded on personal and civil freedoms, where birth right should not dictate the success or failure of an individual. Black people are likely to experience negative life conditions such as mass imprisonment and mass unemployment. The legal system has a responsibility to react to racial injustices, and act on any discrepancies on a federal, state, and local level. Race has been proven to be relevant in the determination and outcomes of crimes, so it must be a consideration (Lever, 2009). Systematic racism is referred to institutions and systems, that offer disparity in any outcomes of race, whether the people working intend to or not (Balko, 2019).

Summary

Living While Black continues to be relevant in everyday life and on social media. There are new occurrences that affect Blacks on a daily basis, that have potentially long-term adverse effects. Some of these incidences are reported to a higher authority; while a majority are not. The systematic racism is prevalent in the United States, but it should not be a constant disruption when people are simply attempting to live their lives.

The background highlights the history of #LivingWhileBlack; where the issues are not a new phenomenon, yet it continues to occur on a daily basis. The sheer number of instances are climbing, even with the additional attention from the media and social media.

The problem is that Black people are constantly exposed to these disruptions, even as they are simply trying to live their normal lives. The research questions are designed to highlight the level and complexity of the issues, and the limitations are designed to take into account any considerations that may arise within the study. Studying and researching Living while Black is integral and may result in learning so that mankind and society can understand racial relations and barriers and help to disrupt racial systems.

Chapter Two: Review of Relevant Literature

This literature review informs the study the #LivingWhileBlack experience. Goffman's Framing Theory (1974) has current relevance to the media, and to an extension, social media, and the way it is portrayed, assimilated, and processed by users. Other theories presented include Critical Race Theory (CRT) was founded in the early 1980's by a group of law professors (Bennett, 2012). Social Media framework is also incorporated as it uses other scientific areas including communication and sociology. The government and political climate are discussed in detail. Finally, the influence of social media is examined. The communication via these social media platforms are so impactful that it can determine the opinion and support of the population and in extreme cases, it can influence laws and political elections. The real time communication can highlight issues and really bring it to the forefront, to the point where action is warranted (Kapco, 2016).

Overview

This research was designed to be an exploratory analysis of racial profiling using various theories and frameworks. The primary conceptual framework is Critical Race Theory; followed by additional theoretical lenses including Framing Theory and Social Media Framework. Theoretical frameworks that help to explain the topic includes Goffman's Frame Theory (1974); where the media and social media focuses on a specific topic; but incorporates their own perceptions and opinion. As a result; this may consciously or unconsciously, sway the voter into confirming or disputing the position of the topic being presented. It may have a major impact effect on the outcome of the events.

Critical Race Theory (CRT) is directly related and may be applied to social media and #LivingWhileBlack (Chapman, 2013; Johnson-Ahorlu, 2017).

This essentially connects the race issue as socially constructed, instead of biological, and that the current laws are not enough (Rollock & Gillborn, 2011). Critical Race Theory analyzes racial issues in certain environments; and applies it to historical and current social contexts (Chapman, 2013; Johnson-Ahorlu, 2017).

Finally; the Social Media Framework is correlated with #LivingWhileBlack because it involves the four major characteristics: motives, content, network structure, and social roles and interaction. This is prevalent in the social media conversations (Peters et al., 2013). This essentially bridges the issue of racial profiling with social media (Peters et al., 2013).

The literature will cover various eras, with specific timeframes, throughout history. The events began with the African American migration from the continent of Africa to the continent of North America. Major events are depicted; forcing legalized slavery, fighting the civil war, signing the Emancipation Proclamation, reverting backwards to the Jim Crow era, forwarding to the Civil Rights movement, and finally to current day events. The United States racial and cultural evolution has been long, tortuous, painstaking, rewarding, and ongoing (Williams & Dixie 2003). The initial publication examined the role of religion and how it impacted the social movements. Eventually, the stories were developed into a Public Broadcasting System (PBS) television series (Public Broadcasting Service, 2003; Williams and Dixie, 2003). The eras are concluded with the modern era and the numerous incidences of #LivingWhileBlack. The purpose of this section is to understand that the issue is a serious problem and is happening so frequently that many incidences are occurring daily; often with unnecessary official law enforcement intervention that can result in social media posting of the incidences that may eventually go viral.

The state and federal government, with the outspoken politicians and applicable policies and procedures have a direct impact on racial incidences and #LivingWhileBlack.

Congress has identified, and attempted to rectify, the ever present issue of racial profiling. Racial profiling remains a major issue in America today. The impact on minorities is so detrimental, especially when it results in detainment, arrests, or death. Current political climate has influenced the volume and seriousness of the incidences, and minimized the accountability of those responsible (Cillizza, 2017). The political leaders acknowledge the detrimental effects it has on an individual and society in general (United States Congress Senate & Committee on the Judiciary, 2016). Unfortunately; the current administration refuses to recognize the issues and has even made the problem grow with a lack of a response, an inappropriate response, and/or support of the perpetrators who initiate racism, prejudice, and violence. The incidences are often normalized by the administration; and as a result, many individuals view racism as normal and accepted in order to preserve their own racial identity (Cillizza, 2017).

The news outlet, Cable News Network (CNN) has reported on many incidences, from across the United States of #LivingWhileBlack, many during the past two years (McCleary & Vera, 2018). Unfortunately, many incidences continue to post on social media outlets. Communications regarding race and race related matter have dominated posts on social media. Many are sharing views and opinions on a variety of subjects; politics, news, race, that encourage others to be engaged and subsequently take action. Black Twitter (<https://twitter.com/>), a platform created and supported in part by African American social activists has been successful in bringing racially charged events to its users, eventually funneling to widespread audiences. Both Blacks and Whites use their platforms to distribute information and increase conversations concerning race (Anderson & Hitlin, 2016).

The United States has a record of being one of the most diverse countries in the world, with many opportunities and challenges.

Many immigrants voluntarily migrate to this country in order to find a more favorable quality of life. In contrast; there is still evidence of racially charged behaviors and events.

Theoretical Framework

Three theory frameworks were reviewed: Framing Theory and Critical Race Theory. In addition, social media framework was examined.

Framing theory. Goffman (1974) used Frame Theory to assign meaning and understanding to a particular situation or event. The event is then analyzed by the user and interpreted in a way that provides some significance. These are referred to as primary frameworks, since there are initially no bases for interpretation. The user assigns the importance and level of significance; which can be based on everyday occurrences. Primary frameworks are then allocated into two different categories; which are natural and social. Natural frameworks are meant to be organic and occur unobstructed and effortless. In contrast; social frameworks can be purposefully guided. Social frameworks may use other factors provide a fundamental basis for the events. Literally and figuratively; frames are developed in order to provide revelatory representations of the events. This is the total opposite of natural; where the forces can be guided and skewed according the desired outcome of the individual. Directed purpose and objectives of the person who initiate or interprets the events; come into play (Goffman, 1974).

Goffman's (1959, 1974, 1990) work on social frameworks, notably social interactions, have made a significant contribution to media studies. One well known instance is where he formed the concept of regions based on a theater set, front stage and backstage, to help analyze the events (Goffman, 1959, 1990; Ytreberg, 2002). The front stage behavior is exhibited under the watchful eye of other and is usually associated in peoples' everyday lives.

This correlates to #LivingWhileBlack; where individuals practice this by working, shopping, or attending a special event. During these events, people are expected to follow preset rules and cultural norms. The issues occur when there are different views or perception on behavior, during the incidences and towards each other. There may be cultural expectations that are widely interpreted and may lead to a misunderstanding or confrontation. Back stage behavior is uninhibited; where individuals are in their own surroundings and show their true selves. It still may include others, but generally these other roles are individuals who are more familiar; such as family, friends, and colleagues (Goffman, 1959, 1990; Ytreberg, 2002).

Framing is also integral to the media perceptions of Blacks and other minorities. The news media can provide a narrow frame to its audience (Arowolo, 2017). White criminals are subject to more complementary descriptions than their Black counterparts. In one headline, an accused murderer of two Black men, who happened to be White was described in the media as an American kid with a clean cut, neat appearance. In another separate killing, the suspect was described as a brilliant science student. In contrast, Black victims were treated as if they were the criminals, essentially highlighting any past issues with the law or drug use. To illustrate, the Black teenager who was shot and killed, Trayvon Martin was described by Microsoft National Broadcasting Company (MSNBC) as a troubled kid who was suspended multiple times from school. The narrative is even more important during the trials of the alleged shooter; as it may bring preconceived bias, and possibly sympathy, from the jury (Wing, 2017).

Joshua Meyrowitz (1985) conducted research that connects the media and its messages with social behavior and identity. His basis was Goffman's frame analysis and McLuhan's work on sociology and the media; merging the two theories to show the different ways the media influences people in daily situations.

Various media outlets have the ability to create different perspectives of the event, where in some cases the perception is skewed, and the memories surrounding the event are often blurred. Meyrowitz (1985) used the tragic event of President John F. Kennedy's assassination on November 24, 1963 to illustrate his point. Although the murder was captured on live television, viewer's may have falsely claimed to bear witness to the death. Now, because of media reporting, one does not need to be physically present, but the media may shape the way they perceive and remember the event (Meyrowitz, 1985).

Social media, as a form of traditional media outlets, has identical connections to social behavior and identity. Even though the mode of communication and structure is different, it still provides a powerful tool in the interpretation and perception of events. Organizations are aware of the impact the messages may convey to society (Peters et al., 2013). In regards to news reports of race and racial identities; media outlets have reported biased ethnic and cultural details when describing minority individuals and events. Often reporting is negatively biased towards Black individuals. In some cases; descriptions included: criminals, lazy, uneducated and poor. These descriptions can dramatically alter the way the events are processed and viewed by the population (Beaudoin & Thorson, 2006).

Framing is often used in social media, where many members of the United States Congress regularly use sites such as Twitter (<https://twitter.com/>). They choose topics that are important or controversial to show their constituents personal viewpoints with tweets and hashtags. The more provocative topics usually receive a higher level of attention from the Congress person and from the public who responds (Hemphill, Culotta & Heston, 2013).

Twitter (<https://twitter.com/>) is one of the most effective, and widely used forms of social media. There are live conversations that the politician may have directly with the voters.

Framing the issues that are important, gives the public a way to decipher and process the information, to eventually make informed decisions. There is a deliberate attempt to use specific hashtags in order to guide their framing efforts. The Twitter (<https://twitter.com/>) accounts are not always written by the Congress person; there may be staff members who are specifically tasked with this duty. This creates, not only an important social media presence, but it also presents branding opportunities. Twitter (<https://twitter.com/>) has, in many cases, replaces the media in framing their own agenda, rather than relying on journalist to drive their brand (Hemphill et al., 2013).

Even though the social, education, and economic progress of Black Americans has risen since the Civil Rights movement in the sixties; the group continues to be misrepresented or negatively portrayed in the media. For example: Black men are making gains in higher education where 33.9% now have some type of higher education; versus 41% for all other adult Americans. They also make up 13% of the armed forces population (Hagler, 2015).

There is a direct correlation between level of education and income earned in the United States; generally, the higher level of education results in more money earned over a lifetime. Overall, the percentage of earned degrees, among those aged twenty-five years or older, have risen among all racial and ethnic groups over the past twenty-five years. In 2015; the group with the highest number of bachelor's degree is Asian with 54% (compared to 38% in 1988), next is Caucasian at 36% (21% in 1988). Twenty-two percent of African American earned degrees (11% in 1988); with Hispanics trailing seven percentage points behind at 15% (10% in 1988). Although 48% of African American males have enrolled in college; less than half complete their degree (United States Census, 2017).

More positive signs of progress; the United States Department of Labor (2019) reported the Black unemployment rate at 6% compared to 3.7% for the rest of the U.S. population; however, it is much lower than the double digit rate of 16.8% back in 2010. Even with the low rate; the wages for Blacks continue to lag with median weekly earning of Whites at \$933, as compared to Blacks \$724, and Hispanics \$696. Basically, Black men earn 78% of the average wage of White men (United States Department of Labor, 2019). The gaps could be attributed to factors including age, education, and occupation. But; it does not take into consideration the more difficult to track factors such as discrimination, quality of schools, and opportunities (Karageorge, 2019).

Critical Race Theory (CRT). The foundation of Critical Race Theory (CRT) was based off the works of Professor Derrick Bell, referred to as the Father of the movement, and derived from the theories: critical legal studies and radical feminism (Bell, 2014; Crenshaw, 2001; Delgado & Stefancic, 2001). With his first-hand dealing with racial inequality and living as a Black man, he brought those experiences with him when hired as a professor at Harvard Law School (Bell, 2014). Uniquely qualified, his credentials were groomed in grass roots activism during the Civil Rights movement. His professional background included working for the NAACP legal defense fund. The historic ruling in Brown versus the Board of Education; opened the flood gates for many lawyers in America to actively eliminate segregation (Crenshaw, 2017). The decision also implied that people wanted to assist in the self-interest of Whites, not Blacks, stated in one of Bell's works (Delgado & Stefancic, 2001). Professor Bell explained, "most critical race theorists are committed to a program of scholarly resistance, and most hope scholarly resistance will lay the groundwork for wide-scale resistance" (Bell, 2014, para. 9).

Bell's mission was to integrate law, education, and the fight for social justice, that critical race theorists also adopted and supported (Bell, 2014).

Critical Race Theory was formed in the early 1980's by professors: Derrick Bell, Alan Freeman, Kimberlé Crenshaw – University of California Los Angeles, Angela Harris, Charles Lawrence – Georgetown University, Mari Matsuda – Georgetown University, Richard Delgado - Seattle University, and Patricia Williams – Columbia University (Bennett, 2012; Delgado & Stefancic, 2001). The group was disillusioned by the lack of progress after the Civil Rights movement and the limitations of critical legal studies; and sought a way to better examine racism and inequities (Crenshaw, 2017; Delgado, 2009). As legal professors; they personally saw the shortcomings of the discourse that evolved the underlying reasons for racial oppression (Rollock & Gillborn, 2011). Critical Race Theory is the radical legal movement that aims to transform the power, racism, and race relationship (Delgado & Stefancic, 2001). Critical Race Theory reflects on both civil rights and ethnic education issues but is more broad in that the theory includes group and self-interest, economics, context, history, the unconscious, and feelings (Delgado & Stefancic, 2001). Some critics believe that Critical Race Theory has a pessimistic or separatist viewpoint, which is not accurate (Bell, 2014; Williams, 1997). Critical Race Theory has an activist component, with an aim to not only understand a social situation, but to change it (Delgado & Stefancic, 2001). Critical Race Theory not only seeks to understand how “society organizes itself along racial lines and hierarchies, but to transform it for the better” (Delgado & Stefancic, 2001, p.3).

Critical Race Theory contains five common components. The first tenet is that racism is considered ordinary. Racism is the way that society works, which is a normal, everyday experience for most Americans, who are of color.

One aspect is that ordinary racism is hard to cure or refer to. The concept of being color-blind and treating everyone the same way, regardless of race, can only help obvious types of discrimination (Delgado & Stefancic, 2001). As being colorblind persists, other inequalities of racial discrimination and social abuse, like education bias, unprecedented criminalization and incarceration of people of color compared to Whites, and economic discrimination, seem to become less important (Crenshaw, 2011, p. 1327).

The second element contains a mental and material White dominance. Interest convergence also known as material determinism, offers insight to a White person's perspective (Delgado & Stefancic, 2001). There is no need to eliminate racism, since racism corresponds to the interests with White rich people with material items, and the White working-class people, the benefits are mental. Derrick Bell proposed that the majority group allows racial justice improvements, only when it aids their personal interests.

In the third tenet of Critical Race Theory, social construction, offers that the terms race and races are a result of social thought and relations. Race is not biological. In fact, society manipulates racial categories, by creating and deleting, when suitable. Some people have the same physical traits that can relate to similarity in genetics, but this does not relate to higher human traits, like morality, personality, and intellect. This aspect is important to study for Critical Race Theory since society will not acknowledge science and provides pseudo-permanent characteristics for races.

With races, history and origins evolve over time. With intersectionality, no individual has one, simple identity.

The fifth tenet of Critical Race Theory is the voice of color.

In the voice of color thesis, since people of color (like Black, Indian, Asian, LatinX, etc.) have various histories and experiences with oppression; Whites may not be able to fully understand their matters when communicating. Since experiencing racial matters, people of color have a presumed knowledge of race and racism.

Critical Race Theory defenders many fall into two separate, but distinct groups, racial idealist and racial realist. The idealist essentially believe that racism is a result of beliefs formed from society, a social construction, not biologically based. If messages communicated to the masses are more positive, and messages that spread hate are destroyed then racism could be eliminated, or at least decrease significantly. In contrast; realist believes that racism is rooted, not in messaging from society, but from social class and position. Society assigns wealth, privilege, and status is a realist's viewpoint. The prominent racial hierarchies decide which people are offered benefits, like an ideal employment opportunity, access to premier education, and invitations to exclusive parties. Slavery, after all, was born of poverty from individuals who belonged to a lower socioeconomic class. For example; the mass discrimination against Mexicans initially began when the White settlers acquired, sometimes forcefully, land and business opportunities. Realists were a large group, in the early years of Critical Race Theory. Later, the number of increased idealists (Delgado, 2001).

The central principles of Critical Race Theory are that racism is commonplace in American culture. It is not always blatant and obvious, and may occur as discrete and unintentional. This occurred in some of the cases in #LivingWhileBlack. In a Memphis neighborhood on May 5, 2018; a White woman called the police on a Black man, Michael Hayes, because he looked suspicious. Hayes is a real estate investor and was inspecting the house to possibly purchase at a later date.

When the police arrived and interviewed both parties, the officers defended the man and allowed him to enter the house and finish the job. One of the officers even threatened the woman with arrest if she harassed the man again. In this case; the woman later denied she was a racist, and was simply serving as a neighborhood watch to deter any burglaries or any other criminal activities (Criss, 2018). Another principle is the presence of White supremacy; which is also normalized and a major contributor to feelings of superiority and privilege. Instead of thinking about and changing systematic racism, Whites are mostly concerned with not being called a racist (Wildman & Davis, 1996). The racial power system of white supremacy created white privilege. Characteristics of privilege include: societal norms being defined by the privilege group, enjoying the benefits, privilege can rely on their privilege and avoid oppression, and the privilege rarely realize that they have privilege (Wildman & Davis, 1996). Having a strong unified voice in the fight against justice is another principle. Black people must have a voice and actively contribute to the fight for equality. The fourth principle is that there must be a shared interest in civil right by Black and White people. Even during the height of the Civil Rights movements there was participation from both sides. Finally; intersectionality is an important principle; since it takes into account racial inequalities among various groups, not just Black people. Crenshaw has special interest in gender equality, and rights for all minorities (Rollock & Gillborn, 2011). Critical Race Theory has broadened internationally to include support in other countries including Australia, Africa, and countries in Europe and South America. CRT continues to lead and expand in its role of expanding the conversation of race inequality (Rollock & Gillborn, 2011).

Critical Race Theory informs this study by addressing the false concept of color blindness.

Those in power; support the marginalization of Black and minorities by maintaining the educational and economic superiority. They sustain a position of privilege, which correlates with #LivingWhileBlack, since these accusers attempt to exert power and control over situations that have nothing to do with them. Society determines the perceptions of race: for example, Blacks have been portrayed as the happy, harmless Sambo, who was essentially happy with their social position. Another example depicts Black men as large and threatening over fearful White women. The perceptions, although false may determine the reactions, and overreactions, to Blacks performing everyday tasks (Delgado, 2001).

Social media contextual framework. Social media derives from scientific areas, communication science and sociology. The sites are distinct from other forms of media because of its high volume, interactive, widespread ability to communicate and connect among its users. The characteristics when developing this framework include: purpose, subject matter, structure, and roles. Social media requires a high rate of engagement and participation. The information shared must be useful to the participant, otherwise the message will be ineffective. If not useful, or if the information is inaccurate or offensive, the communication may veer off the subject to the point to where only negative information is being shared. One example is a German coffee maker who portrayed in its advertisements White landowners, contrasted by the workers, who all seemed to be Black or Brown. The users considered the marketing efforts to be racists, and rejected the company and its products. It is very difficult to counteract the undesired information, especially if the follower base is not interested in hearing the corrected information (Peters et al., 2013).

Computers were used commercially in the 1940's; and since their inception; technology progressed at an extremely high rate.

CompuServe was one of the first versions of the internet during the 1960's, and by the late seventies UseNet was communicating online via a newsletter. During the eighties; personal computer became commonplace; specifically, with the implementation of internet relay chats (IRC). Eventually; social media was developed in 1997, the first being Six Degrees, with instant connections via blogging between users (Hendricks, 2013).

With social media, users can form ideas, disseminate information, can comment and have conversations and discussions with other users, and extend content to various audiences (Economic and Social Research Council, 2018). There are various social media platforms like Facebook (<https://www.facebook.com/>), Twitter (<https://twitter.com/>), Instagram (<https://www.instagram.com/>), *Snapchat* (<https://www.snapchat.com/>), *Pinterest* (<https://www.pinterest.com/>), *Tumblr* (<https://www.tumblr.com/>), and *YouTube* (<https://www.youtube.com/>). Facebook (<https://www.facebook.com/>) originally started with college users, but then later expanded to include all users where people can chat, post pictures and videos, and live chat with other users. Twitter (<https://twitter.com/>) is microblog, where users can tweet up to 140 characters or retweet (share) information with other users (Economic and Social Research Council, 2018). Instagram (<https://www.instagram.com/>) is a picture and video sharing platform. On Snapchat (<https://www.snapchat.com/>), users can watch other companies and users post stories and the users can post their own story that will automatically erase in 24 hours. Pinterest (<https://www.pinterest.com/>) is a hobby platform where users can save and share inspirations, like wedding venues. Tumblr (<https://www.tumblr.com/>) is a blogging social media platform. YouTube (<https://www.youtube.com/>) is a video sharing platform.

During the 2000's social media sites became more popular.

Sites like *MySpace* (<https://myspace.com/>), mainly used to communicate with family and friends, and *LinkedIn* (<https://www.linkedin.com/>), a site used for professionals in the workplace became widely distributed. Soon after photo sharing sites; *Photobucket* (<https://photobucket.com/>) and *Flickr* (<https://www.flickr.com/>) were used frequently. In 2006, users from around the world became familiar with the still popular sites Twitter (<https://twitter.com/>) via tweets and YouTube (<https://www.youtube.com/>) per videos and trailers. More specialized websites such as *Spotify* (<https://www.spotify.com/us/>), for music streaming, and Tumblr (<https://www.tumblr.com/>), specializing in micro blogging, soon followed (Hendricks, 2013).

The following tables present social media use with various demographics in America: Adults reported their social media use (Table 1), young adults reported their social media use (Table 2), adult frequency of checking social media platforms (Table 3; Smith & Anderson, 2018), adults reported their social media use (Table 4), adult frequency of checking social media platforms (Table 5), ages of adults that use social media (Table 6), gender of adults that use social media (Table 7), and races of adults that use social media (Table 8; Perrin & Anderson, 2019).

Table 1

American adults report types of social media used in 2018.

Social Media Platform	YouTube	Facebook	Instagram	Pinterest	Snapchat	Twitter
Social Media Use	73%	68%	35%	29%	27%	24%

Table 2

American young adults (ages 18-24) report types of social media used in 2018.

Social Media Platform	YouTube	Snapchat	Instagram	Twitter
Social Media Use	94%	78%	71%	45%

Table 3

American adults report frequency of checking social media platforms in 2018.

Social Media Platform	Facebook	Snapchat	Instagram	Twitter	YouTube
Checked multiple times a day	51%	49%	38%	26%	29%
Checked once a day	23%	14%	22%	20%	17%
Checked less often	26%	23%	39%	53%	55%

Table 4

American adults report types of social media used in 2019.

Social Media Platform	YouTube	Facebook	Instagram	Pinterest	Snapchat	Twitter
Social Media Use	73%	69%	37%	28%	24%	22%

Table 5

American adults report frequency of checking social media platforms in 2019.

Social Media Platform	Facebook	Snapchat	Instagram	Twitter	YouTube
Checked multiple times a day	51%	46%	42%	25%	32%
Checked once a day	23%	15%	21%	17%	19%
Checked less often	26%	39%	37%	58%	49%

Table 6

American adults, by age, report types of social media used in 2019.

Social Media Platform	YouTube	Facebook	Instagram	Pinterest	Snapchat	Twitter
Aged 18-24	90%	76%	75%	38%	73%	44%
Aged 25-29	93%	84%	57%	28%	47%	31%
Aged 30-49	87%	79%	47%	35%	25%	26%
Aged 50-64	70%	68%	23%	9%	9%	17%
Aged 65 and older	38%	46%	8%	3%	3%	7%

Table 7

American adults, by gender, report types of social media used in 2019.

Social Media Platform	YouTube	Facebook	Instagram	Pinterest	Snapchat	Twitter
Men	78%	63%	31%	28%	24%	24%
Women	68%	75%	43%	42%	24%	21%

Table 8

American adults, by race, report types of social media used in 2019.

Social Media Platform	YouTube	Facebook	Instagram	Pinterest	Snapchat	Twitter
Whites	71%	70%	33%	33%	22%	21%
Blacks	77%	70%	40%	27%	28%	24%
Hispanics	78%	69%	51%	22%	29%	25%

Twitter (<https://twitter.com/>) is an extremely popular social media service that is used by millions of people to communicate in real time. Initially dubbed Odeo, the company eventually transitioned into Twitter (<https://twitter.com/>). The messages, referred to as tweets, have a maximum of 140 characters that any person with an account can access. The tweets may be public, viewed by anyone who wishes to view the page, or private which is only viewed by invited users. It has the advantage over text and emails because of its instant delivery and availability to many people simultaneously (Zeevi, 2013). Common Twitter (<https://twitter.com/>) phrases: tweet – a message with a maximum of 140 characters, retweet – a tweet that is shared with followers, hashtag – # sign used to feature specific words or topics, mention - @ sign to reply and identify other users, handle – user name and URL, feed – list of accounts that the user follows, and direct message (DM) – used to send private communication to specific users (Zeevi, 2013).

The #LivingWhileBlack hashtag was formed on Twitter (<https://twitter.com/>), so Twitter (<https://twitter.com/>) is the primary social media platform used for this study. Black Aziz aNANsi @ Freeyourmindkind, has been credited with reviving and sparking the #LivingWhileBlack hashtag on Twitter (<https://twitter.com/>), April 20, 2018, after the police were called on Black males at a Starbucks and a Black Yale student who were doing nothing, days earlier (Atwell, 2018; Black Aziz aNANsi, 2018; Thompson, 2018).



Figure 1. Viral Twitter (<https://twitter.com/>) post of #LivingWhileBlack.

Users commented on their experiences, including a Black cop, in which bystanders called the police on him, while he was doing his job (Black Aziz aNANsi, 2018).



Figure 2. Twitter (<https://twitter.com/>) post comment of personal story using the #LivingWhileBlack hashtag.

The #LivingWhileBlack hashtag went viral, highlighting racial profiling in media and sparking outrage on social media (American Broadcasting Company News via Good Morning America, 2018; Fadel & Peñaloza, 2018).

The #LivingWhileBlack hashtag post from Black Aziz aNANsi currently has 1,704 Retweets (shares), 2,877 likes, and 551 users that commented (Black Aziz aNANsi, 2018). The disparity on race includes a hashtag #CrimingWhileWhite, in 2014, where Whites have not been accurately punished for crimes due to their race and sparked a trend on Twitter (<https://twitter.com/>) after the Grand jury's decision of not criminally convicting former NYPD officer Daniel Pantaleo, for using an illegal chokehold; ultimately, killing Black man Eric Garner (Leasca, 2014). One user, Robyn Kopp @filmfixation, left a restaurant without paying, and only had to pay, escaping an arrest and harm, using the hashtag: #CrimingWhileWhite (Kopp, 2014).



Figure 3. Twitter (<https://twitter.com/>) post comment of personal story using the #CrimingWhileWhite hashtag.

Social media directly applies to this study; since it has an immediate effect on breaking news, leading to trends. To illustrate; Black Twitter (<https://twitter.com/>), popular among influencers and academics, force popular news and topics into the mainstream arena. Of the 22% of adults that use Twitter (<https://twitter.com/>), 24% are Black (Perrin & Anderson, 2019). The killings of young Black men, like Trayvon Martin and Mike Brown, may have slipped into obscurity if Twitter (<https://twitter.com/>) did not keep the stories alive. Black Twitter (<https://twitter.com/>) consistency has the highest volume of trending topics in the United States.

Racism has prompted the immediate action of activist, to be creative and persistent enough to keep stories alive long enough to force change, sometimes among corporations as in the Starbucks and Nordstrom incidences (McCleary & Vera, 2018; Smith & Baldacci, 2018; Williams, 2015).

History of the African American Experience

For centuries, African Americans have endured marginalization related to racial and cultural disparities. Even during the slave era; the long and arduous journey from the homeland of Africa to America created so much anxiety that some of the Blacks suffered a mental breakdown or even took their own lives in order to save themselves from living a life of slavery. To them; it was a fate worse than death (Gabbidon & Peterson, 2006; Poussaint & Alexander, 2000). This was one of the earliest and extreme examples of #LivingWhileBlack; which is the negative way individuals are treated with accusations of suspicious or criminal activity (Lockhart, 2018a).

The history of Blacks living is presented into six eras. The modern era is presented with examples of Blacks doing everyday activities. The history of #LivingWhileBlack is provided, presented in chronological order based on the publication by Williams and Dixie (2003). The eras began with the colonial period, next the Jim Crow period, then highlights the Civil Rights period. Religious faith and church activities continue to be the foundation of Blacks in the United States. Eventually, the stories were developed into a Public Broadcasting System (PBS) television series entitled *This Far by Faith* (Public Broadcasting Service, 2003; Williams & Dixie, 2003). The eras are concluded with the modern era and the numerous incidences of #LivingWhileBlack. This highlights the seriousness of the issue. What seems like small insignificant incidences can really negatively affect the person who is being accused.

First era 1619 – 1775. The Africa to America migration began in 1619; when the first twenty slaves were brought into Jamestown, Virginia (Ruane, 2019; Williams & Dixie 2003). The amount of slaves in America quickly increased to 16,000 in 1700 (Ruane, 2019). Initially; the slaves were presented as indentured servants, where they would work for their owners from three to seven years, until the debt was satisfied. Once the terms and conditions were fulfilled these individuals were set free and allowed to work and live on their own land. In 1676, Bacon's Rebellion, happened (Hutchinson, 2016). Nathaniel Bacon and other protestors, had Jamestown, Virginia in flames, on behalf of the rights for indentured servants (Hutchinson, 2016). The protests worked; however, only poor Whites benefited, as they received more power, and the indentured Blacks were turned into slaves (Hutchinson, 2016). Due to the growing demand of free labor, the indentured servant contracts in America were eventually eliminated and placed with slavery for the life. In 1641; slavery was officially legalized in Massachusetts, and by 1750 it was legal in all colonies. This continued thorough the beginning of the Revolutionary War in 1775 (Williams & Dixie 2003).

Second era 1776 – 1885. By 1776; the Declaration of Independence was signed with the famous quote that all men are created equal; but in an effort to appease the Southern states, did not abolish slavery. During the period of 1776-1885 many key events occurred. The Methodist denounced slavery in 1784, the cotton gin was invented in 1793 resulting in a tremendous increase in slave labor to support the cotton industry, Nat Turner's rebellion occurred in 1831 killing sixty Whites, and Frederick Douglass' book was published which promoted freedom from slavery and economic prosperity. Finally; in this era the Civil War began, and slavery has been enacted for more than 200 years (Schwartz, 2015).

In 1863, Emancipation Proclamation was signed by President Abraham Lincoln to free slaves and eventually allow Black soldiers to enlist in the Union Army (Williams & Dixie, 2003).

