RACIAL IDENTITY CONSTRUCTION AND BIRACIAL BLACK/WHITE FEMALES RAISED BY MONORACIAL MOTHERS

Doctoral Project

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OF

PSYCHOLOGY

by

Troy Byer

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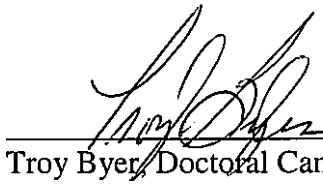

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DEDICATION

God - my forever guiding light, best friend, and source of all things great.

My Black mother and White father for the courage to fall in love, marry and give birth to me during a time when interracial marriages were illegal and punishable by law.

My beautiful friend, Prince Rogers Nelson for planting the very first seed and believing in my ability to earn a doctorate in clinical psychology more than me.

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ABSTRACT

This qualitative case study examined the racial identity development process of Biracial Black/White females raised by their Black or White, monoracial mothers. The purpose of this study was to acquire a deeper understanding of that which informs and inspires the Biracial Black/White females' navigational strategies during their racial identity development process and the extent to which their monoracial mothers shaped their process. Semi-structured interview guides were used to interview seven Black/White Biracial adult females between the ages 33 to 54 years of age. The emerging themes of this study were the relevance of community and the importance of knowledge. This study's implications are that the racial identity development process of Biracial Black/White females is not influenced by a desire to be accepted and a belong to a desired community. Instead, this study concludes that the choices made during the racial identity development process are inspired by the need to avoid rejection and ostracization from communities the biracials most resonates with. Findings suggest that helping mothers implement creative socialization practices could better prepare and protect Biracial Black/White females from racial rejection and ostracization at the community level. Future research suggestions that could impact this population with great precision, include a longitudinal prospective study of youth who are biracial with monoracial mothers and that coversentire lifecycles and the various stages of racial development.

Key Words: Biracials, Identity Denial, Identity Formation, Racial Identity

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CHAPTER ONE

OVERVIEW OF THE STUDY

According to statistics, the birthrate of Biracial children in America is rapidly on the rise (McKinney, 2016). Within the next thirty years, experts predict one out of every five people born in the United States will be of multiracial ethnicity (Johnson, 2019). Two of the most prevalent multiracial combinations today are Asians and Hispanics (Edmonds, 2018). This study explored the experiences of "Biracial" individuals born to monoracial parents. Biracial Black/White individuals come in all shades and colors, regardless of the distinct skin color belonging to their monoracial parents. As a result of this uniqueness, mixed-race individuals must be allowed the time necessary to personally understand and embrace their racial identity (Hyman, 2015) during their identity formation process.

The most prominent challenges Biracial individuals are confronted with during their identity formation process is the identification of self, which includes the understanding of one's race. McKinley et al. (2014) concluded that group membership is vital in the identity formation process because it provides the individual with a sense of self, something that is relevant and necessary in terms of belonging. Several other variables known to impact one's identity include gender, social circles, and family (Guan & So, 2016).

Social identity theory refers to self-concept influenced by the social groups for which one experiences a belonging (Leaper, 2011). Social identity theorists argue parent-child ethnic identities are significant during times of identity formation because a child is more inclined to model the behavior of the parent, he or she feels they most resemble physically (American Psychological Association, 2019). One participant stated in a study (Lloyd, 2002); "What sucked was having a family that was all White and not having my Black family around. No one in my

family knew how to talk to me about race. Their family had always been White, and when I came into the family, they just acted like I was like them, but clearly, I wasn't" (Lloyd, 2002, p. 62). Researchers attribute the absence of maternal racial identity knowledge and societal experience as the primary source of the unhealthy, Biracial Black/White female identity development process (Gillem et al., 2001).

Background of the Problem

In 1965, the Supreme Court put an end to anti-miscegenation laws that forbid interracial marriages in the United States (Sollaors, 2000). Before the Supreme Court's ruling, romantic interracial interactions of any nature were punishable by law. The most notorious interracial married couple, arrested for violating the anti-miscegenation laws, were the Lovings, Richard Loving, a White man and Mildred, a Black woman. As a result of the 1967 Supreme Court ruling in favor of Loving vs. Virginia, marriages between people of mixed races have significantly increased (McKinney, 2016).

White Americans were not the only racial group dissatisfied with the Supreme Court's decision to legalize interracial relationships. Committed to preserving the purity of the Black race, Civil Rights leaders such as Martin Luther King, Jr., Malcolm X, and other Black Movement leaders instilled a deep sense of "Black Is Beautiful" pride in the Black American communities. As a result of this newfound Black pride, Blacks regarded interracial sex, marriage, and offspring of those unions as clear expressions of cultural rejection (Williams, 1996). Children that were the byproduct of mixed couples were perceived as stereotypes by both Blacks and Whites. They were socially constituted as uncontrollable, products of immoral sex acts who were genetically, mentally, and emotionally challenged (Khanna, 2007). Biracial Black/White adult children confirm, the majority of their early undesirable racial experiences

happened outside of their homes, predominantly within community environments (McKinney, 2016).

The racial identity formation process relies heavily on several key processes. Salient among these processes is, not surprisingly, the process of racial identification. Racial identity is crucial and necessary on the path to individualization because it informs the individual's perceptions of self as well as the perceptions others will have about them (Tendayi & Williams, 2014). The challenge the majority of Biracial Black/White females encounter during their quest for racial identification is that they often turn to their mothers for maternal modeling. Research shows the majority of Biracial Black/White females identify closest to the race belonging to the parent they physically best resemble (Marbury, 2011). This selection process could interfere with the maternal modeling many females seek to reference during their identity formation process (Handford et al., 2018). Further challenging the mother-daughter dynamic are the monoracial mothers who intentionally avoid discussing racial issues with their Biracial offspring due to lack of knowledge and/or discomfort. As a result, children of mixed heritages are often left to find solace with others or in solitude (McKinney, 2016).

Statement of the Problem

Mothers have a significant influence on their daughter's socio-cultural identity process (Spagnuolo, 2019). Experts in the field of social identity confirm a child will emulate and resonate stronger with the parent whose phenotypes are similar to his or hers (American Psychological Association, 2019). The majority of Biracial Black/White females do not share the same hair texture, skin-color, or feature definitions as their monoracial mothers (Edmonds, 2018). Assuming social identity theorists are accurate, regarding parental modelling criteria, the

Biracial Black/White female's racial identity experience during her identity development process could be problematic.

The Biracial population has grown so accustomed to racial denial, the consensus among this demographic, concerning their self-appointed racial identification, does not exist (Nuttgens, 2010). To avoid divisions among the African American community, Biracial Black/White females remain far more inclined to self-identify as Black than are other Biracial individuals of equal parts White (e.g., Asian-White, Native American-White). Biracial Black/White females live in fear of being rejected by the Black community if they choose to identify as White or Biracial, despite their genetics (Graham, 2017).

Data indicates the mixed-race and Biracial Black/White population will soon represent the majority of people residing in the United States (Spencer, 2006). Research suggest that Biracial individuals will suffer from identity challenges. These identity challenges include insecurities, co-dependency, and the absence of relatedness and autonomy (Poston, 1990). If the identity challenges of Biracial Black/White females continue to persist, the mental health of this population is at risk.

Purpose of the Study

The purpose of this study was to examine the racial identity development experiences of Biracial Black/White females and explore the impact their monoracial mothers had on their racial identity development process. This study is relevant to the problem because whereas most similar studies examined the totality of the Biracial Black/White male and female experience, this study focuses specifically on the experiences of Biracial Black/White females during their racial identity development process and the role their monoracial mothers play during the process. The following research questions will guide this doctoral project:

Research Questions

RQ1. How do Biracial Black/White females navigate the racial identity development process?

RQ2. How is the racial identity of Biracial Black/White females shaped by their monoracial mothers?

Theoretical Framework

The theoretical framework used in this study was Poston's (1990) Biracial identity development (BID). Poston (1990) developed this model specifically to assist with the identity formation process of Biracial individuals residing in the United States (Poston, 1990). The Biracial identity development model was the instrument used in this study because it focused on the Black/White Biracial individual's development process from infancy through the late teenaged years. The primary tenets of Poston's model which includes the following five stages: 1) personal identity, 2) voice of group categories, 3) enmeshment/denial, 4) appreciation and 5) integration is discussed in further detail in Chapter two.

Significance of the Study

The results of this study sought to provide insight that would better enable Biracial Black/White females to expand into the best versions of their selves during their racial identity development process; a process that occurs during adolescent years. This study contributed to the existing theoretical literature and psychological practices because it uncovered the ways in which the Biracial Black/White Female's monoracial mother helped and hindered her daughter's racial identity process. By understanding the navigational process and the influence of their mothers, mental health care providers will have access to data that will better enable them serve this underserved population.

Limitations and Delimitations of the Study

One limitation in this study was the size of the population interviewed in this study. The small population size was due to the specific focus of this study, and due to the ongoing COVID 19 pandemic. The researcher specifically chose to limit the demographic population to Biracial Black/White females. It was understood that by focusing solely upon Biracial Black/White females raised by their monoracial mothers, the experience of male Biracial individuals, female monoracial, male monoracial and the Biracial family experience were excluded from the qualitative study. The chosen participants of this study are not representative of the entire population.

The researcher is a Biracial Black/White female raised by a monoracial Black mother until the age of twelve. A monoracial White stepmother later raised the researcher from the age of twelve to seventeen. As a result, limitations arising were influenced by the researcher's biases. It was also necessary for the researcher to put appropriate boundaries in place to bypass the contamination of the study due to the researcher's brackets. Additional limitations were the researcher's inability to conduct in person interviews with research participants due to social distancing mandate in place to reduce the spreading of the Covid-19 virus.

Definitions and Key Terms

Biracials

Individuals that are born to two monoracial parents and are first generation (McClurg, 2004).

Identity Denial

Is a term that applies to an individual who is Biracial and is refused membership into a race-specific group for which he or she is qualified to belong to (McKinney, 2016).

Identity Formation

An exploration process in which individuals between the ages of twelve and eighteen explore critical areas of life while develop into one's authentic self between the ages of twelve and eighteen (McKinney, 2016).

Racial Identity

Self-understanding, awareness of self, discernment of race and knowledge of one's ability to relate to others are all components of the racial identity development process that expands the length of one's lifecycle (Rockquemore & Laszloffy, 2005).

Organization

Poston's Biracial identity development model (Poston, 1990) was the theoretical framework used in this qualitative study and detailed in this chapter. Additionally, this chapter addressed the history of race and racial categorization for legal and social identification. Although other Biracial groups are residing in the United States (e.g., Asian-White, Black-Hispanic, Native American-White), the union of their interracial parents is far more accepted than the parents of Biracial Black/White females (Morse, 2014).

In spite of the Black/White interracial coupling being most salient amongst the rest, it is the most detested and least accepted in America (Jackson & Lewandowski, 2016). Researchers attribute this group prejudice to the pre-existing one-drop rule, originally created during slavery and enforced well into the early 1960s. Asians, Hispanics, and Native Americans do not share a history with White people of which their blood was regarded as impure and therefore contaminating (Jackson & Lewandowski, 2016) which in turn makes these non-Black/White Biracial individuals socially more embraceable. As a result of the tumultuous history between

Blacks and Whites and the cultural and societal animosity aimed at Black/White couples and their children, this study focused exclusively on the female offspring of Black/White relationships.

This doctoral project comprises five chapters. Chapter one serves as an introduction, which offers a perspective of the study that includes the background of the problem, statement of the problem, the purpose of the study, theoretical framework, significance of the study, limitations, and definitions of key terms and how the study will be organized. Chapter two focuses on the literature, concluding with a summary of literature reviewed about the minority plight of Biracial Black/White females in America raised by their monoracial mothers. In Chapter three, the study focused on the methodology. Chapter four offered the results of the study as it pertained to the research questions. Chapter five focused on the results of the study and the researcher's overall perception.

CHAPTER TWO

LITERATURE REVIEW

This qualitative study was designed to examine the life experiences of Biracial Black/White females raised by their monoracial mothers during their identity development process. Exclusively focusing on the mother-daughter, Biracial-monoracial relationship, as it pertains to the identity development process, set this research apart from previous or similar research explored on this topic. To date, there is limited research on Biracial Black/White females, raised by their monoracial Black mothers.

The Origin of Race

Race is a social-political construct that categorial distinguishes individuals and classifies them according to random biological traits such as facial features, hair texture, and the color of one's skin (McKinney, 2016). The 19th-century father of scientific racism, craniometrics, Samuel Morton, identified five distinct races based on intelligence and his research findings using human skulls (Kolbert, 2018). In order of intellectual superiority, Morton cited the five distinct races as Whites, east Asians, southeast Asians, Native Americans and lastly, Black people (Kolbert, 2018). Based on cranium measurements, Morton concluded White people were the most intelligent of the five races researched. Slave advocates applauded Morton for placing Black people on the bottom rung of his hierarchical ladder of intelligence (Kolbert, 2018). Contrary to Morton, deoxyribonucleic (DNA) researcher, Craig Ventor, argued, from a genetic perspective and based on his work with DNA, race as a scientific concept does not exist (Kolbert, 2018). All humans are related, and all humans are of African descent, evolving from Homo Sapiens (Kolbert, 2018). 21st-century research continues to support Ventor's argument. Recent studies

confirm there is no scientific basis for race. Human genetics and race are, at best, distorted, troublesome, and in need of dissolution (Yudell et al., 2016).

Anti-racism activist Elliot (2020) argued skin color was the direct result of the genes responsible for the skin's melanin. This melanin shift was inspired by the ancestral migration out of Africa and the need to protect oneself from the sun's potential skin damage (Elliott, 2020). There are a variety of genes that impact the melanin in human skin color. The alteration of genes is individually accountable for skin that would racially identify an individual as White is, SLC24A5. Darker skin would be the simple substitution of the letter A for the letter G to read SLC24G5 (Kolbert, 2018). Humans are one pigment gene away from being identical in skin color (Kolbert, 2018).

Black Race in America

Although empirical evidence confirms that race is scientifically and genetically irrelevant, race continues to serve as a socially constructed method used to label, divide and determine how an individual is treated in America (Reed, 2018). The racial classification system created to label and divide the races was created in 1790 and remains intact today. The impetus for the racial classification system can be attributed to the United States government’s desire to permit the ownership of Black slaves to be recognized as a federal tax write-off for White slave owners (Nagai, 2010). Since the 17th century, economically, socially, and politically, Blacks have been perceived as the inferior race in the United States and have been dehumanized by White people (Reece, 2018) psychologically and physically.

The foundation of slavery was built upon the mortar of Black inferiority (Green, 2018). Three hundred years of brutality, violence, domination, and enslavement attempted to end in 1861. The Civil War in the United States set out to put an end to involuntary slavery. In 1865,

the 13th Amendment was the first of three reconstruction amendments passed to abolish slavery and involuntary servitude in the United States. Despite the new constitutional law, many Southerners resisted it (Moghaddam, 2017). To avoid the continued oppression by Whites, resisting the termination of slavery and threatened by the termination of Jim Crow laws (Zinkel, 2019), many Blacks headed North or traveled into Western states by the millions. As integration was being established, White resistance to slave abolishment continued, chaos ensued, and race riots broke out. Black people continued to fight for their civil rights, including the right for each of their votes to be counted as a full vote instead of the three-quarter count rule.

Incarceration

Post the Civil Rights era, a new form of slavery dominated the Black community, that is, incarceration. There was a significant increase in the incarceration of Black people. In 2015, Black people accounted for nearly 50% of the 2.3 million incarcerated (Criminal Justice Fact Sheet, 2015). Today, White supremacy in America continues to reign supreme. Statistics currently show that one out of every three Black men will be incarcerated, one out of every seventeen White men will serve time in prison and one out of every six Latino males will serve time. (Criminal Justice Facts 2020). Currently, hate law crimes have yet to become implemented in South Carolina, Arkansas, Wyoming, Georgia, and Michigan (Schoen, 2017). The confederate flag is still available to be placed on automobiles' license plates, by request in Alabama, Georgia, Louisiana, Maryland, Mississippi, North Carolina, South Carolina. Virginia and Tennessee (Schoen, 2017). To date, 240 unarmed, Black people have been killed by White police in 2019 (Higgins, 2020).

White Race in America

Since the 17th century, the United States' dominant and superior race status has been assigned to White people (Kolbert, 2018). As a result of America's White superiority complex (Schoen, 2017), White people dehumanized and dominated Black people at-will. The dominance was executed by violently forcing Blacks into submission by way of slavery, acts of violence, and other forms of humiliation and void of legal ramifications. As the culturally inferior of the two races, Blacks were perceived as animals, owned and dominated by their White owners at will (McKinney, 2016).

As the physically superior of the two races, Black males were regarded by slave owners as large, violent men with small brains; born to endure laborious tasks in harsh and often inhumane working conditions. The muscular and imposing bodies of Black men were also sexually objectified by the White male elite (Collins, 2005). White slave owners ridiculed the Black male penis while accusing the Black male of possessing the sexual appetite of an out-of-control beast. Such accusations served to justify the merciless beatings male slaves received in the spirit of domestication and thereby diminishing potential threat to White women (Collins, 2005).

Slaveowners utilized the image of a buck as the symbolic representation of Black male domesticated during slavery. The symbol served to represent the distinct difference between an inferior and tamed Black man with the meekness of a buck juxtaposed against a free Black man roaming through the terrain of the motherland (pre-colonialism) with the superior stride of a lion (Collins, 2005). Female slaves were also sexually objectified by slave owners. In common with the men, Black women were also believed to have enormous, out of control sexual appetites. In the mind of the White supremist, Black people were nothing more than bodies created to cater to

the physical and sexual needs of their owners. This barbaric perspective served yet another justification for the physical and sexual abuse, Black men and women suffered at the hands of White supremist.

White supremacy reigned supreme until the early 1900s when slavery was abolished, integration was implemented, and Black people began to fight for their human rights. Immediately following the Civil Rights era, the incarceration rates of Blacks drastically increased. According to statistics, Black people account for 1 million of the 2.3 million people incarcerated population in the United States (McKinney, 2016). Ironically, 37% percent of the American population is comprised of Black people, yet the prison population is comprised of 67% of non-White individuals. Statistics further indicate, White Americans are less likely to be arrested than a Black Americans. Furthermore, Black people have a stronger chance of being convicted after an arrest and given longer and stricter sentences. Black men are six times as likely to be incarcerated as White men and Hispanic men are more than twice as likely to be incarcerated as non-Hispanic White men. In 2015 Black women doubled the percentage of White women serving time in prison (Bureau of Justice, 2017).

Race and the Media

During this epidemic, the racial bias in the media continued to sway public opinion by arguing, White crime was more than likely attributed to psychological challenges of the criminals (Wang et al., 2020). On the other hand, Black criminals were immediately categorized by the media as gang or historically violent individuals with laundry lists of previous crimes (Guo, 2017). Today, news reports inclusive of people of color continue to perpetuate negative stereotypes. This projection of culture has historically been the norm in mainstream media, regardless of the Black person's suspected guilt or innocence (Sanders, 2020).

