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THE CULTURAL SIGNIFICANCE OF RACIAL SOCIALIZATION AND “THE TALK”
WITHIN THE BLACK FAMILY

by

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A dissertation submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
in the Department of Sociology
in the College of Science
at the University of Central Florida
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ABSTRACT

In the wake of the renewed sense of powerlessness felt in the Black community, "The Talk" (Snell,2016) is primarily considered an essential rite of passage in Black families in preparing Black children how to engage with police when faced with microaggressions of racism. The awareness that the rules are different based on the color of your skin reinforces the narrative that for Blacks, most will face law enforcement that functions to protect and serve Whiteness (Burton, 2015). The purpose of this research was to examine the cultural significance of Racial Socialization and the use of "The Talk" within the Black family as a tool to address the effects of systemic racism within law enforcement. specifically, interactions between Black youth and the police. Through the lens of critical race theory, racial socialization, and discourse analysis, the research will answer (1) In what ways is Black socialized racial behavior demonstrated by Blacks when interacting with law enforcement? (2) What is the cultural significance of "The Talk" within the Black Family? (3) Is it time for "The Talk" to move from being pre-emptive to a solution-based tool? Through qualitative research, specific constructs and attributes of each theory will be used to interpret meanings, concepts, behaviors, and attitudes of awareness on the use of The Talk and how the social capital of the Black family, Black socialization of racial behavior, the impact of gender and race and exposure to racism influence these interpretations. Participants of the study included: Black parents of Black children, Black children ages 10-17, and Black adult drivers. The current research addresses the need for the use of The Talk as a pre-emptive tool to address crucial issues of racism and discrimination between the Black community and law enforcement. In addition, this study has expanded on the current research and focused on the more difficult question of why the use of "The Talk" has not moved into a more solution-based versus a pre-emptive response. As a solution-based response, The

Talk is guided by how to stop, not just anticipate, and mitigate, these problems—shifting the focus to finding solutions to eliminate the perceived threat felt by both the police and Blacks from each other. Further questioning: If “The Talks” fails to shift into a more solution-based response, will it become the catalyst of the same evils “The Talk” was created to avoid?

Key Terms: the talk, black families, racial socialization, critical race theory, discourse analysis

This dissertation is dedicated to my sister, Professor Khalda Logan. My guardian angel, I miss your smile and unconditional belief that I could do and be anything I wanted. By example, you were my beacon of light when I could not see through life's darkest times. Remembering your passion and belief in the power of knowledge has kept me focused throughout this academic journey. My sister, you made it look so easy. I now have an understanding of the work that was required you will always be my *shero*.

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To my village, you know who you are, my friends who are truly family. I cannot thank you enough for always supporting me, even when you didn't always understand. Your support is priceless.

Last but not least, I dedicate this work to the parents of those who mourn the loss of a child from racialized police violence. I hope this will continue the conversations necessary for change.

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CHAPTER ONE: INTRODUCTION

Introduction

For families of children who learn to and eventually take responsibility for driving, this represents a coming of age for both the child and the parent, signifying the beginning of the transition from adolescence to young adulthood. However, for Black parents, this transition period can be one of fear, rooted in the knowledge that rules might differ for their Black children if they are stopped by Police while driving. The sick feeling of awareness that one night their child may get stopped by the Police and the fear that because of the color of their skin, they may never make it back home is the Black family's reality (Whitaker and Snell, 2016).

There are universal concerns experienced by parents of newly licensed drivers, such as:

- "I hope my child is not texting and driving."
- "Please let him/her not be easily distracted."
- "Let them come back home safely."

Additionally, the repeated conversations each time the newly licensed driver reaches for the car keys include:

- "Driving is a big responsibility."
- "Pay attention to the road."
- "Make sure to buckle your seat belt."
- "No loud music and no speeding."
- "Remember, cars kill."

Rooted in the knowledge that the rules are different for Blacks is the importance of "The Talk," a tool used for racial socialization to be included in those universal conversations. For Black parents, "The Talk" has become the difference between their child making it home or not

making it home alive. “Always show your hands, never fail to be respectful even if police are insulting and disrespecting you” (Yancy et al. 2016 p17). As described by W.E.B. DuBois’s theory of double consciousness, the need of Black parents to teach their Black children how to see themselves through the eyes of their oppressors in order to understand the contempt and pity the world held for them was essential to their survival (DuBois 1908, Yancy, Davison and Hadley 2016). The acknowledgment that there was “no sane answer for the insanity of racism” (Yancy et al. 2016 p17).