Third era 1866 – 1945. The next major period from 1866-1945 highlighted both progress and set-backs to Civil Rights. The 14th and 15th Amendments granted citizenship to former slaves; but placed heavy restrictions on daily activities. There were gains in the political areas as fourteen African Americans were elected to the United States House of Representatives. However; Black Codes were forced on polling precincts, and Blacks were intimidated in order to dissuade or prevent voting. W.E.B. Du Bois was a Pan-Africanist and civil rights activist (Asukile, 2018). Du Bois helped create the National Association for the Advancement of Colored People (NAACP; Rudwick, 2007). The NAACP is open to all races and cultures to help promote social justice. In contrast; during this same period also saw a rise in the Ku Klux Klan members. While people were still discriminated based on their skin color, Marcus Garvey presented a positive views of Black self and the Black identity (James, 2018). The Nation of Islam in 1930 was offered as an alternate to Christianity, and a support organization for economic power. The beliefs of Gandhi were distributed as a non-violent means to positively promote social change. Then on December 7, 1941 with the Japanese attack on Pearl Harbor; World War II officially began (Williams & Dixie 2003).

Fourth era 1946 – 1966. There was a major shift in the civil rights agenda from 1946-1966. Blacks still were facing discrimination; but the population shift resulted in many of the citizens living in urban areas of the United States. The Supreme Court upheld the 1954 Brown versus Board of Education which allowed separate but equal education opportunities in public schools. The decision helped to begin the fight on legalized segregation (Robinson, Jr., 2004).

Even with the gains; including the 1955 Montgomery, Alabama bus boycotts; discrimination was a huge problem in the fifties. The events culminated to the very impactful events in 1963: The Birmingham Church bombings which killed four young Black girls, and Martin Luther King Jr's "I Have a Dream" speech during his march in Washington DC. After the tragedy of President John F. Kennedy's assassination, the Civil Rights Act of 1964 and the 1965 Voting Rights Act was passed. The Civil Rights Act of 1964 "outlawed discrimination on the basis of race, color, religion, sex, or national origin, required equal access to public places and employment, and enforced desegregation of schools and the right to vote" (National Park Service, 2016, para. 1). The Voting Acts Right passed to ban racial discrimination and poll intimidation. In the same year; Civil Rights leader Malcolm X was assassinated adding complexity to the movement. In 1966 Bobby Seale and Huey Newton founded the Black Panthers in Oakland, California; while in the same year Stokely Carmichael coined the phrase "Black Power" which encouraged Black nationalism and self-reliance (Williams & Dixie 2003).

Current era 1967 – Present. In the current era from 1967 to the present; there was a rise in African American pride with the creation of Kwanzaa, a promotion of African history and culture, held during the holiday from Christmas to New Year's day. The strategy in the fight against civil rights was debated; questioning the effectiveness of the non-violent approach. On April 4, 1968, Martin Luther King, Jr. was assassinated prompting widespread riots and mourning among supporters (Apel, 2018). A year later; James Forman scripted the Black Manifesto, which demanded \$500 million in reparation payments to help absolve the many decades of slavery.

Also; James H. Crone wrote *Black Theology and Black Power*, which compared the life of Jesus to the struggles of African Americans. Running in both 1984 and 1988, Reverend Jesse Jackson became the first official Black candidate to run for the President of the United States (Lewis, 2011). Eventually; in 1995 Louis Farrakhan, leader of the Nation of Islam, organized the Million Man March in Washington DC; which supported the empowerment of Black men (Williams & Dixie 2003).

Modern day era. The modern era presents specific examples of modern day Blacks, who complete daily tasks or simply just live the Black experience. The United States views race relations generally as negative.

In 2019, United States American young adults stated that it was 65% more common and 45% more acceptable for people to express racist or insensitive views (Horowitz, Brown & Cox, 2019).

The following tables present racial perception from American adults, by race, in 2019: Adults reported agreement that Whites are prejudiced against Blacks (Table 9), adults reported agreement that race relations in the United States are bad (Table 10), adults reported on the amount of time spent of bring attention to race (Table 11), adults reported existence amount of racial discrimination (Table 12), adults reported agreement with advantages of being White (Table 13), adults reported hurt in relation of self-identifying with own race and getting ahead (Table 14), adults reported agreement with Black people as having a hard time getting ahead and facing discrimination and disparity (Table 15), adults reported agreement with Blacks having a hard time getting ahead and less access to higher paying employment (Table 16), adults reported agreement with Black people having a hard time getting ahead and less access to good schools (Table 17).

Adults reported agreement with Black people having a hard time getting ahead and less family stability (Table 18), adults reported agreement with Black people who have a hard time getting ahead and fewer good role models (Table 19), adults reported agreement with Black people who have a hard time getting ahead and lack of hardworking motivation (Table 20), adults reported agreement that when interacting in police situations, Blacks are usually treated unfairly (Table 21), adults reported agreement that in the criminal justice system, Blacks are usually treated unfairly (Table 22), adults reported agreement that in terms of employment like pay, hiring, and promotions, Blacks are usually treated unfairly (Table 23), adults reported agreement that when seeking and applying for a loan or mortgage, Blacks are usually treated unfairly (Table 24), adults reported in agreement that when in stores or a restaurant, Blacks are usually treated unfairly (Table 25), adults reported in agreement that when voting in an election, Blacks are usually treated unfairly (Table 26), and adults reported in relation to their own race, that identity is extremely important (Table 27; Horowitz et al., 2019).

Table 9

Adults reported agreement that Whites are prejudiced against Blacks.

Whites are prejudiced against Blacks Agree	Blacks	Whites	Hispanics	Asians
	20%	6%	12%	12%

Table 10

Adults reported agreement that race relations in the United States are bad.

Race relations in the United States are bad Agree	Blacks	Whites	Hispanics	Asians
	71%	56%	60%	58%

Table 11

Adults reported on the amount of time spent of bring attention to race.

Race relations in the United States are bad	Blacks	Whites	Hispanics	Asians
Too much time	12%	50%	27%	36%
Too little time	67%	28%	50%	39%

Table 12

Adults reported existence amount of racial discrimination.

Amount of racial discrimination	Blacks	Whites	Hispanics	Asians
Does not exist	14%	52%	30%	28%
Does exist	84%	48%	67%	72%

Table 13

Adults reported agreement with advantages of being White.

Advantages of being White	Blacks	Whites	Hispanics	Asians
Agree	69%	56%	61%	73%

Table 14

Adults reported hurt in relation of self-identifying with own race and getting ahead.

Self- identifying with own race and getting ahead	Blacks	Whites	Hispanics	Asians
Being hurt	52%	5%	24%	24%

Table 15

Adults reported agreement with Black people as having a hard time getting ahead and facing discrimination and disparity.

Black people as having a hard time getting ahead and facing discrimination and disparity	Blacks	Whites
Agree	84%	54%

Table 16

Adults reported agreement with Blacks having a hard time getting ahead and less access to higher paying employment.

Black people as having a hard time getting ahead and less access to higher paying employment.	Blacks	Whites
Agree	76%	51%

Table 17

Adults reported agreement with Black people having a hard time getting ahead and less access to good schools.

Black people as having a hard time getting ahead and less access to good schools.	Blacks	Whites
Agree	72%	60%

Table 18

Adults reported agreement with Black people having a hard time getting ahead and less family stability.

Black people as having a hard time getting ahead and less family stability.	Blacks	Whites
Agree	42%	50%

Table 19

Adults reported agreement with Black people having a hard time getting ahead and fewer good role models.

Black people as having a hard time getting ahead and fewer good role models.	Blacks	Whites
Agree	31%	45%

Table 20

Adults reported agreement with Black people having a hard time getting ahead and lack of hardworking motivation.

Black people as having a hard time getting ahead and lack of hardworking motivation.	Blacks	Whites
Agree	22%	22%

Table 21

Adults reported agreement that when interacting in police situations, Blacks are usually treated unfairly.

When interacting in police situations, Blacks are usually treated unfairly.	Blacks	Whites
Agree	84%	63%

Table 22

Adults reported agreement that in the criminal justice system, Blacks are usually treated unfairly.

When in the criminal justice system, Blacks are usually treated unfairly.	Blacks	Whites
Agree	87%	61%

Table 23

Adults reported agreement that in terms of employment like pay, hiring, and promotions, Blacks are usually treated unfairly.

When in terms of employment like pay, hiring, and promotions, Blacks are usually treated unfairly.	Blacks	Whites
Agree	82%	44%

Table 24

Adults reported agreement that when seeking and applying for a loan or mortgage, Blacks are usually treated unfairly.

When seeking and applying for a loan or mortgage, Blacks are usually treated unfairly	Blacks	Whites
Agree	74%	38%

Table 25

Adults reported agreement that when in stores or a restaurant, Blacks are usually treated unfairly.

When in stores or a restaurant, Blacks are usually treated unfairly	Blacks	Whites
Agree	70%	37%

Table 26

Adults reported agreement that when voting in an election, Blacks are usually treated unfairly.

When voting in an election, Blacks are usually treated unfairly	Blacks	Whites
Agree	58%	30%

Table 27

Adults reported in relation to their own race, that identity is extremely important.

In relation to their own race, identity is extremely important.	Blacks	Whites	Hispanics	Asians
Agree	52%	5%	31%	27%

Overview of Living while Black

Even with the political gains with Civil Rights the negative perceptions and the adverse media portrayals of African Americans still remain prevalent in the United States and the world. These preconceptions and stereotypes have led to the new genre of Living while Black. Although there is new attention to this problem; even as racial profiling has existed for years, it is not a new concept. Related issues and concepts have expanded to include: Existing while Black, Shopping while Black, Driving while Black, Talking while Black, Walking while Black, Moving while Black, Sleeping while Black, Waiting while Black, Parenting while Black, Fishing while Black, Selling while Black, and Eating while Black (Griggs, 2018; Moraski et al., 2019). These incidences are presented in categories relating to being Black: Working, Shopping, Leisure Activities, and Serious Harm and Loss of Life. In addition; the nature of Twitter (<https://twitter.com/>) displays these incidences globally, resulting in international discussion and research.

Working. The following incidents occurred when a Black person was working or completing an activity related to employment.

Waiting for a friend at Starbucks while Black. The news outlet, Cable News Network (McCleary & Vera, 2018) has posted over twenty-eight incidences of #LivingWhileBlack, many during the year of 2018. The outcry of several incidences across the nation, including the April 14, 2018 Starbucks visit by two Black men, who were quietly waiting for a colleague. The men had not ordered any food or drink, and the staff asked them to leave since the business and restrooms were only for paying customers. As the men were led away in handcuffs; customers in the store were clearly dismayed, claiming that the men did nothing wrong. Subsequently; it resulted in an overreaction by the store manager, prompting a highly publicized visit by the Philadelphia police department (McCleary & Vera, 2018). This created a quick response by the Starbucks leadership; with an apology to the men who were arrested; and additional sensitivity training to every Starbucks location (Lockhart, 2018a). Subsequent reactions were mixed. The police commissioner of Philadelphia, Richard Ross, claimed that the Starbucks staff asked the men several times to leave the premises, and were guilty of trespassing. Put simply, he said that the officers were obligated to respond to the call and was abiding by departmental regulations. Ross, as a Black male, denied any racism from the officer's visit (McCleary & Vera, 2018).

In contrast Starbucks CEO Kevin Johnson immediately apologized. He was horrified at the way the men were treated, and adamantly denied any form of racism on behalf of the company. The situation was unjustly escalated, which led to the arrest of the two men. The company immediately sent out the apology on Twitter (<https://twitter.com/>), outlining their sincere apology, regret over the handling of the matter, and reaffirming the commitment to procedure and policy review.

Starbucks later closed down their stores nation-wide on May 29, 2018, to address the issues and conduct additional training for more than 8,000 employees (McCleary & Vera, 2018; Simon, 2018).

The Philadelphia community spoke out in support of the Black men. Activist from Black Lives Matter PA held a rally and protested outside of the Philadelphia location. Their call to action emphasized the need for justice and an end to racial profiling. They even expressed gratitude for the White customers who verbally stood up for the men, and spoke out against the arrest. They implored the Philadelphia commission to review internal policies and procedures; to recognize implicit bias and for future training opportunities. Minorities should have spaces where they should feel safe and not be treated as criminals (McCleary & Vera, 2018).

Selling bottle water on the sidewalk while Black. Jordan Rodgers, eight year-old San Francisco entrepreneur, was on a busy public sidewalk selling bottled water.

It was a hot summer morning on June 23, 2018; when in the midst of her sales pitch; Allison Ettel confronted the girl and her mother, and demanded to see a permit. According to the San Francisco business portal; a seller is required to purchase a permit from the city and pay the applicable sales taxes. The girl's family was so incensed by the confrontation, that one of the members posted the video to Twitter (<https://twitter.com/>); eventually garnering more than 7 million views (Campisi, Smith, Levenson, 2018).

The negative reactions from the public resulted in a viral meme for Ettel; appropriately named Permit Patty. She claimed that the police were never called, and that she called the city's office to inquire about the laws requiring a permit. The woman finally apologized to Rodgers and her mother Erin Austin, by that point the damage had already been done.

Ettel, CEO of a cannabis products company was forced to resign, due to accusations of harassment towards her and other staff members at the company. Austin called Ettel a bully and refused to accept what she considered an insincere apology that was offered only after all of the negative publicity (Campisi et al., 2018).

Mowing the lawn while Black. Reggie Fields, a twelve year-old from Cleveland Ohio, devised a way to purchase candy. He opened his own business, Mr. Reggie's Lawn Cutting Service; with various family members working for him. The kids unknowingly mowed a strip of a neighbor's yard; which resulted in anger and a complaint to the police department. Lucille Holt, the owner of the house and the person who hired the kids, was very upset and posted a video to Facebook, in a show of support for the children (Williams, 2018a).

The post garnered over 715,000 views and massive support for Fields. Requests for lawn care rolled in and the business picked up twenty new customers. He even plans to expand services to include leaf raking and ice shoveling, during the applicable season. Even the mayor of the city offered encouragement to the children and the community (Williams, 2018a).

Operating a lemonade shop while Black. An incident occurred in July 2018, where a Black business owner, Vicktor Stevenson, was preparing for the grand opening of his lemonade shop, Gourmonade. Located in the Mission District area of San Francisco, California, Stevenson was programming his shop's security system early in the morning when four officers approached him. He mistakenly thought the alarm was tripped during testing, but the officers said that a caller reported a break in. After explaining that he was the owner, he became angry as the police demanded identification.

Eventually, the incident ended after an officer ran his identification and attributed it to a misunderstanding by the caller. Even though he admitted the officers were polite; the owner felt vulnerable and disrespected (Simon & Cullinane, 2018).

Stevenson simply opened the business to be able to financially support his family. He felt obligated to report the incident on his social media page, since this was not the first time, he was profiled due to his race, and because in his opinion the caller misused police resources. The positive aspect of this story was that sales for Gourmonade increased tremendously, and he was thankful for the community support (Simon & Cullinane, 2018).

Delivering newspapers while Black. At eleven year of age; Uriah Sharp was very excited to start his first job delivering newspapers for The Columbus Dispatch. It was July 2018 and the paper route was a great way for a child to earn money. Unfortunately; an Upper Arlington resident saw a child retrieve the newspapers, which according to his mother Brandie Sharp, was mistakenly delivered to the incorrect addresses. They were in the process of redelivering the newspapers to the correct addresses when the police arrived (Perez, 2018).

Sharp was very angry and upset that her son was racially profiled. She even posted the story to her Facebook (<https://www.facebook.com/>) page; in order to spread awareness and understanding of the issue of racism. It was a horrible experience for her son, who had to deal with racial profiling at such an early age (Perez, 2018).

Eating lunch on a college campus while Black. Smith College in Northampton, Massachusetts is a private women's college with an impressive alumnae including famous chef Julia Child, activist Gloria Steinem, and several former first ladies including Nancy Reagan and Barbara Bush (Smith College, 2019). A current student, Oumou Kanoute, decided to eat her lunch at a community space in one of the buildings on campus.

Apparently; one of the staff members felt threatened by her presence and called the police to report a suspicious Black male. Kanoute, a petite Black female had not only student access, but also had staff access to the buildings since she taught chemistry to local high school students.

Kanoute was stunned by the police intervention. It even affected her physical and emotional health, by not having an appetite and suffering from insomnia at night. She posted on Facebook (<https://www.facebook.com/>) that she did nothing wrong; the call was racial profiling because of her race. The responding Officer did not find any suspicious or criminal behavior, and the college eventually issued an apology. However, Kanoute was still distraught and angry at the fact that she needed to justify being on campus at a predominately White college; she needed to feel safe, along with any other minority (Chavez & Lipp, 2018)

Campaigning while Black. On August 7, 2018 Sheila Stubbs, a local politician in Madison Wisconsin, hit the campaign trail and visited residences to garner support. As an elected county supervisor for over twelve years; she never had any issues. However; as she knocked on residences in a predominately White neighborhood with her campaign documents and name tag, most were happy to see her, but at least one citizen was very suspicious (Williams, 2018b).

With her mother and young daughter in the car; she had spoken to at least ten voters identified from her predetermined list as possible supporters, she turned to see police officers surrounding her car. Apparently, the neighbor assumed that Stubbs was a drug dealer. The officer eventually verified the documents; apologized and left. But; only after much persuasion, and feelings of humiliation from the family. Ultimately; Stubbs won the seat and made history as the first African American in the Wisconsin state legislature (Williams, 2018b).

Babysitting while Black. David Parker and Dana Mango trusted their longtime friend, Corey Lewis to the point that they allowed him to babysit their kids; ages six and ten years old. One intrusive bystander, spotted Lewis and the kids on a shopping trip to Walmart in Cobb, Georgia. She decided to confront the man, and asked about the kids, even when Lewis confirmed that they were fine, he noticed the woman following their car all the way home. That is the point that the police intervened. After the police questioned the drive, and called the kid's parents to confirm identity and permission to babysit, the man was free to leave (Allen, 2018).

Mango was so upset that the police frightened her kids, but she was also concerned for Lewis' safety. Especially since it was the police officer who answered Lewis' phone after the stop. Lewis is still considered part of the family and the children have grown to love him. So much; that they continually ask their parents when the babysitter will return to take care of them (Allen, 2018).

Banking while Black. Paul McCowns visited Huntington Bank on Brooklyn, Ohio in order to cash his paycheck. He did not have a personal account with this financial organization, but since his employer did, he did not anticipate any issues. McGowns willingly provided the necessary identifications and fingerprint. Unfortunately; the teller refused to cash the check, determined it was fraudulent, and called the police (Diaz & Watts, 2019).

The Officer who investigated the incident onsite, eventually contacted the employer and confirmed the validity of the check. In the meantime; Police Chief Scott Mielke defended his department, followed protocol and emphasized the fact that they released McCowns after they realized the check was authorized. They also supported the teller; who they claimed was being extra diligent due to the recent instances of fraud at that particular branch.

The bank apologized; and took responsibility for the actions of the employees involved, but stopped short of termination. McCowns later cashed the check at the same bank, at a different location in another part of town (Diaz & Watts, 2019).

Shopping. The following situations happened when these Blacks were shopping for items.

Shopping for prom while Black. Three friends were visiting a local Nordstrom Rack in Missouri, to shop for prom attire. Dirone Taylor and Eric Rogers were scheduled to graduate from high school in late May; while Mekhi Lee just started his first year at Alabama A&M. As they shopped; the store clerks erroneously accused the trio of shoplifting. The young men, in turn, were humiliated and embarrassed. Once police arrived and listened to their stories, they eventually verified receipts and payments of the items (Smith & Baldacci, 2018).

The president of Nordstrom Rack personally met with the students and offered an apology. He praised them for their composure and cooperation with the officers. Even the president of the St. Louis NAACP, Adolphus Pruitt, vouched for the character of the three, and just wanted to ensure that any future incidences and false accusation will be avoided (Smith & Baldacci, 2018).

Couponing while Black. Camilla Hudson attempted to submit a manufacturers coupon to her local CVS store located in the Chicago area. It was July 2018; and the coupon for a \$17.99 discount did not expire until six months later in December 2018. Unfortunately; the two managers declined to accept the coupon, walked away and called the police. During the call, the visibly shaking manager Morry Matson, reported threats from the customer who refused to leave. Hudson later posted the video on Facebook (<https://www.facebook.com/>); which subsequently went viral (Stevens, 2018).

In response to the incident; CVS conducted an internal investigation and fired the two employees who were involved. The statement made on the company's Twitter (<https://twitter.com/>) highlighted the following actions: and apologized to the customer, termination of the two employees, and the emphasis of the policies of not discriminating or racial profiling of any customers (Stevens, 2018).

Pregnant while Black. Sherell Bates was shopping for bargains at her local Staples store in Pineville, North Carolina. It was August 2018; and she needed to go back to school shopping for her two older children. Being over eight months pregnant with twins is an understandable reason for high anxiety; however, as she was leaving the store, a police officer asked her about the bump beneath her shirt. The question seemed to surprise her, so she stated calmly that she was pregnant with twins. The officer was persistent and repeated his question, this time the response was to simply expose her pregnant tummy (North, 2018; Tinoco & Leigh, 2018).

After the story reached the local news stations and was posted on Facebook (<https://www.facebook.com/>); Bates shared her story. She believed that she was racially profiled, and considered suing the company. The interrogation was a result of her race and the assumption that she committed the crime of shoplifting. A pregnant woman should not have to endure that sort of humiliation and stress; especially since Black women can be negatively affected by racially tinged incidences, causing the mother and child to endure even a higher level of stress.

Staples issued a response and immediately apologized to Bates. The company claimed that the manager did not follow protocol and proper customer service, and was promptly fired. In addition; the transaction was refunded (North, 2018; Tinoco & Leigh, 2018).

Assisting the homeless while Black. When Erika Williams visited her local Safeway store in Mountain View, California, she made sure to purchase dog food for a pit bull, who belonged to a local homeless man. It was July 2018, and she wanted to help people. Not only did she buy the dog food; her sisters made sure to give two other homeless men personal care items. As she left the store; she noticed the employees look at her with suspicion, and realized minutes later that she was being falsely accused of shoplifting (Williams, 2018c).

Police arrived to investigate the 911 call. Not only did the caller accused Martin of stealing, but the children were assumed to be working with their parents to shoplift items from the store. The children became very upset. After a half hour of questioning both parties; the employees and the family, the officers determined that no crimes occurred.

Safeway management, Wendy Gutshall issued an apology, with promises for a thorough investigation and future conversation with the family. There is a company-wide policy prohibiting any type of racial profiling or discrimination. She also shared that the company held sensitivity training sessions for employees, months before the incident and committed to more session in the future (Williams, 2018c).

Lunching with sorority sisters while Black. A group of sorority sisters, members of Delta Sigma Theta sorority, Inc. were having dinner at the Bahama Breeze chain one evening in June 2018. According to the group; the manager called the police to watch them pay for their meals because the staff believed the group would dine and dash. They were even forced to show receipts before leaving the premises. The women were so humiliated that they decided to sue the restaurant chain (Hamlin, 2018).

Unfortunately; racial profiling was a familiar occurrence at the restaurant.

In a separate case, federal charges were filed by the United States Equal Employment Opportunity Commission. Subsequently, the company settled out of court and paid 37 Black customers a total of 1.26 million dollars (Hamlin, 2018).

Leisure activities. The following events occurred when a Black person was doing a leisure activity, basically an everyday, normal, activity of life.

Moving while Black. Darren Martin was looking forward to moving into the apartment building located in New York City. The 29 year-old, a former staff member for the Obama administration, was furnishing his new home when six police officers showed up at his door. Apparently; a neighbor called the police reporting claims that he had a weapon. The incident left him feeling dehumanized and racially profiled, but he knew one wrong move, or perception of being noncompliant could result in death (Yan, 2018a).

The move began right before midnight; but Martin had no choice but to move his belongings after a long ride from Washington DC; to his apartment close to Central Park. Once the police arrived, he instinctively knew that he was the target. He asked to retrieve his identification; in his fifth floor apartment, but the officers declined, instead entering the unlocked apartment.

After questioning him and a friend who helped with the move; the officers finally believed Martin's story and left the building. Martin posted his story to social media, Twitter (<https://twitter.com/>), emphasizing that he was glad the incident ended without any issues, but realized the reality of living in America as a Black man (Rosenberg, 2018).

Working out at a gym while Black. Tshyrad Oates simply wanted to work out at an LA Fitness gym, in Secaucus, New Jersey, one morning in April 2018.

Even though he had a valid four-day guest pass and his female friend had a permanent membership, one manager claimed that their passes were banned and needed to leave the premises immediately. After two attempts to complete their work out, two policemen arrived to escort them out of the building (Simon, 2018).

LA Fitness responded and claimed confusion by a staff member and shift changes for the membership card fiasco. They issued an apology and claimed that the staff overreacted by calling the police and asking the two patrons to leave. In the statement; the company vowed to review policies and procedures in order to offer training and improved customer service in the future (Simon, 2018). The company subsequently terminated the three employees involved; due to the ineffective handling of the situation (Musumeci, 2018).

Golfing too slowly while Black. A group of five Black women were excited to tee off on a golf course in late April 2018. They were registered members of the Grandview Golf course in York County, Pennsylvania; and one of the members of the quintet, Myneca Ojo acknowledged that the pace was slow since they had not golfed in a while; but did not feel as if they were delaying the other golfers. Other golfers, including Jerry Higgins, supported Ojo's claim, and was not held up in any way. Both definitely witnessed discrimination toward Ojo; due to her race and gender (Marco & DelValle, 2018).

The police were called twice by one of the co-owners, Steve Chronister, who claimed that the group was creating time deadline issues for other golfers. Ojo even skipped a hole to facilitate the process. Officers declined to take any action and eventually the women left the premises. A day later, another co-owner JJ Chronister apologized to the women in a phone conversation; however, he later retracted his apology in a statement issued to the York Daily Record.

In his statement, he claimed the women were asked to leave and police came out to the course to de-escalate the situation. The women refuse to return to the course, due to racism and bigotry (Marco & DelValle, 2018).

Barbecuing at a park while Black. One sunny afternoon, on April 29, 2018, a group of Black citizens were peacefully having a cookout at a local park. A White woman, believing that charcoal grills were prohibited in that area, promptly called the police. Police responded, but determined that the group was not in violation, and left the park. Later; the video was uploaded to several social media outlets, including Instagram (<https://instagram.com/>), and went viral with over two million views (Mezzofiore, 2018).

After viewing the video, Jhamel Robinson felt marginalized and offended, so he decided to take action. They advertised a BBQing While Black event and distributed on social media. Many individuals from various parts of the state came out to support the event. It grew into a community of vendors, businesses, and DJ's who blasted the music and held dance contests. Even Angela Davis, a famous activist showed up to support the event, along with local politicians. With community support; a negative situation morphed into a very positive event for the participants (Mezzofiore, 2018).

Driving with vegetation while Black. On May 13, 2018, Rudy Samuel suddenly heard police sirens, and immediately sensed that something was wrong. In an effort to protect himself; he recorded the interaction on Facebook (<https://www.facebook.com/>) Live. Initially thinking it was a signal violation; Samuel was surprised to learn the reason for the stop was the vegetation in his car. Denying that he is a smoker, Samuel invites the Officer to test the plant, then he was abruptly pulled out of his car. The incident did not result in an arrest; only two verbal warnings (Gomez & Lear, 2018).

Freedom 1 is an organization who investigates complaints against corporations or agencies, including police departments. According to Peter Wright, a representative of Freedom 1, the stop was problematic for several reasons. Samuel never gave consent for a vehicle search, police did not test the plant to determine legality, the police proceeded to search the vehicle without probable cause. The organization planned a protest; as well as offered legal representation to Samuel (Gomez & Lear, 2018).

Napping while Black. Lolade Siyonbola fell asleep in a shared space at her Yale University dormitory. Another student, Sarah Braasch, was apparently bothered by this and called the police. She called the police three months earlier, when a male student asked a question. Siyonbola was understandably angry, but not at all surprised over the racial profiling. She recorded the incident as a safety measure, including the police response, on Facebook (<https://www.facebook.com/>). After verifying her identity, the officers actually reprimanded the caller. But it was not enough; Siyonbola demanded that the university discipline the other student and make her suffer the consequences of false accusations, racial profiling, and wasting police resources. Yale has not made public any response or actions directed at the accuser (Yan, 2018b).

Asking for directions while Black. Once Siyonbola's story regarding racial profiling at Yale became public; another student Reneson Jean-Louis reported that the same person called the police on him in February 2019. He was in the dorm for a meeting with Siyonbola; but since he was not familiar with the floors, asked Braasch for directions. Even; though he explained his situation, Braasch became highly agitated and accused him of trespassing and making her uncomfortable. One month after this incident, he lodged a complaint against the student to the university's diversity department (Andone & Stapleton, 2018).

Both Siyonbola and Jean-Louis criticized Braasch's actions; highlighting her White privilege and her declarations that the Black students do not belong at the ivy league institution. Yale has responded to the complaint filed; with follow up visits from administrators; but the school has not announced any consequences or accountability for the actions of the accuser (Andone & Stapleton, 2018).

Leaving an Airbnb while Black. In Rialto, California, three Black women Kelly Fyffe-Marshall, Donisha Prendergast, and Komi-Oluwa Olafimihan, were exiting their Airbnb rental on April 30, 2019. There was also a fourth woman who happened to be White, but was excluded from the initial police call that included descriptions. An elderly White neighbor determined that the group acted in a suspicious manner, was upset that the women did not wave or smile at her, and was possibly breaking into the house. She then called the police to report the incident. This exclusion of the last visitor was evidence that the complaint was racially motivated (Andone, 2018).

The women confirmed that they did not greet or acknowledge the neighbor; but that fact alone was not in any way, breaking the law. Citizens have a right to privacy. The officers who investigated the incident, declined to confirm the racial aspects of the call; and instead continued to investigate, for a total of 22 minutes, even after the owners verified that it was indeed an Airbnb rental. Both the Rialto mayor and the police chief stated that the officers had acted professionally and appropriately. Subsequently; the women hired an attorney who demanded that the woman who reported the incident suffer the consequences, and that the officers be responsible for their actions (Andone, 2018).

Swimming while Black. A fifteen-year-old Black teenager was swimming at a neighborhood pool in Summerville South, Carolina.

His close friend was a resident of the community, and had full access. To his dismay Stephanie Sebby-Strempel, a thirty-eight-year-old woman became angry and abusive. She started screaming at the teenager, while hitting him as he walked off of the premises. She believed he was trespassing on the property and was not allowed to be there. The teenager was respectful and composed enough to film the whole interaction. Once the video posted on Facebook (<https://www.facebook.com/>), more than a million people watched this disturbing abuse, nick-naming the woman Pool Patrol Paula (Eliahou & Zdanowicz, 2018).

A police investigation found that Sebby-Strempel initiated the verbal and physical assault, without any provocation, and issued a summons for her arrest. As officers attempted to take her into custody; she pushed, kicked, and bit them. She was charged with assault and battery against a minor and additional charges for assaulting a law enforcement officer. The teenager's mother, Deanna RocQuermore wants the perpetrator to be prosecuted to the fullest extent of the law, since no child should have to endure this type of assault (Eliahou & Zdanowicz, 2018).

Riding in car while Black. On September 2, 2018 in Wauwatosa, Wisconsin, police received a 911 call that a White woman was in the process of being robbed by a Black man. The eighteen-year-old Black man, Akil Carter, happened to be returning home from church, with the driver of the car who identified herself as his grandmother. She not only confirmed Carter as her grandson, but she also noted he is her best friend. In the video, posted on Twitter (<https://twitter.com/>), the teen was asked to get out of the car with hands raised, he was questioned in the back of the police vehicle. Once the statements were verified; the office apologized and told her that the 911 caller made false assumptions, based on racial profiling. Even though the officers did not admit any wrongdoing, and claimed that they followed proper police procedure, the family may still consider legal action (Schreiber, 2018).

Serious Harm and Loss of Life

There are many Black individuals who have died directly at the hands of law enforcement as a result many times of racial profiling. This list of murdered men and women includes; Trayvon Martin, Sandra Bland, Tamir Rice, Philando Castile, Freddie Gray, Eric Garner, Mike, Brown, Stephon Clark, Botham Jean and Oscar Grant so many more. Prominent activists have gone missing and have been found dead. A detailed account of Martin's story brought nationwide attention to the dangers of racial profiling. There have been many deaths and harm to Blacks; the remaining focus will be on the stories of Clark and Jean, who both died in 2018, and received national mass media attention (Bates, 2018, Hafner, 2018).