Systemic racism

Additional salient factors in potential media bias pertains to the safety of people of color and the false sense of threat to White people and other non-people of color. In a study conducted by Sadler, Correll, Park, and Judd (2012) police officers and young adults participating in the study displayed more aggression during their shooting tasks when the unarmed suspects were Black than the armed suspects were White. The same test group was far, overall, less aggressive when the targets were Latino, Asian and White. Research showed, the less aggressive nature was due to the absence of the implicit racial biases (Sanders, 2020). And still, the general consensus among White Americans is that racism is not directed at a particular race. They are of the mindset that racism is a form of prejudice, directed toward specific individuals (Zinkel, 2019). This is the mindset of the repressor that continues to serve as the cornerstone of White privilege. As long as White remains the coveted race and the experience of racial privilege loudly exists in the fabric of their culture, racism will prevail (McKinney, 2016). Contrary to this belief, Black people adamantly argue, racism in the United States is systemic and institutionalized and has been for centuries (Bonilla-Silva, 2014).

Black codes

Segregation laws known as Black Codes (Zinkel, 2019) were implemented in 1865 to legally separate Whites from non-Whites, especially Blacks. These mandates, also known as Jim Crow laws, created clear and distinct boundaries between the races. The regulations prevented the races from mixing in neighborhoods, public school systems, public transportation, restaurants, even public restrooms, and drinking fountains. These state and local statutes were also intended to further debilitate Black people's livelihood by making it nearly impossible for

them to obtain lasting employment, vote, or acquire proper education. Individuals that were unwilling to abide by the laws faced severe legal consequences, including murder.

Sexual Abuse

Southern slave-owners were conflicted when it came to Black slaves birthing Black/White babies. On the one hand, they deemed sex with Black people equivalent to having sex with animals (Green, 2018). Despite their barbaric perspective of sexual intercourse with Black people in general, the Southern slave owners also recognized the economic advantages to birthing children into slavery. Therefore, they began to adapt the sexual domination practices of Northern slave-owners (Bridgewater, 2001). It was a process commonly referred to as "slave breeding" (Mamrak, 2016).

Slave Breeding

The Northern states were eventually recognized as the "breeding states" (Bridgewater, 2001) because slave breeding became their primary income source. As a result of Southern slave breeding, most Mulattos born during slavery resulted from their mothers being raped by their owners or brutally and sexually dominated by their owner's libido enraged teenaged sons and overseers (Doto & Syed, 2019). The conception and life experience of Northern Mulatto slaves often differed because most sexual encounters were consensual. For the most part, Northern Black slave mothers of Biracial individuals were happy to reproduce. The perks of a breeder included three solid meals a day, gentle treatment and sound nights of sleep (Bridgewater, 2001).

Unfortunately, the majority of slave-owner wives resented occupying shared spaces with their husband’s concubine and their Black/White Biracial children, even if it was all business. Other wives chose to join the family business. As a result, Black slaves were not the only women giving birth to Biracial, Black/White babies. White women were having sex with male slaves,

contributing to the rapidly increasing birth rate of Biracial, Black/White children (Mamrak, 2016). During this time, children born with 50% of Black blood were labeled Mulatto, short for "mule" (Bell, 2016). The inspiration for the name is derived from the uselessness of the sterile mule, a hybrid between a donkey and a horse. The term “Mulatto” is of Spanish origin and first coined by Dr. Henry Louis Gates Jr. in his book, Black in Latin America (2011).

One-Drop Rule

The perpetuation of slave breeding became more of a problem than the economic advantage it was originally intended to be. The inevitable increase in the Mulatto population soon posed a threat to the White race's bloodline (Bell, 2016). The slave-owners, especially in the South, grew increasingly concerned about the dilution of their bloodline. The Mulatto births also stimulated racial ambiguity while underscoring the necessity for alternative racial classification (Khanna, 2007). The One-Drop Rule seemed to offer instant clarity while simultaneously establishing solid sexual boundaries with the hopes of reducing Mulatto breeding.

Initially, the uncertainty regarding the One Drop Rule's specificity made it difficult for White people to adhere to and enforce. The criterion governing the law fluctuated from state to state. The lawmakers finally agreed and settled on the notion, anyone with a single drop of Black blood would be constituted as Black because one single drop of Black blood could taint a whole bucket of White blood (Davenport, 2018). The One-Drop Rule also removed the concern and the guilt from the minds of slave owners, who owned Mulatto slaves that appeared to be phenotypically White (Rockquemore & Brunsma, 2002). By 1930 the One-Drop Rule expanded its reach by stipulating, regardless of parents, grandparents, or a great grandparent's White skin color, any trace of Black ancestral history constituted an individual as Black (Blaisdell, 2018).

For the next fifty years, the One-Drop Rule continued to be a margin with which those belonging to the Black race were measured. In the 1980s, the One-Drop Rule was challenged by an influential group of people committed to providing Biracial individuals the opportunity to choose Black or White freely (Davenport, 2018). The efforts of these noteworthy scholars and researchers were not in vain. Overturning the One-Drop Rule empowered the Biracial population, giving them the freedom to racially self-identify (Davenport, 2018). As a result of their newfound freedom, there was a reduction in the number of Biracial individuals attempting to pass for White, and the moral culture of Biracial individuals elevated to never seen heights (Rocquemore & Laszloffy, 2015).

Light-Skinned Leadership

Freedmen and Freedwomen were distinctions belonging to a select group of light-skinned Blacks, primarily Mulattos, whose freedom was granted to them by their former slave owners (Farmer-Kaiser, 2010). This elite group's task was to serve as a transitional community for those exiting a life of slavery and entering into a life of freedom. Endorsed by congress, the headquarters of this group of heroic men and women were labeled, the Bureau of Refugees, they soon became known as "the Freedom Bureau" (Farmer-Kaiser, 2010).

Primarily residing in Southern cities, these elite Black entrepreneurs set the stage for a new kind of America (Hunter, 2007). As the Civil War came to an end and slaves were freed, this community of Black leaders welcomed the newly freed men and women with open arms and new life agendas. Committed to freeing all Black people, many of the people who belonged to this coalition were influential leaders in their own right. Some of them were abolitionists, clergymen, teachers, and civic organization members (Farmer-Kaiser, 2010).

As the group of light-skinned Blacks continued to prosper in their communities, their success served as a confirmation to the White observers (Izecksohn, 2014). From the perspective of the White population, the flourishing Mulatto community's success simply confirmed that it was the White blood that enabled them to be successful, setting them high above those members of their community who were one-hundred percent Black. This myopic and racist perspective mitigated the community's education and intelligence to elevate the validity of White blood power and supremacy (Hunter, 2007). Historical records confirm that some of these Biracial community members eventually earned college degrees from Fisk and Harvard University (Farmer-Kaiser, 2010).

The impressive levels of success experienced by the light-skinned Blacks served as a catalyst for racism within the race. Dark-skinned Black people believed they were indeed intellectually and socially inferior to the lighter skin Blacks. Unable to deny their relative success levels, light-skinned Blacks also thought they were inferior to dark-skinned Blacks (Davenport, 2018). In common with Whites, the light-skinned Blacks and the dark-skinned Blacks both attributed the success of Mulattos to the White blood in their veins that inherently granted them unbridled access to privileges reserved for Whites (Khanna & Johnson, 2010). The wedge of racial inferiority etched between light-skinned Blacks and dark-skinned Blacks remains the inspiration for that which is still regarded as racism within the race. (Russell et al., 1992).

U.S. Census Bureau and Race

The Southern slave-owner's intention to emphatically reduce the Biracial population was a colossal failure. As a result of the increase in the Mulatto population, by 1880, the Census Bureau offered three racial classifications, White, Black, or Mulatto (Census Bureau, 1880). In 1890, White people from various socio-economic backgrounds joined forces to protect the

resources reserved for White people such as employment and educational opportunities. This group comprised of both wealthy and poor White people created racial classifications with the intention of strengthening their pro-segregation stance. With no definitive measures to ascertain fractions of "Black blood" they created specific racial distinctions for the purpose of classification. The final ruling mandated, all Mulattos and individuals with three-fourths of Black blood were to be classified as Black, revoking all White privileges and opportunities.

The exception to the new census classification rule were the two newly added racial labels known as "quadroon" and "octoroon." The "quadroon" classification was assigned to individuals whose DNA was comprised of one-fourth of Black blood. The label "octoroon" was reserved for the individuals with one-eighth of Black blood running through their veins. These individuals were allowed to pass for White. The quadroon and octoroon White hall pass was briefly valid for one census term. (Davenport, 2018). The classification instructions were implicit.

Black as a racial category

By the 1900s, 20% of the 10 million Black American population were Biracial Black/White individuals (Scielo Analytics, 2019). As a result, the 1900 U.S. Census changed its classification mandate yet again, instructing all Mulattos, quadroons, and octoroons or anyone who has a single trace of Black in their ancestral history to categorize themselves as Black (Census Bureau, 1880). The racial classification of Mulatto remained on the census racial selection list from 1850-1930. In 1930, the category of "Mulatto" was permanently removed from the U.S. census racial classification (Edmonston, 2019).

Biracial population

According to the U.S. Census Bureau (2010), the United States' multiracial population increased by 32% between 2000 and 2010. The report also confirmed that the 9 million multiracial people who account for 2.9% of the American population in 2010 self-identify as more than one race. Contrary to the Biracial population's accelerated growth, the monoracial population only increased by 9.2% from 2000 to 2010 (Davenport, 2018). Before gaining the privilege to self-identify, Black/White Biracial individuals were forced to check the box identifying as Black on the census bureau forms.

As a result of their ability to authentically declare the race they best identified with, most Black/White Biracial individuals checked both the Black and White boxes (Williams, 2009). The Biracial individuals' choice to identify as both Black and White encouraged social leaders to re-examine and change how the races are categorized in the future. The change request was granted. As a result, the 2000 U.S. census poll was the first to include multiple box selections for citizens who identify with multiracial heritages.

By 1990, nearly 2 million interracial married couples resided in the United States. The majority of mixed married couples resided in the West from the year 2000 to 2010, (Ross & Woodley, 2020). According to the U.S. Census, there was a 3% increase in interracial marriages from the year 2000 (7%) to 2010 (10%). Black/White couples made up for 12% to 14% of these interracial couples. Statistics also indicate, Black males are 25% more likely to participate in interracial coupling than 15% of the Black females willing to marry outside of their race. Contrary to Black women, 61% of Native Americans females marry outside of their race. Native American men are close behind with a 54% likelihood of doing the same. (Ross & Woodley, 2020).

Miscegenation Laws

The etymology of miscegenation is derived from the Latin words "miscere" and "genus." "Miscere" means to mingle. The word ""genus"" is defined as a selection of categories. Miscegenation is commonly used to label, primarily Black/White interracial couples who marry, cohabitate, or engage in sexual relations (Ross & Woodley, 2020). Miscegenation relationships first developed in 1619 in Virginia between African slaves and European indentured servants (Ross & Woodley, 2020). Although marriage between Blacks and Whites was discouraged, White Master/Black Slave sex was far more prevalent and permissible (Smithers, 2012). Perhaps the most notorious 18th century White Master/Black Slave relationship belongs to the United States' third president, Thomas Jefferson and Sally Hemings. Sally was a Black slave woman that Jefferson owned. Sally was also allegedly the mother of Jefferson's six Mulatto children (Gordon-Reed, 2017).

In an attempt to fulfill the same purpose as the One-Drop Rule, anti-miscegenation laws were designed to preserve the purity of the White race bloodline. Anti-miscegenation laws were formulated, passed, and enforced in the latter part of the 17th century. Anti-miscegenation laws remained in effect during the 18th, 19th, and 20th centuries. Despite the laws forbidding sexual intercourse between the races, many slave owners continued to engage in master/slave sex, violating these laws without legal consequences (Smithers, 2012). Unlike White men, White women who were caught violating anti-miscegenation laws were either ostracized, incarcerated, or forced into a life of slavery (McKinney, 2016).

The anti-miscegenation laws dominating Black/White interactions by prohibiting cohabitation, sexual relations, coupling, and violating the 14th Amendment by infringing on marriage rights, remained in effect for decades. Ironically, Black people grew to appreciate the

One-Drop Rule and the anti-miscegenation laws as much as the White people who created them (Omi, 2014). Black people soon regarded interracial sex as an expression of disrespect and rejection of Black power (McDonald, 2020). In common with White people, Black people endorsed the notion that one drop of White blood could "taint" the Black bloodline. They too wanted to remain racially pure.

Loving vs. Virginia

In 1967, husband and wife, Richard Loving, a White man and Mildred Jeter, a Black woman, refused to obey the miscegenation laws that violated their constitutional rights. Their rebellious behavior served as the catalyst that permanently transformed legislation. While states such as Washington D.C. allowed for interracial marriage, there were at least forty states in America, refusing to adhere to the new law (Nelson, 2012). After marrying in Washington, D.C., the Lovings returned to their hometown in Virginia and were immediately arrested for violating anti-miscegenation laws, laws that were still in effect in their home state of Virginia (Robinson, 2017).

The state judge presiding over the case notoriously known as Loving vs. Virginia informed the interracial couple of his racial and religious beliefs – both of which inspired his decision to rule in favor of Virginia. He further explained, God did not intend for races to mix (Powell, 2017). Richard and Mildred continued to fight for their constitutional rights. Taking their case to the Supreme court, on June 12, 1967, their tenacity paid off. The court ruled in favor of the interracial couple, granting them permission to exist as man and wife in the state of Virginia (388 U.S. 1, 1967). The Loving case served as the impetus for the Supreme Court to declare all anti-miscegenation laws unconstitutional and a direct violation of human rights.

As a result of the historical Loving vs. Virginia victory, Black/White marriages rapidly increased, as did their Biracial offspring. By the early 1970s approximately 900,000 mixed-race couples were registered as American citizens (Woodley, 2020).

Biracial Individuals in America

Individuals belonging to two or more races are constituted as "multiple races" according to the U.S. federal government and the U.S. Census Bureau (Davenport, 2018). A Biracial individual is defined as one whose mother is born into one specific race/ethnicity, and his or her father belongs to an entirely different monoracial race/ethnicity (Davenport, 2018). According to historical records, the first American Black/White Biracial child was a female, born in 1620 (McKinney, 2016). The majority of Biracial individuals born in America during the 17th century was born into slavery, conceived by sexual domination, including rape and brutal force (Reece, 2018).

By the end of the 17th century, Biracial individuals accounted for approximately ten percent of the slave population (Wallace, 2001). Biracial slaves were believed to be of higher intelligence than monoracial Black slaves due to their White blood ancestry (Kolbert, 2018). As a result, preferential treatment was offered to the mixed-race, which included lighter chores and working in the comfort of the slave-owner's house instead of the strenuous work in the fields (Green, 2018). Biracial slaves also served as valuable commodities because they were worth more money on the selling blocks than dark-skinned Black slaves (Gardner, 1988).

Biracial privilege

The Biracial privilege that Mulattos experienced at the hands of White people continued for decades. As a result of their White-like phenotype, Biracial individuals were the population of Blacks offered opportunities guaranteed to elevate their social status and expand their income

(Reece 2020). They became doctors, educators, lawyers, and prominent leaders within their communities. To preserve their "elite" status, many Biracial individuals kept their distance from darker-skinned Blacks. White people soon came to regard the privileged Biracial people as the perfect "class buffer" between them and full-blooded Black people (Davenport, 2018). This White, Mulatto, Black hierarchical ladder soon became known as the three-tiered system (Russell et al. 1992). Some Biracial individuals were so committed to preserving their "middle-person" and "buffer" status, they used the "One Drop Rule" to manage and preserve their socially constructed Mulatto bloodline, arranging marriages for their offspring in order to do so (Russell et al., 1992).

Mulatto rejection

The complications of the Civil War rapidly and negatively influenced White people's perspectives on all Blacks, including Biracial individuals (Green, 2018). As a result of their fears and concerns, White people once again depended on the One-Drop Rule to protect their bloodline and culture. The three-tiered system collapsed into a simple binary system of Black versus White (Farmer-Kaiser, 2010). Mulattos soon found themselves rejected by their White allies and desperate to be accepted and supported by the Black communities they once served as "class buffers" for (Monroe, 2016). Unfortunately, dark-skinned Black people were also skeptical of Mulattos and their hesitation to trust the lighter-skinned population lasted well into the beginning of the civil war.

The 20th-century researchers, specializing in Biracial identity concur, suffering during the identity process will be inevitable for Biracial individuals (Gibbs 1987; Stonequests, 1937). Gibbs further argued, by default, Biracial individuals would eventually choose the race belonging to the parent with which they most resembled. Instead of choosing racial sides and

avoiding inner conflict and being stereotyped, Gibbs encouraged Biracial individuals to embrace both heritages equally while ignoring society's judgments and opinions. During her 15-year research study, focusing on the lives of 12 Black/White Biracial individuals, Gibbs (1987) recognized a pattern of gender and sexual ambivalence rampant among the population. The fact that Biracial males embraced feminine tendencies and Biracial females embraced consistent male behaviors was also confirmed in the qualitative research study done by King in 2013.

Biracial Children

In 2015, 14% of the children born in America were multiracial or multiethnic. This number has tripled since 1980 (Livingston, 2017). As these children age into adolescence, the demand to racially identify becomes unavoidable, especially during the adolescent stage. Research confirms the earliest signs of racial identity begin to appear well before the age of four. By the age of six, like adults, children come to accept the color of their skin as a criterion for labeling purposes (Pinderhughes, 1994). From this point forward, Biracial children are also keenly aware of visible differences between themselves and others. In order to navigate those differences in society, researchers confirm that Biracial children actively look to the adults in their community for guidance in their predominately monoracial world (Shih & Sanchez, 2005). They look to find role models who share identical phenotypes for the sole purpose of mirroring behavior. However, therein lies the challenge, that is, Biracial Black/White children are all born to monoracial White or Black parents who rarely resemble their mixed child's phenotype.

Colorism Among Black Americans

Historically, the color of an individual’s skin in America determines his or her privilege in America (Reece, 2018). The lighter and whiter the skin, the higher the elite status. The gradient skin scale was primarily applied to Black women living on the plantation and well after

the civil war (Reece 2018). Before being emancipated, Black female slaves were often involuntary contributors to the existence of the discriminatory process because as a result of being raped, they often gave birth to light-skinned babies, contributing to the expansion of the systematic privileged population (Hunter, 1998).

Scholars also argued that Biracial women and other Black women with light skin were far more valued in matrimony and the workplace. Women with darker skin also reportedly made less money and were far less educated than women with light skin (Reece, 2018). The variation of phenotypes is equally crucial to both Black people as they are to White people and ironically, for similar reasons that have to do with social status within the race (Doto & Syed, 2019). In addition to skin color, Black people place equal aesthetic importance on features such as hair texture, the shape of the body and width, and thickness of one's lips and nose (Reece, 2018).