The existing research emphasizes the use of “The Talk” as a preemptive tool for racial socialization within Black families by emphasizing the need to prepare their children on how to navigate perceptions of oppressive racialized behavior through “proactive orientations” (Bowman, and Howard 1985:139) when interacting with the Police in order to keep them safe (Anderson, Ahn, Brooks et.al 2022:03). The focus of this dissertation is on the additional conversations Black parents must have to help protect their children against systemic racism and racialized violence against Blacks when interacting with the Police during a traffic stop. While also examining if by continuing to use "The Talk" as a preemptive tool for racial socialization, has it become a tool used to perpetuate the violence it was created to avoid.

Constructs of Race and Racism

Race is the "organizing principle of inequality and difference" (Omi and Winant, 2015:2) and is subject to "constant conflict and reinvention" (Omi and Winant, 2015, p. viii). Considered a "master category," race is the catalyst for marginalization, creating the concept of "otherness" disguised as ideologies of biological determinism for "inequality and difference" (Omi and Winant, 2015:263) within society (Leewontin, 1980).

Race, considered the offspring of racism against Black people in the U.S., has historically been synonymous with social unrest and oppression. Race is the fundamental basis on which societies are organized and categorized to set apart the oppressed (Lewis et al., 2019). Critical race theorists view race as a socially created category constructed to limit the advancement of people of color (Orelus, 2013, p. 576). Race regulates Black power and resources and hinders their advancement in the U.S. Hidden behind the rhetoric is the idea that "one ethnic group is condemned by nature to congenital inferiority, and another group is destined to congenital superiority" (Bonilla-Silva, 1997, p. 465). This idea gives meaning to the ideology behind Blacks being born with a natural legacy of being enslaved and Whites with a natural legacy of freedom (Bonilla-Silva, 1997).

The systemic racism resulting from "White on Black oppression" (Feagin, 2006, p. xii) further establishes the assumed role of White superiority and the perceived inferiority of Blacks. Based on the work of symbolic interactionist theorist Erving Goffman (1963), distinguishing between groups as "the other" and "the "same," the "dialectical process of construction" (Bonilla-Silva, 1997, p. 471) continues to perpetuate the foundation for a White controlled society (Feagin, 2006). This control can be seen in the disparity in access to quality education, affordability and location of housing, and advancement opportunities in employment. Racism, as described by Coates (2015), is the "need to ascribe bone-deep features to people and then humiliate, reduce, and destroy them" (Coates, 2015, p. 7).

Conflict theorist, W.E.B. DuBois, captures the yearning for equality by Blacks in a White America in his well-known work, *The Souls of Black Folk* (1908), a collection of essays about race. DuBois shares a personal reflection on his feelings of helplessness during the death of his son. Recounting through his sorrow the sense of relief he felt in the knowledge that by dying so

young, his son would never experience the ugliness of inequality and racism, "He knew no color-line... not dead but escaped; not bound, but free" (DuBois, 1908, p. 152). The profound impact of race on social inequalities continues to be recognized by the oppressed and heard through continued demands for social change. For most Black families, the conversation of racism is one of "shaming for the parents and child and the awareness of powerlessness and impotence" (Whitaker and Snell, 2016, p. 304) in the parent's ability to keep their Black child safe. In Tanehisi Coates, *Between the World and Me* a letter to his adolescent Black son, he defines race as the "child of racism" (Coates 2015 p 7) used to link features of skin color and hair to a societal order of hierarchy to "humiliate, reduce and destroy" (Coates 2015). The disparity in treatment in the deaths of unarmed Black people by Police continues to grow at an alarming rate. In most cases, the officers involved in these deaths receive little or no consequence.