Trayvon Martin. On February 26, 2012, Trayvon Martin was walking home in his Sanford, Florida neighborhood. He was approached by a self-described neighborhood watchman who determined that he did not belong in the area. A fight ensued and he was brutally murdered on the sidewalk, only a short distance from his front door. As a result; nationwide outrage was reported from the news outlets and social media (Bates, 2018). Even President Obama weighed in on the senseless killing, commenting that he thought about his own kids, when reflecting back on the life of the teenager. Afterwards the victim turned into a villain; the news media reported on the past of Trayvon, portraying him as a delinquent by noting his marijuana use and his truancy from school. However, the parents of the victim, Tracy Martin and Sybrina Fulton, wanted some positive aspects to come from the death so they created the Trayvon Martin Foundation designed to support the parents who lost children from gun violence (Bates, 2018).

Another positive aspect was the rise in Black activism, specifically from #BlackLivesMatter.

The national and international movement, started by three women Alicia Garza, Patrisse Cullors and Opal Tometi, focuses on the eradication of racism and violence towards Black people in particular. This puts the spotlight on the tragedy of these types of killings and puts more effort into civil and human rights (Bates, 2018; Black Lives Matter, 2019).

Stephon Clark. In Sacramento, California Stephon Clark was gunned down by two police officers in March 2018. Initially pursuing a vandalism suspect; the police claimed that their lives were in danger as they fired their guns over 20 times. Clark was later found to be unarmed; only his cellphone was found near the victim. The disturbing video of the shooting became viral and prompted nationwide outrage. Even with the evidence; the officers involved were not charged. His mother, Sequette Clark, heavily criticized the decision by the district attorney, who unfairly highlighted the victims background with drug use. #BlackLivesMatter was actively involved with the protest and increased coverage on social media (Del Real, 2019).

Botham Jean. In a Dallas apartment complex; Botham Jean was home in September 2018; when a woman entered his residence. The woman turned out to be a Dallas police officer who shot and killed Jean in his own home. She claimed that after a long shift, she simply went to the wrong apartment, as her place was one story below. The Dallas police chief did not believe her version of the story and fired her from the police force in November 2018 (Emily, 2018).

Jean was a friendly and popular professional who worked for Price Waterhouse Coopers, a reputable international accounting firm. His prominent family, originally from Saint Lucia, located in the Caribbean islands. Allison Jean, his mother, held a press conference in response to a smear campaign, to defend and support her son's memory. His body was flown home after the funeral (Emily, 2018).

United States Government Reaction and Current Political Climate

The following presents the federal and state government rulings and laws surrounding Black lives.

Federal government. On April 17, 2012, The United State Senate, Civil Rights and human rights subcommittee conducted a hearing that focused on ending racial profiling in America. In his opening statement, Senator Dick Durbin of Illinois focused on the growing threat and the necessity of protecting all Americans from this type of abuse. During the colonial days; so called slave police would capture Black Americans and subject them to unspeakable torture. The same fate fell on other ethnic groups such as the Mexicans during the depression and the Japanese during World War II (United States Congress, 2016).

This was the second hearing regarding this topic in the U.S Senate. The first occurred in March 2000; where President George W. Bush was determined to fight racism and its harmful effects. He was committed to ending profiling during his tenure. Durbin continued to highlight atrocities including the Arizona law, which basically made it legal to profile, with its practice of checking a person's immigration status, even with only a minor hint of suspicion. He also spoke about the senseless death of Trayvon Martin, a teenager who died in Florida as a result of racial profiling in a majority White neighborhood (United States Congress, 2016). Many individuals in the Black community viewed this murder as a racially charged incident and expressed feelings of rage and vulnerability. President Obama even weighed in on the tragedy, specifically noting the historical examples of racial profiling, and realizing the deeply personal effect that the death had on so many Americans (Blackmon & Thomas, 2015). Durbin emphasized the fact that federal laws expressly prohibit the practice of racial profiling, even in the case of law enforcement.

The stark difference between those hearing and the current administration is the leaders repudiated the practice of racism and fought hard to end the disturbing practices. The historic election of President Barack Obama in 2012 elicited a wide range of emotions from Americans. It was a great victory and affected race relations, both positively and negatively, thus representing a major shift in American politics. Did the election totally eliminate racism and/or racial profiling? Not necessarily, but it did bring the conversations of race and diversity to the front of the political sphere. Perhaps assisting the topic of race relations is symbolic racism, where the basic premise is that Blacks can succeed without the government aid. In correlation, modern racism and racial resentment are also commonly used interchangeably. This is a very simplistic term as it does not take into consideration other important factors such as emotions. Emotions may be very favorable or unfavorable depending on the politician and the situation, as President Obama himself campaigned on the optimism of hope (Redlawsk, Tolbert & McNeely, 2014). Early studies by Kinder and Sears (1981) seem to agree with the strong effect of symbolic racism. In one local mayor election in Los Angeles; voters were heavily influenced by previously held beliefs. The common issues that usually arise in elections including jobs and healthcare, were secondary to race when the especially when one candidate was Black and the other candidate was White (Kinder & Sears, 1981).

The Civil Rights Act outlawed blatant racial discrimination (National Park Service, 2017). Surprisingly however; the Supreme Court may have inadvertently allowed racial profiling, in instances involving law enforcement. Minorities are more likely to be stopped by law enforcement in traffic stops than their White counterparts (Feder, 2012).

In *Terry versus Ohio* (1968) the court passed by a margin of 8-1 the right to detain and question an individual simply based on reasonable suspicion, this became commonly known as the stop and frisk law (Feder, 2012; Olsen, 2017). The impact on minorities, specifically young Black men, is potentially destructive, with a direct blow to the Fourth Amendment which is designed to protect against unreasonable searches and seizures (Cornell Law School, 2019). In another case; *United States versus Brignoni-Ponce* (1975), was initially praised as a great verdict and a tool against racial profiling. In contrast; examining the ruling more closely, it only prohibited the initial reason for the stop which was the driver appeared to be of Mexican descent. The ruling took it a step further to allow police stops for secondary offenses that fall under heavy suspicion. This may include a vehicle with too many occupants and physical characteristics such as certain types of haircuts and clothes. Eventually; in 1996 United States allowed for pre-textual stops, solely based on suspicion of drug use. Taking it a step further; the justices specifically eliminated such considerations as race, thus making racial profiling legal (Feder, 2012; Olsen, 2017).

In terms of race relations getting worse, 53% of United States adults agreed (Horowitz et al., 2019). In terms of President Donald Trump making race relations worse with 56% of all adults agreed: 49% Whites, 73% Blacks, 69% Hispanics, and 65% Asians (Horowitz et al., 2019).

State government. The National Association for the Advancement of Colored People (NAACP) published a comprehensive report on racial profiling and the stop and frisk practices. The Civil Rights institution created an internal Criminal Justice Program designed to: end racial profiling, high prison rates for Blacks, remove minimum prison sentences, and cease the death penalty (National Association for the Advancement of Colored People, 2014).

This report had findings that include states (20), that do not have specific laws that ban racial profiling but there are 30 states that directly or indirectly disallow the practice. Whereas; 16 of the 30 states that make it illegal, have criminal penalties tied to the laws. In addition; pre-textual detainment is not allowed in 17 states; while in 18 states data collection is required and in 15 the results must be publicized.

One of the states who collect data is New York; where the stop and frisk incidences increased by 600% between the years 2002-2011. This was due in part to the initiative by the Governor Bloomberg to increase quotas. Of these stops over 82% resulted in the release of the suspect with no summons or arrest. In the year 2011; young Black and Latino men, only 4.7% of the population, was stopped at a disproportionate rate, 41.6%, than the rest of the population. Overall; there is no state that fully complies with NAACP requirements for effective racial profiling laws (National Association for the Advancement of Colored People, 2014).

International #LivingWhileBlack

Racial profiling is not an issue strictly attributed to citizens living in the United States, #LivingWhileBlack occurs in many different countries. Many Blacks, from various countries, have reported incidences in places around the world. One Nigerian women named Lara, who grew up in Ireland, experienced questions and situations attributed to race. One man actually asked her if she tasted like chocolate or if she was really from Ireland. She expressed feeling like a stranger in her own community (Bodenner, 2016).

A teacher based in Indonesia, Kayla, was disappointed in the reactions from native people in Indonesia. She constantly was photographed indiscriminately, even though she noticed the person taking the pictures. More infuriating was the fact that she was told that she needed skin whitening cream, by strangers, and even worse by a colleague she considered to be a friend.

However, when she was teaching grade school children in her classes, she always mitigated the situation, by exposing and correcting the offender. She also offered #BlackLivesMatter lessons, with a syllabus that included racial incidences in the United States (Bodenner, 2016).

Global protest, in support of #BlackLivesMatter have been conducted in many other countries in Europe and South Africa. Although United States has the unique distinction of extraordinary gun violence; and related police killing of Blacks in particular. Many countries cannot relate to the long history of systemic racism and the related Civil Rights Movement. As an example; Britain law enforcement shot and killed only two people within a three-year period 2013-2016. They are appalled by the police brutality and racism evident in the United States (Tharoor, 2016). In response to the killings of Alton Sterling in Baton Rouge, Louisiana and Philando Castile in Falcon Heights, Minnesota, both by law enforcement, massive demonstrations were held. Protest in Dublin, Ireland held of signs supporting #BlackLivesMatter, in solidarity to their American counterparts. In London, England protestors showed up in droves in the capitol city. Another protestor in Amsterdam, Holland held up a sign to support Trayvon Martin, the teenager shot in 2012 by a man in Florida. The protest even spread to Berlin, Germany in support of racial equality and justice (Winsor, 2016). Social media, specifically Twitter (<https://twitter.com/>), enables these incidences to be broadcasted and discussed in an international arena, making it a true global discussion.

Influence of Social Media

Social media has a major effect of the overall discussion of race; it provides an opportunity for the users to chronicle events, share common interests, allow discourse and provide opportunities to spotlight their issues and concerns. The issues or events can be shared online, with little or no pressure on the social media participant (Anderson & Hitlin, 2016).

Black Twitter. Black Twitter (<https://twitter.com/>) has been particularly vocal about the advantages of using social media as a tool to further their agenda, with possible national awareness and attention. The most popular hash tags on Twitter (<https://twitter.com/>) just happen to be activist related social issues: #BlackLivesMatter and #Ferguson. Over a period of three years July 2013 - March 2016; #BlackLivesMatter garnered over 12 million post, the majority of which were overwhelmingly positive posts. Only 11% of the posts were negative. In regards to race, there is; however, a difference of how the issues are perceived by Black and White individuals. Blacks are more likely than Whites, 68% to 35% respectively, to notice or be aware of posts that involve race, regardless of who submitted the posts.

Politics. Twitter (<https://twitter.com/>) posts concerning race have the tendency to focus around major events in the news. For example; during the period of January 2015 – March 2016, there were 995 million tweets that specifically mentioned race or race related incidences. Many occurred within days of the event; such as 4.3 million tweets after the South Carolina church shooting, 3.4 million regarding the Freddy Gray killing, and 3.3 million for the Sandra Bland murder. For each of the following events; there were 2.9 tweets: Kendrick Lamar’s 2016 live Grammy show, the arrest of Missouri University student for racial threats, 2016 controversy over #OscarSoWhite, and the reaction from the BET awards (Anderson & Hitlin, 2016).

From the social media perspective; politics is a major conversation point. The 2016 presidential race resulted in a wide range of emotions from every area of the political spectrum. Whereas President Obama was perhaps the first major candidate to use social media so effectively in a positive way; while in contrast his successor used Twitter (<https://twitter.com/>) in a divisive, controversial manner (Caldwell, 2018; Kapco, 2016). Communication in this format enables the politician to communicate directly with the constituents.

Some of the messaging is so distinct and persuasive that it the personality and writing style of the sender is particularly evident (Kapko, 2016).

The instant gratification of using and sending information via social media makes it the most opportune tool in a political campaign. Twitter (<https://twitter.com/>) can provide instant responses and reactions to a variety of topics. Politicians can react immediately to these responses and adjust their message accordingly. It is the largest medium for discourse and debate; even when people do not agree with the message, they are still exposed to the views. It gives users from all over the world a chance to be part of the conversation, as evident when posts go viral. The 140-character maximum is very limiting; but also can be an advantage when trying to convey a short, but concise message geared toward the voter's base (Kapco, 2016).

A recent survey from Pew Research indicated the wide range; from satisfaction to thorough frustration, when inundated with massive political information. A simple message may backfire and not create the intended results. Many of the social media users who responded, 59%, were irritated and anxious by the information, which may have been unsolicited. In addition; there was a wider range of differences 64%, especially with political candidates from opposing parties and different viewpoints (Duggan & Smith, 2016).

Over 37%; of the users felt wary of the content and volume that fed over into their social media pages. They like the freedom of being exposed to so many varying viewpoints, but remain neutral on much of the information. If the user did not agree with the individual responsible for posting the information; 64% felt even more isolated from the online community. Many of the posts were negative and distasteful to the point that 40% felt that many of the users are more emboldened online, and would not have the same confrontational approach if the conversations were face to face.

As a result, controversial topics and post were ignored, 83%, with 15% feeling obligated to respond. Other users, 19%; enjoyed the engagement and debate online. These are the users who enjoy the arguments and feel that the issues are worth defending (Duggan & Smith, 2016).

Summary

The problem of #LivingWhileBlack has been highlighted, historically, and in the recent cases presented within the past two years, are exhibited on social media.

The political landscape has evolved and progressed to the point where it has a direct effect on social injustices such as racial profiling. Even with the historical references of racism, the problems still persist, and it has for many years.

Evidence from the research concurs that racism and racial profiling is a historical problem and continues to be a source of despair for many Black Americans and other Americans, regardless of race. There is a balance between trying to life as normally as possible, while navigating the reported horrors of racism in the current environment. Even in the most innocent of circumstances, there seems to be a probability of an escalating undesirable situation (Barton, 2018).

Barton (2018) provides several examples of considerations and what it is like to be #LivingWhileBlack. In #LivingWhileBlack; Black people need to be cognizance of reactions and counter reactions in any circumstance. Because some people perceive Blacks to be violent or criminals, extra caution is warranted. Especially in the case of law enforcement; there needs to be almost a non-threatening, almost submissive retort in these incidences. This can literally be the difference between life and death. In other examples, because of historical systematic racism, Blacks have to continually prove themselves to be worthy of the space or even of existence.

Even with prestigious positions, claims of diversity quotas, may come from people of other races. Subsequently; Black people should have a need a desire to be resilient, that despite the negative historical references, there can be success (Barton, 2018).

Social media can influence the direction of the conversation. The global nature of Twitter (<https://twitter.com/>) can shed light on these incidences and create change. United States could set a good example for racial acceptance and harmony, despite the turbulent history of the country.

Chapter Three: Research Methods

This study was intended to explore racial profiling within the lives of Black people, known on social media platforms like: #LivingWhileBlack. In the United States, the increased amount of cases is a cause for concern for Black individuals, along with other ethnicities. Racial profiling can generate undue bias and terror for the accused Black and for the community, as a whole. Racial profiling may be linked to implicit bias, where the criticizer may be unaware that the behavior unconsciously stereotypes the individual or race.

The purpose of this study was to explore the Twitter (<https://twitter.com/>) hashtag #LivingWhileBlack events and conversation, as it relates to racial profiling, through postings on the social media network, Twitter (<https://twitter.com/>). The hashtag is important since it helps to generate conversation and the sharing of information. It is an even more serious display of a violation of human rights and a daily reality of Blacks in America (Wootsen, 2018). The painful experiences are being shared on these various mediums and as a result brought to the forefront a heightened awareness of the issues (Owens, 2018). In addition, interviews will be conducted that includes individuals who are actively involved in the conversation or is part of the larger narrative of a political climate where Whites have a negative or criminal perception of Black people (Lockhart, 2018a). This chapter details the research methods used to focus on the research questions.

Research Questions

Based on racial profiling, and what we know the potential outcome of this research was to better understand the #LivingWhileBlack communication from the viewpoint of those who share their thoughts and opinions on social media and the effect they have on others.

The research questions were:

1. How are profiling events related to #LivingWhileBlack events documented, reported and expressed by social media users?
2. How are others/people using Twitter (<https://twitter.com/>); affected by various incidences and/or coverage of #LivingWhileBlack, using Twitter (<https://twitter.com/>) to express their views?
3. What are some of the impacts of #LivingWhileBlack?

Research Study Design

The concurrent mixed methods design used Framing Theory relating to mass media framing in the interviews, the Critical Race Theory (CRT) corresponding to the content analysis of the Twitter (<https://twitter.com/>) posts and interviews, the social media framework and how Twitter (<https://twitter.com/>) is used and how interviewees perceive the hashtag: #LivingWhileBlack.

Goffman's (1974) research on frame analysis suggest that people process certain information based on the way a topic or situation is presented. Critical Race Theory, founded by Derrick Bell, Alan Freeman, Kimberlé Crenshaw, Angela Harris, Charles Lawrence, Mari Matsuda, Richard Delgado, and Patricia Williams, will be used as a theoretical literature and basis for the data in this study (Bennett, 2012; Delgado & Stefancic, 2001). Critical Race Theory is the radical legal movement that aims to transform the power, racism, and race relationship (Delgado & Stefancic, 2001). Media, in general, uses framing to influence the desired message that is ultimately conveyed to the audience. Essentially; telling the audience not only what to think, but how to think and process the information. Goffman separated the framework into natural, or physical occurrences, and social which are a result of other people.

Subsequently social media frames, or influences the way information is viewed and interpreted (Goffman, 1974). Social Media Framework defines social media and how it is used. The medium used was Twitter (<https://twitter.com/>) and applicable responses regarding the #LivingWhileBlack hashtag. The Twitter (<https://twitter.com/>) hashtagged posts were analyzed and subsequent codes were established. These emergent codes were identified and appropriately categorized.

The research design was a concurrent mixed method analysis of quantitative, via Twitter (<https://twitter.com/>) posts, and qualitative per interviews with individuals who are familiar and have personal experiences of living while Black. Exploratory research was implemented, since this is a relatively new topic and little research has been conducted related to this phenomenon. This will help to create a broader understanding of the topic, without finding definitive solutions. A more flexible process is appropriate for new topics (Gray, 2014). This type of approach is designed as a holistic view of the problem, to better comprehend the topic, but not necessarily finding a clear solution. It is appropriate for the relatively new issues, which is applicable to living while Black and will find a different view, and provide fresh insights, to the subject matter (Gray, 2014; Research Methodology, 2019). There was an integration of the quantitative and qualitative analysis. There is tremendous growth on the use of social media and its impact in society.

This researcher has a worldview that is considered pragmatic, in that this study provides invaluable information that may offer racial profiling inferences. The researcher in this study is a director and educator at a college. Events of racial profiling can affect the student population, in terms of access of quality education, safety, and quality of life.

This study offers integral understanding of racial profiling issues as an individual, educator, and staff member within the higher education institution.

Modeled Prior Study

A recent study was comparable and modeled after, for this study, as it highly relates with the Black population and its experiences, including a content analysis from Twitter (<https://twitter.com/>) and interviews, with the use of both literature and emerging themes. Both studies incorporate the hazards of racial profiling and the potentially serious, or deadly results. The study focused on the activist and users of the Black Lives Movement. First; a content analysis of tweets was examined to find consistent themes throughout the chosen posts; subsequently finding distinct themes. Next; interviews were conducted from those who considered themselves activists and were directly involved in the movement through social media communication and protests (Jackson, 2019).

Emergent themes were evident at the conclusion of the study. The participants reported a sense of renewed boldness, but also felt a loss of power as a result of being profiled and humiliated. The media played a huge part in the reactions, most of the cases resulted in the death and/or murder of these Black citizens; resulting in feelings of trauma and helplessness. This motivated the users to be more socially active, both online via social media outlets such as Twitter (<https://twitter.com/>), and onsite with various protests against the police and biased legislation (Jackson, 2019).

Data Collection: Strategies and Procedures

The study included two primary sources; Twitter (<https://twitter.com/>) posts and interviews. This study implemented the use of two sources; Twitter (<https://twitter.com/>) and interviews.

The quantitative sample of Twitter (<https://twitter.com/>) posts, in phase one, focused on specific incidences that occurred within the past two years. The sampling methods were saturation and quota. The qualitative portion, interviews, was conducted with five individuals who were knowledgeable about Twitter (<https://twitter.com/>) online, and contributed to the Living While Black conversation. Their personal opinions and contributions were recorded via telephone and a computer recording device. The qualitative portion of the research study, in phase two, used coding and content/categorizing analysis as a basis to evaluate the data (Maxwell, 2013). This will begin by physically marking the text using open coding into importance and repetitive categories organizational, substantive, and theoretical categories. These may be concurrent or independent (Maxwell, 2013, p. 100). The initial categories were only used as a guide. Once the coding process commenced, the number of categories remained the same. The coding process depended on the frequency of the themes and the analysis of the data.

Twitter posts. In 2018, 28% of American adults use Twitter (<https://twitter.com/>; Smith & Anderson, 2018). Twenty-two percent of Americans use the Twitter (<https://twitter.com/>) platform, with 24% of those participants reported being Black (Perrin & Anderson, 2019). Hashtags group posts in one location for users to view, reply, or retweet (share) with others. The #LivingWhileBlack hashtag dates back to 2014, but went viral in 2018, by Twitter (<https://twitter.com/>) user Black Aziz aNANsi @ Freeyourmindkind (Black Aziz aNANsi, 2018; Leasca, 2014). The #LivingWhileBlack hashtag brought attention to racial profiling in America, and the disparity of the treatment of Whites and people of color (Fadel & Peñaloza, 2018). There is minimal published research on #LivingWhileBlack and Twitter (<https://twitter.com/>).

The focus was on Twitter posts (<https://twitter.com/>); specifically, race and racial profiling using the #LivingWhileBlack hashtag.

There was a content analysis of the Twitter (<https://twitter.com/>) posts to assess the #LivingWhileBlack hashtag's impression on eight key events. A Twitter (<https://twitter.com/>) advanced search was used to obtain a sample of posts, related to each event. Using an algorithm, Twitter's (<https://twitter.com/>) top posts are shown according to keywords, the relevance of the topic, popularity by retweets and replies, and additional factors that are not specified (Twitter, 2019). The sampling methods used were saturation and quota for analysis, based on the content within the posts. Racial profiling, #LivingWhileBlack, is the basis for choosing the specific events and will include the Critical Race Theory terms: racial idealism, racial realism, intersectionality, interest convergence, and voice of color.

Quota sampling was used to target groups, using the hashtag #LivingWhileBlack and key words in the search from the eight events. The sampling method of quota and saturation were used to obtain 10 posts per category to analyze, for a total of 40 posts.

The 2018 posts focused on the eight key events, from working while Black, shopping while Black, leisure activities while Black, and serious harm and Black's loss of life:

Working

- Waiting for a friend at Starbucks while Black (April 12, 2018- April 15, 2018)
- Selling bottle water on the sidewalk while Black (June 23, 2018- June 26, 2018)

Shopping

- Shopping for prom while Black (May 8, 2018- May 18, 2018)
- Couponing while Black (July 15, 2018- July 18, 2018)

Leisure

- Barbecuing at a park while Black (May 11, 2018- May 15, 2018)
- Leaving an Airbnb while Black (May 6, 2018- May 13, 2018)

Serious Harm and Loss of Life

- Stephon Clark (March 18, 2018- March 31, 2018)
- Botham Jean (September 6, 2018- September 9, 2018)

In the waiting for a friend at Starbucks while Black (April 12, 2018- April 15, 2018) event, two Black men were waiting for an associate in a Philadelphia, PA Starbucks. The men were sitting down and conversating, when the police came in and arrested the two men, likely a consequence of racial profiling. In the selling bottle water on the sidewalk while Black (June 23, 2018- June 26, 2018) event, a young girl was selling water outside with her mother in San Francisco, CA. An aggressor, Allison Ettel, demanded a permit and called the police, likely due to racial profiling.

In the shopping for prom while Black (May 3, 2018- May 18, 2018) event, while shopping at a Nordstrom Rack in Brentwood, MO, an employee accused the three friends of stealing. Police were called, and the trio had to show the officers their receipts (Smith & Baldacci, 2018). The president of Nordstrom Rack apologized to the teenagers in person. For the couponing while Black (July 15, 2018- July 18, 2018) event, Camilla Hudson tried to use a coupon at a CVS store in Chicago, IL. Two managers declined to accept the coupon and called the police on Hudson. Hudson recorded the incident and posted the video on Facebook; which in turn, went viral (Stevens, 2018). CVS apologized to the Hudson and fired the two employees, and stressed the importance of following their racial profiling and discrimination policies (Stevens, 2018).

For the barbecuing at a park while Black (May 11, 2018- May 15, 2018) event, a White woman claimed the charcoal grills were out of compliance and called the police in Oakland, CA. Police determined no violation.

The video of the incident was uploaded to social media and went viral with over two million views (Mezzofiore, 2018). In response, Jhamel Robinson felt offended and held a BBQing While Black event, that garnered support and guests that attended include activist Angela Davis and local politicians (Mezzofiore, 2018). For the leaving an Airbnb while Black (May 6, 2018-May 13, 2018) event, police were called since an elderly White neighbor was upset that the group did not wave or smile at her in Rialto, CA. A fourth White friend was excluded from the description, so the call was likely racially motivated (Andone, 2018). The officers investigated for 22 minutes, even after the owners verified the Airbnb rental. Both the Rialto mayor and the police chief stated that the officers had acted professionally and appropriately. The women hired an attorney, in hopes of charging the woman who called the cops and reprimanding the officers, all in response to probable racial profiling (Andone, 2018).

For the Stephon Clark (March 18, 2018- March 31, 2018) event, in Sacramento, CA, unarmed Stephon Clark was killed by police officers. There was nationwide outrage after a disturbing video of the shooting was made public. #BlackLivesMatter was actively involved with the protest and increased coverage on social media (Del Real, 2019). For the Botham Jean (September 6, 2018- September 9, 2018) event, Jean was shot and killed by a Dallas police officer, who claimed she thought she was in her apartment. She was fired from the police force in November 2018 (Emily, 2018).

Interviews. The second part of data collection involved the interviewing of adults, over 18 years of age. Since there is little research on #LivingWhileBlack, obtaining information and personal experiences from interviewees will complement and aid to the purpose of this study. A semi-structured interview was implemented.

The interview asked questions to people of color, who have experience with living while Black in real life and Twitter (<https://twitter.com/>) use. The interview began with demographic questions, and included open-ended questions that the researcher developed. The focus of the interview is to gain insight on the participant's experience.

Demographic questions include race, age, and occupation. The next set of questions focus on the participant's social media use with Twitter (<https://twitter.com/>). The last set of questions focus on racial profiling and include questions about the personal experience of living while Black, experience with the hashtag #LivingWhileBlack on Twitter (<https://twitter.com/>), and the mass media framing on social media issues.

The questions created by the researcher, will be sent to experts for validation (Appendix A). The interview will be piloted with a person who has knowledge about the living while Black experience and racial profiling, in order to fulfill the specific purpose for the study. The interviews lasted between 15 and 45 minutes. Interviewees were recruited through network sampling, people known to have the Black experience, and through social media like Instagram (<https://instagram.com/>), using the #LivingWhileBlack hashtag, and direct messaging the users. The researcher interviewed between five participants. The interview criteria include:

- Live the Black American life experience
- Knowledge of Twitter (<https://twitter.com/>)
- Knowledge of the #LivingWhileBlack hashtag on Twitter (<https://twitter.com/>)

The participants were interviewed on the phone and recorded on a computer (using audio only). For analysis purposes, the interview content were transcribed, after being audio recorded (Gray, 2014). All information, like the audio recordings, were safe-guarded and saved on a personal computer in folders that are password-protected.

Human Subjects Considerations

The two sources of data are the Twitter (<https://twitter.com/>) posts and the interviews. The Twitter (<https://twitter.com/>) posts, the first source of data, are public and can be viewed by anyone when the profiles are set to public. For this reason; the posts will fall under the criteria of non-human subjects, since the posts exclude personal demographic information, and provide little or no risk.

Interviews of adults is the second source of data. The application was submitted as exempt research since the names and identity of the participants were kept confidential. The proposed research was submitted to the Graduate and Professional Schools Interview Review Board (GPS-IRB) and approved (Appendix B). The participants were informed that the responses would be confidential, in a safe protected location on the phone. At any point in time: before, after, or during the study, if the participant would like to discontinue the interviews then the request will be granted immediately, and the process will be stopped. Each person was identified via a pseudonym; and because there will be no identifying data shared, there was minimal risk involved in the process of the study. Transcripts and audio recordings were password protected in a folder on the personal computer and all data and documents were deleted after the study is complete. The names that match with the codes were stored alone on a flash drive and locked in a personal office.

Since the topic involves #LivingWhileBlack and racial profiling; participants may have prior knowledge and/or experiences involving the subject matter. Any notes, transcripts, or coding information were kept on a secure laptop, with an external hard drive storage device, with password protected files in a locked drawer at my home office. There was no additional risk, even though topic is emotional, as the Black experience is the participant's everyday life.

Proposed Data Analysis Processes

The analysis included a content analysis with the #LivingWhileBlack hashtag on Twitter (<https://twitter.com/>) in the first source. There was a thematic analysis for the interviews as the second source.

Content analysis of Twitter posts. Within the Twitter (<https://twitter.com/>) post, consistent themes were discovered throughout the data. The information was analyzed for consistent content, via content analysis, coded and then separated into groups (Maxwell, 2013). Content analysis was used to evaluate and analyze the data. Twitter (<https://twitter.com/>) content analysis will be focus on the #LivingWhileBlack hashtagged posts. An initial codebook based on Critical Race Theory literature themes was used for the Twitter (<https://twitter.com/>) post's first review. The Critical Race Theory themes and definitions are (Appendix C):

- Racial idealism- racism is the outcome of beliefs formed from society and social construction (Delgado, 2001). Social construction offers that the terms race and races are a result of social thought and relations. Race is not biological. In fact, society manipulates racial categories, by creating and deleting, when suitable.
- Racial realism- racial realism, suggests that racism is rooted, not in messaging from society, but from social class and position. That society assigns wealth, privilege, and status is an example of realist viewpoint. The prominent racial hierarchies decide which people are offered benefits, like an ideal employment opportunity, access to premier education, and invitations to exclusive parties.
- Intersectionality- Individuals and persons of various social classes often have mutual or interrelating traits or interests. With intersectionality, no individual has one, simple identity.

- Interest convergence- Interest convergence offers insight to a White person's perspective in that there is no need to eliminate racism, since racism supports the interests of White rich people with material items, and the White working-class people, where the benefits are mental. The majority group allows racial justice improvements, only when it aids their personal interests.
- Voice of color- People of color (like Black, Indian, Asian, LatinX, etc.) have various histories and experiences with oppression; Whites may not be able to fully understand their matters when communicating (Delgado & Stefancic, 2001).

The qualitative analysis software, Qualtrics, assisted with the organization and addition of emergent codes.

Thematic analysis of interview transcripts. After the interviews were conducted, the interview content was transcribed, and the participant's privacy was protected with a pseudonym. The Critical Race Theory initial codebook, was used in the thematic analysis of the interview, also enabling any additional emerging themes that may arise. Qualtrics was used for the interview initial and emergent codes. The interviews were examined and allocated into specific themes.

Integration of content analysis findings and thematic findings. The data from both the Twitter (<https://twitter.com/>) posts content analysis and interview thematic analysis were triangulated for confident conclusions. The single codebook was located in Qualtrics for integration of quantitative and qualitative findings.

Means to Ensure Internal Study Validity

The interview was validated, and pilot interview was conducted before interviewing participants. Interviews were scheduled after IRB approval.

Interviews were completed within a month to avoid any influences. Confidentiality is extremely important to both the researcher and the participants. The researcher will support the participant's honest answers.

The Critical Race Theory initial codebook, based on literature, was used for both the content analysis and thematic analysis. The researcher used a qualified peer-reviewer to review data and to conclude reliability. The trusted peer-reviewer assisted with the final data codebook.