Colorism, Gender and Racial Identity

Researchers also confirm, Black females' racial identity process is greatly influenced by gender because gender is an essential influencer of social experiences associated with the identity development process (Jones & Brewer, 2019). As previously mentioned, racism within the race has historically added friction to the relationship dynamics between dark-skinned Black people and light-skinned Black people (Tate, 2019). The Black race segregation is so prominent that African American filmmakers such as Spike Lee have produced full-length features (School Daze, 1988) on the racially controversial subject. Empirical research confirms Black and White communities less value Black women with dark skin. They are continuously compared to light-skinned women and covertly forced to surrender to a position of aesthetic incompetence. This covert domination, influenced by racism, conjures resentment towards light-skinned women who

bask in gratuitous privilege, all while enduring the resentment, distrust, and often rejection, primarily from Black dark-skinned women (Reece, 2018).

Although colorism is prominent in the African American community, ironically, this racial impediment does not discriminate. There is currently a plethora of research confirming, women of color from China to Africa that regard the global standard of beauty as that of the European woman. Countless are the products available for purchase by women impacted with "Euro-Envy" and longing to replicate the White woman's wider eyes, lighter "porcelain" skin, and silkier hair. The facial reconstructive cosmetic surgery for finer European-like features remains the most requested procedure in Southern Asia to date. Reportedly, in 2016 China was the largest consumer of cosmetics with a total volume of purchases tipping in at 35 billion dollars (Jung, 2018). The "Racial Identification Study and Preference in Negro Children (1939) by Clark and Clark vividly demonstrated the internalization of self-hate among Black children based solely on their perceptions of the global standard of beauty (Clark & Clark, 1939). The Clarks' study will be discussed further later in this chapter.

Stigma

According to Scranton (2014), stigmas happens when an individual is discredited or rejected by society due to a collective agreement regarding specific traits or attributes perceived as undesirable. A simple racial inquiry directed towards a biracials' distinct heritage can be misconstrued as an attempt to stigmatize and therefore categorize and label an individual. According to the rejection identification model by Giamo et al., (2012), continuous inquiries that conjure fears of persistent discrimination are directly correlated to well-being issues and psychological damage.

Racial Identity

A racial identity form is the "portion of a person's worldview" (Helms, 1986, p. 62) Race, society, and a sense of solitude with oneself all contribute to an individual's sense of belonging in a racialized world. A complete self-identity development process for racial-ethnic minorities is two-fold as it requires the navigation of both the personal identity process and the racial-ethnic identity process (Phinney & Chavira, 1995). Traditions, religion, ancestral history and language are elements that constitute one's culture (Hughes et al., 2008). Racial group membership during the adolescent stage often catalyzes the development of the racial-ethnic minority individual (Hughes et al., 2006; Williams & Smalls-Glover, 2014). Additional catalytic factors are gender, the phenotype of parents, and class (Davenport, 2018). For this study, as the researcher, I use the term, racial identity, to represent the combined experiences of ethnicity and race.

The origin of racial identity, for the most part, seems to have been derived from the liminal space between that which one perceives about him or herself, against how external communal forces or out-group members perceive one. Ultimately, unlike Biracial identity, racial identity is anchored and centered within the person and, therefore not as susceptible to social projections and or constraints (Rockquemore & Laszloffy, 2005). Despite the connection to racial identity, Biracial identity development is a far more of a complicated process because it is binaural, and it involves the merger of two distinct racial identities into one (Root, 1990). Rockquemore and Brunsma (2019) argue, in spite of the inherent struggle, a clearer understanding of the Biracial experiences allows for more effective and efficient therapeutic remedies.

Biracial Identity Development

The One-Drop Rule continues to serve as a racial and cultural barometer for which the racial identity of Biracial individuals is assigned without solicitation (Omi, 2014). As a direct result of this by default racial assignment, Biracial individuals have been forced to conform and act out roles society has chosen to cast them in (McKinney, 2016). Coercing Biracial individuals to assume and construct identities convenient and digestible in a Black or White world inevitably comes with negative consequences for the Biracial female (Ari, 2019). Contrary to past popular belief, individuals of mixed heritage are resilient and not destined to exist in a world riddled with inner turmoil and identity dubiety (Choi & Reichman, 2019). History has shown that Biracial individuals can contend with all facets of their racial uniqueness (Gillem & Thompson, 2019). There is no wrong way or right way to develop one's identity; there are many ways - all of which are viable choices (Fusco et al., 2010).

To pave a path of recognition for minorities, such as Biracial individuals, the Census Bureau has made an outstanding and concerted effort to include many ethnicities by providing additional racial selections on census bureau information forms. Absent, still, is the declaration of racial certainty at the level of community and institution, both of which still seem to manage the racial identity of Biracial individuals by the now archaic One-Drop Rule (Ho et al., 2017). Nevertheless, the successful construction of racial identity for Biracial individuals will depend upon macro perspectives' ability to grasp the inherent challenges Biracial individuals are confronted with and forced to negotiate in their daily lives and within a cultural landscape that is in a constant state of change.

Existing within a context of Black/White duality is the norm for most Biracial individuals. To comprehend the lived experiences of Biracial Black/White females during their

development process, it is necessary to examine the stages of their identity development (McKinney, 2016). However, regardless of the stages, there is a constant struggle in which Biracial White/Black people are continuously searching for who they are, what they are and to which group they feel they can belong; for many this struggle lasts a lifetime. Unfortunately, until an individual can function as a member of a racial group to which they belong, understanding others' positioning within groups promises to be difficult due to the absence of experiential relatedness (Woodley, 2020).

Group categorization for Biracial individuals is dependent on several key factors. More often than not, as a result of the One-Drop Rule, most Biracial individuals will align with the minority parent (Rockquemore, 1998) and therefore, also identify with that particular racial group. Choosing to align with their minority parent can be attributed to phenotype similarities and a sense of belonging with those who look and therefore feel familiar. Social psychologists further attest, children are inherently inclined to mirror the behavior of the parent they most resemble (Shih & Sanchez 2005). For some Biracial individuals, guilt sets in when they choose one race over another race as it implies, he or she is choosing one parent over the other parent. Equally guilt-inducing for some Biracial individuals is the choice to identify as White simply because they physically can. The racial identity construction of Biracial women is further challenged because if she does not possess more of the White phenotype, her Black group assignment is overtly forced upon her by others during social interactions that are often invalidating and unavoidable (Davenport, 2018).

Racial Socialization

Social, mental, and physical health are but a few of the concerns that parents have for their Biracial children. These areas of a Biracial individuals child's life are impacted when their

sense of self is challenged or even worse, attacked (Wang et al., 2020). Realistically, most parents are not able to be with their Biracial children around the clock. As a result, chances are very likely that their children will encounter people who may be curious about their child's hair texture, unusual skin color, or the child may unintentionally be exposed to a racist slurring or derogatory comments directed at the child.

Role of Family

The Biracial child's life takes place on a unique stage and is in no way like that of the monoracial child's life. As a result of the uniqueness, researchers argue, it is the parent's job to prepare their child for all facets of life, regardless of color. However, for the Biracial child, this especially holds true because of color. "Because race wasn't discussed at home, I wasn't confident or secure in who I was, so I didn't stand up for myself" (Smith-McKeever, 2005). Previous research confirms that a Biracial's home environment and community are key players in the child's social and racial identity development process (Marbury, 2011).

Raising a child capable enough to endure and protect themselves from threats, stressors, or challenges is no easy task. However, it is a task which psychologists assert must not be taken lightly (Gillem & Thompson, 2019). Fortunately, there is a solution for parents of ethnic children. Parental racial socialization was the inspiration for the development of racial identity (McKinney, 2016). It was also explicitly developed with Biracial individuals in mind. Parental racial socialization is considered one viable solution because it offers parents a structure that is designed to support and assist them as they, in turn, support and assist their ethnic offspring during their racial identity development process (McKinney, 2016). Parental racial socialization outlines in clear and applicable detail how specific traits and qualities such as perceptions,

morals, values, opinions, and attitudes can be transferred to the child by way of the parents (Csizmadia et al., 2014).

Currently, there is limited researcher available on the impact that a Black monoracial mother can have on her Biracial White/Black daughter's life during the identity development process. Fortunately, studies have shed insight into the parental racial socialization practices of White mothers (O'Donoghue, 2001). Prior research confirms White mothers who do not have access to parental racial socialization practices are often challenged due to their lack of knowledge as it pertains to raising a Biracial Black/White daughter, given their limited monoracial experience (O'Donoghue, 2001).

Most educators, psychologists, and other professionals who work with children tend to agree, the racial identity development process begins during childhood and continues throughout the life of the individual (Moss & Davis, 2008). Two decades ago, 328 school counselors were invited to participate in a quantitative pilot study (Harris, 2002) and rate the students' racial identity struggle in their prospective schools. 43% of the counselors agreed, Biracial youth struggle with their racial identity more so than any other races the counselors had access to observing (Harris, 2002). The results of this study should come as little to no surprise since parental racial socialization practices are not readily available, which means the majority of parents do not know such information exists (Harris, 2002). Indeed, if parents do not know about racial socialization, the children are not likely to know about it either.

Biracial youth are in desperate need of guidance because they are continuously impacted by undesirable emotional and mental challenges such as confusion, defensiveness, anxiety, depression, self-loathing, and low self-esteem, to name a few (Marbury, 2011). As a direct result of these mental and emotional challenges, substance abuse, suicide, alcoholism, violent behavior,

and alienating oneself are but a few forms of behavioral retaliation one could come to expect (McKinney, 2016).

Style Switching

Style switching is a derivative of code-switching, which pertains to one's intention to alternate their speaking style depending on the cultural background and other traits of those listening (Gaither et al., 2015). As a result of racial ambiguity, some biracials have various self-appointed identities, accompanied by a variety of communicative options. These communicative choices are often dictated by the cultural climate of those participating in the conversations at hand (Butcher, 2005).

At best, style switching is a form of self-identification that denotes an individual's willingness to dig into their racial identity arsenal and do what must be done to fit into the conversations being held in their current environments. At worse, style switching underscores an individual's willingness to relinquish their authentic identity as they conform and adapt in exchange for acceptance (Gaither et al., 2015). Although not widely discussed, most biracials that style switch seems to be proud of their cultural flexibility, despite the inspiration being attributed to racial ambiguity and instability at the community level (Chiao et al., 2006).

Biracial Females

Zebra, mixed zebra, Oreo, Mulatto, and Black-eye pea are just a few of the derogatory names that racists have used to bully Biracial females for centuries (Morse, 2014). Biracial females look different because, in appearance, they are different. Typically, their skin is darker than a White woman's skin but lighter than a Black woman's skin. Her corkscrew curls and hair texture are uniquely original, not too fine, not too coarse. Even still, the Biracial individual's features are perhaps their most unpredictable trait. Generally, the features of a Biracial individual

are likely to favor that of a Black person than that of a White person (McKinney, 2016) as in the physical appearance Barack Obama. Typically, racial group membership is assigned by phenotypes (Kolbert, 2018). If the Biracial individual's features tilt towards racial ambiguity, group membership exclusion may soon follow. Researchers substantiate, Biracial females succumb to a life in which they are often asked questions such as, "what are you?" or "can I touch your hair?" or "how come you don't look like your mom?" all of which serves as fertilizer to the Biracial individual's already expansive fields of inadequacy and insecurity (Morse, 2014).

Sense of Belonging

The need to belong runs deep for most humans; this is especially true for Biracial females whose chief complaint is the feeling of not belonging. Stonequists (1961) posits, this sense of not belonging stems from having to straddle two worlds, belonging to none (Stonequists, 1961). Biracial community members intricately and often accidentally, do a thorough job in reminding Biracial individuals that they are different and therefore, they don't *quite* belong (Gillem & Thompson, 2019). Biracial individuals are continuously enduring community conversations in which they are reminded that they do not look "Black enough" to be considered Black and they do not look "White enough" to be considered White. Again, they just look different.

Different is rarely perceived in a positive light for most Biracial females. In the case of the Biracial female, it actually carries a negative with the connation, deeply impacting the psyche (Gillem & Thompson, 2019). They are left with the experience of being split down the middle, once again, having to choose a race or they will be chosen for – a selection some would not readily choose for themselves (Albuja et al., 2019). For a Biracial female to successfully develop her identity, social inclusion, validation from peers, and group membership is essential (Poston, 1990). The absence of those mentioned above significantly contributes to psychological distress

and other potentially harmful mental states, including low self-esteem (Rockquemore & Laszloffy, 2003).

Self Esteem

There have been several studies, focusing on the various levels of self-esteem as it pertains to people of color. As mentioned previously, one of the most prominent studies on self-esteem was the classic doll study conducted by Clark and Clark (1939) in which Black children were instructed to select a doll that best represented the perception they have of themselves. The first choice of 80% of the young Black girls was the doll with White skin. The conclusion of the Clarks' "Racial Identification and Preference in Negro Children" (1939) study confirmed the negative role segregated education once played in the lives of young children of color as it pertained to false, self-appointed racial identity and negative self-esteem (Jepkemboi et al., 2020). The results of the Clarks' study were influential in the termination of segregated education as indicated in the Brown v. Board of Education (1954) case (Davenport, 2018)

Researcher Margaret Spencer replicated the Doll experiment (2010) only to discover a different, more positive response from the children studied. Not only did the majority of young Black girls choose dolls that closely resembled their skin color, but they also displayed disdain for the dolls whose skin color was furthest removed from their own. The shift in results of this classical study may be attributed to the recent growth in diversity, racial pride and inclusivity as opposed racial shame and segregation. (Jepkemboi et al, 2020).

Additional past studies that underscore the importance of race as it pertains to self-esteem include a study of multiethnic college-aged individuals, conducted by Phinney and Alipuria (1996) conducted a comparative analysis between 345 monoracial and 47 Biracial individuals residing in Los Angeles, California (Gosnell, 2019). According to Phinney's and Alipuria's

conclusions, both groups displayed a secure connection between self-esteem and racial identity. Increased levels of self-esteem were attributed to the participants who possessed a solid sense of racial identity. This data served as a possible antidote for Biracial individuals confronted with racism (Gosnell, 2019).

A study conducted by Milan and Keiley (2000) suggested that, unlike the White monoracial participants and other monoracial peers in their study, the multiracial participants, comparatively experienced an overall reduced sense of self-worth. Milan's and Keiley's (2000) conclusions are consistent with a study conducted by Sommers (1964) in which a Biracial Black/White man in his early twenties proclaimed, in comparison to others, he perceives himself as an "ugly and despicable imposter " (Gosnell, 2019).

Although there have been studies suggesting that Biracial individuals have equal or even higher self-esteem levels than Monoracials (Sanchez & Shih, 2004; Phinney & Alipuria, 1996), the majority of studies are to the contrary. These contradicting findings assert that, without racial certainty and security, Biracial individuals are susceptible to suffering from low self-esteem experiences (So et al., 2019). This vulnerability may very well be attributed to identity uncertainty, self-loathing, group exclusion, or the absence of desired parental modeling (Davenport, 2016).

Gender Identification

Gender identity formation is a developmental stage that occurs during adolescence, later influencing how a person feels about herself and how she relates to others (Bristow et al., 2018). A female's, male's or a nonbinary gender's internal sense of self best defines today's gender (GLAAD, 2015). Today, when attempting to categorize individuals socially, *Measuring Gender in Inclusive Ways* is the socially acceptable terminology (American Psychological Association,

2015). Society has done a commendable job expanding the criteria for that which constitutes gender. Nevertheless, the push and pull for the dominant positioning between gender and race still exists, to a certain extent (Davenport, 2016).

The relevance of gender identity over racial identity and vice-versa remains conflicted amongst researchers (Brubaker, 2016). The same ambiguity doesn't quite hold true for individuals from various racial backgrounds. Black adolescent boys argue that gender identity is far more crucial than racial identity (Rogers & Meltzoff, 2017). White children also placed more significance on gender than race. Hispanics and other minority children regard race and gender as equally important (Meltzoff, 2017). Society collectively manages race as inferior to gender because gender inspires and defines far more social structures for people than race (Davenport, 2017).

In the United States, gender soon became the new determining factor for segregation in the same way race was the determining factor for segregation during the days of the Jim Crow laws. Today, it is gender that often determines the appropriate designation for dressing rooms, bathrooms, sports teams, labor-intense occupations, attire, hairstyles, and much more.

Self-Identity

Personality, career, spiritual practice, relationships, sex life, physical identity, and culture are just a few of the many properties that help identify Self (Hasanah et al., 2019). Once an individual possesses a sense of who and what she is, social identity theorists assert, self-identification is then derived from the comparative analysis of oneself against someone else with whom a social context is shared (Ross & Woodley, 2020a). Groups defined by race, sex, or recreational interests are often used contextually and are essential for the self-identification process because groups provide individuals with categories for alignment (Tetzchner, 2019).

These categories then provide self-evaluation opportunities that lead to a conceptual sense of self (Trepte & Bloy, 2017). The conceptual sense of self is then reinforced by a group that fosters a sense of belonging for the individual.

Identity Denial

Social identity theorists argue that belonging to cultural and social groups are essential for self-defining purposes (Hasanah et al., 2019). An experimental identity denial study demonstrated how one group of participants was adamantly upset when their identity as an American was blatantly denied (Cheryan & Monin, 2005). The second group was neither denied or accepted and therefore had no reaction at all (Cheryan & Monin, 2005). This study underscores the importance of declared acceptance from groups that represent the essence of an individual's self-identity. Denial from such a group can, in fact, gravely impair an individual's subjective concept of self. Scholars further assert that identity denial instigates inner conflict between the races for the Biracial or multicultural individual and the inability to self-identity with confidence (Albuja et al., 2019).

Denial from a group that one does not resonate with socially or culturally does not have the same psychological or physiological impact on the individual as denial from a group he or she identifies with (Albuja,et al., 2019). The perception of discrimination and group denial has been proven to have undesirable effects on the mind and body almost instantly. The stressors present as a result of the group denial or discrimination impact the hypothalamic-pituitary gland by producing high levels of the stress hormone, cortisol (Lipton, 2019). This physiological reaction can be attributed to aversions humans have to threats, including the experience of being undervalued and or the diminishing of one's self-esteem or defamation of social status (Albuja et al., 2019).

Identity Integration

Unlike monoracial individuals who are inarguably members of one race, biracials will never genetically belong to just one race. As a result, biracials are often consumed by a constant quest for legitimate membership for the sake of racial classification and security (Scranton, 2014). As a result of their inability to control their racial genetics and when confronted with adversity, their parents encourage many biracials to seek identification with the most popular social groups available (Brooks, 2007). This forced form of adaptation often causes biracials to exude more of a White personality or more of a Black personality. This form of monoracial adaptation segregate's identity. Although it may make it easier for the monoracial parent to cope, it also perpetuates the parent's reluctancy to confront their child's heritage, authentically.

Being open and available to the exploration of different cultures, concepts and information set a different stage for what is commonly known as identity integration (Tendayi & Williams, 2014) and it is the final step in Poston's (1990) biracial identity model. In addition to strengthening their social connections and communicative abilities, there are countless advantages to a biracials' integration and exploration of other cultures and ethnicities. Inevitably, some parents are intimidated by identity integration process and understandably so. Moreover, when other mixed races are introduced into the life of a biracial offspring, it further alienates the monoracial parent's relatedness abilities (Basu, 2010).