The death of Tamir Rice, a 12-year-old Black male shot by Police for carrying a toy gun (justice.gov, 2020); Sandra Bland, found hanging in her cell after being arrested resulting from a routine traffic stop, and Philando Castile a Black male shot and killed during a routine traffic stop at point-blank range by a Police officer in front of his girlfriend and her 2-year-old daughter are just three of the many Black men, women, and children, killed by Police (Robinson,2017,p. 1). In these cases, the commonality is the victims' color and the acquittal of wrongdoing for all officers. As Coates so aptly says, "Mostly they will receive pensions" (Coates, 2015, p. 9). In the most recent case of George Floyd, although justice for the victim prevailed through the sentencing of the officers involved, the distrust embedded within the Black community by increased racialized violence by the Police serves as painful reminders of how racism remains a critical element in Blacks' treatment-experienced when engaging with Police.

The History of Racism

Throughout history, the unrelenting effects of racism and discrimination have plagued the Black community (McAdoo, 2002) as far back as slavery and the oppressive effects of the Jim Crow laws enacted to keep Blacks "subservience after slavery was outlawed" (Guffey, 2012, p. 41) and manifesting into a "systemic framework...of a racial hierarchy...regulating Blacks to the bottom of the economic ladder" (Higginbotham, 2014, p. 18). These laws-maintained Blacks' segregation using governmental policies to perpetuate and reinforce "racial hierarchy" (Higginbotham, 2014, p. 18). The U.S. Civil Rights movement gave birth to The Civil Rights Act of 1964, affording Blacks the legal right to the same constitutional and civil rights enjoyed by all citizens (Higginbotham, 2014). Unfortunately, over 50 years have passed since the passing of the Civil Rights Act of 1964, and Blacks are still being "stereotyped, stigmatized and dehumanized" (Moore, Robinson, Clayton, et al., 2018, p. 33).

The Problem

The disparity of treatment within our social structure through "racialized police violence" (Burton, 2015, p. 40), resulting in the deaths of unarmed Blacks by Police, continues to rise at an alarming rate. Black victims of death due to lethal force by law enforcement are disproportionately higher compared to Whites (Degue, Fowler, and Clakins, 2018). According to the National Violent Death Reporting System (NVDR), from 2015-to 2021, Blacks represented "(34%) in comparison to Whites (14%) for fatal police shootings" (Statista.com, 2021:1). Moreover, the disparity in those percentages continues to rise. A legal system where Black inmates make up 37.8% (BOP, 2018) of the prison population while only comprising 13.3% of the national population (World Population Review, 2018) reinforces the narrative. For Blacks, most will face a legal system that functions to protect and serve whiteness (Burton, 2015).

Although these remain crucial issues between the Black community and law enforcement, this study proposes raising the question; Is the use of "The Talk" within the Black community become a contributing factor to the problem by remaining focused on being preemptive versus solution-based?

The Purpose

The purpose of this research will be (1) to analyze the behaviors and attitudes of or about awareness of the cultural significance of "The Talk" within the Black community and (2) its use as a tool for racial socialization within the Black family about how to address the effects of systemic racism within law enforcement, specifically interactions with Police. Through the lens of Racial Socialization and Critical Race Theory, this research will examine the need for Blacks to socialize racism to prepare their children to navigate the disparity in treatment by law enforcement.

This study will analyze and give meaning to the findings in participant narratives guided by the research questions:

1. In what ways is Black socialized racial behavior demonstrated by Blacks when interacting with law enforcement?
2. What is the cultural significance of "The Talk" within the Black Family?
3. Is it time for "The Talk" to move from being pre-emptive to a solution-based tool?

These narratives will also be analyzed by Racial socialization, Discourse Analysis, and Critical Race Theories. Further breaking down each theory by its constructs and attributes will provide more detailed findings.

What are the Causes and Effects of “The Talk” and Socialized Racial Behavior?

Black parents are responsible for providing an understanding to their children of how race is viewed within society by the following three socialization strategies: (1) "Cultural socialization" (Hughes and Chen, 1997, p. 200) based on "explicit and implicit" (Aldoney, et al., 2018, p. 2) parental values about their ethnicity, race, customs, and traditions (Aldoney, et al., 2018). (2) "Minority socialization" (Hughes and Chen, 1997, p. 200), awareness and preparation on coping with their minority status, and (3) "Mainstream socialization, the promotion of goals and values of the dominant culture" (Hughes and Chen, 1997, p. 200).