Study conclusions were arrived when using the Twitter (<https://twitter.com/>) content analysis data and the Interview thematic data. The findings were triangulated for confidence in the study and to aid in conclusion recommendations.

Summary

This study used a concurrent mixed method design with both quantitative and qualitative data. The research questions assisted to help understand the #LivingWhileBlack communication from the viewpoints of users on Twitter (<https://twitter.com/>) and from interview participants. The concurrent mixed methods design was used. There were theoretical aspects in this study: Framing theory, which will be incorporated in the interview questions, the Critical Race Theory (CRT) which will have an initial codebook that will correspond to both the content analysis of the Twitter posts and thematic analysis of interviews, the social media framework and how people use and observe the hashtag: #LivingWhileBlack. This study was modeled off the Jackson (2019) study, since it relates to Black people and their experiences, including a content analysis from Twitter (<https://twitter.com/>) and thematic analysis of interviews, using literature and emerging themes.

Data collection will include the content analysis of the Twitter (<https://twitter.com/>) posts, using quota and saturation sampling, to assess the #LivingWhileBlack hashtag's impact on eight key events: (Working) Waiting for a friend at Starbucks while Black (April 12, 2018- April 15, 2018) and Selling bottle water on the sidewalk while Black (June 23, 2018- June 26, 2018), (Shopping) Shopping for prom while Black (May 8, 2018- May 18, 2018) and Couponing while Black (July 13, 2018- July 16, 2018), (Leisure) Barbecuing at a park while Black (May 11, 2018- May 15, 2018) and Leaving an Airbnb while Black (May 6, 2018- May 13, 2018), and last (Serious Harm and Loss of Life) Stephon Clark (March 18, 2018- March 31, 2018) and Botham Jean (September 6, 2018- September 9, 2018). In the interviews, questions asked of people of color, who have experience with living while Black in real life and Twitter (<https://twitter.com/>) use with the #LivingWhileBlack hashtag. The analysis included a content analysis with the #LivingWhileBlack hashtag on Twitter (<https://twitter.com/>) in the first source, using an initial codebook based off the Critical Race Theory: racial idealism, racial realism, intersectionality, interest convergence, and voice of color. After the interviews are conducted, the interview content were transcribed, and the participant's privacy was protected with a pseudonym. The findings were triangulated for conclusion recommendations.

Chapter Four: Results

This chapter is the presentation, in two phases, of the mixed method results from two distinct sources of data designed to illuminate the research questions.

Phase one included the quantitative data derived from Twitter (<https://twitter.com>) posts to #LivingWhileBlack. The events were then coded according to critical race theory themes: racial idealism, racial realism, intersectionality, interest convergence and voice of color. The themes were presented in a chart of code distribution for all events, then chart of individual code distribution by event for each category, and finally actual posts from Twitter (<https://twitter.com>) by category.

The second phase included the qualitative source of interviews with a select group of individuals reflecting on their experience with #LivingWhileBlack. The interviews were also coded according to critical race theory themes: racial idealism, racial realism, intersectionality, interest convergence and voice of color.

Finally, both sources, Twitter (<https://twitter.com>) posts to #LivingWhileBlack and interview transcripts are triangulated and analyzed thoroughly with emerged common themes reported.

Phase One Quantitative Source: Twitter Hashtag Findings

The public forum on Twitter (<https://twitter.com>) #LivingWhileBlack was reviewed for instances of racism commonly shared in the form of living while Black. In order to focus on the number of posts reviewed, events were counted according to each of the following four categories with examples.

They are: working (waiting for a friend at Starbucks while Black and selling bottle water on the sidewalk while Black), shopping (shopping for prom while Black and couponing while Black), leisure (barbecuing at a park while Black and leaving an Airbnb while Black, and serious harm and loss of life (Stephon Clark and Botham Jean). These events were purposefully chosen to represent the critical race theory: racial idealism, racial realism, intersectionality, interest convergence and voice of color (Delgado & Stefancic, 2001). Framing theory is when the media reports on stories, packaged and presented, using their own biases and opinions (Aalal, 2017). In addition, these were chosen to represent the Twitter (<https://twitter.com>) hashtag #LivingWhileBlack. For each of the four events, posts were selected using the advanced search technique in Twitter (<https://twitter.com>) which resulted in sample posts for the categories chosen. The saturation and quota method was used, and each post was reviewed to determine the content and information presented. This resulted in 10 posts for each of the four events, for a total of 40 Twitter (<https://twitter.com>) posts that were analyzed for content.

Searches were conducted with the advanced Twitter (<https://twitter.com>) of #LivingWhileBlack, with each of the 8 events containing 5 selected posts for a total of 40. For the working category, waiting for a friend at Starbucks while Black event, there was a Twitter (<https://twitter.com>) advanced search for the hashtag #LivingWhileBlack between the dates: April 12, 2018 and April 15, 2018. The working category, for selling bottled water event, the Twitter (<https://twitter.com>) advanced search was for the hashtag #LivingWhileBlack between the dates: June 23, 2018 and June 26, 2018.

For the waiting for a friend at Starbucks while Black, there was a total of 36 posts, and for selling bottled water, there was a total of 61 posts.

For the shopping category, shopping for prom while Black event, there two Twitter (<https://twitter.com>) advanced searches: the first, for the words: shopping while Black and hashtag #LivingWhileBlack between the dates: May 8, 2018 and May 18, 2018 and the second, for the word: Nordstrom and hashtag #LivingWhileBlack between the dates: May 8, 2018 and May 18, 2018. The shopping category, for couponing while Black event, the Twitter (<https://twitter.com>) advanced search was for the hashtag #LivingWhileBlack between the dates: July 15, 2018 and July 18, 2018. Shopping for prom had 14 total posts, while couponing while Black had 63. For the leisure category, barbecuing at a park while Black event, there was a Twitter (<https://twitter.com>) advanced search for the hashtag #LivingWhileBlack between the dates: May 11, 2018 and May 15, 2018. The leisure category, for leaving an Airbnb while Black event, there were two Twitter (<https://twitter.com>) advanced searches with the first for the hashtag #LivingWhileBlack between the dates: May 6, 2018 and May 13, 2018, and the second for the word Airbnb and the hashtag #LivingWhileBlack between the dates: May 6, 2018 and May 13, 2018. The third category was leisure; 86 total posts for barbecuing at a park and leaving Airbnb at 77. For the serious harm and loss of life category, Stephon Clark event, there was a Twitter (<https://twitter.com>) advanced search for the hashtag #LivingWhileBlack between the dates: March 18, 2018 and March 31, 2018. The serious harm and loss of life category, for Botham Jean event, the Twitter (<https://twitter.com>) advanced search was for the hashtag #LivingWhileBlack between the dates: September 6, 2018 and September 9, 2018. Total posts included 15 for Stephon Clark and 53 for Botham Jean. Out of the 405 posts reviewed; 40 were chosen for the study. The distribution and total posts for each category is reflected in table 28.

Table 28

Total Number Hashtagged Twitter (<https://twitter.com>) Data Posts per Category, Per Event

Categories	Working		Shopping		Leisure		Serious Harm and Loss of Life	
Events	Waiting for a Friend at Starbucks	Selling Bottled Water	Shopping for Prom	Couponing	Barbequing at a Park	Leaving an Airbnb	Stephon Clark	Botham Jean
Number of #LivingWhileBlack Posts	36	61	14	63	86	77	15	53

Content Analysis

The 40 posts were analyzed using the critical race theory. The posts were chosen according to the themes in critical race theory. Labels were assigned to different sections of the posts that related to the themes. There were five codes that were specific to the critical race theory: racial idealism ($n = 17$), racial realism ($n = 4$), intersectionality ($n = 2$), interest convergence ($n = 5$) and voice of color ($n = 10$). Another quantitative code included framing ($n = 2$). Table 29 (Appendix C) provides the number count for each of the codes. For example; out of the forty posts that were chosen; 17 of the posted were labeled as racial idealism.

Table 29

Twitter (<https://twitter.com>) Post Code Distribution

	Critical Race Theory Codes						
Codes	Racial Idealism	Racial Realism	Intersectionality	Interest Convergence	Voice of Color	Framing	Total
Count	17	4	2	5	10	2	40

Critical Race Theory Themes by Code

The Critical Race Theory included five codes: racial idealism, racial realism, intersectionality, interest convergence and voice of color, with 38 codes. Twitter (<https://twitter.com>) posts were hashtagged #LivingWhileBlack for the events.

Coding helps to separate the data into themes, to organize the information and analyze the results. Themes may be categorized into ordinary, unexpected, and hard to classify (Creswell & Plano, 2018). Many of the posts correlated to the critical race theory codes; but it was not always the case in the interview phase. This helps to clarify the data, especially in the case of racial idealism, since racism is a reflection of the societal norms. The Critical Race Theory code distribution is included in Table 30.

Table 30

Critical Race Theory Code Distribution

	Critical Race Theory Codes					
Codes	Racial Idealism	Racial Realism	Intersectionality	Interest Convergence	Voice of Color	Total
Count	17	4	2	5	10	38

Racial idealism. Critical race theory included the category racial idealism which refers to the definition: racism is the outcome of beliefs formed from society and social construction (Delgado, 2001). Social construction, offers that the terms race and races are a result of social thought and relations. Race is not biological. In fact, society manipulates racial categories, by creating and deleting, when suitable (Delgado & Stefancic, 2001). There were 17 Twitter (<https://twitter.com>) posts relating to the categories: working, shopping, leisure, and serious harm and loss of life. Various Twitter (<https://twitter.com>) users posted comments in these instances as it related to #LivingWhileBlack.

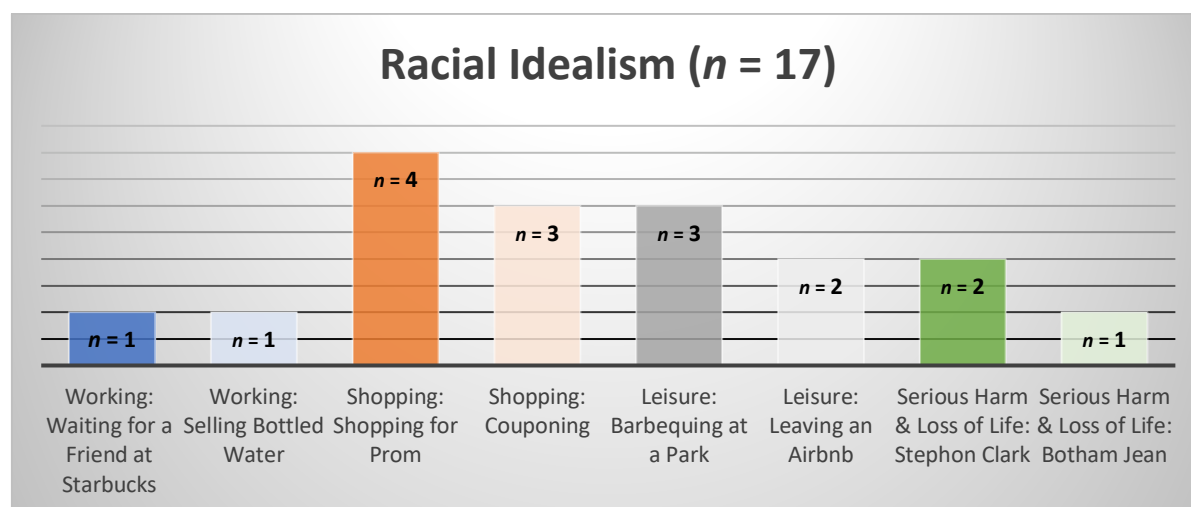


Figure 4. Racial Idealism code distribution of all events.

Racial idealism - working. Racial idealism appeared in the working category since the incidences were derived from perceived social norms about racism. The individuals believed that Black people were wrong in their actions, and felt the need to implement corrective actions by calling the police. There were two Twitter (<https://twitter.com>) posts coded as representing racial idealism and related working category: one for the waiting for a friend at Starbucks while Black and one for selling bottled water while Black. The first post by Jordan Frost; was derived from Poet and MacArthur fellow, Claudia Rankine who said, “Because White men cannot police their imagination, Black men are dying” (Kellaway, 2015, p.1). Essentially; she meant that false images and idealism of Black people contribute to out of control images. For example; one Black victim of police brutality was described as looking like a demon (Kellaway, 2015). Twitter (<https://twitter.com>) user Jordana Frost, DrPH @lactodouladrph wrote: “‘Because white folks cannot police their imagination.’ Nice play on words @AndrayDomise and so true. #Enough #LivingWhileBlack #Starbucks <https://twitter.com/andraydomise/status/985145101566562304>.”

The next post related to this event questioned the remorse from the person who reported the incidence, also, wondering the reason why Whites call the authorities on Blacks who are living their everyday lives. Twitter (<https://twitter.com>) user EJ @congosdad stated: “Replying to @CBSThisMorning #PermitPatty only regrets that she got caught. Why are White people defaulting to calling #911 when Black people are just living?”

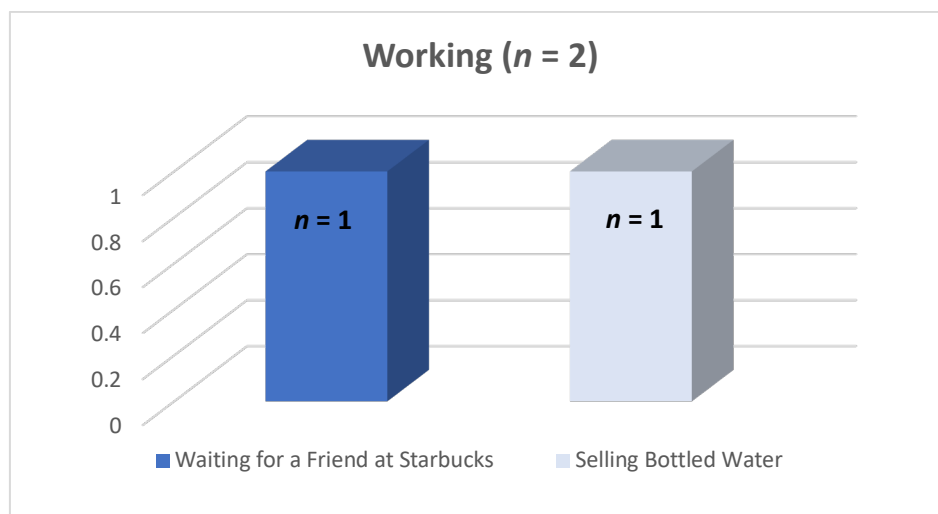


Figure 5. Racial Idealism code distribution by event for category- working.



Figure 6. Twitter (<https://twitter.com>) post of working - Starbucks event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@AndrayDomise”. April 14, 2018 (<https://twitter.com/andraydomise>). In the public domain.



Figure 7. Twitter (<https://twitter.com>) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded racial idealism. From “EJ @congosdad”. June 25, 2018 (<https://twitter.com/congosdad>). In the public domain.

Racial idealism -shopping. Second; there were seven Twitter (<https://twitter.com>) posts coded as representing racial idealism and the shopping category: four for shopping for prom while Black and three for couponing while Black. This post cited familiar pattern of events when Whites have called 911 on Blacks. Twitter (<https://twitter.com>) user Debbie @Dangchick1 wrote “#ShoppingWhileBlack #StarbucksWhileBlack #AirbnbWhileBlack #LivingWhileBlack. Other cases follow a similar pattern with black Americans going to the gym, moving apartments, golfing and BBQing. These stories have sparked outrage and a national debate about racial profiling.”

The next post noted the absurdity of the situations, and added that it would be good that Whites stop calling authorities on Blacks. Twitter (<https://twitter.com>) user John Swenson @johnny_boy1029 stated “Just seeing all these videos it's just ridiculous. If white people could stop calling the cops on black people for doing normal shit that would be great. #LivingWhileBlack #shoppingwhileblack #SleepingWhileBlack.”

Continuing with the same category; the next post encouraged people to think, stating that people need to be smarter and empathetic about these situations and again, Blacks are living their everyday lives, citing some of the instances that police have stopped Blacks. Twitter (<https://twitter.com>) user Deborah Young @truevisualpoet stated “#ItDoesntCostAnythingTo be intelligent and empathetic; yes, Black people live and on go places in the USA #BlackLivesMatters #ThursdayThought #LivingWhileBlack #BreathingWhileBlack #DrivingWhileBlack 🚗 #GoingHomeWhileBlack #ShoppingWhileBlack #StayWoke”

The next post references locations, as an ongoing list, where Blacks have been living while their everyday lives and the Whites called the police on them. User RT Thorne @directedbyRT on Twitter (<https://twitter.com>) simply stated: “Starbucks, Yale, Nordstrom, AirBnb and the list goes on and on. <https://cnn.com/2018/05/10/us/airbnb-black-rialto-california-trnd/index.html> #LivingWhileBlack”

While Twitter (<https://twitter.com>) Miss Tiffany thought racism should be questioned as a job applicant: user @missstiffany wrote “I had to look up #HighwayHeather....this #CouponCarl fits him soooo perfectly. Companies need to add "Are you racist?" to their applications. #LoseYourJobToday #LivingWhileBlack.” Twitter (<https://twitter.com>) user David Johns @MrDavidJohns questioned the insanity of the White individuals who called the police, citing past incidences, and now the new incidence of playing a sport and wrote “White people have officially lost what little sense they had left —> It's not just coupons, cookouts, pools, Starbucks or selling water anymore. Apparently, you can't set screens playing basketball either!”

Finally, the last post refers to the questioned motives of CVS manager Morry Matson, since he is a Trump supporter with the LGBTQ Republican group. Twitter (<https://twitter.com>) user BlackGwinnett @BlkGwinnett stated “This #bigot is running for office and leader of #LogCabinRepublicans, a group of #LGBTQ advocates, #Trump delegate - what hypocrisy! #LivingWhileBlack #WhiteSupremacy.”

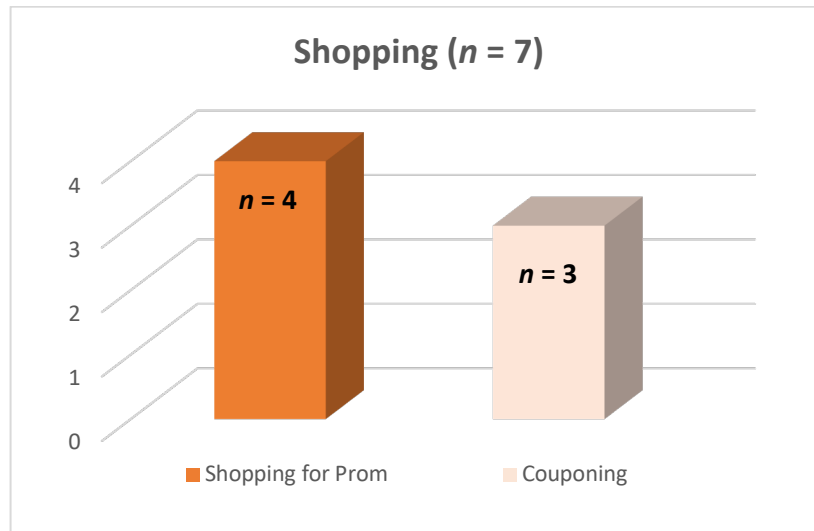


Figure 8. Racial Idealism code distribution by event for category- shopping.



Figure 9. Twitter (<https://twitter.com>) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@Dangchick1”. May 10, 2018 (<https://twitter.com/Dangchick1>). In the public domain.



Figure 10. Twitter (<https://twitter.com>) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@johnny_boy1029”. May 13, 2018 (https://twitter.com/johnny_boy1029). In the public domain.



Figure 11. Twitter (<https://twitter.com>) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@truevisualpoet”. May 17, 2018 (<https://twitter.com/truevisualpoet>). In the public domain.

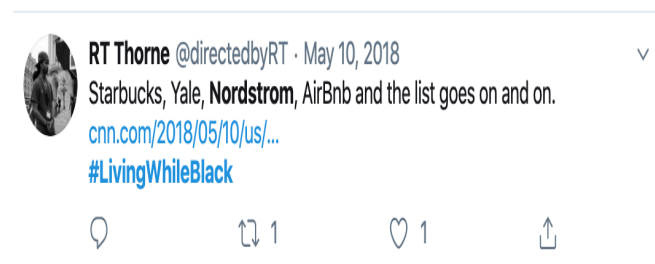


Figure 12. Twitter (<https://twitter.com>) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@directedbyRT”. May 10, 2018 (<https://twitter.com/directedbyRT>). In the public domain.



Figure 13. Twitter (<https://twitter.com>) post of shopping - Couponing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@missstiffany”. July 15, 2018 (<https://twitter.com/missstiffany>). In the public domain.

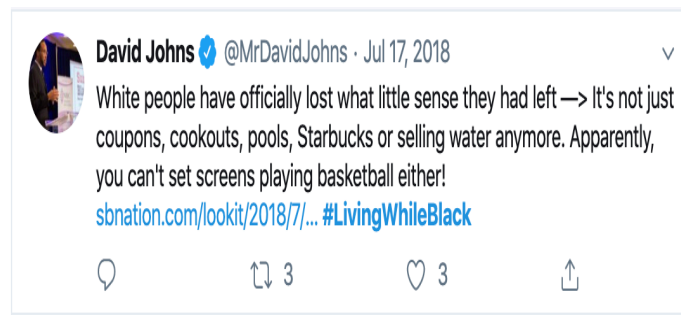


Figure 14. Twitter (<https://twitter.com>) post of shopping - Couponing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@MrDavidJohns”. July 17, 2018 (<https://twitter.com/MrDavidJohns>). In the public domain.



Figure 15. Twitter (<https://twitter.com>) post of shopping - Couponing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@BlkGwinnett”. July 16, 2018 (<https://twitter.com/BlkGwinnett>). In the public domain.

Racial idealism - leisure. Third; there were five Twitter (<https://twitter.com>) posts coded as representing racial idealism and related to the leisure category: three for barbequing at the park while Black and two for leaving an Airbnb while Black. One post noted that the Internet is wild, referring to the meme; and, that while Black people were simply having a good time, Jennifer Schulte is on the side on the phone and ready to send the cops. Twitter (<https://twitter.com>) user Alfred Edmond Jr @AlfredEdmondJr stated “No chill. None at all. These Internets.... ‘There are a lot of black people over here getting down. Yes...funky...all the way down. Can you send the police over right away?’ #canwelive #livingwhileblack.” The next post noted the insincerity of the caller, Jennifer Schulte: Twitter (<https://twitter.com>) user TheDawn @MaLumiere stated “Oh man. Did you see how she started fake sobbing as soon as the cop showed up? Wow. #BBQingWhileBlack #LivingWhileBlack.” While the last post in this category, another incidence of calling the police on Blacks is added to the list, and referred to Trump encouraging his racist base: Twitter (<https://twitter.com>) user Jawn Murray @JawnMurray stated “So add Barbecuing While Black to the list of things the police are being called about now. Trump has brought all racists out of hiding! https://huffingtonpost.com/entry/woman-calls-police-oaklandbarbecue_us_5af50125e4b00d7e4c18f741 #BarbecuingWhileBlack #LivingWhileBlack #Oakland #CookingOut.”

The following two posts dealt with the Airbnb incident in California. One implored individuals to stop calling the authorities, referring to other Living While Black incidences: Twitter (<https://twitter.com>) user The Angry Wallflower @angryflowerz wrote “ ‘Dear White Women, please stop calling the cops on people just #LivingWhileBlack’ Like, seriously.

The four women with the Airbnb, Starbucks, the recent issue on an airline over a black woman's arm touching a white woman's, this...just stop.” While the other was critical of the Airbnb owner, stating Blacks should not be forced to take actions in order to live in peace: Twitter (<https://twitter.com>) user jasmine banks @bankableJas wrote:

If the kids had simply smiled at [my neighbor] and waved back and acknowledged her...
Y'all why haven't we thought of smiling & waving as the kryptonite to White fear?
(Goes outside & practices cheesy smile w/ 'non-threatening' toss of hand)
#LivingWhileBlack

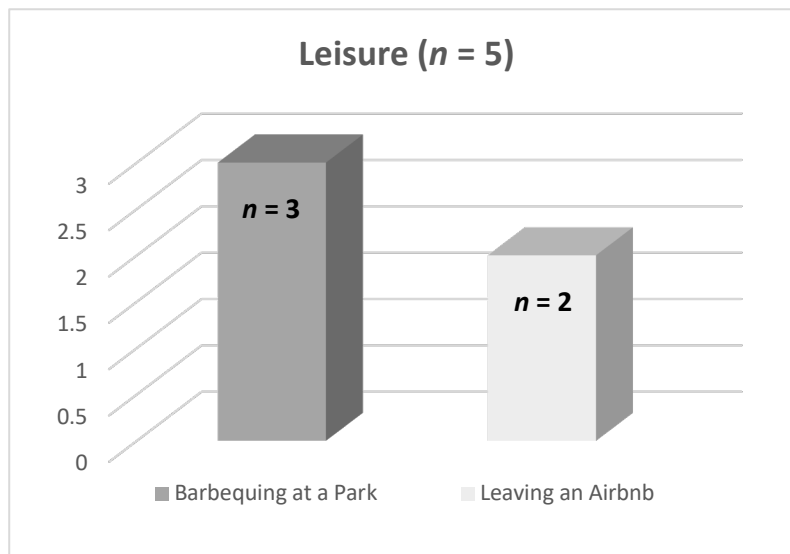


Figure 16. Racial Idealism code distribution by event for category- leisure.



Figure 17. Twitter (<https://twitter.com>) post of leisure - Barbequing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@AlfredEdmondJr”. May 13, 2018 (<https://twitter.com/AlfredEdmondJr>). In the public domain.



Figure 18. Twitter (<https://twitter.com>) post of leisure - Barbequing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@MaLumiere”. May 11, 2018 (<https://twitter.com/MaLumiere>). In the public domain.



Figure 19. Twitter (<https://twitter.com>) post of leisure - Barbequing event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@JawnMurray”. May 13, 2018 (<https://twitter.com/JawnMurray>). In the public domain.



Figure 20. Twitter (<https://twitter.com>) post of leisure - Airbnb event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@angryflowerz”. May 13, 2018 (<https://twitter.com/angryflowerz>). In the public domain.

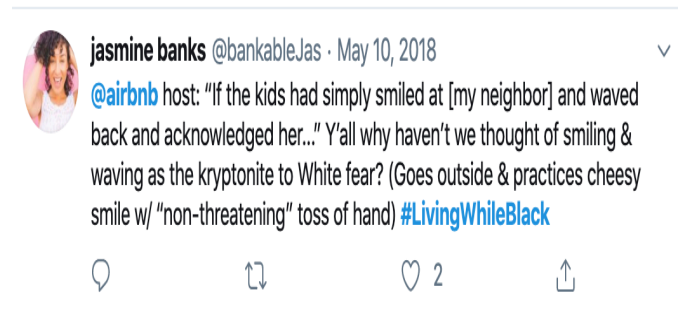


Figure 21. Twitter (<https://twitter.com>) post of leisure - Airbnb event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@bankableJas”. May 10, 2018 (<https://twitter.com/bankableJas>). In the public domain.

Racial idealism – serious harm and loss of life. Last: there were two Twitter (<https://twitter.com>) posts coded as representing racial idealism and related to serious harm and loss of life category: two for Stephon Clark and one for Botham Jean. The two Twitter (<https://twitter.com>) posts expressed cynicism and shock about police policy, since Clark was killed by police with a phone in his hand. Twitter (<https://twitter.com>) user Snarky Snark @Agcummins0 cited “@Lawrence @nytimes @SacPolice My question now is this, if you are a Black man with a cellphone #LivingWhileBlack in America, what should you actually do when police yell, ‘show me your hands!’? A friend wants to know.”

The next post questioned the safety of Blacks, since Clark was killed in his own backyard.

Twitter (<https://twitter.com>) user Calgerian @panadaora wrote “#StephonClark was murdered by police on his own property in Sacramento. Where are we safe? #livingwhileblack

#POLICESTATE ##shooting #California.” This post stated the irony in the way Conservatives think about Black men with guns in America. Twitter (<https://twitter.com>) user Justin Fact

@JusTFacts12345 wrote:

#LivingWhileBlack Conservatives say that unarmed black men wrongly shot in their homes by cops should have had a gun ... AND when black men are armed and are wrongly shot by police, conservatives fault them for being armed.

#DamnedIfYouDoDamnedIfYouDont <https://theatlantic.com/ideas/archive/2018/09/the-nras-catch-22-for-black-men-shot-by-police/570124/>

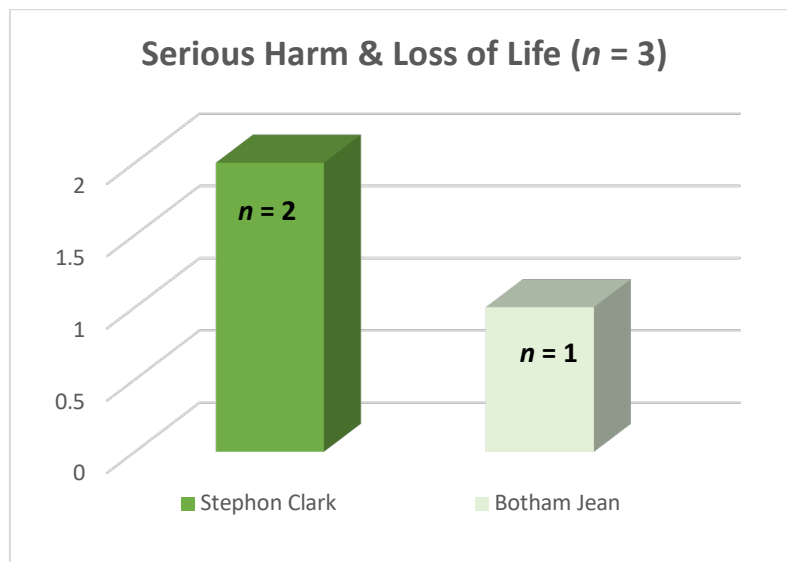


Figure 22. Racial Idealism code distribution by event for category— serious harm & loss of life.

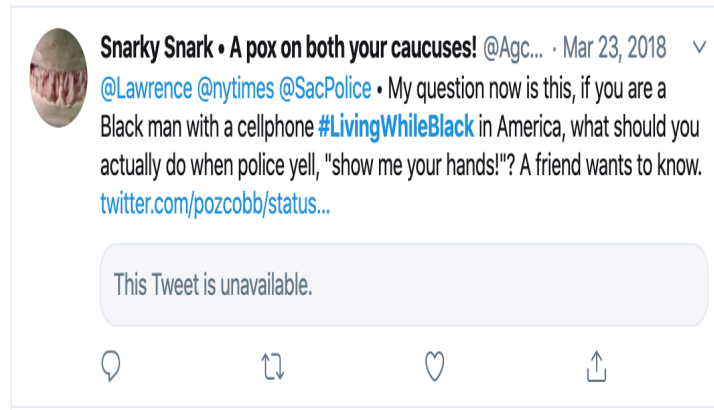


Figure 23. Twitter (<https://twitter.com>) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@Agcummins0”. March 23, 2018 (<https://twitter.com/Agcummins0>). In the public domain.



Figure 24. Twitter (<https://twitter.com>) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@panadaora”. March 21, 2018 (<https://twitter.com/panadaora>). In the public domain.

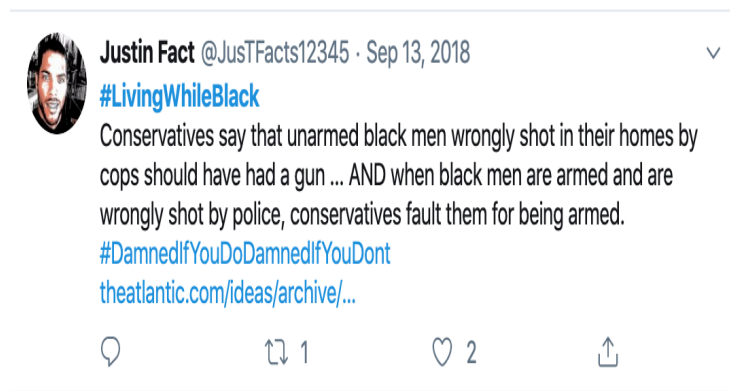


Figure 25. Twitter (<https://twitter.com>) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded racial idealism. From “@ColonialKal”. September 13, 2018 (<https://twitter.com/ColonialKal>). In the public domain.