Blacks Passing as White

The Jim Crow laws forced Black people to exist in a world that revolved around a life of racial segregation and human degradation (Urofsky, 2018). From 1880-1925, the dehumanizing constraints enforced by these laws may very well explain why more Black people were committed to passing for White than ever before (Khanna & Johnson, 2010). Racial passing

happens when an individual abandons his or her race and adapts a different racial identity - often one that society revels as the superior race (Silvermen, 2018). Passing as another race is a form of racial denial that has been prevalent in society since the 18th century and is primarily done in the interest of social, political, or financial elevation and expansion (Khanna & Johnson, 2010; Rockquemore & Albuja, 2002).

Most Blacks and Biracial individuals who were passing during this era did their best to avoid having biological children because they feared their offspring would not pass and, therefore, might expose their true racial identity. Those who did have passing offspring tried to keep their racial identity a secret, disclosing their truth to no one - especially their offspring (Silvermen, 2018). The damage done to children who happened to uncover their parent's true racial identity includes, uncertainty, unworthiness, racial insecurity, and identity development challenges (Davenport, 2018).

Despite the possible negative impact racial abandonment could potentially have on their offspring, many Blacks and Biracial individuals believed that passing for White was a risk worth taking. As a result of the Jim Crow laws, many Black people worked like slaves for slave wages because they were not afforded the same financial opportunities as White people (Bonilla-Silva, 2014). Giving up on one's cultural heritage and leaving family members behind was a small price to pay for Biracial individuals or light-skinned Blacks who phenotypically looked White and aspired to live a privileged life.

Monoracial Mothers

Although other monoracial mothers of Biracial daughters exist, the researcher's primary interest was understanding the Black or White, married, or single monoracial mother and her relationship with her Biracial Black/White daughter. It is worth noting; this study did not focus

on the style or manner in which the monoracial mother traditionally parents her Biracial daughter. The focus was on how the monoracial mother supported and guided her daughter during times and experiences specifically race-relevant. For example, the researcher was interested in learning how the monoracial White or Black mother could support or guide her Biracial daughter when her daughter was confronted with racism and therefore experienced rejection from others, was called racists names or ostracized by other because of her skin color. There is currently no research to explore or better understand some of the ways in which a monoracial Black mother might interact with her Biracial Black/White daughter as it pertains to race.

There is a moderate amount of research to study the behavior of White monoracial mothers and her reaction to and support for her Biracial Black/White daughter. For example, White mothers have admitted to going out of their way to befriend their husbands' Black families to better understand how to care for their Biracial Black/White daughters. White mothers have also shared stories in which they attempted to befriend Black mothers at their Biracial Black/White daughter's school. Other White mothers have consciously converted to the Black culture lifestyle and believing is in the best interest of herself and her husband and daughter. According to McKinney (2016), a few of these traditions include watching Black movies, learning how to cook classic Black cultural foods. Some mothers invested in hiring someone to teach her and her Biracial Black/White daughter how to manage and care for her skin and hair. Other mothers focused on educating herself on Black history, Black holidays, and other important information about the Black community (Stone & MacNab, 2017).

Researchers confirm that to support the Biracial Black/White female with her identity development process, in-home conversations must be perceived as the norm instead of the

occasional exception. When a White mother welcomes open racial discussions in the home with her Biracial Black/White daughter, she is simultaneously creating racial awareness, clarity, consistency, a sense of trust, closeness, and the experience of safety for her child (Stone, 2009). Also, this type of open and honest communication negates the accumulation of experiences that breed conformists or stereotypes in the spirit of self-preservation (Rollins & Hunter, 2013).

The Significance of Family

According to researchers, when an individual embarks upon the identity formation process, it is not an experience he or she can journey alone, it depends significantly on presence and contribution of people he or she genuinely cares for and vice-versa (Pittman et al., 2011). Family members can be defined as a group of intimately related people who care for one another. As a result, family members can greatly influence the development process (Erickson, 1968) of another family member. Biracial offspring often experience family differently because they originate from parents who most likely reign from different cultures. Because culture often influences family, the difference can be vast and even somewhat disconcerting for the Biracial child. Scholars argue that these vast differences can have both negative and positive effects on Biracial children (West & Maffini, 2019).

Additional familial adverse effects for the female Biracial family member includes the relationship she has with her father or the lack thereof (Lee, 2019). Scholars observed Biracial females tend to have negative relationships with men who share her biological father's phenotype if her father was predominately absent during her formative years. On the other hand, Biracial females who experienced love and acceptance from both parents, regardless of gender, exuded healthy levels of confidence and feelings of positivity towards being mixed race and being around others who are Biracial (Nadal et al., 2013).

Further studies on Biracial individuals and the significance of family revealed that some Biracial individuals feel “othered” in the company of their extended all White or all Black families (Nadal et al., 2013). Also noted were experiences of preferential treatment being offered to siblings and cousins who were monoracial. Additional familial challenges reported during research studies on Biracial individuals and the significance of family has to do with racial justification. Biracial individuals report episodes in which they found themselves having to defend and or prove they were family members despite their physical differences. The lack of empathy or understanding of Biracial individuals’ social racism experiences is another sore spot in the monoracial/Biracial family dynamic (Nadal et al., 2013).

Cultural Influence of Family and Friends

Biculturalism refers to an individual who resides within two cultures, simultaneously (Schwartz et al., 2016). The life of a Bicultural Black/White school age individual living in Harlem with one parent during school months and then on a farm in Idaho with the other parent during the summer is an example of biculturalism. It is common knowledge, New York and Idaho are as different as apples are different from potatoes. Exploring one's heritage from the perspective of culture is one of the many ways’ researchers can gauge the relevance culture has on an individual's life. Socialization in cultural heritages is yet another solid measurement method (Kelch-Oliver & Leslie, 2006; Chong & Kuo, 2015).

The impact culture has on an individual's identity development process is crucial (Schwartz et al., 2016). Researchers, Kelch-Oliver and Leslie (2006) conducted a cultural study that focused on monoracial mothers and their commitment to exposing their Biracial Black/White daughters to explore both of their racial heritages, regardless of their father's physical presence in their lives. As a result of the participant's immersion into both heritages,

they integrated both cultures into their lives without having to choose one heritage over the other (Kelch-Oliver & Leslie, 2006). This study underscores the importance of a Biracial individual approaching the identity development process with the intention of total cultural inclusion, void of having to choose, and as opposed to exclusion.

Cultural Influence

In common with relatives, members of one's culture can also have an impact on the identity development process of an individual. This is especially true during formative stages such as adolescence. According to Erikson (1968), pressure from peers to engage in and participate in various activities can be highly impactful for the adolescent (Librado, 2017). Further research confirms, when mixed-race individuals reside amongst large groups of people who are also multiracial, the supportive environment greatly attributes to their positive self-identity and overall mental wellness (Gosnell, 2019).

Race and Biology

In 2009, researchers Sanchez and Garcia (2009) conducted a study to evaluate the impact racial stigmatization had on the mental health of 77 Biracial people ranging between the ages of 18 and 55. The Biracial participants were residents of various states across America. They were comprised of Asian/White, Black/White, and Latino/White heritages. The participants were requested to explore the impact their biology had on the development of both their personality and the development of their racial identity (Sanchez & Garcia, 2009). The participants were advised to make a note of any racial similarities they experienced throughout the day with another person. The notes were recorded into digital journal for one week and each participant was required to make a minimum of seven entries into their journals daily.

In addition to the data collected daily, for seven days, a regression model was utilized by the researchers to study the data derived from the participants. The results of the research disclosed a reduction in mental wellness among the participants who were of the opinion that race is significantly and inherently influenced by biology (Sanchez & Garcia, 2009). The participants that interacted with members who shared their race and believed race to be constructed biologically displayed signs of psychological stability and mental wellness (Sanchez & Garcia, 2009).

Biracial Identity Development Model

Inside of his intention to better understand and find solutions for the Biracial identity development process, Stonequists (1961) introduced the Marginal Person Model. Since Stonequists's 1961 contribution, subsequent identity development models have been created, primarily for the monoracial population (Nuttgens, 2010). With the increase of the Biracial population, several theorists attempted to create models based on their general knowledge of the minority plight (Hall, 2001). Included among the creations are William Cross' model of identity development for Afro-Americans (1971) Atkinson's minority identity development model (1983) and ego psychologist, Erik Erikson whose psychosocial identity model was inspired by the Freud's psychosexual model (Berzoff et al., 1996).

Inspired by Stonequists's work in 1961, Gibbs, a clinician at California's San Francisco Bay Area, completed a fifteen-year research project. The study included the lived experiences of twelve Biracial Black/White people. The results of Gibbs's study (1987) confirmed Stonequists's (1961) findings; identity development challenges are inevitable for those individuals who are biologically comprised of two races. In addition to Gibbs's study lending further credibility to Stonequists' work, in many ways, Gibbs's research findings also drew much needed attention to

the underserved and pre-disposed to psychological issues, Biracial population (Gillem & Thompson, 2019).

W.S. Carlos Poston of the National Development and Research Institutes was less than impressed with Stonequists's and Gibbs's models. Poston argued, "The basic design of these models was to compare Black minority samples to White majority samples, using the norms of the White majority as the reference point" (Poston, 1990 p. 153). Poston refused to align with the cultural conformity myth, asserting all Biracial individuals share identical traits, fears, and desires. Given the proper tools and an active process, Poston believed in the plethora of possibilities available for the Biracial population (Poston, 1990). Possibilities include providing clarity, and positive shifts in the perceptions that Biracial individuals possess for themselves, others, and their world. The harmonious navigation of two heritages seeking balance in one person's body is the primary focus of Poston's model. Assisting Biracial individuals with the experiences of both rejection and acceptance of their Black and White race serves as Poston's second intention (Poston, 1990).

Poston's (1990) model remains among the first to debunk the notion that the identity development process can be addressed within the same context of a model designed for a monoracial individual's identity development process. His stance is that the identity development process of Biracial individuals is distinct from the identity development process of monoracial individuals served as an essential and pivotal growth opportunity for the Biracial population. The Biracial identity development model designed by Poston and based on extensive research with the population includes five distinct operating stages: personal identity, choice of group categorization, enmeshment/denial, appreciation, and integration (Poston, 1990). Poston does not

offer a specific age, but he asserts that the personal identity stage is the first stage and begins when the child is young.

As a direct result of family and interactions with peers, the child is race-conscious but far too consumed with self-esteem and self-worth to absorb external distractions (Poston, 1990). Jean Piaget would most likely distinguish this stage as one of the two stages humans tend to lean toward known as, the organization stage (Bormanaki & Khoshhal, 2017). During this stage and consistent with Poston's theory, Piaget asserts the child is internalizing his or her experience of self and the world and is, therefore, able to make sense of thought and behavior and organize it coherently (Bormanaki & Khoshhal, 2017).

The second stage of Poston's model (1990) is the choice of group categorization. During this stage, Poston posits the child's group chose to be highly dependent upon several factors, including the child's phenotype, racial background of friends, and the race of the family members the child is closest to. Without referring to the child's age, Poston argues that this is the stage in which the child will choose to ignore one race in favor of the other. Erickson would most likely recognize Poston's second stage of the Biracial development process as the third stage on his development chart. Erickson's third stage is known as the Play Age in which the child is confronted with choices designed to instigate feelings of Initiative vs. Guilt, Purpose and Ruthlessness vs. Inhibition (Knight, 2017).

Early adolescence is the age range associated with the third stage in Poston's Biracial identity development model known as the Enmeshment/denial stage (Poston, 1990). During this stage, Poston invites the researcher to consider the individual is confused and, therefore, has a difficult time choosing the race or group to feel the most definite sense of relatedness. According to Sebring (1985) and Brandell (1988), this is the stage in which Piaget's (Langford & Langford,

2018), theory of guilt and shame would most resonate due to the inherent remorse and guilt as a result of the child having to choose one race over another, inevitably pushing one parent off to the side. During this stage, the individual may also be forced to deal with the rejection at the hands of one or several other racial groups.

The fourth stage of Poston's Biracial development process is appreciation. According to Poston, individuals expand into the totality of who they are, embracing and appreciating their various identities during this stage (Poston, 1990). During this stage, they also expand their relationship to groups they currently identify with and or groups they share similarities with and, therefore, might come to participate in shortly (Poston, 1990). This stage might best correlate with Piaget's stage of Equilibrium or Equilibration (a psychological equilibrium state) as it seeks to find harmony between assimilation of old and the accommodation of that which is current or potentially new (Bormanski & Khoshhal, 2017).

Integration is the last stage of Poston's Biracial identity model. It represents the Biracial individual's ability to exist in a state of total coherence, embracing and integrating all aspects of self, to the extent that the multitude of identities now exists in solidarity, within as one. Furthermore, the ability to do so inherently becomes a victory (Poston, 1990). This stage would perhaps best correlate with the final stages of Erikson's development model because it is the stage of old age WISDOM where one can distinguish and separate Integrity vs. Despair and Wisdom Presumption vs. Disdain (Knight, 2016).

Poston did not hide the fact that his model was a derivative of previous models that he could not fully align with (Cross, 1987; Morten & Atkinson, 1983: Gadasen, 2016). His contribution to the Biracial individual's identity development model inevitably made a significant difference for the Biracial population because it was able to distinguish the difference between

Biracial and multiracial identities (Gadasen, 2016), replacing Erikson's model almost entirely. In addition to Poston's stages, Poston (1990) further suggested that this new model could greatly contribute to additional therapeutic work with multiracial and Biracial populations.

Poston created five specific stages to assist with the therapeutic process of Biracial individuals. The first stage focuses on identity challenges the Biracial individual may encounter as he or she begins to examine the presence of external stimulus. The second stage focuses on the fact that there external and internal experiences that assist with the self-appointed identity process. The third phase focuses on the loneliness that may arise during the process of having to choose. It further explores how feeling great about the choice pales in comparison to the need to believe the right choice was made. The middle stage concentrates on the feelings that arise as a result of making a choice, including feelings of guilt and or betrayal. The second to last phase of this model is dedicated to integrating information and experiences acquired thus far. The final process of Poston's creation also perhaps the most challenging as it canters around the Biracial individual's ability to enmesh or deny the work done. It is also during this stage, adjustments can be made (Poston, 1990).

As great as Poston's model is, unfortunately, it is not without its limitations. Unlike previous models by Cross, Morten and Atkinson, Poston seemed to undermine the relevance of societal racism and the impact it has on minorities, especially Black people. Another problem with Poston's model is the assumption one will organically have the facilities to integrate a kaleidoscope of blurred life experiences, creating a pristine point of view - on demand – regardless of what happens to those who are not capable of operating at such a level for whatever reason. Standing in the space of everything being present, as is, for growth and development, Poston's model sets the stage for exactly that. Growth and development and further exploration

into Poston's model's distinctions would be a solid next step in the best interest of the Biracial individual's identity process.

Discussion for Section

A summary of the literature utilized by the researcher's study of the identity development of Biracial Black/White females raised by their monoracial mothers is located in this section. First recognition of the current leaders in the field of Biracial individuals and identity development are recognized for their contribution to the researcher's study. A brief acknowledgment of several dissertational studies that have examined Biracial individuals during their identity development process then follows.

Troubled mulatto

Gibbs' (1987) research findings awakened the mental health industry to the tragic Mulatto; noteworthy individuals continue to dedicate their time and attention to learning more about the troubled population, presumably to contribute to their healing process. Professors, theorists, medical doctors, doctoral candidates, psychologists, researchers, and sociologists represent the wide variety of distinctions whose literary work focuses on identity development and Black/White Biracial people. The literary contributions of these individuals have served as viable assets to the researcher's study.

Construction of biracial identity

Salient amongst the scholars mentioned above is Rockquemore. Rockquemore's recent work with Brunsma (2019) aims to dismantle preconceived beliefs established by the likes of Stonequiests (1937) and Gibbs (1987). Rockquemore's and Brunsma's (2019) research supports this researcher's study because of their current research in which they studied 177 Biracial individuals. The results of their research confirmed, with clarity and precision, and due to the

multidimensionality of racial identity, alternative options to approaching the construction of the Biracial identity are possible (Rockquemore & Brunsma, 2019). The majority of Rockquemore's research centers directly around the Biracial individual instead of familial or community inclusion.

Biracial identity development

For well over a decade, educational psychologist Sanchez's has focused her research on the Biracial individual's identity development. Of particular interest to the current researcher is Sanchez's work (2015), in which she focuses on the parental closeness, parental ethnic identity, and the colorblind beliefs of parents and communities. Of equal interest to the researcher is Sanchez's current work. She creates a comparative analysis between the impact racial denial has on White people during their identity development stages, and the impact racial denial has on Multicultural races during their identity development stages.

Cultural influence

Davenport's (2018) literary work includes published journal articles and a book entitled, "Politics Beyond Black and White: Biracial Identity and Attitudes in America" (2018). Davenport's resume includes groundbreaking research conducted with Biracial individuals and their personal experiences with gender, racial labeling, and the lived experience of their existence within contextual structures such as religion and politics. Gillem and Thompson (2019) echoes the work of Davenport (2018) as their research examines how physical appearance, cultural knowledge, and cultural stereotypes affect the experience of mixed-race women in belonging to, and being accepted within, their cultures. Their book, the Biracial Women in Therapy: Between the Rock of Gender and the Hard Place of Race (Gillem & Thompson, 2019 combines empirical research, theoretical papers, and first-person narratives to address issues

relevant to providing therapy to Biracial women and girls. The first edition of Biracial Women in Therapy was published in 2004. The qualitative, dissertational writings of Gosnell (2019), Graham (2017), McKinney (2017), Franc (2016), Scott (2015), Stone (2009), Donoghue (2004) observed and noted the Biracial experience from various perspectives within the context of identity development. As the researcher, I resonated with this topic because of the research questions this study intended to answer and/or the hypothesis examined.

As the researcher of this current study, I assert this is different from previous research on the topic because this study focuses on both the White and the Black monoracial mother's influence on her Biracial daughter's life during her racial identity development process. Stone's (2009) study earned her well-deserved accolades; however, there were still crucial elements missing, namely Black mothers. Whereas Stone's (2009) study included the White mother's impact in her Biracial daughter's life, the Biracial daughter with a Black monoracial mother was not represented. Stone's (2009) study included 10 White mothers of Biracial young adults.

In common with Stone and several others, the researcher used the theoretical Biracial identity development model designed by Poston (1990). The researcher also utilized the principles of parent racial socialization theory. Unlike Stone, this study invited the Biracial participants to self-identify their racial preference of Black, White, or Biracial. In common with Stone, this researcher's study did not include White or Black monoracial fathers. Research confirms, regardless of the father's presence in the parenting process, overall accountability for the child's behavior and psychological well-being is mostly attributed to the mother (hooks, 1993).