The Talk is a pre-emptive guide used in response to the lived reality for Black families that most will face the effects of social inequality resulting in discrimination at some point in their lives. By being pre-emptive, The Talk mitigates these assumptions by providing a checklist of do's and don'ts passed down from generation to generation to prepare Black children against the presumptions of social inequality, resulting in discrimination based on the color of their skin.

A conceptual framework consisting of Racial Socialization and Critical Race Theory will be used to examine the need for racial socialization within the Black community and the use of "The Talk" as a tool for racial socialization to prepare Black children on how to navigate the disparity in treatment that can be expected when interacting with law enforcement (Whitaker and Snell, 2014). The research also examines the effects of Preparation of Bias, the Promotion of Mistrust and Egalitarianism/Silence about Race, the Social Capital of the Black family, Gender, and how exposure to racism influences these interpretations.

Significance of Study

This study will offer a different perspective in examining Blacks' motivation to use "The Talk" as a tool of socialized racial behavior within the Black family. Although racism and

discrimination remains crucial issues between the Black community and law enforcement, and this study proposes to focus on the more difficult question of why the use of "The Talk" as a form of racial socialization within Black families is focused on being a pre-emptive versus a solution-based response to racism and discrimination when interacting with law enforcement. As a solution-based response to the presumptions of disparity in treatment that result in discrimination, The Talk is guided by how to stop, not just mitigate, these problems—shifting the focus to finding solutions on how to eliminate the perceived threat of law enforcement when interacting with Blacks. Further questions: If *The Talk's* focus fails to shift into a more solution-based response, will this tool become the catalyst of the same evils *The Talk* was created to avoid?

What is "The Talk"?

"The Talk" is the "rule book for survival and essential rite of passage" passed down from generation to generation like a "grandmother's recipe" (Whitaker and Snell, 2014, p. 304). With its roots as far back as the Emancipation Proclamation, The Talk was used as a way for newly freed slaves to prepare their children against encounters of mistreatment with former slave owners because they were powerless even with their newfound freedom (Whitaker and Snell, 2014). For parents, The Talk is also a double-edged sword. The reality that to keep their child safe as parents, they must become the "agents of the oppressor" (Whitaker and Snell, 2014 p306).

In the present day, "The Talk" involves discussions about "racial profiling and diffusing negative perceptions and stereotypes to avoid being hurt or killed by police during routine activities, such as driving or walking down the street" (Whitaker and Snell, 2014, p. 304). It is thought to invoke the "voices of ancestors and elders" to survive "racial division, marginalization, and violence" (Kelly, 2019, p. 76) from the Police and those in power. For

Black families, these conversations are not directed at the avoidance of criminal behavior but at defusing the perception of criminal behavior (Whitaker and Snell, 2014).

The Talk typically occurs during the transition from adolescence into young adulthood (Whitaker and Snell, 2014). This is thought to be when Black children, specifically Black boys, go from being seen as cute to being perceived as a threat (Whitaker and Snell, 2014).

Adolescence is also a time when congruence between self-perception and the perception of how others perceive you occur (Whitaker and Snell, 2014). For the Black child, this incongruence leads to a “negative identity” (Whitaker and Snell, 2014 p306) fed by the way society “vilifies his existence” (Whitaker and Snell, 2014). W.E.B. DuBois theory of double consciousness provides the lens for how Blacks have historically been made to view “one’s self through the eyes of others... lifting the veil” (DuBois, 1990, p 8) and describes the understanding Blacks come to about their “structural position” (Gonzalez 2019) differences in societal status as compared to their White counterparts (DuBois, 1990).

Why is it Needed?

“The Talk” is a form of racial socialization used as a tool in response to the need felt by Black parents to empower their children amid flagrant racial disparity (Thomas and Blackmon, 2015). Within the Black community, "The Talk" responds to the collective need felt to provide the rules of engagement by addressing Blacks' powerlessness when interacting with the Police who may view them as a threat simply based on their skin color (Thomas and Blackmon, 2015). However, acknowledging the need for "The Talk" is also considered one of the most "counterintuitive, painful and heart-wrenching aspects of racial socialization" (Whitaker and Snell, 2014, p. 304), acquiescing to the notion that the Police are always right even if they are

wrong. The objective of the driving age Black when engaging with the Police during a traffic stop is to make it home alive.