Racial realism. Critical race theory included racial realism, suggests that racism is rooted, not in messaging from society, but from social class and position. That society assigns wealth, privilege, and status is an example of realist viewpoint. The prominent racial hierarchies decide which people are offered benefits, like an ideal employment opportunity, access to premier education, and invitations to exclusive parties (Delgado, 2001). There were four Twitter (<https://twitter.com>) posts relating to the categories: working and serious harm and loss of life. Twitter (<https://twitter.com>) users posted comments in these instances as it related to #LivingWhileBlack.

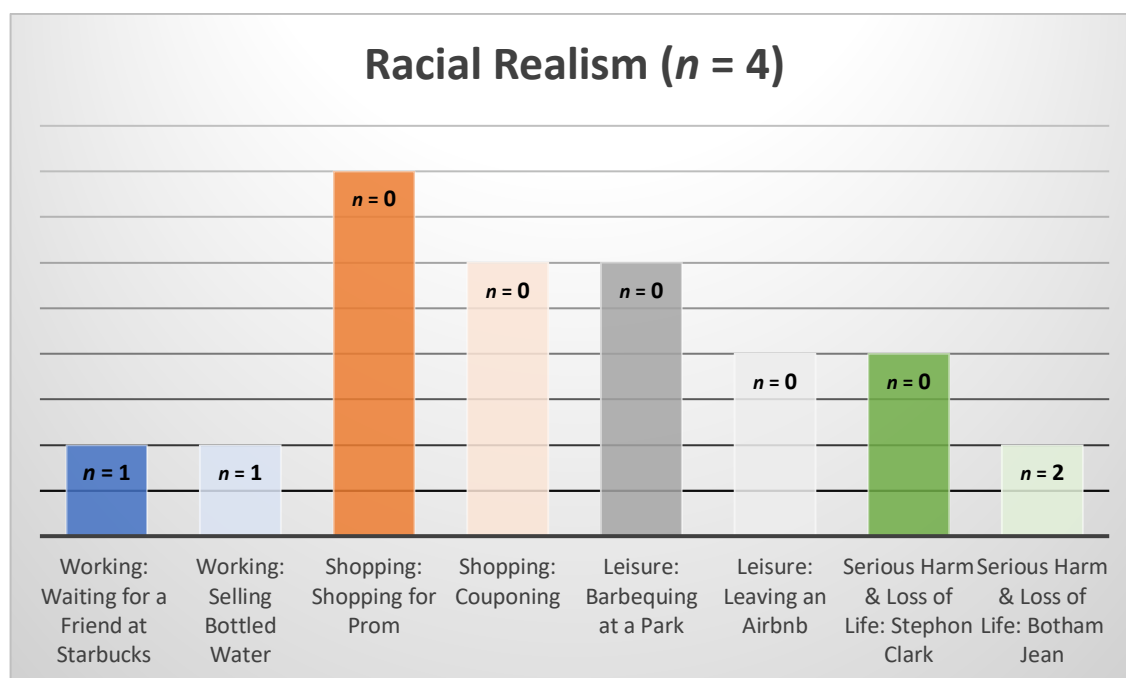


Figure 26. Racial Realism code distribution of all events.

Racial realism - working. There were two Twitter (<https://twitter.com>) posts coded as representing racial realism and related to the working category: one for waiting for a friend at Starbucks while Black and one for selling bottled water while Black. One user criticized the police when they could not give a direct answer when asked what the men did to warrant an arrest. Twitter (<https://twitter.com>) user LamontSnaps @LamontSnaps stated “ ‘What did they do?’ The cops couldn't even answer that. Even the black cop looked confused #SMFH #JustAnotherDay #Livingwhileblack.” Another tweet highlighted the sensibility of the woman calling the police on a child. Twitter (<https://twitter.com>) user Lucy All @lucyall2 wrote “#BBQBecky #PermitPatty #BoycottTreatWell #LivingWhileBlack What is wrong with people?!?!?! “Hateful' woman threatened to call police on 8-year-old for selling water, mom says https://yahoo.com/gma/mom-says-hateful-woman-threatened-call-police-her-122603763--abc-news-topstories.html?soc_src=community&soc_trk=tw via”

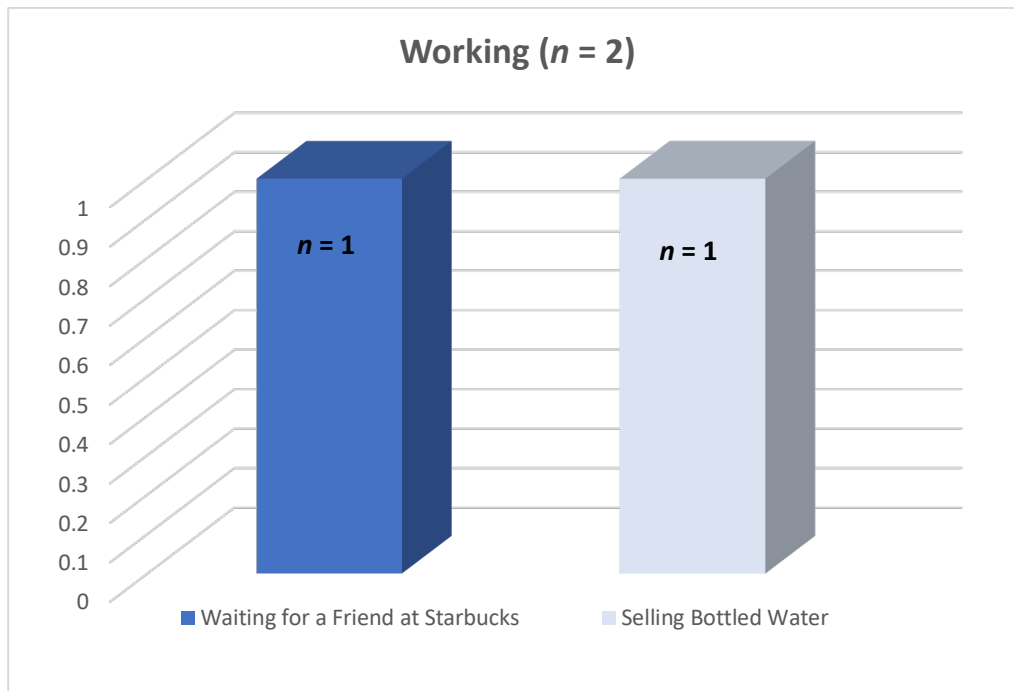


Figure 27. Racial Realism code distribution by event for category- working.



Figure 28. Twitter (<https://twitter.com>) post of working – Starbucks event. Hashtagged #LivingWhileBlack, coded racial realism. From “@LamonTSnaps”. April 12, 2018 (<https://twitter.com/LamonTSnaps>). In the public domain.



Figure 29. Twitter (<https://twitter.com>) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded racial realism. From “@lucyall2”. June 25, 2018 (<https://twitter.com/lucyall2>). In the public domain.

Racial realism – serious harm and loss of life. There were two Twitter (<https://twitter.com>) posts coded as representing racial realism and related to the serious harm and loss of life category, both for the Botham Jean event. A user asked why the victims state of drug or alcohol use was in question, and not the shooter’s. Twitter (<https://twitter.com>) user DivaGirl Mom with a Baby Yoda infatuation @DivagirlV11 wrote:

When someone is shot dead in their own home I don't give a rat's ass about the contents of their home or the toxicology from their autopsy. I DO however care about what was in the SHOOTER's home & what HER toxicology report says. #LivingWhileBlack
<http://fox4news.com/news/search-warrant-marijuana-found-in-botham-jeans-apartment-after-deadly-shooting>

Still; another stated if the shooter was not inebriated the incident would have not taken place, and Botham Jean would still be alive. Twitter (<https://twitter.com>) user Juan @JrgLaw posted:

If her drunk ass (guessing) had been in the right apt, this wouldn't have happened. Consider Jean's predicament -a cop storms into his place, --threatening him -sounding crazy by accusing him of being an intruder, likely yelling "what are you doing in my apt?" #LivingWhileBlack

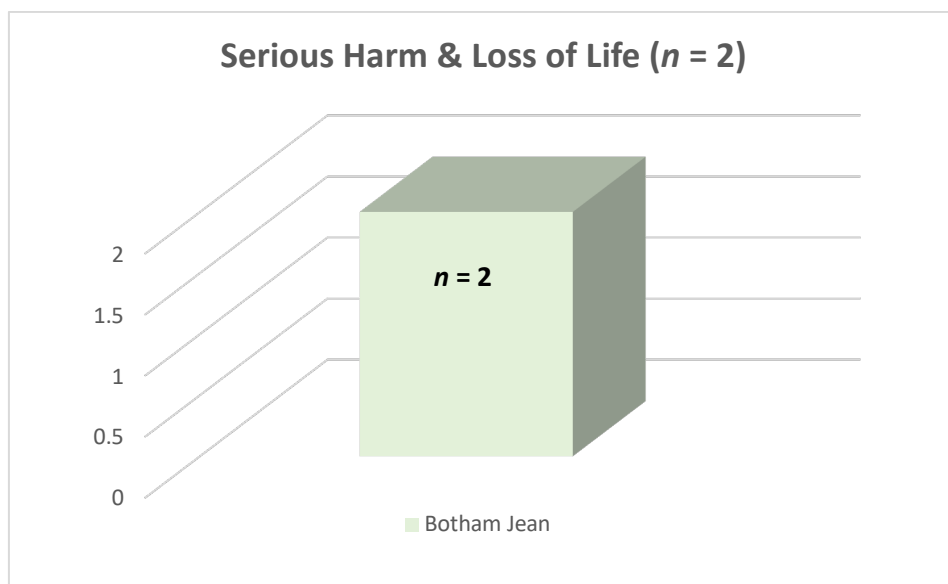


Figure 30. Racial Realism code distribution by event for category— serious harm & loss of life.



Figure 31. Twitter (<https://twitter.com>) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded racial realism. From “@DivagirlV11”. September 13, 2018 (<https://twitter.com/DivagirlV11>) In the public domain.



Figure 32. Twitter (<https://twitter.com>) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded racial realism. From “@JrgLaw”. September 10, 2018 (<https://twitter.com/JrgLaw>) In the public domain.

Intersectionality. Critical race theory included intersectionality, which included individuals and persons of various social classes often have mutual or interrelating traits or interests. With intersectionality, no individual has one, simple identity (Delgado & Stefancic, 2001). There were two Twitter (<https://twitter.com>) posts relating to the various events: working and leisure. Twitter (<https://twitter.com>) users posted comments in these instances as it related to #LivingWhileBlack.

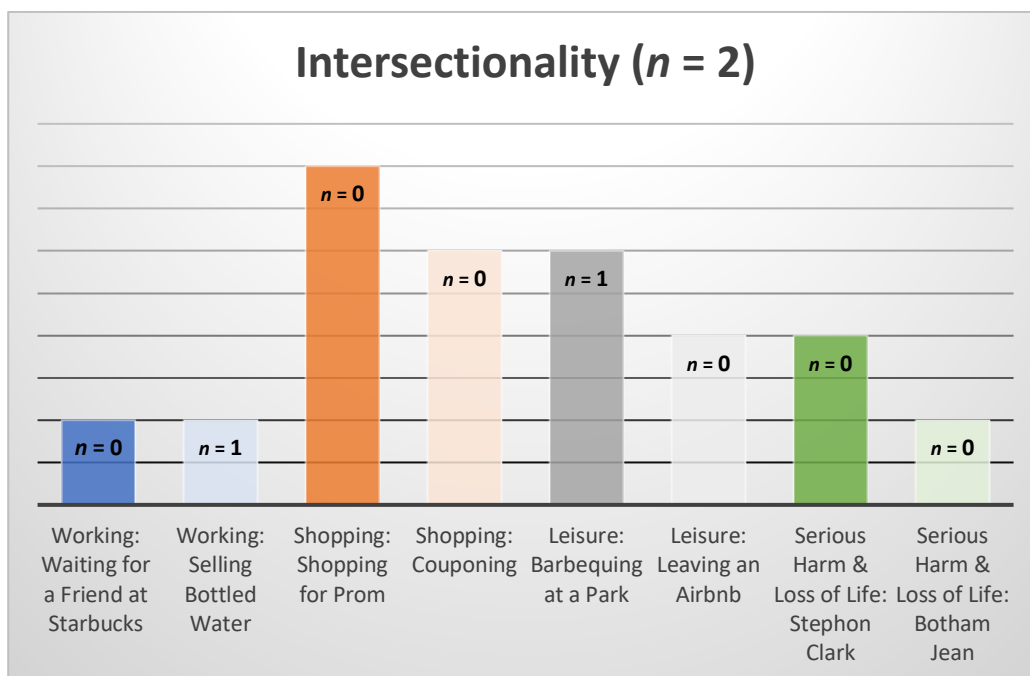


Figure 33. Intersectionality code distribution of all events.

Intersectionality – working and leisure. There were two Twitter (<https://twitter.com>) posts coded as representing intersectionality and related to working and leisure: one for the selling bottled water while Black event and the other one for the barbequing at a park while Black event. A tweet indicated the highlighted emotional distress and called for mutual respect among all citizens. Twitter (<https://twitter.com>) user Mary E Losch @MaryELosch stated “These continuing stories make me sad and angry. Can we please have just a little respect for our neighbors and recognize our racism so we can grow into our shared humanity? #livingwhileblack.” While this post, citing several incidences, claimed that the accusers are using the police as a defense against Black people. Twitter (<https://twitter.com>) user Rosemarie Robotham @rarobotham wrote:

Barbecuing in a park. Napping in her dorm. Holding a meeting in Starbucks. Asking for the manager at Waffle House. Taking his little sister to the prom. Playing golf. Moving into his own apartment. Whites have weaponized cops against folks for #livingwhileblack.

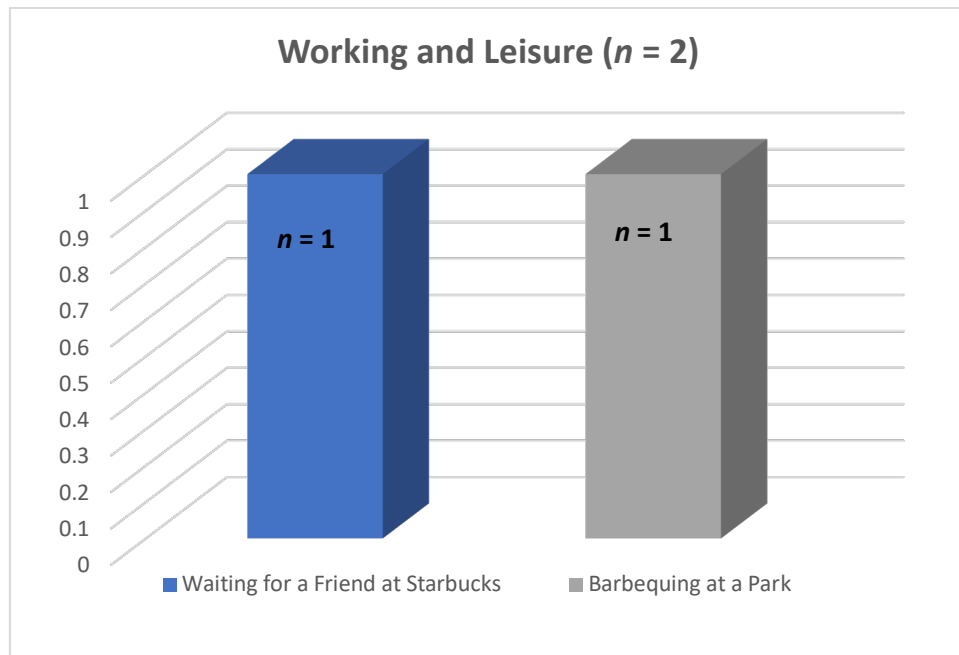


Figure 34. Intersectionality code distribution by event for categories— working and leisure.



Figure 35. Twitter (<https://twitter.com>) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded intersectionality. From “@MaryELosch”. June 24, 2018 (<https://twitter.com/MaryELosch>) In the public domain.



Figure 36. Twitter (<https://twitter.com>) post of leisure – Barbequing event. Hashtagged #LivingWhileBlack, coded intersectionality. From “@rarobotham”. May 12, 2018 (<https://twitter.com/rarobotham>) In the public domain.

Interest convergence. Critical race theory included interest convergence, which offers insight to a White person’s perspective in that there is no need to eliminate racism, since racism supports the interests of White rich people with material items, and the White working-class people, where the benefits are mental. The majority group allows racial justice improvements, only when it aids their personal interests (Delgado & Stefancic, 2001). There were five Twitter (<https://twitter.com>) posts relating to the various categories: working, shopping, and leisure. Twitter (<https://twitter.com>) users posted comments in these instances as it related to #LivingWhileBlack.

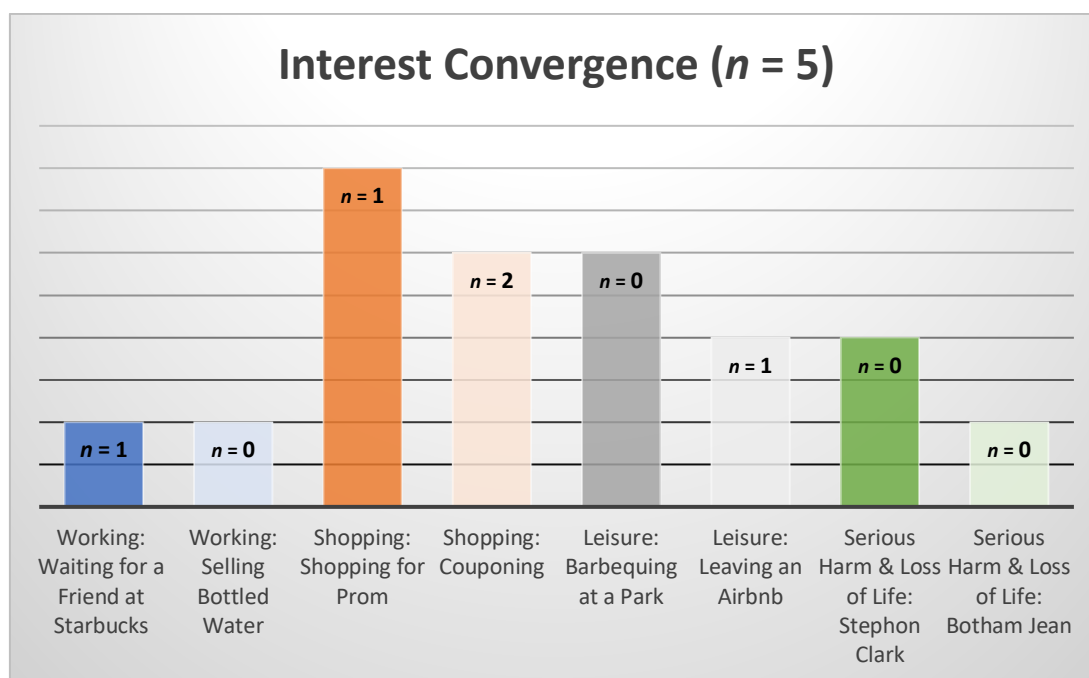


Figure 37. Interest Convergence code distribution of all events.

Interest convergence – working, shopping, and leisure. There were five Twitter (<https://twitter.com>) posts coded as representing interest convergence and related to working, shopping, and leisure. One event was coded for waiting for a friend at Starbucks while Black, one for shopping for prom while Black, two for couponing while Black, and last one for leaving an Airbnb while Black. One post declined an apology; and called for action from the police department to prevent these types of situations. Twitter (<https://twitter.com>) user David Johns @MrDavidJohns stated “Keep your apology. What policies and practices will he instituted to prevent racist demonstrations like this now and in the future. Where’s the statement about that? #BlackBodiesMatter #BlackLivesMatter #LivingWhileBlack #BlackTax.” The next post asked that police question the accuser and examine the reasons behind the calls; instead of instantly assuming wrongdoing.

Twitter (<https://twitter.com>) user Venus Evans-Winters @DrVEvansWinters stated “Police officers simply enforce and reinforce White psychosis. Officers should question callers motives first. #LivingwhileBlack #DrinkingCoffeeWhileBlack #WorkingWhileBlack #DrivingWhileBlack #BarbequingWhileBlack #VacationingWhileBlack #StudyingWhileBlack #ShoppingWhileBlack.” Still, David Johns said in his tweet; that being sorry is not enough; real change happens only when policies and procedures are updating to prevent these types of incidences. Twitter (<https://twitter.com>) user David Johns @MrDavidJohns “Keep your apology. Show me the changes in policy and practice to ensure this doesn’t happen again —> CVS apologizes after white manager calls police on black customer over coupon #WhitePrivilege #LivingWhileBlack.” In another post; a woman states that the managers who worked at CVS have been terminated from their jobs. Twitter (<https://twitter.com>) user Anna Núñez

@nunez_anna wrote:

Shopping with a coupon while Black . . . CVS Fires two managers - one named Morry Matson - for Calling Police on Black Woman Over Coupon Matson former Illinois chapter leader for Log Cabin Republicans, #LGBT conservatives #LivingWhileBlack #BlackTwitter.

Yet another tweets, criticizes the Airbnb homeowner for blaming the victims. Instead; the sole responsibility of this incident spiraling out of control belongs to the neighbor who called the police. Twitter (<https://twitter.com>) user ThisIsHowEndingTheWorld... huh

@DestinationElle wrote:

Nah “Becky with the bad hair” there’s a difference btwn being rude and just not speaking because your minding your own business, loading suitcases in the car. How about you tell your neighbors that you’re a part of Airbnb. Somehow it’s always someone else’s fault #livingwhileblack

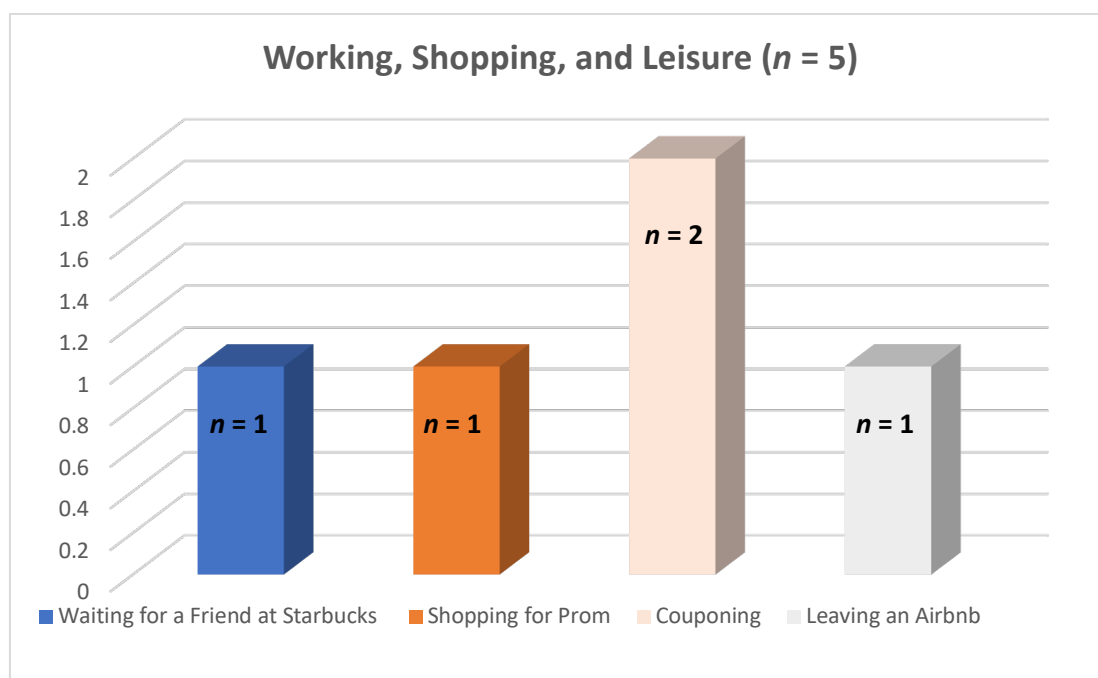


Figure 38. Interest Convergence code distribution by event for categories– working, shopping, and leisure.



Figure 39. Twitter (<https://twitter.com>) post of working – Starbucks event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@MrDavidJohns”. April 14, 2018 (<https://twitter.com/MrDavidJohns>) In the public domain.

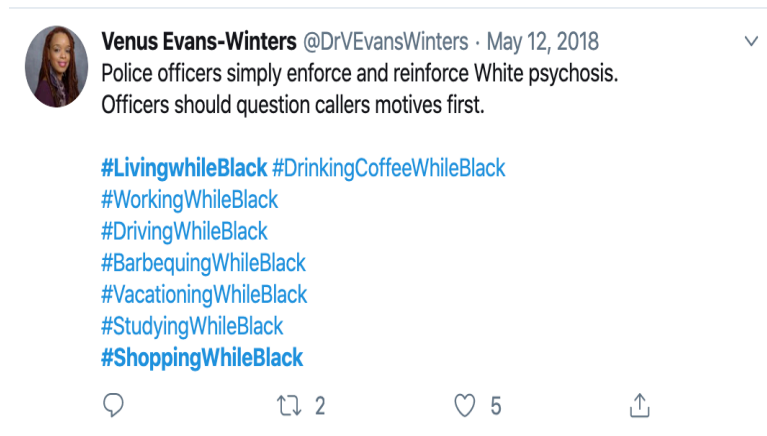


Figure 40. Twitter (<https://twitter.com>) post of shopping – Prom event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@DrVEvansWinters”. May 12, 2018 (<https://twitter.com/DrVEvansWinters>) In the public domain.



Figure 41. Twitter (<https://twitter.com>) post of shopping – Couponing event. Hashtagged #LivingWhileBlack, coded interest convergence. From “@MrDavidJohns”. July 17, 2018 (<https://twitter.com/MrDavidJohns>) In the public domain.



Figure 42. Twitter (<https://twitter.com>) post of shopping – Couponing event. Hashtagged [#LivingWhileBlack](#), coded interest convergence. From “@nunez_anna”. July 16, 2018 (https://twitter.com/nunez_anna) In the public domain.



Figure 43. Twitter (<https://twitter.com>) post of leisure – Airbnb event. Hashtagged [#LivingWhileBlack](#), coded interest convergence. From “@DestinationElle”. May 9, 2018 (<https://twitter.com/DestinationElle>) In the public domain.

Voice of color. Critical race theory included voice of color, in which people of color (like Black, Indian, Asian, LatinX, etc.) have various histories and experiences with oppression; Whites may not be able to fully understand their matters when communicating (Delgado & Stefancic, 2001). There were 10 Twitter (<https://twitter.com>) posts relating to the categories: working, leisure, and serious harm and loss of life. Twitter (<https://twitter.com>) users posted comments in these instances as it related to [#LivingWhileBlack](#).

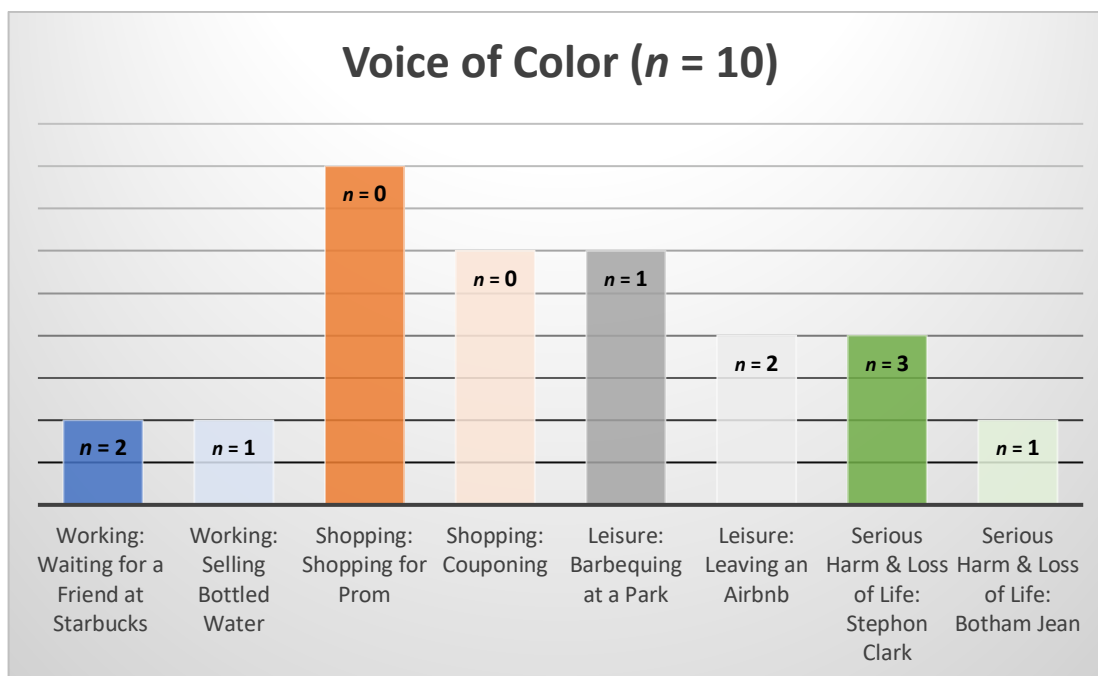


Figure 44. Voice of Color code distribution of all events.

Voice of color – working, leisure, serious harm and loss of life. There were ten Twitter (<https://twitter.com>) posts coded as representing voice of color and related to the categories of working, leisure, and serious harm and loss of life. The events included two for waiting for a friend at Starbucks while Black, one for selling bottled water while Black, one for barbequing at a park while Black, two for leaving an Airbnb while Black, three for Stephon Clark, and one for Botham Jean. One father, who happens to be Black, has to have the talk with his son regarding racist incidences that are even more widespread than the Starbucks event. Twitter

(<https://twitter.com>) user Michael W. Adams @MikeAdamsExec wrote:

Yep. Everytime these events happen, I have that “talk” with my 13yr old son. To be clear, I’m not generalizing every Starbucks as a problem, but I do point out to my son that unfortunately there are racist/prejudiced persons everywhere. **sigh**
#LivingWhileBlack

Another tweet listed the restrictions that Black people have within their environment. Twitter (<https://twitter.com>) user Phoenix @Silent_Riot5225 wrote:

Can't be black with a gun
 Can't be black with a toy
 Can't be black with a pipe
 Can't be black in your yard
 Can't be black and ask for directions
 Now we can't be black and sit in s Starbucks #BlackLivesMatter #starbucks
 #livingwhileblack #starbucksphilly #BoycottStarbucks

Ms. Banks compared the inconvenience of these events to the ultimate price, loss of life, that individuals and their family endured. Twitter (<https://twitter.com>) user Nina Elizabeth Banks @Nina_EBanks wrote “Loss of livelihood for #PermitPatty is small price to pay compared to loss of LIFE suffered by black people when whites call police on them for doing ordinary things. #LivingWhileBlack. Actions have consequences.” This post noted how the community came together even after a negative incident; and still managed to enjoy a cookout in the park. Twitter (<https://twitter.com>) user Black America Cares @BlackPeopleCare proclaimed:

The video of the racist white woman who called the police on a Black family having a barbecue in #Oakland resulted in Black ppl getting together & having a HUGE cookout in the park. We are unstoppable!
 #LivingWhileBlack #RedirectYourMoney #BuyBlack

The next tweet highlighted the frustration felt during these incidences, since forgiveness was not an option; these incidents may potentially result in a very serious incident. Twitter (<https://twitter.com>) user Obsidian Blue @obsidian_blue wrote “If the police are ever called on me cause of shit like this I am suing everyone. Fuck forgiveness. I am over this shit. This is just as bad as swatting as far as I am concerned. #LivingWhileBlack.” This person questioned the option of staying in a hotel versus an Airbnb, where the surroundings may be an issue.