The most substantial gap in the literature remains the absence of both the Black and White monoracial mothers' influence on their Biracial Black/White daughters. Equally salient as

a missing in the research processes is the nucleus family, siblings, cousins, grandparents. Donoghue's study in 2004 is especially astute in suggesting the need to further research and establish ways in which Biracial homes could incorporate parent racial socialization practices regularly.

Theoretical Framework

This qualitative study focused on the identity development process of Biracial Black/White females, raised by their monoracial mothers, and was contextualized within one distinct, yet relative theoretical framework. The theoretical framework belonging to Poston's Biracial identity development model (Poston, 1990) was used for this study. Poston's Biracial identity model reveals the different stages Biracial individuals experience during their identity development process and offers strategic navigational solutions. This section summarized the complementary nature between the two models and why the researcher chose Poston's Biracial identity model and the racial parental socialization model as the theoretical framework for this qualitative study.

Summary

Biracial individuals' birthrates in America continue to increase as White/Black romantic relationships increase. Current research does indicate the importance of serving the underrepresented population, however, the focus has primarily been on the racial identity development process of the youth and adolescent demographic. Still in need of attention are the intricate roles the mothers, fathers, and other related adults can play in these individuals' lives. It simply is not enough to serve as a parent, attempting to ignore the race differences between oneself and one's child. Doing so negates the child's reality in exchange for the parent (Gillem & Thompson, 2019).

Current research denotes the White impact mothers have on their daughters' lives. However, no research studies have been designed to examine the relationship between the Black mother and her Biracial daughter. The objective of this study was to precisely do that. The researcher intends to carefully examine the Biracial daughter's maternal interactions from both the Black and White perspectives while highlighting the differences, if any. Using the context of Poston's (1990) Biracial identity development model, this qualitative study examined the racial identity development process of ten Biracial women (ages 18 thru 58) and their Black and White mothers.

Relevant literature was reviewed in this chapter and is relevant and essential for the psychological growth and development of the Biracial Black/White individual, especially as it pertains to her identity development process. Few scholars have yet to explore the Biracial Black/White, childhood/adolescence stage. As a result, what remains missing is the impact their monoracial mothers may have in better preparing their Biracial children for a current world riddled with historical forms of racism. Fortunately, there is current and impressive research by Stone (2017), McKinney (2017) Scott (2015), and O'Donaghue (2005), however, none of these researchers included the perspective of siblings or the Black monoracial mother as it pertains to Biracial females as offspring.

CHAPTER THREE

METHODOLOGY

The purpose of this study was to examine the racial identity development experiences of Biracial Black/White females and explore the impact their monoracial mothers had on their racial identity development process by addressing the following questions:

RQ1.: How do Biracial Black/White females navigate the racial identity development process?

***RQ2*:** How is the racial identity of Biracial Black/White females shaped by their monoracial mothers?

Poston's (1990) Biracial identity development (BID) framework was utilized to develop the interview guide used in this study. The stages in Poston's framework provided a linear outline, detailing the various stages of a biracials' identity development process. As the researcher of this study, I aim to better understand the Black/White Biracial female's experience during their racial identity process.

Racial discrimination experts define racial identity as the experience of sharing the same heritage with a specific racial group (Seaton & Zeiders, 2021). One obstacle Biracial individuals encounter during their racial identity formation process is the ability to recognize who and what they are as it pertains to their race (Poston, 1990). According to Marbury (2007), most Biracial Black/White females identify closest to the race belonging to the parent they physically most resemble. This selection process could interfere with the maternal modeling many females seek to reference during their identity formation process (Hanford et al., 2018). In addition, another possible disruption to a Black/White Biracial females forming their racial identity includes a mother's refusal to discuss racial issues with their Biracial offspring due to a lack of knowledge and/or discomfort (Marbury, 2007). As a result, the research conducted during this qualitative

study was executed with the intent of exploring the racial identity development experiences of Black/White Biracial females and the impact their monoracial mothers had on their racial identity development process.

Research Method

This narrative qualitative research method was a general research process that was commonly used to explore individual's opinions, perceptions, and the discovery of assessments and considerations (Denzin & Lincoln, 2013). A qualitative methodology was selected for this study because it enables the researcher to better understand the human experience by providing answers to questions that numbers can not translate (Creswell, 2018). Qualitative narrative research also provides a process for organic inquiries between participants and researchers (Marchall & Rossman, 2011). Using qualitative methods allowed the researcher of this study to understand the experiences of Black/White Biracial females as they formulated their racial identity and explored the impact of their monoracial mother on their racial identity formation.

A narrative research design was used to analyze the data derived from the semi-structured interviews with Black/White Biracial females. Narrative analysis will provide vivid insight into the lived experiences of biracial females as it does with other socially marginalized communities whose stories are often left untold (Marshall & Rossman, 2011). Conclusions, assumptions, and suggestions gained from this qualitative research study were presented using the narrative analysis technique.

This study explored the racial identity development experiences of Biracial Black/White females and the impact of their monoracial mothers during this process. The following research questions and interview protocol (Appendix A) used in this study was informed by the literature and Poston's (1990) Biracial Identity Development framework:

Participants

Qualitative research was designed to be an in-person process, inspired by Creswell's commitment to deepening the connection and understanding of the human experience (Creswell, 2018). Interviews were conducted online due to the COVID-19 global pandemic. In March of 2021, over 29,652,483 individuals had been affected and over 539,517 people had died from COVID-19 (Centers for Disease Control and Prevention [CDC], March 22, 2021). The Center for Disease Control along with various state ordinances required social distancing and restricted in-person gatherings or face-to-face contact in numerous states (CDC, 2021). As a result participant recruitment and all interviews were conducted online in order to adhere to CDC guidelines and applicable state laws or ordinances.

Before participating in this study, the screening process required potential participants to complete a demographic survey (Appendix B) and an interview with me via Zoom, a digital communication platform for audio and video media. Although the Zoom platform facilitates audio and video capabilities, all Zoom interviews for this study were audio only, all camera capabilities were disengaged. In total, the intention was to have twelve participants complete the demographic survey (Appendix B) and Zoom interviews, from which six participants will then be chosen for the interview process. During the Zoom interviews, the potential participants were asked the following four 'yes or no' screening and selection questions (Appendix C): Do you self-identify as biracial? Does your mother self-identify as Black or White? During your racial identity development process, did you experience racial identification problems as a result of being raised by a monoracial mother? Do you feel society's racial assignment of you is consistent with your racial self-identification of yourself?

Each "yes" answer to the questions was worth one point. Each "no" answer to the questions were worth zero points. The six participants with the highest score, four being the maximum possible score, were selected to participate in this study. Participants with the lowest scores were notified by email (Appendix D) that they did not qualify for the research study and that their interest in participating in the study remains greatly appreciated.

The six selected participants were informed that they can decline their participation in this research study at any point during the study. Results of this study were obtained from data collected from the six participants who completed the interview portion of this study. Purposive sampling was used to recruit participants for this study. Participants were recruited using three online social media platforms, including the researcher's Twitter, Facebook, and Instagram accounts. Criterion for a participant in this study was as follows:

- Must be a United States citizen, born and raised in America.
- Between the ages of 18-60 at the time of the interview process.
- Must self-identify as Black/White Biracial
- Must have been raised by a Black or White Monoracial mother

A copy of the selected participant's signed Notice of Informed Consent (Appendix E) was provided to the selected participant and reviewed prior to the interview being conducted. Participants were informed and reminded prior to conducting the interviews, of their right to participate and/or end their participation in the study at any point and time during the study. In addition to managing their participation, I informed the participants that they will be assigned pseudonyms to better protect their privacy and confidentiality. The selected participants were also informed that the transcription of their interview, the Demographic Survey (Appendix B)

and signed Notice of Informed Consent (Appendix E) would be stored on a secure, password-protected computer and external hard drive.

Due to this case study's potentially sensitive nature, I am aware that some questions may elicit unwanted emotions such as sadness, anger, regret, and agitation. With the selected participant's best interest in mind, I continued to remind each participant that they were free to discontinue the interview at any time if he/she so chooses. This form of processual consent (Piercy & Fontes, 2001) was intended to provide the level of comfort necessary for the Black/White biracial female participant's physical and psychological well-being. Prior to completing the interview, I checked-in on the emotional well-being of the selected participant by asking how they are currently feeling. I offered all participants the name and contact information of Dr. Lynn, a licensed psychologist who offered her services for participants in need. The first session with Dr. Lynn will be free of charge (Appendix F).

Upon completion of the interview, I reminded the participant that I will not report data or findings that could identify or harm them. Once the interview was completed, I sent an email (Appendix G) of the interview transcription to the participant for review, and asked the selected participant to advise me of any content that they would like to omit from the study. I also requested the participant to review the transcript to confirm the accurateness of the content; otherwise known as member checking (Creswell & Creswell 2018).

Instrumentation

For this study, I will use the following two instruments:

1. Demographic Survey (Appendix B): Survey will be sent to participants via email prior to participating in this study.

2. Interview Protocol (Appendix A): Conducted individually with each participant via Zoom.

The demographic survey (Appendix B) questions were comprised of questions used to determine eligibility in this study and obtain information regarding the racial ethnicity of their monoracial mother. The demographic survey asked potential participants for their age, place of birth, relationship status and additional questions that allowed me to determine if the individual met the criteria for this study.

According to Creswell and Poth (2018), when dialogue consists of an exchange of questions and answers, its constitution was an interview. To stimulate dialogue necessary to explore the participant's experiences during their racial identity development and better understand the impact of their monoracial mothers on this racial identity development process, I created one Interview Protocol (Appendix A). The purpose of this interview protocol was to ask six semi-structured questions and five sub-questions, in an open-ended interview process.

All questions explored the Biracial Identity Development experiences of Black/White Biracial females and the impact of their monoracial mothers on their racial identity development process. The Interview Protocol (Appendix A) asked participants what their overall feelings are about being biracial, if these feelings in anyway influenced by their mothers and how their mother's perception of them shaped their racial identity development process? In total, six interviews were completed. All interviews were conducted via Zoom. It was my intention that interviews will not exceed 6o minutes per participant. After the interviews are conducted, the I will send the recordings to a transcription service to be transcribed.

The Demographic Survey (Appendix B) and Interview Protocol (Appendix A) were reviewed by five content experts. After reviewing and piloting both the Demographic Survey

(Appendix B) and Interview Protocol (Appendix A), revisions were made to both instruments. Questions were revised and/or deleted in the Demographic Survey (Appendix B) in order to focus on gaining information regarding the participant's eligibility for participation in this study and relevance to this study's research questions.

In addition, the number of interviews and proposed interview protocols were reduced, as suggested by reviewers, from eight, to six interviews. The Interview Protocol was reduced from twenty questions to eleven questions in order to shorten the interview and ensure that I reached data saturation, but also considered Zoom fatigue by potential participants, due to most professionals engaging in online platforms due to the global pandemic.

Data Collection

After receiving approval from California Southern University's Institutional Review Board (see Appendix L), social media posts (see Appendix H) were posted and shared on the researcher's social media platforms, including Instagram, Facebook, and Twitter. If potential participants metthe criteria listed in the eligibility section, and wanted to participate in this study, participants were directed to email the researcher using the email address listed in the social media recruitment posts (Appendix H).

Social media posts (Appendix H) included content related to the purpose of the study, eligibility to participate in the study, and instructions for potential participants to notify the researcher of their interest in participating in this study. The researcher's student email address, Troy.Byer@my.calsouthern.edu, was provided to potential participants to indicate their interest in participating in this study; my email account Troy.Byer@my.calsouthern.edu requires a username and private password to access and view email. Social media posts were sent within twenty-four hours of receiving IRB approval (see Appendix L).

Once the potential participant emailed the researcher, a welcome email to the potential participant (Appendix I) was sent that included the Notice of Informed Consent (Appendix E), Demographic Survey (Appendix B) and a link to schedule an interview with me, using my online scheduling platform www.calendly.com (Appendix J). The Notice of Informed Consent (Appendix E) informed potential participants of their rights if they chose to participate in this study and informed the potential participants of their right to stop their participation at any point during the study. The Demographic Survey (Appendix B) asked questions to allow the researcher to pre-screen potential participants prior to the Zoom interview. Potential participants were advised that they can digitally sign their signature or sign and scan a copy of the documents and send their responses via email.

After I received the potential participant's email containing their signature on the Notice of Informed Consent (Appendix E), and on the Demographic Survey (Appendix B) as well as their availability, I sent an email (Appendix K) confirming the date, and time of the interview, expected interview duration, and provided a Zoom access link. This confirmation email (Appendix K) also contained a copy of the participant's signed Notice of Informed Consent (Appendix E). The interview confirmation email (Appendix K) was sent at least 24 hours prior to the interview to confirm the date/time, provide the Zoom link and remind the participant of the upcoming interview.

In the confirmation email (Appendix K) selected participants were reminded that the interview will be conducted via Zoom, and it was intended to last no longer than 60 minutes. Prior to beginning the interview, I confirmed that the Notice of Informed Consent (Appendix E) and Demographic Survey (Appendix B) had been completed and that selected participants met the eligibility criteria to participate in this study. If the selected participant failed to complete or

submit all necessary paperwork I followed-up via email with the selected participant prior to the conduction of the interview in order to complete any document incompletions prior to conducting the interview.

The Interview Protocol (Appendix A) includes a script that was read before and after the interview questions. This script reminded the selected participant of her right to stop the interview, and/or withdraw her participation from the research study at any time. Participants were also asked if they have any additional questions prior to participating in the interview via Zoom. The Interview Protocol (Appendix A) included preliminary coding cues for the researcher's reference. Prior to beginning the interview via Zoom, I reviewed the Notice of Informed Consent (Appendix E) with the selected participant and asked for permission to audio record the Zoom conference call prior to beginning the interview. Once I obtained approval, I began the audio recording of the interview on the Zoom platform. Each question in the Interview Protocol (Appendix A) was developed to explore and better understand the selected participant's experiences from a racial identity development perspective and the impact their monoracial mother had on their racial identity development process. In total, six participants were asked six main questions and five sub-questions during the interview.

Data Analysis

A priori codes based on Poston's (1990) Biracial identity development theoretical framework and other literature discussed in Chapter Two were used in this study when coding data obtained from the Demographic Survey (Appendix B) and Interview Protocol (Appendix A). A priori codes were based on Poston's (1990) five-stage model of biracial identity development, including: personal identity, choice of group categorization, enmeshment/denial, appreciation and integration (Poston, 1990).

The Demographic Survey (Appendix B) was hand-coded using a priori codes. The interview, conducted via Zoom, was audio recorded and transcribed by Zoom. I revised the interviews against the audio-recording for accuracy. Selected participant names were changed to pseudonyms, prior to saving files on my computer, in the written transcripts used during the analysis process, in order to protect the selected participant's identity.

All interviews were downloaded and saved on a secure and password-protected computer and an external hard drive; both owned solely by the researcher. The interview audio recordings were sent to a trusted transcriber before undergoing a qualitative analysis using MAXQDA 2020 transcribing software. Comparisons, themes, inconsistencies, and other observations were appropriately noted and reported in a descriptive and explanatory process when transcribed.

Upon completion of all interviews, I reviewed the transcripts two times. The first time was with the sole intention of comprehension of content. During the second listening session, I hand-coded the collected data, using the same a priori code to code the Demographic Survey (Appendix B). Initial coding was peer reviewed by my committee chair prior to coding all interview data in this study.

Prior to obtaining IRB approval, I was required to complete the CITI training program. Before working with human beings in any way, shape, or form, the California Southern University doctoral manual requires the acquisition of IRB approval (CSU manual, 2021). After completing the CITI training, I received permission for this methodology and research plan from my Doctoral Project Chair and committee members prior to recruiting participants in this study. The IRB application was submitted in April 2021.

Trustworthiness was an essential component of this qualitative study and was obtained when the following four elements are present: 1) credibility, 2) transferability, 3) dependability,

and 4) conformability (Creswell & Creswell, 2018). Research credibility can be acquired by 1) member checking, 2) prolonged engagement, and 3) triangulation (Marshall & Rossman 2011). As stated previously, participants were allowed to review and revise or omit their interviews prior to their content being used in this study. In order to obtain rich detail from the participants, interviews were conducted, recorded, coded and transcribed.

Due to COVID-19 and time restrictions, my intention to participate in prolonged engagement with the participants of this study was challenged. Regarding, triangulation. a multitude of data processing and acquisition will serve as valuable research assets, therefore collectively constituting the validity of this qualitative study (Denzin & Lincoln, 2013). The assets included the audio recordings, the interview transactions, priori codes and the various documents received from the six participants.

Transferability relies on the extent to which this research study's conclusion may be relatable to other Biracial Black/White females. The results derived from this qualitative study are intended to represent the study's subjects' truth, and actual lived experiences. In turn, truth and accuracy allow for transferability to other researchers exploring the same or similar research topics with consistency and dependency.

The qualitative/interpretive assumption relies heavily on my relationship to the reality of my sample population (Marshall & Rossman, 2013). Dependability was present when the researcher makes it a priority to know of and about all conditions that may impact the sample population in any way. This understanding of reality was prevalent in this qualitative study because I am present to the COVID-19 pandemic, and I have therefore designed alternative means to both acquiring data and reporting findings based on the data.

Confirmability lies within the authenticity of the results and the replicability of the methodology process. My ability to design, execute and record a linear approach to understanding the racial identity process of biracial Black/White females raised by their monoracial mothers underscores the confirmability for this qualitative study. By ensuring that the inferences and interpretations are doable and logical to others, I established confirmability (Marshall & Rossman, 2013).

CHAPTER FOUR

RESULTS

The purpose of this study was to examine the racial identity development experiences of Biracial Black/White females and explore the impact their monoracial mothers had on their racial identity development process. This study was relevant because whereas most similar studies examined the totality of the Biracial Black/White male and female experience, or the White Monoracial mother's experience, this study focused specifically on the experiences of Biracial Black/White females during their racial identity development process. The specific focus of this study included the impact made by their monoracial mothers (Black and/or White) during the racial identity development process. As previously stated, there was limited research on American, Biracial Black/White females raised by their monoracial Black mothers (McKinney, 2017). Therefore, this chapter focused on the data collected from 7 women who met the participation criteria.

A semi-structured interview process was used to conduct this doctoral study. The questions presented to the participants during the interview were designed to capture the participants' lived experiences as Biracial Black/White women in various domains, including family, friends, daughterhood, motherhood, romance, and community. The objective of this study was to acquire a deeper understanding of the impact external and maternal forces have on the racial identity development process of Biracial Black/White females. The two research questions to answer are as follows:

RQ1. How do Biracial Black/White females navigate the racial identity development process?

RQ2. How is the racial identity of Biracial Black/White females shaped by their monoracial mothers?

The audio interviews were recorded on the zoom platform without the use of video cameras. The audio recorded interviews were then transcribed by an online transcribing service at www. Rev.com. The transcribed data was then sorted by repetitive and emerging themes and uploaded and coded using www.Quirkos.com 2.4 software. The 394 thematic clusters collected were later analyzed and categorized based on contextual relevancy.