For the Black community, the Police are viewed as their greatest threat (Burton, 2015). The death of unarmed Blacks by Police can be traced as far back as the era of Black Codes and Jim Crow (Robinson, 2017). Historically policing has been used as a tool of social control to safeguard the interest of the dominant by maintaining control of Blacks has emerged as today's "American Penal system" (Alexander, 2012, p. 8). Black parents' use of "The Talk" is to prepare their children on how to interact with those in authority that view their Black lives as not only "unequal but inferior" (Whitaker and Snell, 2014, p. 306) but also not worthy of protection. The use of "The Talk" is to prepare Black children on how to interact when stopped by the Police, always making the objective of making it home alive.

Conceptual Framework

It is important to remember that theories are comprised of multiple constructs that can be applied in multiple ways. For the purpose of this research, specific constructs of Racial Socialization, Conflict Theory, and Discourse Analysis will be used to examine the perceived need for the use of "The Talk" as a tool for racial socialization within the Black community to prepare Black children on how to navigate the disparity in treatment that can be expected when interacting with law enforcement (Whitaker and Snell, 2014). The significance of the study will add to the existing literature in meaningful ways by examining the need for "The Talk" to evolve culturally past its historical use as a pre-emptive tool into a more solution-based response to racism and discrimination when interacting with law enforcement. The use of discourse analysis will examine how "The Talk" has started its downward spiral of becoming the agent of the oppressor it was constructed to fight.

A combined approach of Racial Socialization and CRT is used to examine the need for racial socialization within the Black community and, specifically, the use of "The Talk" as a tool to prepare Black children to navigate the disparity in treatment that can be expected when interacting with law enforcement (Whitaker and Snell, 2014). The research used the following three strategies:

1. The effects of preparation of bias and minority socialization
2. Promotion of mistrust
3. Egalitarianism and silence about race through mainstream socialization frame the use of racial socialization within the Black family.

Through the use of CRT, the direct and indirect ways Blacks are affected by race and racism, in addition to how the subservient nature of racism, prejudice, and inequality contribute to the social construction of the "discursive nature of race" (Graham et al., 2011, p. 82) are examined. CRT is also used to understand the influence of White supremacy on the acts of police brutality and the importance of its role in providing historical context of how recently experienced forms of racism and acts of oppression should be analyzed (Moore et al., 2018)

Racial Socialization

Racial socialization is a "complex, multidimensional construct" with multiple definitions.

The proposed research will define racial socialization in terms of the parental transmission of verbal and non-verbal "values, attitudes and behaviors" (Lesane-Brown, 2006, p. 403). Under the framework of racial socialization, the transmission of parental messages can focus on the positive development of Black children by promoting cultural pride, fostering self-esteem, and pride in ethnic identity (Hughes et al., 2006). However, the more dominant

framework of racial socialization contains messages created to protect Black children through pre-emptive measures from the experiences of racism (Tribble et al., 2019).

As a developmental process, racial socialization is the parental transmission of messages on racism, tailoring its level of importance to the age and gender of the child (Thomas and Blackmon, 2015).

This transmission of experiences of racism is created by parental perceptions from their "self-concept and group membership" (Thomas and Blackmon, 2015, p77) and how they influence their experiences with racism (Thomas and Blackmon, 2015). Parents who focus on race and possess high levels of racial identity are more likely to practice racial socialization (Thomas and Blackmon, 2015, p. 77).

According to Thomas and Brown, the level of importance of race in the parents' lives is an indicator of the level of engagement in racial socialization with their children. The perceptions of racism serve as factors in the parental need to prepare their children for "bias, racism and mainstream Eurocentric values," and its use within the Black community serves as a shield against the "negative psychological effects of racism" by encouraging self-esteem and "racial pride." Thus, Black parents use racial socialization to raise Black children to have positive self-images amidst racist and hostile environments by promoting positive cultural practices and "racial pride" (Thomas and Blackmon, 2015, p. 76). However, the use of racial socialization for the promotion of self-esteem and Black pride has somehow shifted into being used almost exclusively as a pre-emptive safeguard against racism (White-Johnson et al., 2010) Hughes et al. (2006) identify four central themes relating to racial socialization "Cultural Socialization, Preparation for Bias, Promotion of Mistrust and Egalitarianism and Silence about

Race" (Hughes et al., 2006, p. 757). These constructs will be used to analyze and explain data and findings.