Twitter (<https://twitter.com>) user Obsidian Blue @obsidian_blue wrote:

So this is an interesting question. How many black people just opt for hotels rather than stay at an @Airbnb? I thought it was just me that said hell no to staying in random neighborhoods where you have to worry about #LivingWhileBlack

One user asked how a person can be shot multiple times, just because he was carrying an object.

Twitter (<https://twitter.com>) user Andrea @LuvRockNlegs wrote “Because they thought he was carrying a tool bar 🤔😞😞 I’m still searching for the reason to shoot someone 20 times....

#LivingWhileBlack #MindingYourBusinessWhileBlack.” A parent shares the worst fear of having a child being shot or murdered. Twitter (<https://twitter.com>) user Jessy Jess

@JTruth_daVine wrote:

My American nightmare means dying for a traffic stop, my son being murdered for a candy bar in pocket or toy in a park or a permitted gun or getting shot in his own backyard...
police are assassins of the state #livingwhileblack #dyingwhileblack
#dreaminginblackandwhite

In the next post; she wonders how it is possible to feel safe, even in your own home and property. Twitter (<https://twitter.com>) user Kimberly Harris @catch22boutique wrote:

His own backyard; yet y’all still wondering Y #blacklivesmatter #blackmenmatter #blackboysmatter huh? #alllivesmyass. Scratch being safe in ur backyard while black off list 😞. What are y’all going to dig up on him 2 validate this. #illwait 🤔😞
#livingwhileblack #blackInAmerica

The heightened emotion is captured, not only is he tiered of the repeated incidences, he is also enraged that Botham Jean was murdered. Twitter (<https://twitter.com>) user Maggie & George’s son @DerrickLWilson wrote “#Outraged ain’t the word! WE’RE SICK TO DEATH OF THIS SHIT! #BothamShemJean 🙏 #livingwhileblack ❤️.”

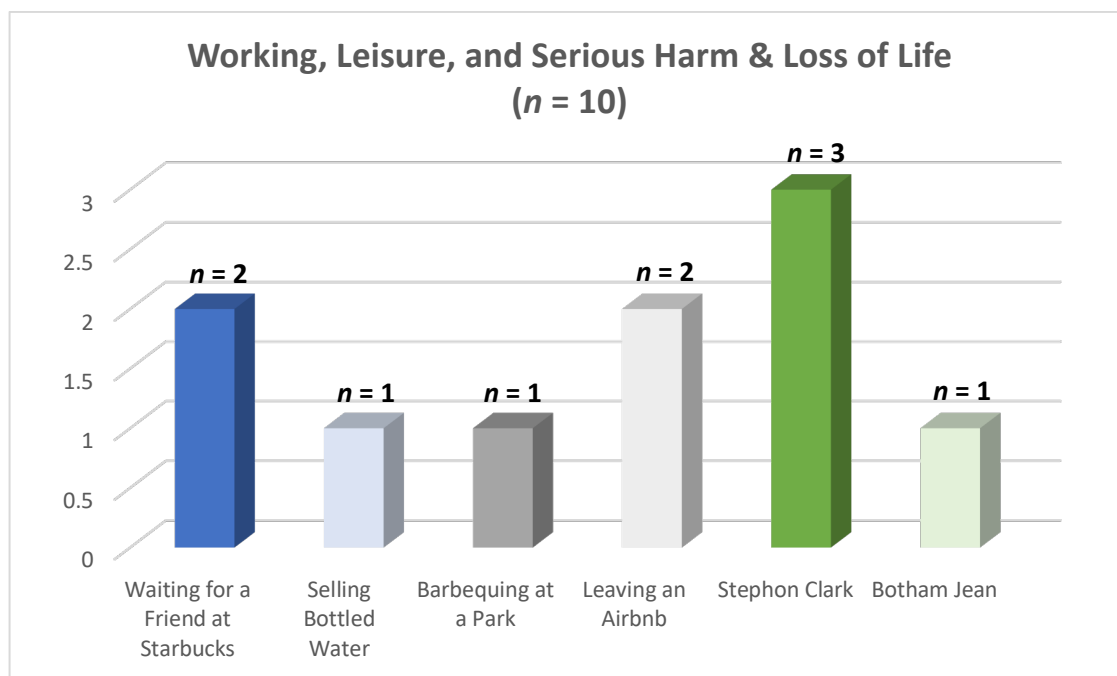


Figure 45. Voice of Color code distribution by event for categories– working, leisure, and serious harm and loss of life.



Figure 46. Twitter (<https://twitter.com>) post of working – Starbucks event. Hashtagged #LivingWhileBlack, coded voice of color. From “@MikeAdamsExec”. April 14, 2018 (<https://twitter.com/MikeAdamsExec>) In the public domain.



Figure 47. Twitter (<https://twitter.com>) post of working – Starbucks event. Hashtagged #LivingWhileBlack, coded voice of color. From “@Silent_Riot5225”. April 14, 2018 (https://twitter.com/Silent_Riot5225) In the public domain.



Figure 48. Twitter (<https://twitter.com>) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded voice of color. From “@Nina_EBanks”. June 24, 2018 (https://twitter.com/Nina_EBanks) In the public domain.



Figure 49. Twitter (<https://twitter.com>) post of leisure – Barbequing event. Hashtagged #LivingWhileBlack, coded voice of color. From “@BlackPeopleCare”. May 13, 2018 (<https://twitter.com/BlackPeopleCare>) In the public domain.



Figure 50. Twitter (<https://twitter.com>) post of leisure – Airbnb event. Hashtagged #LivingWhileBlack, coded voice of color. From “@obsidian_blue”. May 7, 2018 (https://twitter.com/obsidian_blue) In the public domain.



Figure 51. Twitter (<https://twitter.com>) post of leisure – Airbnb event. Hashtagged #LivingWhileBlack, coded voice of color. From “@obsidian_blue”. May 9, 2018 (https://twitter.com/obsidian_blue) In the public domain.



Figure 52. Twitter (<https://twitter.com>) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded voice of color. From “@LuvRockNlegs”. March 22, 2018 (<https://twitter.com/LuvRockNlegs>) In the public domain.



Figure 53. Twitter (<https://twitter.com>) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded voice of color. From “@JTruth_daVine”. March 22, 2018 (https://twitter.com/JTruth_daVine) In the public domain.

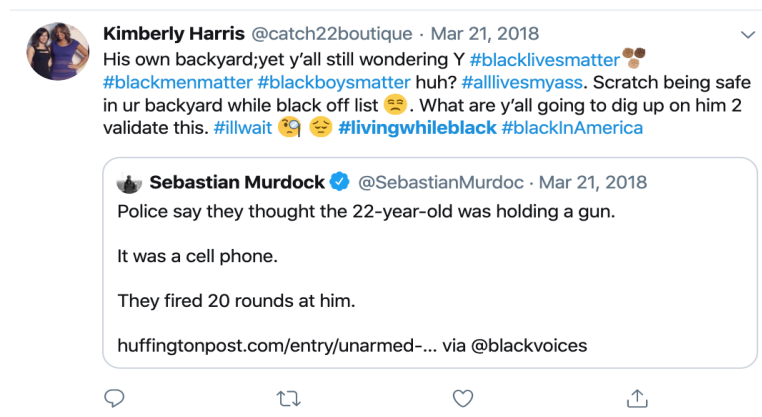


Figure 54. Twitter (<https://twitter.com>) post of serious harm and loss of life – Stephon Clark event. Hashtagged #LivingWhileBlack, coded voice of color. From “@catch22boutique”. March 21, 2018 (<https://twitter.com/catch22boutique>) In the public domain.



Figure 55. Twitter (<https://twitter.com>) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded voice of color. From “@DerrickLWilson”. September 7, 2018 (<https://twitter.com/DerrickLWilson>) In the public domain.

Framing Theory

Framing theory is when the media reports on stories, packaged and presented, using their own biases and opinions (Aalai, 2017). Twitter (<https://twitter.com>) posts were hashtagged #LivingWhileBlack for the events, and coded twice, once for working (selling bottled water while Black) and once for serious harm and loss of life (Botham Jean). This social media user asks why so much attention is given to the accuser; instead of the child victim. Twitter (<https://twitter.com>) user Bebe @lovelybebe wrote “@GMADigitalNews Why are you giving Alison Ettel a platform on your show? Interview the child. #PermitPatty #GMA #LivingWhileBlack.” This person sends condolences for the young Botham Jean, murdered in his own home. Twitter (<https://twitter.com>) user Kal @ColonialKal proclaimed “Rest In peace, Botham Shem Jean. You were only 26 years old. Your only “crime”? Living in your own apartment. .. while Black. Isn’t strange that only the victim’s name is released and not the killer’s? #livingwhileblack #BothamShemJean #BothamJean.”

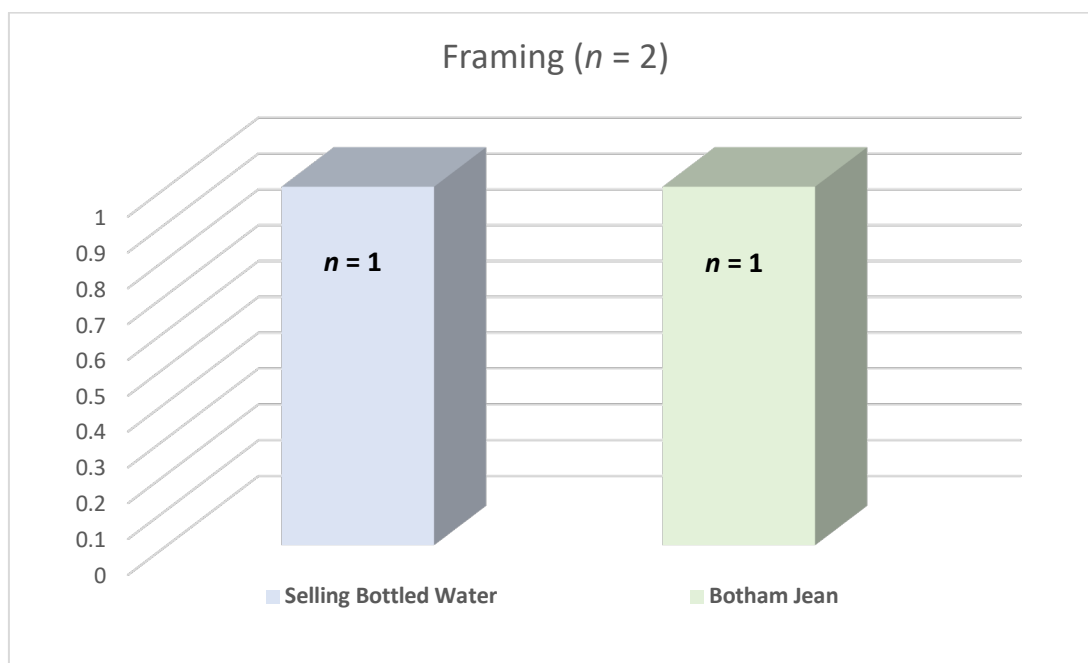


Figure 56. Framing code distribution by event for categories– working and serious harm and loss of life.

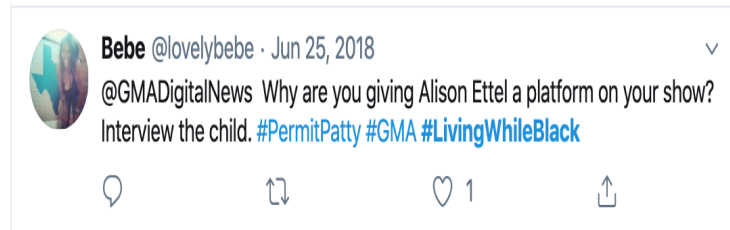


Figure 57. Twitter (<https://twitter.com>) post of working – Bottled water event. Hashtagged #LivingWhileBlack, coded framing. From “@lovelybebe”. June 25, 2018 (<https://twitter.com/lovelybebe>) In the public domain.



Figure 58. Twitter (<https://twitter.com>) post of serious harm and loss of life – Botham Jean event. Hashtagged #LivingWhileBlack, coded framing. From “@ColonialKal”. September 7, 2018 (<https://twitter.com/ColonialKal>) In the public domain.

Phase Two Qualitative Source: Interview Findings

There were five people who have lived the Black life experience and have knowledge of the #LivingWhileBlack hashtag have volunteered their time for the interview. The five participants were interviewed in January 2020.

Telephone interviews lasted between 15 and 45 minutes. These participants shared their honest and open experiences and perspectives of living while Black in America and knowledge of the social media platform, Twitter (<https://twitter.com>). There were three females and two males, ranging between 32 and 40 years old. Occupations varied between the participants: Product Manager, Senior Manager, Comedian, Political Consultant, and a Musician/Entrepreneur. All participants are United States American, with three participants identified as Black generally, one as Black/mixed, and the last as Black, though Black and Filipino.

Participants reported varied use of Twitter (<https://twitter.com>). No to low Twitter (<https://twitter.com>) frequency if when the participant does not use Twitter (<https://twitter.com>) or has low frequency of use on Twitter (<https://twitter.com>), visiting the platform within their lifetime. Two participants had low frequency and did not currently use Twitter (<https://twitter.com>), with one of those participants had friends and family send Twitter (<https://twitter.com>) posts via text or email. With medium frequency, the participant uses Twitter (<https://twitter.com>) sometimes. One participant had a medium frequency, in that this person used Twitter (<https://twitter.com>) as a go-to, though not as much as of lately. In high frequency, the participant uses Twitter (<https://twitter.com>) daily. Two participants reported a high use, using Twitter (<https://twitter.com>) every day, with one of those tweeting at least 5 times daily and the other checking daily.

All five participants knew about the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>). For the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>), participants reported a varied use, with most reporting a no to low use. No to Low Frequency of participant using #LivingWhileBlack is when the participant does not or rarely uses the #LivingWhileBlack hashtag on Twitter, may include liking or retweeting posts.

Four participants do not use the hashtag, though one of those participants did not retweet, but did like #LivingWhileBlack posts and shared on other social media platforms like Instagram

(<https://instagram.com>). Medium Frequency of participant using #LivingWhileBlack.

Participant either sometimes uses the #LivingWhileBlack hashtag on Twitter

(<https://twitter.com>), may include liking or retweeting posts. One participant have used the hashtag before stating:

I've used it before on Twitter and Instagram. And especially when that happened to me, because that's basically is the summation of it all. Everything that's happened to me if because I'm Black. You know, I'm living while Black and I've returned to an area that is still sorta segregated, and still where, you know, White supremacy and White privilege is at the core, you know. It's sad. It's very very sad, and so I've used it a lot when my god sister's son was murdered; I used it, that was a few years back, I used it a lot then.

No participants reported a high frequency of participant using #LivingWhileBlack in that the participant always uses the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>), may include liking or retweeting posts.

When observing others use the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>), participants reported varied views. One of the participants reported no to low frequency of other Twitter (<https://twitter.com>) users using #LivingWhileBlack is when the participant rarely views others using the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>). Medium frequency of other Twitter (<https://twitter.com>) users using #LivingWhileBlack is when the participant sometimes views others using the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>). Two participants reported seeing others use it generally, but not all over. High frequency of other Twitter (<https://twitter.com>) users using #LivingWhileBlack is when the participant always views others using the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>).

Two participants reported high frequency. With one of those participant reports seeing on the Twitter (<https://twitter.com>) timeline and another one saying that the hashtags get lost in the Internet and nothing happens :

You know, they just retweet, they comment. Like, I think, no political action or anything that I like happen, so. You know, it just disappears, as far as I'm concerned. It becomes part of the Internet. Like most Black movements, the Black Lives Matter, the hands up don't shoot, the Living while Black, the Driving while Black hashtag. Black Twitter has tons of hashtags.

Interview Thematic Analysis

Based off the interview transcripts, a thematic analysis included the themes of Critical Race Theory, with the five codes racial idealism, racial realism, intersectionality, interest convergence, and voice of color, and the theme of framing. Interview common themes and codes count are in Appendix C. The six themes are below in Table 31. Emergent themes include: emotions, impact of the #LivingWhileBlack (#LWB) hashtag, the Black life experience, and motivations for using the #LivingWhileBlack (#LWB) hashtag.

Table 31.

Interview Themes with Codes

Themes	Critical Race Theory (<i>n</i> = 5)	Framing (<i>n</i> = 1)	Emotions (<i>n</i> = 1)	Impact of #LWB (<i>n</i> = 3)	The Black Life Experience (<i>n</i> = 4)	Motivations for using #LWB (<i>n</i> = 6)
Codes	Racial Idealism	Framing	Emotions	Attention	Normal Black Experience	Dissemination of Information
	Racial Realism			Societal Impact	Awakening	Informational
	Intersectionality			Government Interference	Defending Oneself	Share Stories
	Interest Convergence				Black Pride	Being Woke
	Voice of Color					Awareness
						Provides Comfort

Critical Race Theory. Throughout the interviews, there were all five codes of the Critical Race Theory. The most frequented code was voice of color (*n* = 10). Racial idealism was coded six times, racial realism was coded seven times, intersectionality was coded twice, and interest convergence was coded once. The Critical Race Theory count is in Table 32 below.

Table 32

Critical Race Theory with Codes

Themes	Critical Race Theory
Codes	Racial Idealism ($n = 6$)
	Racial Realism ($n = 8$)
	Intersectionality ($n = 2$)
	Interest Convergence ($n = 1$)
	Voice of Color ($n = 10$)

Racial idealism. Racial idealism is when racism is the outcome of beliefs formed from society and social construction (Delgado, 2001). Social construction, offers that the terms race and races are a result of social thought and relations. Race is not biological. In fact, society manipulates racial categories, by creating and deleting, when suitable (Delgado & Stefancic, 2001). Participant one and two, both spoke about a #LivingWhileBlack example, in which these open public stores are not safe for Blacks in society, due to racism:

So the Starbucks thing was a big one, where the guys got the cops called on them because they were just like chillin' in Starbucks, which everyone goes to chill in Starbucks. So it's like dang even Starbucks isn't safe. And there was a meme that went around from reaction to that of like how Target isn't safe, but Walmart is for Black people.

I would definitely say I have. Just with different common experiences. Actually, it's so weird, I used to attend school, in Baltimore, at Morgan and I guess, like that area, it's not the area I'm used to in regards of like how I was raised or grew up. It's definitely more like a city feel to everything. But, um, I went into a Family Dollar store, or something like that, to get something very basic. I don't even remember what it was at the time. I'm so selective on ingredients and stuff, so it couldn't, you know, anything that serious that I was getting from there. And at the time, I had a hoodie on. And because I had the hoodie on, they turned on some type of surveillance messaging system saying for me to leave the store, because I had a hoodie. It was this huge thing, and I was confused by it.

Participant one stated that racism is alive and ongoing in society:

Let them know this mess is still going on.
Like it's a real thing and, you know, only 1% of it (I'm making up numbers) makes the news, so it's something that, I think people have to understand, is ongoing and is prevalent in a world where they thought that racism was dead.

A third participant spoke about racism in the society, within the state of Mississippi:

You know that's an awesome question because umm. That question just got deeper for me in my older years. I grew up in a town where it's still sorta segregated, divided by the railroad tracks, and stuff like that. But my experience, you know, going to school with mostly White kids, we were friends at school, we got along really well. I found the problem always lies with the parents. It was the parents keeping us separate and things like that. But I still developed great relationships with White people were my friends, except outside of school. We even had a separate Prom, a separate uhh. It was hurtful to just see that; but I was so conditioned to it when I went off to college. Yeah I went to a city college. I went to Holmes Community College. With the programs there that I went into, I was the only Black person in the class a lot. It didn't even bother me really, you know. It was until I moved to Madison county, I lived in Madison, Mississippi. And the way they profile us, I never thought I would experience it. I'm telling you I came from a place in Mississippi that was really really you know bad, you know segregated, a lot of history of racism, but.

The same participant spoke about a past President unable to escape the societal racism:

Because I do use that hashtag, even when I'm on Instagram. They have a lot of good stuff on there because people use it. I used that hashtag as well. Even now, with the segregated classrooms, I saw they had the White kids at the table and put the Black kids against the wall in a room. That's crazy! Where is this stuff coming from? Like why are they doing this so much now? We have come so far. We have progressed so far under Obama, when people keep saying he didn't do anything; he did so much. I think people forget that we were totally in economic collapse, and he- it's just so sad. Living while Black as the President of the United States, having his wife be called a monkey. That's living while Black.

Racial realism. Racial realism, suggests that racism is rooted, not in messaging from society, but from social class and position. That society assigns wealth, privilege, and status is an example of realist viewpoint.

The prominent racial hierarchies decide which people are offered benefits, like an ideal employment opportunity, access to premier education, and invitations to exclusive parties (Delgado, 2001). Four participants spoke about racism from people in positions of power.

This participant spoke out racism from a manager:

And I can just bring it back to work, where in my previous position, the manager pretty much blamed me for issues that were going on inside the department, when I was actually excelling at my job. And he wasn't present, for a calculated, about 72% of the time that I was actually working. And because of that, he had me removed out of my position.

All four participants spoke about racism from the police. One participant spoke of an instance:

It's just things like that. But I tons of other instances. It's just those two that stuck out into my head right now. I was discriminated against in college. I was coming home from a club. And I was driving with one of my friends. And we were two college students, and we went to a club that wasn't really necessarily creeping about. Cop pulled us over. Accused us of having drugs in the car, dragged us out of the car, put our face in pavement, searches the car- nothing. And we were both honor students, straight A's. Just were driving down the street not doing anything. Like I remember being in Nashville, and driving as well. I was pulled over more in my two years in Nashville, than I have in my entire life. I lived inside of Green Hills, the affluent part of Nashville, and although there's a large population of Blacks in Nashville, the place I was at there wasn't any Black people. Every time I took the same route home from school, because I went to Vanderbilt and from Green Hills, which is a two to three mile trek; I would get pulled over. And they'll find some reason to pull me over.

Another participant spoke of two instances:

I'm occasionally questioned by police. I don't think there's a year that has gone by, I haven't had some kind of run-in by authorities of some sort. So, you know.

Usually, I get arrested. Usually, I get arrested or not arrested I guess, well, arrested. And, never charged. Never charged, but you know I'll get held. They'll run your ID, fingerprints, run everything on you.

Another participant spoke of three instances:

It wasn't until my college years that I really experienced it really badly. Like driving while Black. You know even for a female; you would get you know can I search your car. And this one police officer he tore my car up. Oh, I see a rental car. I see a Black guy and a Black woman, you in a rental car. And that was his reason. I was giving my fiancé a ride to work. And I was just like, yeah he even took us to jail because he said I didn't have my license on me. It was really bad.

It hurts me and it sticks with me to this day. And he, the reason why he flat-out lied about it to my attorney. And my attorney just got it done with, or whatever but. He followed us into another county, which was outside of his jurisdiction. And he just tore the car apart, like he just felt like knew there was something in there- and there wasn't. And it was very hurtful, very very hurtful.

The fourth participant spoke of an instance:

Umm. Personal experience. Uh. I would definitely say I experienced both sides of it. Just, in general, being um a Black female. And that's standing out in different places and spaces. And, even experiencing racial profiling and things from Black cops, you know. That exists as well. I lot of people don't speak on that, so. I went through an experience in my early 20's where I was wrongfully arrested. It doesn't even exist anymore. It was expunged, because they recognized it was an error on their part. Umm, yeah. I was held from, I was held pretty much like from sunup 6 or 7am in Memphis, this was years ago, and it wasn't a holding place, where women would like actually have to go when they were sentenced to be there. So this wasn't like a holding jail, it was actually a place where people were staying. And I got, like, brought in there, on my travels to travel across country go out west to the Las Vegas area, with my boyfriend at the time.

Intersectionality. Intersectionality, included individuals and persons of various social classes often have mutual or interrelating traits or interests. With intersectionality, no individual has one, simple identity (Delgado & Stefancic, 2001). This participant spoke about the mutual interest of women succeeding:

You were on the stand saying I remember she was very intelligent, oh it's so sad now that she resulted to this, lying that the police officer attack her. It was her in the store, being this and being that saying that he done it. Oh wow, I can't even believe this girl if saying this. She was a sweet girl. Like I remember, like I knew I remembered her from somewhere. She was in the ceiling on the ladder, and I was like way to go! Girl power! You know, she was this White girl, I was like way to go! Girl power! Because she was in IT work, or something like that.

The same participant spoke about concern for both Black and Hispanic neighborhoods and gentrification:

If you feel like you gotta go into these areas, with all this ammunition, with all this stuff, all this gear, and these chucks and all this stuff, many people live in this war zone, but you've create it by red-lining them and destroying their neighborhoods. Anybody come in their neighborhoods. Anybody in the world can come, and set up in a Black neighborhood, only in a Black neighborhood is that possible.

Only in Black and Latino neighborhoods; you cannot do that anywhere else. Only in our neighborhoods, because they segregated it that way. Only when they decide they want that are back, they make it so dirty and grimy, and then justification comes along. And I see more people identifying with that now.

Interest convergence. Interest convergence, which offers insight to a White person's perspective in that there is no need to eliminate racism, since racism supports the interests of White rich people with material items, and the White working-class people, where the benefits are mental. The majority group allows racial justice improvements, only when it aids their personal interests (Delgado & Stefancic, 2001). This participant about the White caller who continually called the police on Blacks, as if to gain mental benefits:

Oh, there was a graduation party, these people were out celebrating this Black person graduating and a White person called the cops on them. Come to find out, I think that person had called the cops, like, several times. But yeah, that one was another one. We literally can't go anywhere or do anything anymore without somebody, you know, like whispering or acting suspect or whatever. It shouldn't be that way.

Voice of color. Voice of color, in which people of color (like Black, Indian, Asian, LatinX, etc.) have various histories and experiences with oppression; Whites may not be able to fully understand their matters when communicating (Delgado & Stefancic, 2001). All five participants shared oppressive stories of their everyday lives of being Black. The first participant spoke of having the police called on a 6th grader and discrimination in an interview:

Whew, alright, well, I'd say probably first experience of this, I was in the- oh gosh how old was I? I was in 6th grade and I was with a friend and we were shopping at CVS. And, um, we had just gone the night before was our school dance, so we wanted to get the photos processed, so we could get them printed cuz- you know- the 90's. And the lady, White lady, called the cops on me. Not on my friend, who's White, called the cops specifically on me because they thought I was stealing, even though it's February, in Dayton, Ohio, she was like she has stuff in her jacket pockets. So the police come, and like search my stuff. And like, okay, but then they also find my wad of cash, that I had to like use to pay for like all the stuff I was getting. And we were waiting for the photos to be processed because we were in the 6th grade and don't have a car. So we were just walking around CVS for an hour and thought like, oh let's grab candy; oh this lipstick color is cool. We just put stuff in the cart that we were gonna buy.

Umm, so then the cops were like you didn't steal anything, like what's going on? And come to find out, the lady's husband was in some Neo-Nazi group. Which our lawyer found that out later. But yes, so yes, that was my first brush with living while Black. And there were other's in my life that happened before that. But that one has definitely stuck with me all these years.

Another participant spoke about being accused of stealing supplies from a classmate and discrimination about a dance club's dress code:

Oh, now we definitely have too much time. I can remember being a kid in school. And I had straight A's I was honor roll. I went to a smart school, and I was at the top of the top. And I remember being inside class and this little White girl said that I stole her highlighters from her, and I was like stole your highlighters? She was like yeah; you broke into my locker and stole my highlighters. I don't even know where your locker is at. And I got suspended from a different school because they said that I stole highlighters. I was sitting here saying guys, I'm at the top of the class right now- are you serious? So that's probably my first incidence, actually not my first incidence, but something that sticks out in my brain.

This participant spoke about the personal experience of being a Black man with dreadlocks and how another person had to provide photo identification where living "I imagine it's similar to most African American males, with a dreadlocks hairstyle."

Oh, just being pulled over, literally. I saw somebody got pulled over outside of their home. Living while Black. I know somebody asked for ID by security in the building that they live in. Like they literally spoke to this dude, like, a day ago, or something. Yeah, that sounds about right.

This participant spoke about colorism within the Black community:

And in the end of late, umm, even with colorism, my friend asked me hey [name] I'm dating this really really gorgeous girl and my friends call me [name]. He was like she's dark skin; she's pretty, and this that the other. And she used to me my ex-wife was really light and use to me dating and she has an insecurity about it and she's a therapist. And he goes, how did you deal with it? And I was shocked! Because this was like recent. And I said, you know what, that never happened to me that I could think about. That's a lot to think about I said because, you know, I didn't experience that until I got older. I would White guys hit on me and say oh you're so pretty even in high school, but Black guys will say oh you're pretty, you're an exception to the rule, you're dark skin but you're like the pretty dark skin girl, not dark skin, but darker skin girl. And like, at that point, it didn't really register but. After my friend asked me that, I had to sit back and think about it. Because, you know, people didn't discriminate only but.

But I did have friends whose hair wasn't like mine, this and that. Well a couple of them would be like, oh well you're an exception to the rule.

The last participant spoke about the #SharingBlackStories hashtag on Instagram

(<https://www.instagram.com/>), in which Black users share their positive stories on the medium

“Well, I would say the one for Instagram, is probably, Share Black Stories. To me,

#ShareBlackStories, it looks like it's a positive hashtag, where you're able to all day long see positive images and stories, from the Black community.”

Framing. Framing theory is when the media reports on stories, packaged and presented, using their own biases and opinions (Aalai, 2017). All five participants spoke about framing of the media and the effects on the way that social media users post. One participant states that the media does not include the whole story, and that other users on social media like Black rights activist Shaun King, provides users with a more well-rounded story with updates:

Ooh. Hold on, I gotta think about that because my initial reaction, I don't think I liked it. So initial thoughts, yes. Because I feel like how the news tends to report on those things is affable is the first word that came to mind, where it's like yea- here's a story from tonight okay great and it gets like five seconds and it keeps moving. Because the news isn't necessarily there to affect change; it's really just there to halfway inform. It also only gives a skewed or bias opinion of the facts. Affable, almost flippant in a way. In short, yes I do feel like it does. And I actually feel like the hashtags that are posted are probably a little more informative. Like, I've seen stuff on Shaun King, where he likes gives the whole story, like updates and stuff. The news doesn't give an update. They're just like oh this happened: police were called on these Black people because this happened. Oh this White person's horrible and racist, even though we're not. Look at that person. Don't be that person. And then the next story, there was a murder-suicide, you know. It just like wait- what?! You never get to hear what happened, unless it's like something major.

The next participant spoke about the narrow frame on pro Black and inaccurate websites that

Conservatists post:

Absolutely. I think if you particularly think about some of the publications or blogs, or maybe social media sites, that are frequented by Black people.

They can heighten the frustration and as such when you read about the different stories and you start to think about your own experiences.

And you know, you feel more comfortable sharing the truthful ones, and also more comfortable feeling the ones that don't quite match the degree of seriousness that you may warrant it. And so, even fringe ones, you look at the example of during the election there were a whole bunch of conservatives that were reading off pig websites and posting those. And sometimes you can read really far pro-Black publications that do the same thing, you know. And so, I think, they definitely play a part. Mainly for the good, but a few that may not be so good. But I think they definitely help craft the story and get it out.

This participant spoke about the news media not reporting on enough Black stories and receiving more information on social media:

Yeah. I believe the majority of our stories aren't told, aren't heard. So they see the media, they see things happening. They might see a story of something happening, and you post your version, like the same thing happened to me. You know. It's not like oh this Black person is making it up. It's our first outlet in society of being able to share stories with one another and get out, and speak more to these injustices cuz the media will portray things as a one all. Oh this doesn't really happen. People can be upset, and then you know, you'll see a hundred stories of the same thing happening. So yeah. It's no different than when Mike Brown was shot and killed. You know, that's one of things. When those tragedies like that happen, or when someone gets shot, people tend to speak out on police violence, or anything that happened in that area, those police departments. Because the media's not gonna tell you, oh yeah this cop has a history of blah blah blah. These people enforce this. We didn't find out about the over policing in Ferguson until after these things came out on social media.