Participants

After receiving approval from California Southern University's Institutional Review Board (IRB) (see Appendix L), social media posts (see Appendix H) were posted and shared on my social media platforms, including Instagram, Facebook, and Twitter. Potential participants that met the criteriawere directed to email me using the email address listed in the social media recruitment posts (Appendix H). In total, seven participants were asked six main questions and five sub-questions during the interview. All 7 of the Biracial, Black/White females were citizens of the United States and raised in America, as presented in Table 1 below.

The participants were all between the ages of thirty-three and fifty-four. Their relationship status varied (**Table 1**). Four out of the seven women were mothers. Professionally, the careers of the participants spanned from teaching pre-school to making organic herbal teas. Five out of seven were college graduates. Although born in Germany, one out of the seven participants remain an American citizen. Two out of the seven mothers of the participants were foreigners, residing and raising their American-born daughters in the United States.

Lastly, nearly all the participants agreed that the confusion from people outside of their family homes served as the first wake-up call, unapologetically informing them they were racially different. As Michelle recalls, when she was eight years old, her best friend, Katie's parents, were not racist, but Katie's grandmother was. As a result, Katie's grandmother informed

her that she could not play with Michelle anymore because Michelle was Black. Certain her grandmother was wrong; Katie asked Michelle if she was Black? Oblivious, Michelle shrugged her shoulders with uncertainty. Katie informed Michelle, if she was Black, they could no longer be friends. That evening, Michelle asked her father if she was Black. He then explained that he was Black, and her mother was White which made her Biracial Black/White. According to Michelle, that was the beginning of many years of therapy due to racial ambiguity.

Table 1

Participation Demographics

Age		
	30's	2
	40's	2
	50's	3
Location of Participants		
	Monoracial Black Mothers	2
	Monoracial White Mothers	5
Race of Participant's Mothers		
California	3	
Kentucky	1	
New York City, NY	1	
Texas	1	
Washington, D.C.	1	
Relationship Status of Participants		
	Married	3
	Black husband	2
	White husband	1
	Unmarried/Divorced	4
Participants Raised in Same Household as Father		
	Yes	1
	No	6
Parental Partners		
	Participants With Children from a Black Man	5
	Participants With Children from a White Man	0
	Participants Without Children	2

Siblings

Full Siblings	2
Half Siblings	2
Step Siblings	1
No Siblings	2

Results Research Question One

How do Biracial Black/White females navigate the racial identity process? According to Erikson's independent identity development process, stage three focuses on the need for a solid sense of sameness which, in turn, fosters communal male and female relatedness (Ergun, 2020). However, current research fails to thoroughly examine or explain the tactics that Biracial Black/White females utilize to establish a sense of sameness during their identity development processes (McKinney, 2017). Therefore, the intention of this question was to examine, explore, and explain the impetus for the choices made and not made while navigating the racial identification development stages. The themes that emerged from this question have been identified as (1) Racial Community Impact, (2) Confusion, (3) Claiming and Being Claimed. Below, these emergent themes are further explored.

Racial Community Impact

Five out of seven participants indicated a solid yet unfulfilled desire to (1) belong to communities in which they could relate to, (2) exchange mutual communal influences, (3) connect and share communal connections, (4) experience their needs fulfilled at the level of community. These four community goals are known as psychological senses of community (PSOC) (Lindsay, 2016). In addition, most of the participants agreed, their racial classification was often the direct result of social pressure as opposed to personal selection and therefore, not aligned with their personal PSOC goals. According to 33-year-old, Michelle:

> I grew up in an area where everyone was White, but for me and my brother and maybe two other kids. So, I was only around White people. And so, it was made very apparent to me from a very young age that I was not White by my peers. But I was, you know, uncomfortable with my blackness because everyone around me made me feel like it was something that I should be ashamed of.

According to forty-eight-year-old Maria, as a child, she spent time in Europe, and it was there that she felt most comfortable with her racial identity because she did not feel the societal pressure to choose Black or White. Her father died when she was eight years old, leaving her to be raised by her widowed White mother. Maria recalls:

> Coming to the states was different. I felt at one point that I had to choose either Black or White. That was difficult for me because I did not want to choose. I just wanted to be. I wanted to exist as I am.

When accessing the key components and the impact community had on the racial navigation of the 7 Black/White Biracial participants, the following four subthemes were distinguished: 1) siblings, 2) school environment, 3) romantic partners, 4) Black organizations.

Siblings

As indicated in Table 1, five out of seven participants have half, full or stepsiblings. This subtheme had an enormous impact on the racial navigation of fifty-two-year-old Laura, who decided at the age of seven or eight that she logically self-appointed herself as Black because her parents and siblings were undeniably White. "You know, with all my siblings being White, I was like, okay, so they are White, and now, I'm Black." Laura later learned that the White girl she

believed to be her older biological sister was her White biological mother. Laura never met her Black father because her conception was the direct result of an extra-marital affair.

In common with Laura, Maya's racial identity was also influenced by the skin color of her younger sister. Maya remembers --

> As I remember at age eight, uh, that was an important year for me because I had been visiting my mother up until then, but then she kind of disappeared. Right? And my sister, my half-sister, was born. She was the biological daughter of my Black stepmom and my White father. And she was like lily White. So anyway, I distinctly remember not being envious of her lighter skin tone. Uh, because she was, you know, in a basket on the lawn, and we were visiting the people I'd been in foster care with. I really remember being envious of the opportunities being that light skinned was going to give her. At the age of eight, I wasn't aware of my own skin tone to be honest, but I was aware enough to know that meant she would have an easier life.

School Environment

Seven out of seven of the participants attributed reactive socialization encounters at school as contributing factors to how they navigated through their racial identity development process. According to researchers, reactive socialization occurs when a child experiences racial projection, outside her home in such a way that it has a profound impact on her self-awareness and makes a lasting impression on her relationship with herself (Marbury, 2011; Stevenson, 1995). For example, fifty-year-old Angela prefers to identify as Black instead of biracial. Still, today, one of her biggest regrets in life is that her father was White. She is sure her life would have been much easier in school if both of her parents were Black.

> The biggest problem started, I guess, in high school. Up until that point, I had been identifying as Black everywhere I went. Despite the light color of my skin, everyone in the neighborhood just knew me as Black. You know, a lot of people from the south are a variety of different shades but they're still Black. But when I got to high school, people would call me White girl, and I would say, I am not White, I am Black. There would just be a constant argument.

Romantic Partners

Five out of seven of the participants interviewed are mothers. All five of the interviewed mothers had children with men who were Black. In spite of having children with black men, three of the five women admitted to preferring White men as romantic partners. Two out of the seven are currently married to Black men. One out of the seven is currently married to a White man. Research suggests, due to their allegiance to both races, biracial individuals are often confronted by the challenges of dating and finally choosing a partner for life (Clarke, 2004).

Fifty-four-year-old Maya spent the first three years of her life in the foster care system while her Jewish father completed a prison sentence, and her Black mother chose to pursue a lifestyle not suitable for a child. After his release from prison, Maya's father married a Black woman who primarily fulfilled the maternal role in Maya's life. During Maya's early teenage years, she recollects the shameful experience she endured when her stepmother caught her tearing pictures from a heartthrob magazine featuring White, teenaged male superstars. Maya remembers --

> I was pulling pictures, and there were all these little White boys in those magazines. You didn't see any brown skin people in those magazines. So, I was just pulling the pictures of my peers out my stepmother

> sad a few things to me. I can't really remember the exact words said. I also don't want to put words in her mouth but the feeling it left me with was ashamed, not enlightened.

To date, Maya has not married, nor does she have any children. Although she is open to dating both races, she finds herself partial to New York Jewish men. Angela also experienced shame from community members regarding her racial preference for dating. Angela confirms:

> Most of the boys I dated were, you know, Black or Latino. And then other people would be like, oh, she is one of the White girls who likes brothers. And then they would call me White chocolate which I hated.

Black Organizations

Four out of the seven participants discussed Black organizations' impact on them when organization members prohibited them from making a difference because they physically looked different. Michelle reports:

> I had a woman at a Black Lives Matter march tell me that nobody wanted me there. It's hurtful to kind of feel like you are, you know, trying to help a group that you know, you're a part of but they don't think you're a part of - it's extremely challenging at times.

Angela's racial identity perception of herself shifted after countless encounters of rejection during protests.

> It hurt me to the core when someone told me I had no business being in the Black Lives Matter march. I have always taken political stances against racial injustice as well as several other areas. As a result of the constant rejection, I started backing down from activism. But then I began saying, okay, you know

> what? They have their feelings, and I will allow them their feelings. My feelings still are that I am a Black woman, I'm a biracial Black woman. And as I started saying that and writing biracial Black woman, I start feeling more vitality. I stared feeling good in my own skin. So, now when I click other, I write biracial-Black.

Confusion

American Sociologist E. Stonequist argued, inherently, the biracial individual is contextually pulled between two opposing cultures. These cultural polarizations are renowned for their antagonistic relationship or lack thereof (Bergkamp, 2020). Six out of seven of the Biracial Black/White females interviewed for this qualitative study agreed that when it comes to racial selection between two traditionally opposed races, they are often confused twice. Once by their inherent confusion and twice by the overt confusion of others. Michelle's experience with racial confusion eventually catalyzed her self-identified racial classification.

> You know, just having been raised in a town where everyone was White, where everyone in our family was White, you know, going to holiday events, everyone was White. I would be in a room of 70 people, and they would all be White except for my brother and me. I think that was confusing, although no one ever would acknowledge it. So, I don't know if I fully felt like an outsider, but it was something in the back of my mind like...oh, I look different than all these people. Um, so I think if anything, this contributed to more of my confusion rather than acceptance. And, um, that's when I kind of decided to identify as biracial because, for me, and for a lot of us, if we identify as one race or the other: it's kind of like choosing one parent over the other.

The confusion inherent in straddling both races failed to offer Jillian, 37, the level of clarity Michelle was, fortunately, able to find. In common with Michelle, Jillian attended an all-White school and lived in a predominately White neighborhood with her White, Italian mother. Jillian vividly remembers her first encounter with confusion due to racial assignment:

> I didn't like all the Black Barbies that they were giving me because they didn't look very real, and they looked ugly. And the ones that looked somewhat, um, uh, like close to me were the ones that were like Native American or, you know, they looked a little bit more mixed. And so that's when things started getting very confusing. I just had the sense that other people didn't think Black was beautiful or dark people were beautiful.

Claiming and Being Claimed

According to researcher Ergun, "identity perception makes life easier" (Ergun, 2020). If that is true, then it must also hold true that "the lack of identity perception makes life difficult." Six out of the seven participants confirmed that their racial ambiguity often caused identity uncertainty, leading to internal and external conflict. Michelle asserts, "I don't know if it is super obvious that I'm Black, but it's obvious that I'm not a hundred percent White." She continues, despite claiming the Black community:

> I'm very much not accepted in the Black community, um, because of, you know, the way that I speak or the way that I look or, you know, I grew up in a very White environment so, my interests tend to fall more towards that which White people would be interested in.

Maria spent her early years in Europe, upon moving to the United States, she too felt pressured to choose between her Black and White heritage. She explains:

> Um, well, when I was young, we lived in Europe, racially, it was more comfortable, coming to the states was different. I felt at one point that I had to choose, that I had to identify one way or the other, uh, either Black or White. Um, and that was difficult for me because I didn't want to choose. I just wanted to be, I wanted to exist as I am.

Laura's racial confusion stems from the inaccurate proclamation of those who knew that she was biracial but continuously neglected to refer to her as biracial. In actuality, their inconsideration for racial accuracy also irritated her because, truth be told, all she really wanted to be a White woman like her White mother. Laura recalls:

I used to get so upset because here I am, trying to embrace both sides and the yet the people around me refuse to tell the truth about my race and so they would say, "oh, you're Black". I never wanted to just be seen as Black. I still don't. Now, I don't let anyone decide who or what I am.

Although most of the participants in this study confirm that external pressures often forced them to claim a side - regardless of reciprocation - there came a point in Kenya's life in which she simply refused to buckle under societal or communal pressure.

> I remember going to a camp when I was like nine years old in the Hollywood Hills. And we were in a cabin. There was a group of White girls and Black girls. I was kind of friends with all. I liked both groups. And then, at some point, I do remember, the Black girls told me I had to choose. They made me choose a group.

Results Research Question Two

How is the racial identity of Biracial Black/White females shaped by their monoracial mothers? The primary theme that emerged regarding research question two was knowledge. Within this theme emerged two subthemes: preparation and protection.

Knowledge

Assuming preparation and protection are byproducts of hindsight, capable of producing foresight, it would explain why the only three mothers unequivocally and positively endorsed by their Black/White biracial daughters are two immigrant women residing in America and one US citizen who was raised and reared in a Black community. Racial and cultural tension, religious intolerance, and class warfare are but a few of the challenges these three mothers have learned to tolerate in exchange for a better life on American soil (Park, 2012) and foreign territory. Nevertheless, conscious, or not consciously planned, a knowingness on some level seems to have equipped these three mothers with the information and foresight necessary to powerfully shape a positive identity development process for their American-born Black/White Biracial daughters. Jillian's immigrant, Italian-born mother, consciously shaped her racial identity development process by teaching her daughter how to keep it real. Jillian explains:

> My mother taught me; you want to go into the world just keeping it real. So, dad's Black, mom's White Italian, that's it. There's nothing too deep about that. Um, and, but then at the end of the day, I think she made sure that I knew that I was just who I am, my character mattered. Right? So, I'm Jillian, you know, and I think that prepared me to enter the world and not get all confused or, um, swayed or guilty or ashamed about my race.

> I could end the day, simply knowing, I'm Jillian, and I happen to have ancestors from these different places. So, what is complicated about that?

In contrast to Jillian's mother's cognitive concerted efforts, Maria's German mother shaped her daughter's racial identity development process with heartfelt direction as opposed to cerebral conceptions; even still, her knowledge was derived from the first-hand experience.

> I mean, there was still the German culture, like as far as things that she would cook or how we would celebrate holidays and things like that. But she really immersed herself in making sure that like on Thanksgiving, we were eating collard greens and Mac and cheese and, you know, that's how we grew up. And she, she knew how to braid my hair. She knew you know, so she encouraged my Blackness, and she did what she could do to embrace who I was.

Kenya's positive maternal racial identity development process can also be attributed to knowledge and experience that provided foresight and insight.

> My White mom was American, but she was raised with Black people. She and her whole family lived in the projects in the San Fernando Valley. And so out of her seven siblings, seven siblings married interracially. Four of her sisters married Black men, and one of her sisters married a Latino woman. And so, I didn't see that there was anything different about me. I just saw my parents and my life as normal until I had an experience (outside of my home) when I was five or maybe seven-years-old.

Preparation

Research study participant, Laura, does not feel her mother was prepared to support her in any way, shape, or form. As previously mentioned, Laura's White mother was married to a White soldier away on active duty when she conceived Laura with a Black man during an extra-marital affair. When asked if Laura felt as if her mother made a positive contribution to her racial identity development process, Laura is quick to reply--

> No, not at all. Not at all. Um, I look back, and I think, you know, I would categorize my mom as being like poor White trash. And to me, I feel like I would categorize myself a classier White woman than a trashy White woman, because, you know, uh, I went to college, uh, I have a White husband. Does that make sense to you?

Unlike Laura, Angela's mother believed she was shaping her daughter's racial identity by convincing her she was Black, regardless of her very light, nearly White skin and green eyes.

> Despite society perceiving me as White, my mom's certainty of my Blackness made me certain. I came from a Black woman, I was raised by Black women, including my mother, her sisters, and my grandmother, and that makes me a Black woman. Not only did I form in my mother's womb but the eggs from my mother were formed in her Black mother's womb. And so, for me, everywhere that I look, and maybe that's a whole belief system, you know, that I have, but wherever I look, I'm confirmed as a Black woman and a biracial Black woman, but it's only when I consider how society views me that I question who I am as a Black woman.

Protection

Contrary to Laura's mother's certainty about her racial identity, some of the research participants reported they had no choice but to accept society's racial perception of them because their monoracial mothers refused to view them as anything other than colorless and therefore, leaving a blank racial slate for others to racially color upon them. Michelle admits, her mother was politically progressive, and as a result, she did not discuss race with her daughter. Colorblind, she refused to lend any credence to such racial injustice.

> Honestly, my White mother didn't really talk to me about race ever. We very rarely had those conversations. I mean, we had conversations of like very generalized racism. If someone calls you the N-word it's bad, but there was never, you know, you're a biracial woman, and this is how the world is going to see you. She was from a very progressive family, and they were very democratic. My mom had a ton of organizations within the democratic party. So, I think that they just assumed because the people they were around, which was predominantly democratic, people around us were decent, you know, non-racist people. So And my experience was very different. So, honestly, I don't really feel like she did a lot in terms of shaping my identity as a biracial woman. I really feel like that's something that more so happened from society, from my peers, kind of from my own self-acceptance. So, I don't really think she honestly had a lot to do with it. Um, in terms of me feeling empowered within my race.

As a result, Michelle experienced and processed racism, threats, and racial profiling in a world of isolation and shameful silence.

> I was banned from a movie theatre because of the color of my skin at 14 years old. I was, you know, physically attacked, and I had the "N "word called on me. People wrote signs on my locker with the N-word on it.

Jillian's Italian-born mother depended on American cinema to support her daughter Jillian with her racial identity development process. According to Jillian, her mother's tactics were clever and effective.

> My mother is just a very honest person. So, she let me watch videos and movies about racism. She had me watch Roots by Alex Haley. She then had me watch Rocky, starring Italian actor, Sylvester Stallone because that was also a part of who I was. So, she would play movies to help describe or help me to understand my racial identity.

Summary

Based on research findings, it is evident, the way in which Black/White Biracial females navigate and develop their racial identity development process is highly dependent upon external factors more than anything or anyone else, including their monoracial mother's influence or lack thereof. Granted, knowledgeable mothers can indeed reduce the pain inflicted from racial ambiguity, discrimination, verbal attacks, and racial profiling, but full proof protection is impossible to guarantee. That being so, the best defense is a strong offense that stems from preparation at home that can, in turn extend to protection in the world.

CHAPTER FIVE

DISCUSSION

The purpose of this chapter is to evaluate and discuss the results derived from this qualitative study. Data collected from previous research was utilized throughout this chapter to support the discussion. The research questions will be explored first, followed by an in-depth review of the research results. Lastly, implications for future research and practice were presented based on this study's findings. This chapter will conclude with the researcher's final assertions regarding the entirety of the research study project. The intention of this study was to explore the possibility that the Biracial Black/White female's racial identity process could be problematic due to the absence of maternal knowledge and communal relatedness. This study was significant because, if the lack of support for during crucial developmental phases for Biracial Black/White females continues to persist, the mental health of this population is at risk (Spencer, 2006).

The purpose of this study was to examine how Biracial Black/White females navigate their racial identity development process and better understand the impact their monoracial mothers had in shaping their daughters' racial identity development process. To explore this process, the first research question posited was: How do Biracial Black/White females navigate the racial identity development process? From this central question, the most prominent theme was Racial Community Impact. The four subthemes to emerge from this theme were: 1) siblings, 2) school environment, 3) romantic partners, 4) Black organizations. The second research question explored the impact monoracial mothers might have on their Biracial Black/White daughters' racial identity process. The specific question being: How is the racial identity of Biracial Black/White females shaped by their monoracial mothers? The primary

theme that emerged regarding research question two was knowledge. Within this theme emerged two subthemes: preparation and protection.

Prior to conducting the interviews with the seven participants, my primary concern was managing my preconceptions and expectations, given that I too am a Biracial, Black/White female who lived with my Black biological mother until the age of twelve and my White stepmother from the ages of twelve to seventeen. To manage my preconceptions, I brought awareness to my assumptions and expectations through bracketing, a process qualitative researchers utilize to prevent biases from interfering with evolving findings (Tufford & Newman, 2021). Upon completion of the bracketing process, I was fully prepared to address the following two questions the study sought to answer:

***RQ1*.** How do Biracial Black/White females navigate the racial identity development process?

***RQ2*.** How is the racial identity of Biracial Black/White females shaped by their monoracial mothers?

The design of the interview guide and the framework used in the present study was inspired by Poston's (1990) Biracial identity development (BID) theory. Poston's linear description of the identity process for biracials is divided into chronological stages, thus enabling the classifications and distinction of each stage to be trackable and comprehensible. Semi-structured, thirty-minute audio interviews on www.Zoom.com were conducted to collect data from the 7 participants recruited through social media. The data collected was then transcribed using the www.Rev.com platform and shortly after that thematically coded using software by www.Quriko.com.

Findings

A literature review focusing on the experiences of Biracial, Black/White females was created to assist with the evolving findings of this study. The literature review comprised vital topics and current content to support this qualitative study further. Data collected from the literature review also contributed to the formation of the semi-structured interview questions and the overall structure of the study. With the problem and purpose in mind, and upon reflection of the literature review data, the emergence of themes and subthemes, all community-based, provided more profound insights into the two central research questions as listed in chapter two of this study.

Discussion of Findings

The data derived from this qualitative study demonstrated there is nothing more influential than community when it comes to the racial identity development for Biracial, Black/White females. (Gun & So, 2016; Shih & Sanchez, 2005; Marbury, 2011). As cited in the literature review of this study, the majority of Rockquemore's research (2019) centers directly around the Biracial individual instead of familial or community inclusion. In retrospect, I can understand why Rockquemore's research focuses on removing the formation of personal identity (Poston, 1990) away from community influence. However, given the results of this study, I am confident Rockquemore's intentions will be better fulfilled during the early adult stages of the biracial individual's life, a time when family and community influence are not as significant. Consistent with Marbury (2011), community and home environments are critical components of a child's racial identity development process.

Findings from Research Question One

Research question one asked, " How do Biracial Black/White females navigate the racial identity development process?" Based on my analysis of available literature, the impact of family and community inclusion during the Biracial Black/White female racial identity development process is irrefutable. As a result, it was no surprise to note that the first theme to emerge from research question one was Racial Community Impact (RCI). The subtheme derived from Racial Community Impact was a Psychological Sense of Community (PSOC). The four components of PSOC are 1) the individuals' desire for membership, 2) the fulfillment of needs, 3) influential mutual interactions, and 4) shared connections. Coupled, these themes extract and explain the experiences and choices that pave the roads leading to racial identification for this population. Additional community-related subthemes included 1) siblings, 2) school environment, 3) romantic partners, and 4) Black organizations.

Initially, I was under the impression that the answer to "how do biracial individuals navigate the identity development process" would revolve around a collection of behavioral patterns that create an inclusive reality. This inclusive reality would create openings for which this population would be able to fit in and feel as if they belong to desired communities of their choice. Gillem and Thompson (2019) echo the work of Davenport (2018) as their research examines how physical appearance, cultural knowledge, and cultural stereotypes affect the experience of mixed-race women in belonging to, and being accepted within, their cultures.

Prior to conducting the research, I fully aligned with Gillem's and Thompson's theories. I believe that physical appearances, cultural knowledge, and cultural stereotypes are essential pieces of the biracials' racial identity development puzzle. However, it is not relevant for the sake of acceptance. Upon analyzing data, my conclusion is even contrary to my original

speculations. The impetus for this unexpected conclusion was inarguably revealed while collecting data for question 1E (see Appendix A). During the interview process, I noticed a trend of reluctant conformity as participants answered the following question: Is there a community that you feel you most resonate with and feel accepted by?

All the participants in the study admitted, at some point, very early on, during their identity development process, they experienced direct or indirect rejection by a community they resonated with. As a result, by default, they conceded and accepted membership to the community that would not reject them, regardless of their preferences and primarily for labeling purposes as indicated by Pinderhughes (1994). It is important to note that the participants of this study did not admit they accepted membership to the community that would accept them. However, they did admit that it was safer to claim membership to the community that would not reject them.

The difference being their navigation process was not fueled by their desire to be accepted. Instead, their navigation process was fueled by their desperation to avoid rejection. Plainly stated, avoiding ostracism by way of race rejection takes precedence over preferences. As indicated by Albuja et al. (2019) in the literature review of this study, denial from a group that one does not resonate with socially or culturally does not have the same psychological or physiological impact on the individual as denial from a group he or she identifies with. Michelle's story perfectly captures this experience. Although she leans more toward what is known as *White behaviors* and preferences, she admits to being afraid to stand in a room full of White people and declare that she too is a White woman. On the other hand, she admits, if she was in a room full of Black people, she would have no fears around professing that she is a Black

woman. Without hesitation, Michelle admitted that she is far more nervous about the retaliation and response she would receive from White people than Black people in these exact situations.

Current research confirms ostracism can pose an immediate danger to an individual's cognitive abilities and self-regulation skills (Schaan et al., 2020). Furthermore, the social pain caused by race-based rejection is a threat because it elicits psychological distress that negatively impacts social worth (Deska et al., 2020). Neuroscience argues that when an individual is confronted with pain, threat or pending danger, the human brain goes into survival, activating the brain's amygdala region. The amygdala is recognized as the important area of the brain responsible for emotionally induced pain and pain regulation (Neugebauer, 2020). Once the amygdala is activated, its only task is to distinguish the source of the pain, threat or pending danger detected and return the individual to safety - at any cost - by activating appropriate courses of defense (West et al., 2021).

The triggering of this physiological need for survival may explain why many biracials push beyond their reluctance to accept racial identities assigned to them based on the perception of others (Kolbert, 2018). By conceding to this sort of racial assignment from others, there is no pending pain, threat, or danger because a collective form of acceptance inherently accompanies the appointed classification as indicated in studies conducted by Albuja et al., (2019). If deactivating the stimuli that activates the amygdala is the authentic agenda, this form of compliance is an appropriate defense course because it significantly reduces the possibility of rejection and, therefore, safety is practically a guarantee.

Findings from Research Question Two

The primary theme to emerge from research question two was knowledge. The emerging subthemes were preparation and protection. The data collected for this study indicates that the

success or failure of the racial identity process for the participants in this study was in direct proportion to the knowledge their monoracial mothers bestowed upon them before and during their biracial identity developmental process. As mentioned in chapter two, researchers, Kelch-Oliver and Leslie (2006) understood the importance of mothers educating their biracial children and preparing them for proper integration as Biracial Black/White females.

In 2006, Kelch-Oliver and Leslie conducted a cultural study that focused on monoracial mothers and their commitment to exposing their Biracial Black/White daughters to explore both of their racial heritages – regardless of their father's physical presence in their lives. As a result of the participant's immersion into both heritages, they integrated both cultures into their lives without choosing one heritage over the other (Kelch-Oliver & Leslie, 2006). This study also underscores the importance of a Biracial individual approaching the identity development process with the intention of total cultural inclusion, void of having to choose, and as opposed to exclusion.

Two out of the seven participants in this study had mothers who were not emotionally or physically available to appropriately contribute to or detract from their daughter's racial identity development process from an educational perspective. Their stepmothers periodically shared knowledgeable information with them, but it was offered more in the spirit of discipline than for safety and empowerment. It is no coincidence that one of the participants raised by her stepmother spent a large portion of her life addicted to nicotine, alcohol, and crack cocaine before choosing healthier choices for herself. A process that included earning a college degree and taking other concerted measures to prepare and protect herself as a biracial woman in a predominantly monoracial community.

Three out of the seven participants had mothers assumed there was nothing to learn about raising a biracial daughter. By default, and because of their assumptions, the reactive socialization process served as the impetus for their daughters' racial experiences. Both participants raised by presumptuous mothers confessed to spending years in therapy, attempting to heal deep wounds caused by race-related, emotional injuries. Angela's mother did not feel it was necessary to educate herself on raising a biracial daughter because she refused to acknowledge Angela as anything other than black. Angela attributes her mother's colorblindness to deep rooted Southern and denial of the white blood that ran through Angela's veins. Part of the Southern belief system is the one drop rule in which a single drop of Black blood constituted one as black. Fortunately, for Angela, her mom's certainty about her being Black made Angela certain that she was Black. Unfortunately, as Angela moved into adulthood, the more she told others that she was Black, the more she was shunned by White and Black communities. Today, Angela reluctantly admits that she does not feel embraced by the Black community at all. That reality saddens her because it is amongst the presence of Black people that she feels most at home.

Angela was not prepared to exist safely in the world as a biracial woman. As a result, she recalls many occasions when she endured episodes of rejection, internal conflict, and deep pain. Angela's painful experience as a biracial Black/White female did not change until she educated herself. In her early 40's, Angela decided to educate herself by taking courses that taught her about the melanin of Black women. By acquiring knowledge about melanin and other women who shared her skin color, Angela gained a better understanding about who she was and biologically, what she was. The newfound knowledge better prepared Angela for her existence as

a biracial woman. As a result of her preparation, she became confident in her ability to protect herself despite continuous encounters of racial rejection.

Two of the of the seven participants also had mothers that were certain, there was much to learn about raising a biracial daughter and did so to prepare her life as a biracial and protect her from emotional and or social pain. Both participants raised by their *knowledgeable-mothers* are short on stories of racial induced pain and long on memories of having the best of both worlds. "I had a great upbringing," recalls Maria. Although Maria resonates more with her Black side, she accredits her White mother for providing her with the knowledge needed to shape her racial identity development process positively. As a result, Maria is firmly aware of who she is and what she represents to herself and the world as a biracial woman. As indicated the literature review of this study, research by Rollins and Hunter (2013) confirm this sort of preparation is the source of the biracials' self-preservation.

Implications for Professional Practice

The intention of this study was to discover and therefore, better understand, how Biracial Black/White females navigate their racial identity development process and the impact of their monoracial mothers during the process. This qualitative study has both practical and theoretical implications. The practical aspects of the study strongly point to the significance of community and mother-daughter *preparatory* communication for the sake of emotional and psychological protection. Rollins (2019) argues the journey that awaits the biracial child is often paved with the harsh realities of being a minority. Bestowing forearming knowledge, by way of authentic communication, will by far be the most reliable remedy.

The results derived from this study also indicate clinical implications for mental health care professionals committed to serving this population. The emerging themes underscore the

relevance of community and monoracial mothers educating themselves and engaging in authentic and educational dialogue with their biracial daughters. Psycho-education training sessions should include monoracial mothers and focus on proactive and preventive racial socialization practices instead of reactive and constrictive practices. Health care professionals such as family therapists, culturally sensitive therapists, social workers, and trainees who work with Biracial families should also undergo training designed specifically with the biracials' needs in mind. Mental health care professionals that are doctoral level psychologists may want to consider merging and utilizing strength-based approaches that have been designed specifically to empower individuals. These strength-based disciplines might include Solution-Focus Therapy and Narrative Approaches (Gillem & Thompson, 2001). Solution-Focus Therapy, created by Steven de Shazer and Insoo Kim Berg, would contribute to the biracial individual's racial identity process because it focuses on building strengths and disempowering weaknesses. The Narrative Approach would be beneficial for biracial individuals because it would encourage biracials to actively create and design their reality based solely upon their personal preferences and perspectives (Gillem & Thompson, 2001).

Consistent with the findings of this qualitative study, dialogue between clinicians, counselors, family therapists and other individuals who work with Biracial families should specifically focus on preparing the biracial child so that she can self-preserve and regulate her emotions and therefore protect herself when confronted with rejection or any form of communal or societal adversity. Additional preventive and conversations designed for protection of the biracial child should include: 1) making sure the child has a solid relationship to her personal core values; 2) explaining to the child that there are racist in the world with mental challenges; 3) creating a safe space for open communication if and when child is confronted by a racist; 4)

having both parents present during conversations pertaining to race; 5) reinforcing and maintain relationships with family and community members of both races; and 6) celebrating both White and Black cultures; especially holidays.

In addition to seeking professional assistance, monoracial mothers of Biracial Black/White daughters would be well advised to connect and interact with other monoracial mothers of Biracial Black/White daughters to share stories, experiences, and exchange suggestions, either in person or online. In her commitment to creating a rejection-free community, Michelle created a Facebook page for biracials to share their intimate experiences. Per the request of several monoracial parents, Michelle decided it would be advantageous to include parents in the Facebook community. She remains profoundly touched by the interactions that has taken place between the monoracial parents and their offspring. The greatest contribution is bridging the phenotype gaps and teaching mothers how to care for their children with different hair textures and skin colors (Edmonds, 2018). From tips on managing their often thick, cork-screw hair to racial dating preferences the Facebook page serves as a haven for individuals committed to empowering biracials by sharing ideas about healthier and developmentally appropriate ways to care for the biracial community. Lastly, anyone involved and invested in the lives of the biracial population (e.g., parents, teachers, coaches) should be familiar with the racial identity development steps, according to Poston's Biracial Identity Development model (1990).

Poston's (1990) Biracial Identity Development Model was the theoretical framework utilized for this qualitative research study because the five developmental steps of this framework directly correlate with the theoretical implications. For example, the first step in Poston's developmental model focuses on personal identity. According to Poston, this first step

of Poston's model focuses on the biracial child's first encounter with racial groups and distinguishing which racial group she may belong to. Seven out of the seven participants of this study precisely remember the moment they realized and began to question the difference between them and their monoracial mothers.

Categorization is the second step of this developmental model. It occurs when the biracial child realizes she can choose to categorize herself as biracial, embracing the racial constitution of both parents. She is also present to choose one skin color over the other, accepting one parent while rejecting the other. Michelle was the only participant who verbally expressed concern about parental racial allegiance. Kenya's mother assured her that categorization was simply not an option for her at a very early age. She continued, “thanks to my mother, when it came to the choosing conversation, my anthem was: *both or more* instead of *either or* because I'm Black and White and out of sight."

The third step of enmeshment/denial entails embracing and forming one's biracial identity or the resistance and the denial of it. Maya's desire to play with White dolls, coupled with her resistance to playing with dolls that resembled her, underscores the behavior consistent with this step of the bifacial's development process. During the fourth step of Posner's model, appreciation grants biracials the opportunity to resonate and identify with one race while remaining open and embracing both races. As a self-appointed Black woman, Angela's resistance to being White led to years of suffering. Angela's suffering continued until she was finally able to collapse her appreciation of her White grandparents with the White part of herself. She learned to love the and appreciate the White part of herself as an homage to her grandparents.

The last step of Poston's developmental model is integration. It is during this step the biracial individual comes to fully understand who she is and is, therefore, able to embrace all that

she is, by choice instead of by default. As previously mentioned, although Maria resonates more with her Black side, she accredits her White mother for equipping her with the knowledge needed to navigate her racial identity development process positively, a process known as creative socialization (Marbury, 2011; Stevenson, 1995). Today, Maria is firmly aware of who she is and what she represents to herself and the world as a biracial woman. Maria admits, she is now fully able to embrace all of who she is because her mother created a safe space for her to explore all aspects of her racial identity without having to answer to anyone. Maria proudly embraces both cultures.

As previously stated in chapter two of this doctoral project, Poston's model is not without its limitations. Recommendation for professional practice would include extending Poston's model steps to cover ages beyond adolescence. Additionally, unlike previous models by Cross, Morten, and Atkinson, Poston's work seemed to undermine the relevance of societal racism and its impact on minorities, especially Black people. Two additional problems with Poston's model are that it does not extend beyond childhood, unlike the Continuum of Biracial Identity (COBI) by Rockquemore and Brunsma (2002). The other problem with Poston's model is the assumption that one will organically have the facilities to integrate a kaleidoscope of blurred life experiences creating a pristine point of view - on demand. Poston's model sets the stage for exactly that, standing in the space of everything being present, as is, for growth and development. Growth and development and further exploration into Poston's model's distinctions would be promising next step in the best interest of the biracial individual's identity development process.

Recommendations for Research

A comparative analysis between the parenting skills of American Black or White monoracial mothers and European Black or White monoracial mothers would add value to this

field of study. Participants in this study reported that their European monoracial mothers were anxious to engage in creative socialization learning and practices. American monoracial mothers leaned more towards the colorblind approach. Family counseling programs for monoracial mothers would also be of value to this population. The programs should specialize in the teaching of creative socialization practices for both Black and White monoracial mothers. In Within the context of the creative socialization practices should be race dominated conversations. These conversations could be instructional, forearming biracials with defense mechanisms and coping skills for racial insulting assaults such as name calling, ostracizing and stigmatizing. Open racially charged conversations between mothers and daughters should also be a part of the creative socialization curriculum.

Although not discussed in Chapter four, due to the findings being outside of the scope of this study, the role of fathers in the biracial female's racial identity formation also warrants further research. Except for Maria, whose father died when she was eight and Maya, who was raised by her White Jewish father, the participants in this study made minimal mentions of their fathers, if at all. The other five participants reported they either did not know their father or their father's presence in their life was sporadic and or uneventful.

While this study confirms the theoretical framework, it was restricted by the pre-selected questions. A narrative study could capture the unique and elaborate stories of the participants, providing deeper insight into the essence of the biracial minority plight. In addition, further research might focus on how monoracial fathers shape the racial identity development process of their Biracial, Black/White sons.

Another interesting study would be how Biracial, Black/White females raise their male offspring and the racial composition of the men they choose to procreate with. Additionally, a

quantitative study could measure the impact of a mother versus father on a biracial daughter's racial identity formation or analyze the absence of a mother or father and measure the impact on her racial identity formation. Using a different population, this could also be a qualitative study using the same survey and instruments used as per this study.

Lastly, longitudinal prospective studies of youth who are biracial with monoracial mothers and that cover entire lifecycles would greatly contribute to the development of this biracial identity field. This study would impact, with great precision, the various stages of racial development as posited by Erikson, 1968 and Poston, 1990. All the recommendations would be intended to expand this field of knowledge further, thus further educating all committed to the psychological evolution of the Biracial, Black/White population.