This participant spoke about how the media controls the narrative, with the last example about Meghan, the duchess married to Prince Harry of England:

Oh course they do! Oh wow. You know media is the biggest Jedi in the world, if you notice. Do you watch? I don't even watch a lot of it, I just watch it to see what they're saying or whatever. But I read. I have a foundation, so. In the real book, not the revamped stuff, but the media is a controlling factor. From the beginning of time, they have used the media to put out these false narratives, to control the narrative. Nobody speaks about when Coretta Scott King and Dr. William Peppers sued the government and won. The media didn't say anything about that. That's control, the media. The media puts on spotlight on controversies and try to evoke emotions, and stuff like that. They try control the narrative, and when you're watching it, and everybody saying the same thing, that's programming. You know, you're not aware of it, if you're not smart enough, or if you don't understand it from the level, it's programming. And that's another reason why that hashtag is important, because people who don't read a lot or don't have a history, now have an investment in their history.

The last participant spoke about how the media reports on negative stories and no substantial positive stories:

Well I can't explain specifically about Twitter, but the concept that the news affects how people function, regardless as a whole, when they allow the news in. Because I kind of did my own personal observation of myself as to how I respond, when I'm taking news in versus how I'm blocking news out. When I'm taking news in, I notice that there's just a certain vibe, vibration with the news, that is almost like, you can call the news a Debbie Downer. Almost like, if the news was a person, it would definitely be a Debbie Downer. Like, the most success stories we're finding out on the news, is silly stuff- a dog recuing. Okay, can we- what's going on good with people? So, I have young children, and I'm trying to train them- or get their minds to healthy spaces, and think healthily in regards to themselves, and those types of types. Well, let me just try to not have the news. And it's just a more positive intention, I find, than waking up, opening your phone, and find news like a downer- you know. And then it just highlights the divisiveness. It's almost like an unspoken marketing program for racism, anyways. You know, it feeds it. The news isn't helping the issues. The news is encouraging what we see. If there was an instigator of a fight, it would be the news.

Emergent Themes

There were four themes that emerged from the interviews and include: emotions, impact of the #LivingWhileBlack (#LWB) hashtag, the Black life experience, and the motivations for using the #LivingWhileBlack hashtag (#LWB). The emotion theme has one code, which is emotion. The theme impact of the #LivingWhileBlack (#LWB) hashtag contains three codes: attention, societal impact, and government interference. The Black life experience contains four codes: normal Black experience, awakening, defending oneself, and Black pride. The last theme motivations for using the #LivingWhileBlack (#LWB) hashtag contain six codes: dissemination of information, informational, share stories, being woke, awareness, and provides comfort. The emergent themes with codes from the interviews are in Table 33.

Table 33

Emergent Themes with Codes

Themes	Emotions (<i>n</i> = 1)	Impact of #LWB (<i>n</i> = 3)	The Black Life Experience (<i>n</i> = 4)	Motivations for using #LWB (<i>n</i> = 6)
Codes	Emotions	Attention	Normal Black Experience	Dissemination of Information
		Societal Impact	Awakening	Informational
		Government Interference	Defending Oneself	Share Stories
			Black Pride	Being Woke
				Awareness
				Provides Comfort

Emotions. The participants spoke about their emotions in the interview.

Emotions. User expresses the emotions of anger, frustration, and worry. One participant spoke about how the #LivingWhileBlack hashtag affects users, and expressed anger and frustration:

I would say the two biggest emotions that I've seen are anger and frustration. There are a very small few that are exaggerated. There's humor in it now as well, where people are willing to kind of make fun of society, where they don't let it affect them too negatively. But, anger and frustration are the two biggest emotions that I've seen. It's still a conversation starter, none-the-less.

The following participant spoke about how a prospective employer believed the resume was inaccurate, and expressed anger:

I came from a place, where why do you speak like that, why do you pronounce. I can't even pronounce my words correctly. They say I'm trying to show my intelligence. I'm like I've never had anyone tell me that before in my life. Like the worst thing ever. Worst bullshit I've ever heard in my life. That just started to mess with me too. Like why, why is that a problem? I asked people, what is it about the way that I talk? I can't help it. Or you know, I can't help that I'm southern or you know I have a raspy voice. Some people would try to tell me I don't think that's it; I just think that people are not used to you. And they haven't been there, and they don't know you like we do.

And they find the things that you've done with your life, they think that that's impossible. What they don't understand, they think you're crazy because they don't think you worked for these people and did these things.

The following participant expressed worry about Blacks not acknowledging their own bias and categorizing experiences inaccurately with the living while Black movement:

So, I think, it's good as a whole, right. As a country and as a people that we have awareness. That, you know, as a group, we are frequently being discriminated against or have a strong sense of bias against our community. I worry about over exposure and over sen- yeah over exposure. I think the dangerous part of bias is that you can call a bias on other people, but you can't really call a bias on yourself. And my worry is that with every hashtag and every movement, is that we'll start putting things inside of a bucket that doesn't deserve to be there. And like maybe it's not necessarily bias, maybe this person just really didn't do the right thing in a hard time, so they act on it. You know those different types of things. And so I become worried about that.

Impact of the #livingwhileBlack hashtag. The following codes are related to the impact of the #LivingWhileBlack hashtag, which include: attention, societal impact, and government interference.

Attention. User does not want attention on oneself by using or not using the #LivingWhileBlack hashtag. The following two participants do not use the #LivingWhileBlack hashtag, in order to not bring attention and affect their careers. One participant stated “No, I haven't used at all. Only because, (sigh), I don't know because it brings so much attention, which I know it's a good thing. But I don't want that attention on my social media.” The other participant stated:

But I do not, I don't, umm because of my industry put out all the bad things that happen to me. I mean, I'll say it on stage, but I don't try to leave stuff out there cuz, you know.

Societal impact. The #LivingWhileBlack hashtag does or does not have a societal impact. The following participant said the hashtag has no impact on society “I don't think it impacts society at all.

Outside of, once again, the Black people, I don't think it impacts anything." Another participant spoke about how the hashtag can both positively and negatively affect society:

Hmm, society as a whole? I feel like it's a graphic, enlightening all over again. Pretty much the same answer. It puts a spotlight on some of the issues. And now, we have technology, where we can use a hashtag, instead, a spotlight....It impacts society. It kind of makes society more compassionate, sort of like when Dr. King, he was marching, and he went into those areas. And people thought Dr. King was weak, but Dr. King had a plan. He was the most brilliant on earth, but read his biography, it was the most difficult but great reads that you'll ever read, because he examined all the tyranny and socio strains of his life, but he probably was one of the most brilliant, most educated, like smartest person ever, you know. That's a problem when you're that smart and your foresight. Same with Obama, I think the only person that came close to King's intellect, was Obama, and of course Malcolm. But these are people who are, they know how to get things done. And that hashtag, and how it affects society and everything, Dr. King was put in that spotlight, he knew, that was strategic you know.

Last, this participant spoke about the movement positively "I think it's powerful. I think it's something that's need, because the heritage should be celebrated, you know, on different platforms."

Government interference. The notion that the government has interfered in society by creating the #LivingWhileBlack hashtag in order to spy on citizens. The following participant stated that the government is contributing to Black outrage by creating the hashtag, so that the hashtag can be monitored publicly online and to lawfully permit the government to spy on Black Radicals:

In my opinion, it was a forced hashtag that was forced upon us. In my opinion, it was a well calculated campaign that was planned. Outrage- I think they're doing everything to evoke Black outrage. It's working. It's working. And we should be outraged, and people should feel free to use that hashtag, but you know also, I think that you know, that hashtag was a part of the plan, a part of the campaign because they want to segregate us and profile us. These people who have the top of the top psychologists and governmental people who work on these campaigns and they justify them by making up these crazy things saying this could be a potential threat to da da da da da. This could be a potential revamping of a Black radical group, which is what they done with Black Lives Matter. Government has classified them to be a radical Black group that can be a potential danger. So what that does is give them permission to spy on these people and do everything else; invade their privacy against the Constitution.

So when using that hashtag, you have to use it responsibly and be aware that you're taking a stand, and could possibly come with some type of reaction or defect unwanted or wanted, you know. So you have to be ready to kind of deal with and use it responsibly and not just freely like that. I think it should be used responsibly.

The Black life experience. The following codes are related to the Black life experience, which include: normal Black experience, awakening, defending oneself, and Black pride.

Normal Black experience. A common Black living experience that happens so often, that it is considered normal. Three of the participants reported a normal Black experience. This participant stated that this is a normalized and everyday occurrence that is worsening:

Well actually, so that's some of the things I get sent, so it's normally like conversations with my friends about. Like dang that happened again or what I would do in that situation. Because my brother [name] I don't think you met him yet, because he lives in Atlanta. He is really the main one who sends me stuff. And my little sister will send me stuff. And my cousin will send me things. And so it normally just becomes a conversation like this is crazy. Why is this still happening? Like how can we fix it for our children whenever we have them? Because they're going to have to experience this stuff or worse. Because it's getting worse. And we feel like it's getting worse than what we had we were growing up. Or maybe it's just cuz' we know about it.

The same participant also stated that living while Black is an everyday and common occurrence, though some do not believe in the accuracy or think it is exaggerated:

I think it's informative. Like I haven't seen anything that's really, like, inflammatory. Maybe it's because I'm not on Twitter. I feel like, as people start to recognize and know it. Because I feel like a lot of people say oh this didn't really happen or you're over exaggerating stories or whatever. No- this happens everywhere. It's not just on the east coast, it's not just in the south, it's not just in the Midwest, where they're not used to seeing Black people; it's literally everywhere. So, I will say some people do exaggerate a little bit for reaction, for attention, but I still feel like the vast majority of it is accurate and valid.

Another participant reported that discrimination, micro-aggressions, and unconscious bias are every day and normal life experiences for Blacks:

Now that's a good one. I think in reference to the hashtag, I think we all have encountered some type of bias or discrimination inside of our lives; it has become almost normalized, from micro aggressions to larger instances. And I think, if anything, we experience it so much that we kind of diminish it and we forget it half the time.

And I think, if anything, it kind of bring it out to life. Definitely, encountered discrimination and unconscious bias at work. Even at home as I walk around, and then I perceive slights, where there may not even be slights, but it's perceived, and you kind of put that inside the bounds of discrimination as well.

Last, a third participant reported two incidences (following in a store and being pulled over by the police) that are normalized experiences for Black people:

Umm, followed in the store, no matter what store I go in. No matter how many times I've gone into the store. Always followed. Especially the high-end stores. I was on a date with a young lady in Vegas. And she's from Cali. We were with some friends and we went to some stores because I had just won a couple thousand off of the casinos. Had to go splurge and grab a new outfit and go to the club that night. And just way the guy followed and came behind me like no matter what I touched or looked at; he was literally on my heels. And she was like: wow I thought it was bad for me, but this is insane. I was like yeah, it's like that. So, it was almost like he was my shadow, wherever I moved, he moved. So, but it was a regular occurrence for me, so.

For me, it's average because I'm from the South, so. I was just on set, I just got off set today and one of the production assistants was telling me about, he saw my ID, because he was checking IDs, and he saw I was from Florida, and he was telling me about how he went to Florida, guy pulled him over, just because. He told him he didn't recognize his car, he had North Carolina tags on it. They took everybody out the car, searched it, searched them, went through their driver's license, everything. I was like yeah, it's Florida.

Awakening. An awareness and realization of society and the world for what it is, particularly for Blacks. This participant refers to Trump, as a connection to more open racism in the United States, and spoke about an overall awakening to help future generations:

I think it just plays a part in a larger awakening, if you will, about the true darkness that lies inside this country and what we're built upon. And I think, you know, with the election of our last president, it has given a lot of people a hatred, and bias, and bigotry and the ability to speak their mind and come full forward. And now is a better time than any just to say well look at everything that's going on so that when we are in a position to hopefully start fixing this and hopefully comes with current or later generations, then we can have a full understanding totality of what it looks like to know it's not just, you know, a nigger male with a loud voice: it's systematic, it's unconscious, it's you know microaggression. Those types of things. So I think it just helps just a part of that overall awakening.

The following participant spoke about realized racism through personal experience while getting older, attributing to an awakening:

Younger, you didn't really think about it. But when you get older, people complementing you in that way, or profiling you in that way. You know, separating you into a class, it's like diversified to diversification is out the door already, and now we're classified and broken down into these cultures within cultures, which is standard. And I experienced that. I think that's super hurtful. I don't even want to get into sexism, because that may be another question. That's been my experience. It's been an awakening, let me just say that.

Defending oneself. The need to or actually standing up for oneself, including Black rights. The following participant stated that Blacks do not have anyone to stand up for them, and that they need a coalition that will fight for Black rights:

I think it's okay. I'm not a big march guy. I'm not a big, let's share everything that's going on. And the only reason why I say that is because it's not going to change anything. My thing is, uhh, you know, if we're gonna do something, umm, you know, we have to do something more than just, reiterate something that happened to us. Because what happens is that here, living while Black, same thing that happened to us in the 60's, the 70's, the 50's, the 20's you know. I'm from the South, so, this is nothing new. These stories are all the same, for everybody. Oh I got pulled over in front of my house, they ask for- that's not new- that's old. You know, Black people need to have their own coalition. We need to do a political movement. Us just telling our stories to one another doesn't help.

They don't have a voice, politically. There's no one to stand up for them or speak out against the injustices. So they feel the need to share and find that group, you know that village cooperation, that rally, everyone rallies like this isn't new, but once again Black Twitter's talking to Black Twitter- preaching to the choir. You can't preach to the choir.

The following participant spoke about defending oneself and how that is a problem for others:

Yeah, this comes back to me again being a Black woman, you know in a store, or being a Black woman, you know, profiled and called crazy for standing up for herself, or speaking to the chief in a certain tone or demanding. I demanded respect and I demanded justice because, like I'm saying, I'm a taxpayer, I've been working on my life before I got to yours. And because I'm a Black woman, not only do people not want Black, but I'm female and Black and that's a big problem.

The same participant spoke about how the millennials are defend themselves now in the present, and that Blacks had to educate themselves in the Civil Rights era in order to know how to defend themselves:

My perspective is it is what it is. I think it's a little bit more about the millennials. Because I think it's a rebirth of a new type of America. And Generation X these kids are more brazen, they're more bold; they're courageous. They wanna express themselves. Kind of like a rebirth of the 60's, where everyone was taking a stance and Blacks sometimes united. You know Black and Brown. And that's what it is, they're outraged. I think living while Black again we have to be more responsible living while Black and the images we are putting out there that we're letting people see. Living while Black. We don't always want to glorify the negative, or you know, the bad. But living while Black, we should be...the movement should be filled with ideas and outrage and anger, but even with the outrage, I think we have to, you know, control it a little bit more. We have to educate ourselves a little bit more.

Last, a third participant defended oneself in a Wal-Mart in order to not show a receipt on the way out of the store, due to racism, and spoke about an app that assists Blacks that are pulled over by cops:

First, if I'm not getting like a large purchase item, then I'm not going to do it. I just say hi and keep in moving. You know, I don't think that- you can't just keep getting what someone gives you or allowing disrespect to be tolerated. It's a normality. Or it will continue to get worse and worse. I feel like the treatment, you can find it anywhere you go.

Um, I looked it up actually. What I'm getting is that it has a lot to do with issues people are having with the police. I would say, probably on Instagram, I'm most familiar with Mr. Checkpoint. I don't know if they have Mr. Checkpoint on Twitter, they created like an app, just collecting information about all of the different things that have taken place that are recorded. And I guess the app has built in things that will help, if you become in a situation.

Black pride. The feeling of pride that Blacks have about their race. One participant spoke about how other cultures emulate the Black culture, and how Black people are resilient:

You know, it's about our pedigree. Black is pedigree, you know you have these people imitating Black culture, but, you know, Blacks is still considered the minority. I don't think anything is minor about Black people and their presence because every race finds something so interesting about being Black; they have to try to mimic it to the core.

And we have to be hopeful and build ourselves up, which is thing that Black people do remarkably well. The most improvisational people in the world. We can take hog guts, excuse my French, but we can take shit and turn it into a delicacy. That's what chitlins were. That was the Bible. And that's what living while Black is, surviving the circumstances.

The motivations for using the #livingwhileBlack hashtag. The following codes are related to the motivations for using the #LivingWhileBlack hashtag, which include: dissemination of information, informational, share stories, being woke, awareness, and provides comfort.

Dissemination of information. User disseminates information on social media. The following participant reported that social media is the way that people share information “That’s how our society shares information now, is social media. That’s our way, for most generations minus Boomers, to discuss ideas or discuss things going on in our lives.” Another participant reported it is a quick way to get out information to the public “I think because you can get a lot of people to see your ideas quickly. And you can possibly share.”

Informational. To view how others use #LivingWhileBlack hashtag. One participant reported to read others experiences, to fact check people who do not believe the story or think the story is exaggerated, and to check on the safety of the poster:

I think for anything it... I use it for two separate reasons. I definitely read it to hear about instances that people may be going through. Or because I follow so many people that are active on it, it randomly pops up and it gets me hype. Also, I’m a person who likes to challenge people all the time, it’s kind of a bad trait of mine. It’s particularly some of my White friends, because I have a ton of them. So they always will say comments like it can’t be that bad; or something like that can’t be happening. It just this simple. When I got to Twitter and see what’s happening and say I’m glad we’re okay. These instances are happening. This kid inside of Texas isn’t his paid time off right now in order to graduate. This person is being denied this medical claim. You know.

The same participant stated that people view how others use #LivingWhileBlack hashtag, because “Maybe people want information.” Another participant reported that others use the hashtag to show outrage and creativity:

And I see people identifying with that more on Twitter and Instagram. You know Twitter is using it in a way that shows the outrage, and you know, shows the creativity, because it's a limited characters, stuff like that. I see people use it responsible or some use it irresponsibly. I see people use it as a teaching moment, and I think it's a necessary hashtag. I think it's necessary. I think it's profound.

A third participant reported that the hashtag “...gives them a source to be able to gather a lot of information quickly” and a form of record keeping:

I think it's keeping, unknowingly, keeping a record, of what is happening day to day during this time. And that's what social media does as a whole, you can go back and see like where we were a year, however far back you want, really. It basically is kind of keeping- it's another way or form of keeping a record of all the things that are happening.

Share stories. Users want to share his/her personal story of #LivingWhileBlack hashtag.

The following participant stated that a user wanted to share a story “Umm, I think sometimes people want to just get out their story. Maybe people want to share their frustration.” This participant reported that Blacks want to share a story about how Whites call the police on them for no reason “...or if someone's being profiled or treated unfairly and it blaze. You know, it's obvious that you're Black. You know, especially these campaigns, you know where they're making these frivolous calls to the police on Black people.” The same participant stated when Blacks are violated, they want to share their story:

I think people use it as an outrage, when they see things happening to, you know the biases, demographic bias, you know the cultures within the culture, the divide, the other side of the railroad track, that is patrolled heavily. You're violating unlawfully, reactive. Everything is so irresponsible, right. These people are being violated, in every way, by everybody. Living while Black.

The same participant also stated that users connect their story to the past:

And even like, historical things. I see people now using it, #LivingwhileBlack, to identify with things from our past to make a connection to bridge that gap between our past outrage to our current outrage, and how we are treated now is no different. And I think they use it to show that there's no differences, there's no progress internally, and how we have to be in control of our own possibilities.

Being woke. User is conscience of disadvantaged group struggles. The following participant reported that people are claiming to be woke on order to benefit their own social capital:

And then also, we just live in a society of woke now- where woke has a sense of popularity. And I think for some people it's where they get their own personal exposure off of it and raise our social capital because we're being woke today. And talking about how something else is happening to Black people.

Awareness. Gaining knowledge and information. This participant spoke about the awareness of the hashtag "Just heightened awareness of it."

The following participant spoke about how people are learning something new and how the hashtag brings awareness in the following quotes "And that's why the #LivingwhileBlack hashtag is, you know, so popular right now. It's bringing awareness to circumstances, that people otherwise, wouldn't know."

I think it's more of the same. The users are, it's enlightening. It's graphic sometimes, it's enlightening. What happens to the users, they either learn something new, or they connected with an emotion, you know. That's what I feel like living while Black does to me, and I'm sure other people likely feel the same way.

It's a way to bring attention and awareness around circumstances that are happening. And if someone's is unfamiliar with what's going on, they know that hashtag is there. Anybody can go type in: living while Black, and it'll pull up a whole bunch of incidence where people can probably use it to research whatever or find out things that they probably wouldn't if that hashtag didn't exist.

Provides comfort. Comfort and encouragement is provided from other users to the poster. The following participant reported that comfort is provided when a user is struggling with an incident or experience:

I think it might give users comfort to know they're not alone, that other people have struggled with this. That, you know, I've seen encouraging comments like, you're going to get through this, like those types of things. So that way, I think it's kind of good, socially. It gives them an outlet, let's them be heard. So they're probably not in therapy, they probably don't go to therapy. I'm sure the majority of them can't afford therapy. So I'm sure it becomes therapy or an outlet.

Integration of Findings

Both sources of data were triangulated to determine if findings were consistent. The framing theme and the Critical Race Theory theme and corresponding codes were in both the content analysis of the Twitter (<https://twitter.com>) posts as well as the thematic analysis of interview transcripts. The framing theory and Critical Race Theory were coded to both sources of data. The framing theme was coded twice in the Twitter (<https://twitter.com>) posts and five times in the interviews for a total of seven codes. The Critical Race Theory codes were coded 65 times in the Twitter (<https://twitter.com>) posts and the interviews. The Twitter (<https://twitter.com>) posts coded 17 times for racial idealism, four for racial realism, two for intersectionality, five for interest convergence, and 10 for voice of color, for a total of 38. The interviews coded six times for racial idealism, eight for racial realism, two for intersectionality, one for interest convergence, and 10 for voice of color, for a total of 27. The framing and Critical Race Theory as coded in Twitter (<https://twitter.com>) posts and interviews is below in Figure 58.

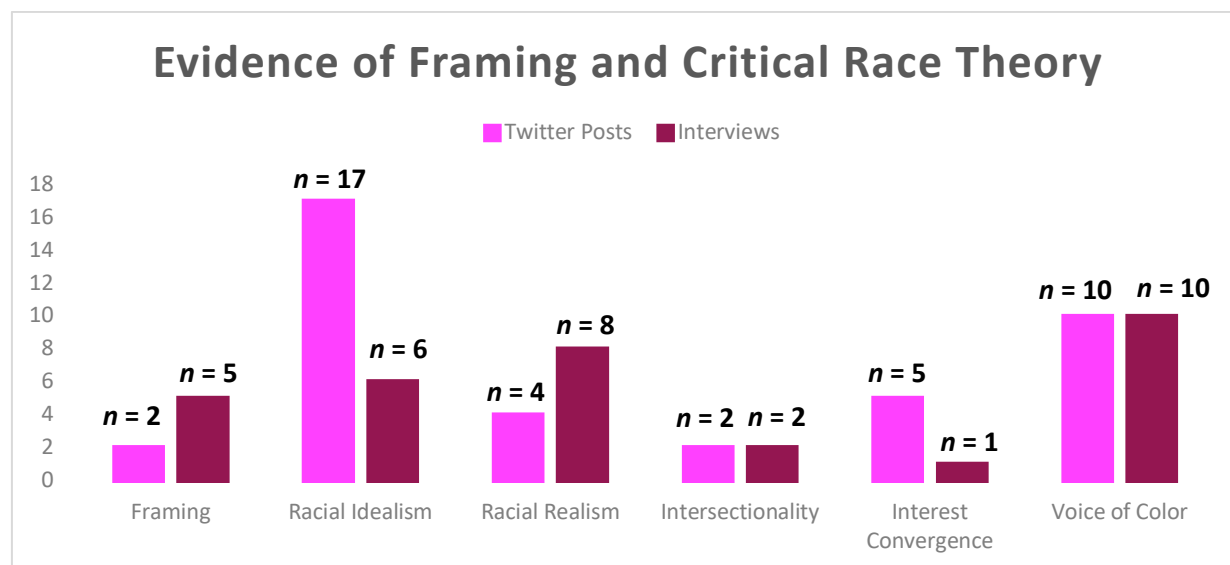


Figure 58. Framing and Critical Race Theory Coded in Twitter (<https://twitter.com>) posts and interviews.

Within the theme of framing theory, it is clear that the users described the media as a medium that affects the way that people post about #LivingWhileBlack. The framing code demonstrated that the media is a controlling factor in how the public receives and views the news story, in both sources of data. For instance, in one of the Twitter (<https://twitter.com>) posts, a user wrote a tweet stating the show *Good Morning America*, for only interviewing Alison Ettel, and not the child who was harassed in the water bottle incident. In the other Twitter (<https://twitter.com>) post, relating to the killing of Botham Jean, the user wrote about the news only releasing the victim's name (Botham Jean), and not the officer's name (Amber Guyger). Both tweets implied that the media are protecting the attackers by primarily presenting narrow parts of a whole story and completely eliminating pertinent parts of the story. In the interviews, one participant stated that many Black stories are not told in media, so users turn to social media, in order to share their own story and perspective of injustice. Specifically, with the killing of Mike Brown in Ferguson, the media did not report on police history, and that the hyper policing was discovered on social media.

Another participant stated that the news only halfway informs people, and that activists like Shaun King explain a more well-rounded story with updates on social media. Another participant spoke about how the media controls the narrative and that the media did not report on the winning lawsuit of Coretta Scott King and Dr. William Peppers against the government. Another participant stated that pro-Black media websites can increase frustration; and in turn, users share their own similar experience on social media. Last, a participant spoke about the narrowness of news stories, and how the media highlights divisiveness and racism. The interviews detailed that the media affects the way that users post on social media and the restriction of viewpoints in news stories.

Within the theme of Critical Race Theory, it is evident that racism exists in both society and from authority, various people had mutual interests, racism supports the interests of Whites, and other races may not understand Blacks' experiences and stories, were in both sets of data. The dominant code for the Twitter (<https://twitter.com>) was racial idealism from the Critical Race Theory, indicating that users posted the most about racism within society. The dominant code in the interviews was voice of color from the Critical Race Theory, indicating that participants spoke the most about their personal Black stories and incidents that often only happen to Black people in the United States of America. Together, with both sets of data, the two dominant codes part of the Critical Race Theory, indicate an importance that interviewees share their Black stories and a sense of racism is prevalent in society according to Twitter (<https://twitter.com>) users. Critical Race Theory is detailed in both sets of data. For the racial idealism code, both users and participants referenced racism in society, including visiting well-known establishments and referenced politics.

Overall racism in society for Twitter (<https://twitter.com>) posts include, Whites not being able to police their imagination about Blacks, and in turn, Blacks are dying, instances of Whites calling the cops on Blacks in America, and Stephon Clark being killed in his own backyard. The participants in the interviews cited Americans having a history of racism and segregation and that racism is not dead. Twitter (<https://twitter.com>) posts cited issues with Blacks being called on by Whites for police officers at nation-wide establishments include: Starbucks, Nordstrom, Yale, Airbnb; and an interview participant cited the Starbucks incident, as well. In terms of politics, a tweet referenced CVS manager Morry Matson as part of Trump's racist base, running for a leadership role with the Log Cabin Republicans; and an interview participant spoke about racism being prevalent in America, where citizens have compared President Obama's wife Michelle Obama to a monkey. Both sets of data referred to racial realism, racism from a person of power or authority, specifically cops. Twitter (<https://twitter.com>) posts cited the Starbucks incident of cops removing the Black men, nicknames for White women who have called the cops on Blacks like #BBQBecky and #PermiPatty, referencing cop Amber Guyger to get more information on her, rather than the victim Botham Jean, and the incident of Guyger busting into Jean's apartment. Interviewees cited instances with cops. Four spoke how the police would pull them over for no reason, stating false reasons like drugs, being pulled over, getting arrested, getting fingerprinted, being put in the holding cells, and being released. For intersectionality, people have some common interests. For the Twitter (<https://twitter.com>) posts, two non-Black women has shared interests for Black rights, and one of the participants spoke about uplifting women and rights for Hispanics. For both the Twitter (<https://twitter.com>) posts and one interviewee spoke about Whites calling police on Blacks, no policy changes, helps to gain mental benefits in interest convergence.

For voices of color, both Twitter (<https://twitter.com>) posts and interviews referenced experiences that other races may not fully understand such as the fear of being reprimanded or dying due to being Black and being a child to realize what being Black in America really means. Twitter (<https://twitter.com>) posts included referring to events by starting the sentence can't be black with a gun (referring to the killing of young Black boy Tamir Rice shot by police for having a toy gun), worrying about being Black in random neighborhoods on Airbnb, being shot 20 times (referring to Stephon Clark killed in backyard from police for having a cell phone), worst American dream is to be pulled over and dying (referring to Philando Castile being killed by police on a traffic stop for having a legal gun permit and gun), and child being shot for having a toy, with another user having to talk to his child about instances of living while Black in America. For the interviews, voices of color involved participants who spoke about being called on by a White Supremacist CVS worker and another participant being a child accused of stealing highlighters and being suspended. Framing theory and Critical Race Theory were detailed in both sets of data.

Chapter Summary

Findings from both Twitter (<https://twitter.com>) posts and interviews were provided in detail. Framing and Critical Race Theory were integrated to support findings from each data set. The various posts, 405 total, on Twitter (<https://twitter.com>) were reviewed and eventually reduced to a sample size of 40 posts. Categories, with corresponding subcategories, were created: working (waiting for a friend at Starbucks while Black and selling bottle water on the sidewalk while Black), shopping (shopping for prom while Black and couponing while Black), leisure (barbecuing at a park while Black and leaving an Airbnb while Black, and serious harm and loss of life (Stephon Clark and Botham Jean).

Selecting the categories provided organization when applying the themes of the critical race theory: racial idealism, racial realism, intersectionality, interest convergence and voice of color (Delgado & Stefancic, 2001). In addition; framing theory was applied to the categories, as the media had a direct impact on the way the events were presented to the audience. Themes were not limited to critical race theory and framing theory; the emergent themes were detailed. An example is the Black life experience codes such as awakening and self-defense. Both phases of data collection provided the opportunity for thematic analysis, as it was applied to both the Twitter (<https://twitter.com>) data and the interviews. Next is the study conclusions and implications in chapter five.

Chapter Five: Study Conclusions and Implications

Racial profiling is not a new issue, but has been documented since the early colonial period and has continued through the modern day era (Ruane, 2019; Williams & Dixie, 2003). Racial insensitivity and negative perceptions of Blacks remain prevalent in the American society, which resulted in the new genre of Living While Black. This study explored users posts on Twitter (<https://twitter.com>) applicable eight key events, and five interviews from individual perspectives of Living While Black. The incidences continue to be so common that multiple events have been recorded on various forms of social media. Many stories have been shared on sites such as Twitter (<https://twitter.com>) where users have expressed a wide range of emotions in order to deal with the outcomes. The quantitative and qualitative analysis was coded based on two theories and a framework. Initially, a specific summary of critical race theory and issues, framing, and social media framework was discussed in the paper. Then; methods and findings for the study, with eventual conclusions. Next; limitations and study validity are discussed. In closing; final thoughts are shared.

Summary of the Problem

The quest for a peaceful existence, in a normal life, has been a major issue for African Americans in the United States. #LivingWhileBlack has become a unique repository of all related experiences that Black people are encountering, while performing every day, seemingly mundane tasks and activities. Daily life for Black people, in an unobstructed, non-accusatory, and peaceful environment has become a challenge. Historically; the United States has a long history of racial discrimination, racial profiling and segregation. The social and economic effects of racism, specifically, segregation, has affected race relations, as a whole. In a Pew Research poll; over sixty percent of Blacks feel that they are treated less fair than their White counterparts.

Specifically; in dealing with police, voting in elections, applying for a mortgage, and in the court system (Stepler, 2016). As a result; #LivingWhileBlack incidences have increased, due to a sense of entitlement over physical space and who is allowed to occupy those areas (Brown, 2018).

Study Issues and Framework

There were two theoretical foundations for this study: the Critical Race Theory and Framing Theory. Critical Race Theory addressed these race based issues. The founders of the theory based it in the social sciences; as a way to evaluate society and culture, in reference to race, law, hierarchy and power. It began a whole new conversation on critical legal studies and how to implement it in American universities. The topic is now discussed in many law schools around the country. Those in power do not want to change the current hierarchy; thus supports the marginalization of Black and minorities by maintaining the educational and economic superiority. They sustain a position of privilege, which correlates with #LivingWhileBlack, by applying self-perceive privilege to various circumstances. Society determines the perceptions of race: and who has the right to exist is a particular space. The perceptions, although false may determine the reactions, and overreactions, to Blacks performing everyday tasks (Delgado, 2001).

Goffman (1974) wrote about frame analysis whereas an individual may study the surroundings and therefore develops a basis of interpretation. The framework may affect the message conveyed to the audience. Framing is often used in social media, where many individuals regularly use sites such as Twitter (<https://twitter.com/>). They choose topics that are important or controversial to share their opinions and personal viewpoints with tweets and hashtags. The more provocative topics usually are the ones that are trending or go viral (Hemphill, Culotta & Heston, 2013). The social media framework is basically social media.

Various users post content that includes commentary, opinions, facts, picture, and links to other internet platforms. Other social media platforms include: social networking sites such as Facebook (<https://www.facebook.com>) and Instagram (<https://www.instagram.com>). This study's primary focus was on Twitter (<https://twitter.com>) posts for the quantitative section. In addition; the qualitative section referenced Twitter (<https://twitter.com>) posts. Users are allowed users can post a "tweet," a 140-character message, online.

Individuals use social media, including Twitter (<https://twitter.com>) posts and tweets, to share and communication information with others from around the world. They engage in conversations of interest and topics that personally have value. Some are more popular than others, while some are even more controversial than others. In general; social media has been a catalyst for people to share opinions incidences, and events that occur as a result of #LivingWhileBlack and other related situations. The total number of critical race theory codes for each Twitter (<https://twitter.com>) posts are provided.

Methodology

A concurrent mixed-methods study was used in order to utilize the strengths, and offset the weaknesses of quantitative and qualitative research. Quantitative research may be clear and concise and provide streamlined data; however qualitative is advantageous when hearing and understanding the voices of the participants in a particular setting (Creswell, J. & Plano, 2018). The research was a combination of quantitative content analysis of Twitter (<https://twitter.com>) posts hashtagged #LivingWhileBlack, and qualitative thematic analysis of interview responses.

Saturation and quota sampling methods were used to gather five Twitter (<https://twitter.com>) posts from four key categories throughout 2018 which included two events in each of the four sections: the working category; waiting for a friend at Starbuck event and selling bottled water event, for the shopping category; shopping for prom and couponing while Black event, the leisure category included barbequing at a park and leaving an Airbnb event, finally for the serious harm and loss of life category; Stephon Clark event and Botham Jean event.

Summary of Key Findings

The Twitter (<https://twitter.com>) hashtag #LivingWhileBlack was explored as a space where people share experiences, opinions, and events as a results of everyday occurrences. Many examples were found, see Figure 59 and Appendix C, graph and table of key findings #LivingWhileBlack on Twitter.

The posts were separated into categories; working, shopping, leisure, and serious harm and loss of life. These were created from the main topic of each of the tweets. Out of the 405 posts reviewed; 40 were chosen for the study, then separated according to these categories. This helped to organize and code the data in order to present the messages, each line and phrase was analyzed in order to gain a clear understanding of what the user was attempting to convey. (Smith, J. & Firth, 2011). Each of the 40 events were then separated into themes, derived from the critical race theory: racial idealism, racial realism, intersectionality, interest convergence, and voice of color. Framing theory was added, and an independent theme. The events were then coded as part of the applicable theme. The goal was to report the findings in a clear and comprehensive manner.

In addition; for the second part of the study five individuals voluntarily participated in the study, sharing their personal and unique outlook and experiences.

The Twitter (<https://twitter.com>) posts and interview data were subsequently triangulated, reviewed for validity, eventually supporting the conclusion.

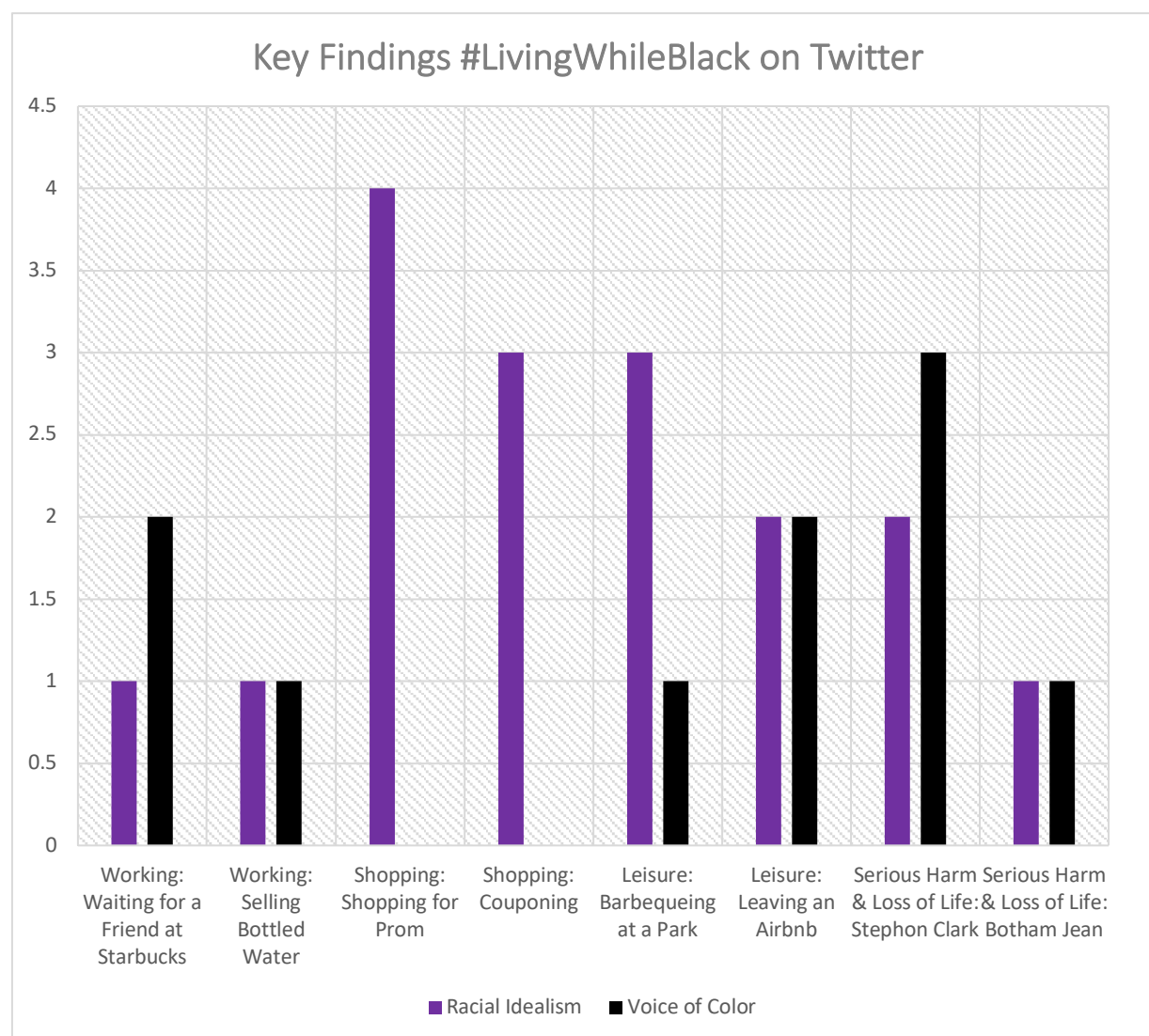


Figure 59. Key Findings #LivingWhileBlack on Twitter (<https://twitter.com>).

There were seventeen Twitter (<https://twitter.com>) posts that were posted related to #LivingWhileBlack. Subsequently coded as racial idealism. Racial idealism is racism as the outcome of beliefs formed from society and social construction (Delgado, 2001). Four of those posts represented the shopping for prom event. Users expressed their outrage about the national debate on racial profiling.

Other tweets voices frustration over police intervention, when no criminal activity has occurred. Another confirmed the fact that Black people do indeed shop and go to public places in the United States.

Voice of color was also frequently coded. This was apparent in the serious harm and loss of life category where the users related this event to their own personal experiences. One was searching for a reason why a man would be shot 20 times. Another had nightmares of being murdered in various ways. A tweet expressed condolences for Botham Jean murdered in his own apartment. In this case the name of the killer, a Dallas police officer, was not immediately released. More change is needed in order to improve racial equality; over 88% of Black people agree with this statement, versus 70% of Hispanics and 53% of Whites (Stepler, 2016).

Next was interest convergence; where White people deem that there is no need to change the policies and the socio-economic system since they are the groups that benefits the most. Even in the cases of individuals who belong to the lower end of the socio-economic scale, the privilege may be mental (Delgado & Stefancic, 2001, p.7). In the case of the Starbucks event; one post questioned the sincerity of the company to implement policies and procedures to prevent incidences like the one in Philadelphia from happening again. The company actually sent a statement of apology immediately, and later closed down stores in order to offer employees sensitivity and diversity training. The company executives even reached out to the two Black men to offer conversation and possible reimbursement for the way the situation was handled (McCleary, K. & Vera, 2018). Another post related to the shopping event requested that the police thoroughly investigate the caller, and determine what the underlying motive is, rather than taking immediate action without knowing all of the facts. The user stated that police are supporting false racial perceptions of Black people.

Study Conclusions

As a result, from Twitter (<https://twitter.com>) posts and interview responses; three conclusions were formed from data and analysis based on research questions. Implications and recommendations for each follow, including discussion with ties to literature.

Restatement of research questions:

1. How are profiling events related to #LivingWhileBlack events documented, reported and expressed by Social Media Users?
2. How are others/people using Twitter (<https://twitter.com/>); affected by various incidences and/or coverage of #LivingWhileBlack, using Twitter (<https://twitter.com/>) to express their views?
3. What are some of the impacts of #LivingWhileBlack?

Conclusion 1: Social media users adopt a Twitter platform, for users to document, report, share stories, and express emotion with #livingwhileBlack. Social media users document #LivingWhileBlack coded as representing racial idealism, racial realism, interest convergence, intersectionality, and voice of color. The following five posts were coded as representing racial idealism for documenting and reporting on Twitter (<https://twitter.com>) below. Poster Debbie @Dangchick1 documented the #LivingWhileBlack stories like shopping, Starbucks, Airbnb, golfing, and moving and how those stories have started a racial profiling national debate. Poster RT Thorne @directedbyRT wrote about how the lists continues when naming the instances of #LivingWhileBlack like Starbucks, Yale, and Nordstrom. Poster David Johns @MrDavidJohns wrote about past incidences happening and now Blacks cannot set screens in basketball, yet another instance documented. User BlackGwinnett @BlkGwinnett reported that the CVS manager was running for a position for Log Cabin Republicans and supports Trump.

User Jawn Murray @JawnMurray reported about adding barbequing to the list that Blacks cannot do and that Trump brought out all the hidden racists. For the Twitter (<https://twitter.com>) post as representing racial realism user LamontSnaps @LamontSnaps reported that the Starbucks incident the cops could not verbally reply to why they were taking the Black men out, stating that even the Black cop looked confused. The Twitter (<https://twitter.com>) post as representing interest convergence, user Anna Núñez @nunez_anna that the two managers of the CVS couponing incident were fired. With the Twitter (<https://twitter.com>) post coded as representing intersectionality, user Rosemarie Robotham @rarobotham listed the incidences of Blacks being called on by the police and stated that White people have weaponized the police against people for living while Black. For the Twitter (<https://twitter.com>) post coded as representing voice of color, user Phoenix @Silent_Riot5225 listed all the ways can't be Black while doing the following activities, adding visiting Starbucks. One of the participants stated that the posts become part of the Internet. There were motivations for using the #LivingWhileBlack hashtag, that was coded as representing dissemination of information, informational, and awareness in the interviews. Two participants spoke about documenting and reporting with the dissemination of information, and spoke about social media being the way that our society shares information, to discuss ideas and things going on in life, and the other spoke about getting ideas out quickly and sharing. For informational, one participant spoke about documenting, specifically reading the instances that people post about and fact checking to make sure people are okay. Two of the participants said that people want information. Another participant stated that the platform is a form of record keeping, stating that people can go back to past posts and view what happens on the day-to-day in time.

Two participants spoke about the awareness of the reported and documented #LivingWhileBlack hashtag, with one stating that the awareness is heightened. The other participant spoke about the #LivingwhileBlack hashtag bringing an awareness, that other's may not have otherwise known about. The same participant spoke about the #LivingwhileBlack hashtag bring attention and awareness to issues that are happening and that users can search the hashtag to research or learn about things they would not have, if the hashtag did not exist.

The following post was coded as representing racial idealism for sharing stories on Twitter (<https://twitter.com>). User TheDawn @MaLumiere stated that Jennifer Schulte was fake crying when the police showed up to the barbeque in Oakland. This post was coded as representing racial realism, user Juan @JrgLaw posted a hypothetical story of how Botham Jean must have experienced, when cop Amber Guyger broke into his apartment sounding crazy yelling, what are you doing in my apartment? One motivation for using the #LivingWhileBlack hashtag is to share stories, as stated in the interviews. One participant spoke about how people wanted to share their stories and frustrations. Another participant spoke about being profiled and treated unfairly, referencing the frivolous phone calls to cops against Blacks, also stating that there is outrage with the bias, and that users are using the #LivingWhileBlack hashtag to connect the present to the past, stating that nothing has changed. Another motivation for using the #LivingWhileBlack hashtag is to share stories about Blacks, as stated in the interviews, as being woke and only sharing in order to benefit personal social popularity and capital.

The following post was coded as representing racial realism for express emotion on Twitter (<https://twitter.com>). User DivaGirl Mom with a Baby Yoda infatuation @DivagirlV11 wrote about wanting more information about Amber Guyger, the shooter.

User Lucy All @lucyall2 wrote: What's wrong with people?, in reference to the police being called on the little girl selling bottled water. User Calgerian @panadaora wrote: Where are we safe?, in regards to the shooting of Stephon Clark in his own backyard. The following post was coded as representing voice of color for express emotion on Twitter (<https://twitter.com>), when user Kimberly Harris @catch22boutique wrote that she would wait on people to validate the reasoning for shooting Stephon Clark in his own backyard. For the interviews, referring to emotion, one participant spoke about the #LivingWhileBlack hashtag, in that the two biggest emotions is anger and frustrations, and that the posts are conversation starters.

Implications. Sharing on #LivingWhileBlack is helping to document problems. Twitter (<https://twitter.com>) posts and interview findings support the previous research of critical race theory, racial idealism, racial realism, interest convergence, intersectionality, and voice of color (Delgado, 2001; Delgado & Stefancic, 2001). With the Twitter (<https://twitter.com>) posts, users shared and documented problems, referring to many of the incidents that have happened to Blacks living their everyday lives, like the Starbucks incident and couponing at CVS. Seventy percent of Blacks agree that they are treated unfairly when in a store or restaurant (Horowitz et al., 2019). Interview findings reveal that users use the #LivingWhileBlack to provide information, to use as a form of record-keeping, and to bring awareness to the issues. Eighty-four percent of Blacks reported that racial discrimination does exist (Horowitz et al., 2019). Social media users can feel free to share issues and problems online, with virtually no additional pressure (Anderson & Hitlin, 2016).

Recommendations. The recommendation is to look at more #LivingWhileBlack comments, so we can get even more insight into how users are documenting their problems. Social media users can really share the volume and complexity of this issue and these events.

They can take action in their own community by participating in activism or supporting policies and procedures that are designed to limit or eliminate racial profiling. Tatum (2017) suggest that even if the race and race relation conversations may be a difficult topic, encourage the conversations. There is hesitation and avoidance, but more conflicts arise if the topic is avoided. Younger children may initially be racially mixed at school, however by middle school they start to segregate into their own race and culture. It is not easy, but leaders in educational settings and in the workplace would be wise to create and encourage these conversations and provide a culturally rich environment (Tatum, 2017).

Conclusion 2: People using Twitter are personally affected while expressing their views. In the following six Twitter (<https://twitter.com>) posts, users were personally affected, with one coded as representing intersectionality and the remaining five coded as representing voice of color. User Mary E Losch @MaryELosch wrote that the stories in media are making her sad and angry, and that people need to recognize their racism in order to share humanity. User Obsidian Blue @obsidian_blue wrote that he is over it, and that he would not forgive anyone who calls the police on him for doing normal, everyday activities, noting instead he will file a lawsuit. The same user, in reference to the Airbnb incident, stated that he opted to stay in a hotel, rather than the risk of staying in an unknown neighborhood. User Andrea @LuvRockNlegs was still searching for a reason why someone would be shot 20 times, in reference to the Stephon Clark event. User Jessy Jess @JTruth_daVine wrote about the worst American fear of being murdered or his child being murdered, referring to the killings by police officers of Philando Castile with a legal gun, Tamir Rice for a toy gun, and Stephon Clark in his backyard.

User Maggie & George's son @DerrickLWilson wrote exasperated that: We are sick to death of this!, in reference to the police killing of Botham Jean in Dallas, TX. The following participants in the interviews, were personally affected. One participant spoke about using the #LivingWhileBlack hashtag often, when the participant's god sister's son was murdered at the hands of the police for wrong identity, citing the continued existence of White supremacy and White privilege. In addition to being personally affected, these interviews excerpts were coded as the Normal Black experience, in which a common Black living experience that happens so often, that it is considered normal. One participant stated that the incidents, with #LivingWhileBlack on Twitter (<https://twitter.com>) have turned into normal conversations with family and friends, where they wondered why these incidences are still happening, but worry about these problems getting worse for future generations. Another participant said that in reference to the #LivingWhileBlack hashtag on Twitter (<https://twitter.com>), that it is normal to experience discrimination and bias in everyday life, that range from micro aggressions to large instances, even in the workplace. The third participant spoke about normalized racism in the South, about a person who was pulled over for no reason, except for being Black in Florida. The same participant spoke about another incident, in which, there is always a security detail on this participant at every store, especially higher end retail stores, and that even another Black friend commented on how bad the occurrence was. Two of the participants spoke about an awakening, an awareness and realization of society and the world for what it is, particularly for Blacks. One participant spoke about the true darkness of racism in America, and how it is systematic, unconscious, and a microaggression that all lead to a personal awakening. Another participant spoke about profiling and class differences, and getting older has contributed to personal awakening.

Last, defending oneself was the need to or actually standing up for oneself, including Black rights. One participant spoke about Blacks needing a coalition and more political power in order to help with Black rights, stating that stories online alone will not help. Another participant spoke about defending oneself, because disrespect cannot be tolerated and if it is, it will become normal and get worse over time.

Implications. These findings support the previous research of critical race theory: intersectionality and voice of color (Delgado, 2001; Delgado & Stefancic, 2001).

Sharing on #LivingWhileBlack is motivating others to share. Blacks have used social media, in order to disseminate information, and to increase discussions around race (Anderson & Hitlin, 2016).

Recommendations. The recommendation is to interview more #LivingWhileBlack users. In 2019, 84% of Blacks stated that Black people as having a hard time getting ahead and facing discrimination and disparity (Horowitz et al., 2019). There is a need for more conversations with people who live the Black American life experience, to learn more about their racial profiling, discrimination, and unique experiences.

Conclusion 3: Several impacts of #livingwhileBlack use were discovered including encouragement to share, support, discuss, and vent. Encouragement to share, support, discuss, and vent were discovered from the impacts of #LivingWhileBlack use. For encouragement to share, the Twitter (<https://twitter.com>) post was coded as representing voice of color, user Michael W. Adams @MikeAdamsExec wrote about having to have these conversations about race with his 13 year old son, stating that not every Starbucks is a problem, but there are racial and prejudiced people everywhere. For encouragement to share, this interview excerpt was coded as representing framing.

The participant spoke about how Black stories are not being told in mainstream media, so instead users are posting on Twitter (<https://twitter.com>) their own version of the story, like yes this happened to me. So, when Mike Brown, was shot and killed by a police officer in Ferguson, MO, because so many people shared and wrote about the incident, it was discovered that there was an over policing issue, due to people sharing on social media. In another instance for encouragement to share, this participant spoke about how the millennials and generation X are birthing a new type of America, as they are more bold and courageous, taking a stand on social media for Brown and Black rights. Though the negative does not always want to be glorified, the #LivingWhileBlack movement should be filled ideas, outrage, and education.

The following Twitter (<https://twitter.com>) posts are for support. This post was coded as representing racial idealism, user Miss Tiffany @missstiffany wrote that companies need to ask the question, are you racist? to job applications, in support to CVS manager Morry Matson losing his job. The following two posts were coded to represent voice of color. User Nina Elizabeth Banks @Nina_EBanks wrote that Alison Ettel losing her job is a small price to pay when Blacks are actually losing their lives. User Black America Cares @BlackPeopleCare wrote in support of the Black people throwing a big barbeque, in response to Jennifer Schulte calling the cops, and proclaimed that Black people are unstoppable! This post was coded as representing interest convergence, in that police officers are reinforcing White psychosis and fears, and supports that officers should questions these callers motives. These two posts were coded as representing framing. User Bebe @lovelybebe wrote that Alison Ettel, who called the police on the child for selling bottled water, should not have a platform on the show *Good Morning America*, and supports the child, who should have the platform to speak on her experience.

User Kal @ColonialKal supported Botham Jean in wondering why only his name was released in media, and not the killer's Amber Guyger. This interview excerpt, was coded as representing, societal impact, in which the #LivingWhileBlack hashtag does or does not have a societal impact. This participant spoke in support, stating that the movement is powerful and should be celebrated on different platforms, and that sometimes society can become more compassionate, like when Dr. Martin Luther King, Jr. marched.

The following Twitter (<https://twitter.com>) posts are for discussing. This post was coded as representing interest convergence, user David Johns @MrDavidJohns stated, in regards to the Starbucks incident, wanted to discuss and know what policies and procedures are in place to prevent these racial acts. This post was coded as representing racial idealism, user Justin Fact @JusTFacts12345 discussed the controversy of Black men with guns in America. This participant from the interview, which was coded as representing attention, user does not want attention on oneself by using or not using the #LivingWhileBlack hashtag, stated that using the hashtag brings so much attention, which is a good thing.

The following Twitter (<https://twitter.com>) posts are for venting. The following three posts were coded as representing racial idealism. User Jordana Frost, DrPH @lactodouladrph wrote that Whites cannot police their own imagination, and also adding, enough. In reference to the Airbnb event, user jasmine banks @bankableJas vented when the owner of the Airbnb stated that the occupants should have waved back to the neighbor to potentially avoid the negative consequences, and stated practices cheesy smile and non-threatening wave. User Snarky Snark @Agcummins0 vented that a friend want to know what to do when police says hands up to a Black man with a cellphone, in reference to the Stephon Clark event.

The following five posts were coded as representing racial realism. User EJ @congosdad vented that Alison Ettel, deemed Permit Patty, was only upset that she was caught. User John Swenson @johnny_boy1029 vented that these video are ridiculous and that it would be great if Whites' could stop calling the cops on Blacks for doing normal stuff. User Deborah Young @truevisualpoet vented that people should be smarter and more empathetic, since, yes, Blacks live and go to places in America. User Alfred Edmond Jr @AlfredEdmondJr vented with a meme of Jennifer Schulte digitally placed at the *Soul Train* dance, stating oh people are having fun dancing and getting funky, let's call the police. User The Angry Wallflower @angryflowerz vented about the White women calling the cops on Blacks, saying to stop, citing other incidences. The following post was coded as representing interest convergence, user ThisIsHowEndingTheWorld... huh @DestinationElle vented in reference to the Airbnb event, that the owner blaming others is bad because it is always someone else's fault. The following participant vented about the possibility of government interference in creating the #LivingWhileBlack hashtag in order to spy on citizens. This participant spoke about the Black's feeling outraged enough to write on social media, a public forum, about their problems and issues and that in turn, the government marks users as a potential threat, like the Black Lives Matter organization, now deemed as a Black radical group, who the government can legally spy on. Another motivation for using the #livingwhileBlack hashtag, one participant spoke about providing comfort, when comfort and encouragement is provided from other users to the poster. When users on Twitter (<https://twitter.com>) have vented and struggled, it may give comfort to let other users know they are not alone. There are encouraging comments, like you can get through this, and it gives these users an outlet that allows them to be heard. Some may not be able to afford therapy, so social media can become a therapy or an outlet.

Implications. These findings support the previous research of critical race theory, voice of color, racial idealism, and interest convergence, and framing (Aalai, 2017; Delgado, 2001; Delgado & Stefancic, 2001). In 2019, 24% of Blacks reported to using Twitter (<https://twitter.com>) (Perrin & Anderson, 2019). Sharing on #LivingWhileBlack is generating online support. Both Twitter (<https://twitter.com>) users and participants discuss venting and support, with one participant in the interview stating, that sometimes users turn to these social media platforms in lieu of counseling.

Recommendations. The recommendation is to compare #LivingWhileBlack on Twitter (<https://twitter.com>) with another platform like Instagram (<http://instagram.com>). In 2019, 40% of Blacks reported using the Instagram (<http://instagram.com>) platform (Perrin & Anderson, 2019). Social media users have the power to drive and control their own perceptions. Especially in terms of sharing these events. They have personal, first-hand knowledge and are experts in the living while Black experience. Therefore; they can carry out the message for #LivingWhileBlack.

Recommendations for Future Research

Researchers may expand the social media use of Twitter (<https://twitter.com>) specifically in reference to #LivingWhileBlack to international users. Globally; Black people have unique experiences when traveling or living abroad. There are distinct cultures, in other countries, which may provide interesting encounters. The #LivingWhileBlack hashtag could potentially be studied for a longer period of time, over a two or three year period. Researchers interested in #LivingWhileBlack could study activism like the Black Lives Matter organization or study other minority groups like LatinX. Researchers interested in #LivingWhileBlack could study another theory, like the theory of racial space.

Limitations and Study Internal Validity

One of the limitations of this study is the small sample population. In regards to the quantitative data; for the Twitter (<https://twitter.com>) posts, 40 out of 405 tweets, were selected as it related to #LivingWhileBlack.

For the qualitative data, five total participants were chosen, and subsequently volunteered their time and insight to contribute to this study. The other limitation included the #LivingWhileBlack hashtag. Although racial profiling is not new, the use of the hashtag is relatively new, and the use and frequency has increased as some of the post have gone viral over social media.

The interview protocol was validated, and conducted in January 2020. An initial common codebook with Critical Race Theory and framing theory was established based on published literature. A peer reviewer helped to review and code both quantitative and qualitative data. Conclusions were based off of both sets of data.

Closing Thoughts

Even after the Civil Rights Act was implemented over fifty years ago; instances of racial profiling and discrimination still exist. Living While Black accounts on social media provides various examples of the injustices that people of color encounter on a daily basis. It is not only a Black problem; it is a societal problem, as these negative experiences permeate throughout the environment and profoundly affects not only the victim, but directly and indirectly impacts surrounding individuals and communities in the United States of America.

These events are alarming, both in frequency and intensity, of those affected by these callous acts. Some may not fully comprehend the magnitude of emotions: frustration, anger, helplessness, despair, etc.; but these events are real.

Yes, it really is a “thing”, that is not easily forgotten or erased. Unfortunately; it was not surprising that the interviewees had multiple personal instances and stories to contribute to this study, sharing their accounts with the same raw emotions, as if it happened yesterday. For those individuals affected by these incidences; your candor, willingness to share, and support of others is an inspiration.

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APPENDIX A

Interview Questions

Hello and thank you for lending your time to my study! We are going to start with me asking you questions about your life experience; please feel free to answer as open and honest as possible. If at any time during this interview you feel any discomfort, please let me know and we can stop this interview.

Demographic Questions

Let's begin with some questions about yourself.

- What is your race?
- What is your age?
- What is your occupation?

Social Media Questions

Now let's talk about your social media use.

- Describe your Twitter use. How often do you use Twitter? What you use it for?

Racial Profiling Questions

Let's talk about your life experiences.

- What is your personal experience of living while Black?
- Have you ever been racially profiled? What happened?
- Have you heard of the #LivingWhileBlack hashtag on Twitter?
- Do you use the #LivingWhileBlack hashtag on Twitter?
- How do you participate in the #LivingWhileBlack using Twitter?
- What is your perspective of the #LivingWhileBlack movement?
- How have you seen other users on Twitter use the #LivingWhileBlack hashtag?
- Why do you think users turn to social media when posting about #LivingWhileBlack?
- How does #LivingWhileBlack hashtag impact users?
- How does #LivingWhileBlack hashtag impact society?
- Do you believe the news media affects the way people post about #LivingWhileBlack on Twitter? Please explain.

APPENDIX B

Pepperdine University IRB Approval



Pepperdine University
 24255 Pacific Coast Highway
 Malibu, CA 90263
 TEL: 310-506-4000

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: January 23, 2020

Protocol Investigator Name: Judy Jackson

Protocol #: 19-09-1178

Project Title: #LIVINGWHILEBLACK: A MIXED METHOD EXPLORATORY ANALYSIS OF THE SOCIAL MEDIA DOCUMENTATION OF RACISM VIA TWITTER AND INTERVIEWS

School: Graduate School of Education and Psychology

Dear Judy Jackson:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chair

cc: Mrs. Katy Carr, Assistant Provost for Research

APPENDIX C

Common Codebook with Descriptions

Key Findings on Twitter (<https://twitter.com>) by Event

	Racial Idealism	Voice of Color	Interest convergence	Racial Realism	Intersectionality	Framing
Working: Waiting for a Friend at Starbucks	1	2	1	1	0	0
Working: Selling Bottle Water	1	1	0	1	1	1
Shopping: Shopping for Prom	4	0	1	0	0	0
Shopping: Couponing	3	0	2	0	0	0
Leisure: Barbequing at a Park	3	1	0	0	1	0
Leisure: Leaving an Airbnb	2	2	1	0	0	0
Serious Harm & Loss of Life: Stephon Clark	2	3	0	0	0	0
Serious Harm & Loss of Life: Botham Jean	1	1	0	2	0	1
	17	10	5	4	2	2

Twitter (<https://twitter.com>) Post Code Distribution

	Critical Race Theory Codes						
Codes	Racial Idealism	Racial Realism	Intersectionality	Interest Convergence	Voice of Color	Framing	Total
Count	17	4	2	5	10	2	40

Interview Themes and Code Distribution

Themes	Critical Race Theory					Framing Theory	
Codes	Racial Idealism	Racial Realism	Intersectionality	Interest Convergence	Voice of Color	Framing	Total
Count	6	8	2	1	10	5	32

Definitions of Framing and Critical Race Theory

Framing	Framing theory is when the media reports on stories, packaged and presented, using their own biases and opinions (Aalai, 2017).
Racial Idealism	Racial idealism is when racism is the outcome of beliefs formed from society and social construction (Delgado, 2001). Social construction, offers that the terms race and races are a result of social thought and relations. Race is not biological. In fact, society manipulates racial categories, by creating and deleting, when suitable (Delgado & Stefancic, 2001).
Racial Realism	Racial realism, suggests that racism is rooted, not in messaging from society, but from social class and position. That society assigns wealth, privilege, and status is an example of realist viewpoint. The prominent racial hierarchies decide which people are offered benefits, like an ideal employment opportunity, access to premier education, and invitations to exclusive parties (Delgado, 2001).
Intersectionality	Intersectionality, included individuals and persons of various social classes often have mutual or interrelating traits or interests. With intersectionality, no individual has one, simple identity (Delgado & Stefancic, 2001).
Interest Convergence	Interest convergence, which offers insight to a White person's perspective in that there is no need to eliminate racism, since racism supports the interests of White rich people with material items, and the White working-class people, where the benefits are mental. The majority group allows racial justice improvements, only when it aids their personal interests (Delgado & Stefancic, 2001).
Voice of Color	Voice of color, in which people of color (like Black, Indian, Asian, LatinX, etc.) have various histories and experiences with oppression; Whites may not be able to fully understand their matters when communicating (Delgado & Stefancic, 2001).