Conclusions

The racial identity development process of Black/White biracials has been explored by several researchers over the years (Funderburg, 1994; Kerwin et al., 1993; Khanna, 2013; Khanna & Johnson, 2010; Kilson, 2001; Korgen, 1998; Marbury, 2006; McClurg, 2004; McKinney, 2014; Moss & Davis. As stated in chapter one of this doctoral project, McKinley et al. (2014) concluded that group membership is vital in the identity formation process because it provides the individual with a sense of self, something that is relevant and necessary in terms of belonging. Previous research agrees community and knowledge are the salient components of the biracials' identity development process. Previous results from these studies also concluded that the development process of Black/White biracials is influenced by their desire to be accepted in order to belong.

Community

Consistent with popular belief, this study's results concur that community and knowledge are essential components to the biracials' identity development process. However, contrary to previous literature, this study's results indicate that the development process of Black/White biracials is not inspired by a desire to be accepted and to belong. Instead, the development process of Black/White biracials is inspired by a need to avoid being rejected and ostracized. Each participant in this study explained that their first experience of racism was a definite form of rejection. This form of rejection left them with the experience of being an outcast from a community for which they desired membership. For example, Kenya's first experience of racism was when she was playing baseball in her community with her stepfather, and a young kid yelled, "get that half-breed out of the street." The child's racist demand had nothing to do with acceptance and belonging. It had everything to do with rejection and casting Kenya out of a community that she deemed desirable. Kenya admits she was initially confused by the racist comment. Most biracials are confused because these first experiences of racial rejection occur as abrupt departures from their norm. The norm being their homes in which they felt accepted and as though they belonged.

Findings indicate that the first lessons biracials learn during their racial identity development process is that racism and rejection are synonymous and must be avoided at all costs. This level of awareness makes community a critical component in the racial identity development process of Black/White biracials. It is also because of this level of racial awareness that racist and derogatory forms of name-calling are so brutal and hurtful, they all represent *rejected identities* most biracials do not want to be associated with. Names such as zebra girl, half-breed, White girl, cracker, hi-yellow, and nigger to name a few. As a result, the way this

population navigates the racial identity development process is by avoiding rejection and ostracization at the community level and at all costs.

After decades of practice, Black/White Biracials like Michelle have mastered navigating their racial identity at the level of community. Michelle admits that she lives predominately influenced by White behavior because she was raised in an all-White world. She also acknowledged that she would never stand before a community of White women and profess herself as being White because she fears the retaliation that would inevitably lead to the experience of rejection from a desirable community. In turn, although she does not resonate with the Black community, she admits she would not be afraid to declare herself as a Black woman in a room filled with other Black women. She also admitted that, for the most part, the Black community does not accept her at all. Even still, she is not afraid of the Black community rejecting her. It is not the community she desires membership in; therefore, there is no need to resist the experience of rejection or ostracizing that has indeed been her experience. Still, it doesn't frighten her enough to silence as the desirable community of White women would. This underscores the navigational strategy of a Black/White Biracial is to avoid rejection and ostracization at the level of community as opposed to embracing acceptance and the experience of belonging at the level of community.

Knowledge

To avoid rejection and ostracization at the level of community, knowledge is required. Hence, knowledge thematically emerged equally as important to community in research results conducted over the years. I argue the knowledge sought is the knowledge the Black/White Biracial needs to avoid the experience of rejection and ostracization at the level of community. By preparing the Black/White Biracial daughter, the monoracial mother is in turn protecting her

daughter. The results of this study regarding the mothers who implemented creative socialization practices in the home revealed different results than previous studies and their findings. According to Graham (2017), White mothers were more inclined to deemphasize the importance of race, and Black mothers were more prone to emphasize and educate their daughters on the importance or race and racism.

The results of this doctoral project significantly differ from previous studies. Results of this study attest, the monoracial White mothers or Kenya, Jillian, and Maria aggressively took the necessary steps to educate their daughters by implementing creative socialization practices. These practices included learning and then teaching their daughters how to cook popular foods within the Black culture, learning and teaching their daughters how to style their thick, corkscrew curly hair, lotion their ashy skin, and overall, educating their daughter on their Biracial heritage in order to prepare them and therefore protect them. Laura and Maya's Black mothers and Angela and Michelle's White mothers, be it intentionally or unintentionally, chose to practice reactive socialization. To further underscore the importance of maternally bestowed knowledge in order to prepare and protect their daughters from a life of rejection and ostracization, the daughters belonging to the monoracial mothers that practiced creative socialization, as previously mentioned, are short on stories of racial induced pain and long on memories of having the best of both worlds and Biracial Black/White females raised by their monoracial mothers. The daughters whose mothers did not prepare their daughters to navigate racism and communal racial discrimination do not share the same sentiments regarding avoiding rejection and the experience of ostracization.

As a Biracial Black/White female myself, I was sure my quest in life was to be accepted by a community I desired to be a member of. Despite bracketing my preconceived expectations, I

still assumed the findings would revolve around behaviors designed for acceptance (e.g., straightening of the hair, speaking a certain way, particular associations, etc.). However, as mentioned earlier, my assumption was incorrect. Discovering that the quest for racial socialization and racial identity development revolved around avoiding rejection instead of acceptance remains a pleasant yet liberating surprise for me. As mentioned earlier, this also readily explains why biracials concede to societal appointed racial classification. Understanding the impetus for complying with racial assignments leaves me hopeful about a new future for Biracial Black/White females. Suppose the covert goal is to avoid rejection. In that case, the future overt goal might be to construct emotional and psychological training programs that neutralize one's perception of rejection or, at the very least, enhances tolerance and therefore increases resistance.

In closing, I found myself profoundly moved by the participants' courage in this doctoral research study. As a Biracial Black/White female, I found aspects of myself in each of their narratives. As a result, in my own way, I embraced them all as sisters related and connected by our identical, racial induced pains and pleasures. In the racial-induced and emotional generosity, as they poured their hearts and souls out to me, I felt inclined to do the same. I felt honored to have that level of relatedness with such familiar strangers. Despite the trials and tribulations most of the participants of this study endured because of their parents' Cultural Collison choices, they preserve as warriors and pillars of strength in spite of their wounds. Currently, seven out of the seven participants in this study work in careers or charitable endeavors that allow them to be of service to humanity.

> Nobody escapes being wounded. We all are
>
> wounded people, whether physically, emotionally,

mentally, or spiritually. The main question is not *How can we hide our wounds?* so we don't have to be embarrassed, but *How can we put our woundedness in the service of others?* When our wounds cease to be a source of shame and become a source of healing, we have become wounded healers.

--Henri Nouwen

(inspired by Carl Jung's Wounded Healer)

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APPENDIX A

Interview Protocol

During this 45–60-minute interview, I will be asking you a series of questions pertaining to your experience of being a Biracial Black/White female raised by a monoracial mother inthe United States of America. I will provide you with a pseudonym in this study in order to preserve your anonymity during the interview transcription process. Your experience of safety and comfort during this process are important. If at any time you want to withdraw from the interview process or skip over a question, you are welcome to do so. Do you have any questions before we begin?

RQ1: How do Black/White Biracial females navigate the racial identity process?

1. How would you describe your racial identity?
    a. Can you explain why you identify as [insert participant's response]:
    b. Who (if anyone) influenced your decision to identify as [insert participant's response]:
    c. What other factors influenced your decision to identify as [insert participant's response]:
    d. What are your overall feelings on being biracial?
    e. Is there a community that you feel you most resonate with and feel accepted by?

RQ2: How is the racial identity of Biracial Black/White females shaped by their monoracial mothers?

2. How would you describe your mother's racial identity?
3. Describe the moment when you realized that your Racial Identity was different than your Mother's:
4. Describe the role your mother played in determining your Racial Identity:
5. Do you feel your mother prepared you for the racial and ethnic experiences you have experienced in life as a biracial female?
6. Is there anything else you would like to share?

The interview is now complete. I want to thank you for your time and willingness to contribute to this qualitative research study. I understand this conversation may have stirred up some emotions for you. If you feel you are in need of speaking with a mental health professional to assist you with the managing of those emotions, I am happy to refer you to Dr. Lynn who is a licensed psychologist and someone I personally trust. Would you like Dr. Lynn's contact information? Your first session with Dr. Lynn would be complimentary.

APPENDIX B

Demographic Survey

Name_____

Date_____

Email Address:

Phone Number:

1. Are you over the age of 18? Yes/No
2. Age_____
3. Gender_____
4. Birth city & state_____
5. Current city & state_____
6. Do you identify as a Black/White Biracial female? Yes/No
7. [Insert US Census Bureau that has the respondent identify their Race and then Ethnicity – two questions]
8. Is your Mom monoracial (include definition) Yes/No
9. [Insert US Census Bureau to have them identify the race and ethnicity of their Mom]
10. What is your highest level of education? _____
11. What do you do for a living? _____
12. Where did you grow up? (city & state)
13. Who did you live with during your time at home?_____
14. What was the most dominant race in your neighborhood growing up?
15. Did you attend a predominantly all Black, White, Hispanic or mixed school? (K-12th grade)
16. What is the racial identity of friends during your childhood and then teen-age years?

17. Were you raised by a single mother?

Yes No

18. Do you have “half” brothers and/or sisters?(share one parent in common)

Yes No

19. Do you have “full” brothers and/or sisters? (share two same parents)

Yes No

20. Are you currently involved in a romantic relationship? (please explain)

21. Do you have children?

If “yes” please answer questions below:

*what are the ages of your children?

*are you their biological mother?

*what is the racial identity of their biological father?

APPENDIX C

Screening and Selection Questions

1. Do you self-identify as biracial?
2. Does your mother self-identify as Black or White?
3. During your racial identity development process, did you experience racial identification problems as a result of being raised by a monoracial mother?
4. Do you feel society's racial assignment of you is consistent with your racial self-identification of yourself?

APPENDIX D

Thank You for Your Interest Email

Dear_____,

Thank you very much for your interest in participating in a research study designed to contribute and possibly enhance the lived experience of Biracial Black/White women raised by monoracial mothers. At this time, I have all of the participants I need in order to conduct the study. If I should need any further support from you in the future, I will be sure to let you know.

Thank you once again for your willingness to be a part of this study, I remain grateful for your interest and generosity.

Sincerely,

Troy Byer

APPENDIX E

Adult Consent Form

1. TITLE OF RESEARCH STUDY: THE RACIAL IDENTITY FORMATION PROCESS OF BIRACIAL BLACK/WHITE FEMALES RAISED BY THIER MONORACIAL MOTHERS

2. RESEARCHER: TROY BYER, MA

3. WHY YOU ARE BEING INVITED TO TAKE PART IN A RESEARCH STUDY

   - You are a biologically Biracial Black/White female born and raised in America
   - You are between the ages of 18 and 60

4. THE PURPOSE OF THIS STUDY IS TO ACCESS A DEEPER UNDERSTANDING OF THE IDENTITY FORMATION PROCESS AS EXPERIENCED BY BIRACIAL FEMALES RAISED BY MONO RACIAL MOTHERS. INFORMATION GATHERED FROM THIS STUDY COULD BE OFFERED TO MOTHERS OF BIRACIAL DAUGHTERS AS WELL AS MENTAL HEALTH PROVIDER THAT WORK WITH THIS POPULATON.

5. WHO CAN YOU TALK TO ABOUT THIS RESEARCH STUDY?

   If you have questions or feel as if you have been damaged by this process or if you have complaints, you can contact the research team at ( )

   If you want to talk to someone outside of the research team, please contact ( )

6. WHAT IS THE PURPOSE OF THIS RESEARCH STUDY?

   You are being invited to participate in a 60-minute (maximum duration) interview via Zoom in order to share your experiences and expertise on the racial identity development of Biracial Black/White females and the impact from their monoracial mothers.

   The intention is to gain insight into the experience for the purpose of educating those who interact or work with Biracial females.

7. WHAT IS THE TIME COMMITMENT?

   The interview will last from 45-60 minutes.

8. HOW MANY PEOPLE WILL BE INTERVIEWED?

Six females.

.

9. IF I ACCEPT THE INVITATION, WHAT ARE THE NEXT STEPS?

- Complete a demographic questionnaire
- Read and sign a adult consent form
- Participate in a 45–60-minute audio interview via Zoom
- Review transcript for accuracy confirmation or content commission
-

10. WHAT WILL I BE ACCOUNTABLE FOR IF I CHOOSE TO PARTICIPATE?

You are only accountable for managing your well-being and being in communication with the reviewer if you begin to experience emotional distress at any point during the process.

11. WHAT HAPPENS IF I CHANGE MY MIND AND WANT TO WITHDRAW FROM THE PROCESS?

You are free to remove yourself from the study at any time without any penalty whatsoever.

12. CAN THIS STUDY BE DAMAGING TO ME IN ANYWAY?

There are minimal risks. Some of the questions may be emotionally difficult which is why you are urged to let the researcher know if there are experiencing emotional distress. There is also a free therapy session offered to you if you decide you need assistance in working through these feelings upon completion of the interview. Should you need further assistance, the researchers will recommend a therapist who will be available to you on a sliding scale at a cost to you.

Your privacy and confidentiality is also at risk which is why the researcher has taken several measure to protect you including assigning you a pseudonym, communicating with you on secure and password protected platforms, storing your interview and documents on secure computer and external hard drive and requesting your approval of the final interview transcript.

13. ARE THERE ANY OTHER OUT OF POCKET EXPENSES I SHOULD KNOW ABOUT?

No. The researcher is one-hundred percent responsible for all expenses related to this study.

14. HOW WILL THIS STUDY BENEFIT ME?

Value from your participation in this study is not guaranteed. However, possible benefits may include life enriching information and insights regarding your lived experiences as a Biracial Black/White female

15. WHAT HAPPENS TO THE INFORMATION WE COLLECT?

- Only the searcher, Chair & Committee will have access to interview recordings in order to protect your privacy.
- IRB may review interview content
- Your signature below grants the research team permission to view all your documents including your PHI for analysis and quality assurance
- Your identity will remain anonymous even if the study is published
- There is no commitment to a date for the deletion of the interviews
- If it is decided that you may be dangerous to yourself or others, by law will have to report this and, your personal information may be disclosed

16. IS THERE ANYTHING ELSE I SHOULD KNOW ABOUT THIS STUDY?

Doctoral candidate Troy Byer from California Southern University is conducting this research study project.

Your signature documents your permission to take part in this research.

Signature Block for Capable Adult

DO NOT SIGN THIS FORM AFTER THIS DATE

Signature of subject

Date

Printed name of subject

Signature of person obtaining consent Date

Printed name of person obtaining consent form Date

[Add the following block if a witness will observe the consent process. E.g., short form of consent documentation or illiterate subjects.]

My signature below documents that the information in the consent document and any other written information was accurately explained to, and apparently understood by, the subject, and that consent was freely given by the subject.

Signature of witness to consent process Date

Printed name of person witnessing consent process

APPENDIX F

Dr. Lynn's Contact Information

Dear _____

Thank you very much for your participation and generosity. As previously mentioned, I understand this process may have stirred up some emotions for you. If you feel you are in need of speaking with a mental health professional to assist you with the managing of those emotions, I am happy to refer you to Dr. Lynn who is a licensed psychologist and someone I personally trust. You may reach Dr. Lynn at 310-470-0234? Your first session with Dr. Lynn would be complimentary.

If you should need any further assistance, please visit www.https://nami.org/help for further support at no cost to you.

Sincerely,

Troy Byer

.

APPENDIX G

Request for Audio Footage Review

Dear_____,

Thank you once again for your participation in the biracial identity development study. Your contribution is greatly appreciated.

As promised, attached please find the audio edit of your interview. I would greatly appreciate your reviewing the audio recording for accuracies or omissions - no questions asked.

On the bottom of the screen, you will find a running time code. Please use these time code to identify sections of the audio you want to address either for inaccuracies or omissions. I would greatly appreciate it if you could respond with your notes with in 7 days. Thank you very much.

Sincerely,

Troy Byer

APPENDIX H
Social Media Post

If you are a bi-racial(black-white) female, you may meet the criteria for a study that focuses on the racial identity development of bi-racial females raised by their mono racial mothers. For more info visit www.zebragirlstalking.com or email troy@troybyer.com

This study is being conducted for a doctoral dissertation

APPENDIX I

Welcome Email

Dear_____,

Thank you for accepting my invitation to learn more about a study that focuses on the experiences of biracial females raised by their monoracial mothers. It is my intention to provide information that will better prepare mothers and other providers who interact with biracial females.As mentioned in the social media post, I am looking for biracial Black/White biological females whowere raised by their monoracial mothers and are willing to share their racial identity development experiences and the impact their monoracial mothers had on their lives.

The interview will be conducted on a Zoom audio call. The time commitment for the interview is no more than 60 minutes.

Attached please the following three items:

1) Demographic Question Survey - this survey will establish qualifications for the study

2) An Adult Consent Form - this document is designed to inform you of your rights if you are chosen and then choose to participate in the study.

3) This link will allow you to send me three dates that best work for you to participate in the interview process if you meet the necessary criteria to do so. https://calendly.com/mindologyfitness/troybyer

Once you have answered questions in the Demographic Question Survey and read the Consent form, please send both documents back to me via FAX, email or photo attachment. You will need to sign the consent form. Electrical signatures are accepted.

I will be selecting all final participants by_____. If you are selected you will hear from me directly by_____. If you are not selected you will receive a courtesy email thanking you for your willingness to participate in the study.

Thank you in advance for your consideration. If you have any questions, please feel free to contact me at Troy.Byer@my.calsouthern.edu.

Warmly,

Troy Byer

APPENDIX J

Researcher's Online Calendar for Scheduling Interviews

https://calendly.com/mindologyfitness/troybyer

APPENDIX K

Confirmation

24 HOUR REMINDER EMAIL FOR SELECTED PARTICIPANTS

Dear_____,

This is a reminder that we are scheduled to speak via Zoom at_____on_____using the Zoom link below.

Thank you in advance for your participation, I am looking forward to our conversation. If you any questions and/or concerns between now and the time we speak, please do not hesitate to call me at 818 802 3700.

Warmly,

Troy Byer

Zoom link (here)

APPENDIX L

Sent: Monday, May 3, 2021 3:42 PM
To: Melanie Shaw <Melanie.Shaw@my.calsouthern.edu>
Cc: Davetta Henderson <dhenderson@calsouthern.edu>
Subject: IRB - APPROVED - Byer

Hi Dr. Shaw,

We are very pleased to inform you of the approved application for Byer. Please review and contact the IRB immediately should there be any discrepancies. In keeping with regulatory requirements notify the IRB should there be any changes to the proposed research. Approval would be necessary from the IRB for all modifications. As a reminder, please have the Learner submit the completion form for processing when done.

We wish the Learner the best in the conduct of the research. Please feel free to contact the IRB at any time should you have any questions.

Best Regards,
Brett

NB – When Birgit sent it to me it was locked so I could not sign it... but it is still listed as approved in the files.

CALIFORNIA SOUTHERN UNIVERSITY

Brett A. Gordon, Ph.D., FSA Scot
IRB Chair
C: 954.802.8147 (Eastern Time Zone)
Brett.Gordon@my.calsouthern.edu
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