Operational Definitions

1. Cultural socialization refers to parental practices promoting explicit and implicit customs and traditions tied to ethnic and racial pride (Hughes and Chen 1999). The parental influence on children's "ethnic and racial identity formation" (Hughes et al., 2006, p. 756) is considered a salient role of parenting and a central theme of cultural socialization.
2. Preparation for bias and "minority socialization" promotes the need for Black's awareness and preparation for coping with their minority status (Hughes and Chen, 1997, p. 200).
3. Promotion of mistrust is promoted by the need to express "wariness and distrust in interracial interactions." This mistrust is conveyed through parental messages of "cautions or warning"(Hughes et al., 2006, p. 757) regarding other racial groups and barriers to advancement.
4. Egalitarianism and silence about race through "mainstream socialization" (Hughes and Chen, 1997, p. 200). The focus of parental messages is on the individual and not their "racial group membership," seeking to avoid any discussion of race. Mainstreet socialization, a term "coined by A. Wade Boykin and Forest D. Toms" (Hughes et al., 2006, p. 757), is used to describe messages that focus on encouraging Blacks' assimilation of the goals and values associated with the "dominant culture" (Hughes and Chen, 1997, p. 200).

Critical Race Theory

One aspect of Critical Race Theory (CRT) examines racism as both a collective and individual experience, viewing race as "central to political and social structures" (Rocco, Bernier, et al. 2014: 458). For the purpose of this research, CRT provides a lens to reveal racism and its role as an "institutional and systematic phenomenon" (Graham, Brown-Jeffy, Aronson, and Stephens, 2011, p. 82). Focusing on the basic tenet of CRT that "racism is ordinary, not exceptional" (Delgado & Stefancic, 2013, p. 4). The seemingly racist views society holds of people of color are so ingrained in our culture that they get washed away with the "ordinariness that makes racism hard to recognize" (Delgado and Stefancic, 2007, p. 136). Grounded in skepticism of our legal system's ability to maintain racially unbiased, neutral objectivity when presiding over people of color, Critical Race Theory asserts that "American Laws, including those intended to promote anti-discrimination, are structured to maintain White privilege" (Fornili, 2018, p. 65). CRT opposes the discourse of "race and racism" in society, challenging the "dominant ideology" (Sandals, 2020, p. 71). Through the use of CRT, participant narratives are examined for how racial socialization is used to interpret and survive the microaggressions and flagrant disparity in treatment by law enforcement. In examination, CRT offers the following:

1. CRT asserts "all members of racialized social systems automatically help to perpetuate them through learned social behaviors and practices" (Anderson et al. p 479)
2. CRT is a conceptual framework that opposes the "dominant contemporary understandings of race, law and social structural inequalities" (Sandals, 2020, p. 71).
3. Gives voice to those of color by constructing narratives allowing knowledge through experience to be heard, "countering any hegemonic discourse" (Cole, 2009, p. 49), These

voices of color give virtue to "naming one's own reality" (Delgado & Stefancic, 2007, p. 189).

4. CRT acknowledges "racialized social systems...help to perpetuate learned social behaviors and practices" (Anderson et al. p 479).

Through the adaptive practices of the protective factors of "The Talk," CRT identifies the role of the U.S. legal system in the continued perpetuation of "socially constructed hierarchies of race "(Anderson et al. p 480) ingrained in our society (Anderson et al. 480).

Discourse Analysis

Discourse analysis is the "study of language in use" (Gee, 2011 p8) centered around the verbal and non-verbal genres of language (Fairclough, 2013). This method of analysis is used to explain the social problems and ideologies associated with shaping a problem (Fairclough, 2013). Discourse analysis examines how verbal and written language is used to interpret and recognize social, cultural perspectives and "socially situated identities" (Gee, 2011 p44). This method of analysis can also be used to provide insight into the day-to-day communication of social problems and their ideological formulation in their communicative reproduction represented in issues of "laws, meetings and media coverage" (Dijk 1985 p7),

For the purposes of this study discourse analysis was used to explain the social problem of racism and discrimination experienced by Blacks when interacting with law enforcement and the ideologies that are associated with the shaping of the social problem of racism (Fairclough, 2013). Discourse analysis allowed for participant responses to be analyzed on multiple levels including conversational analysis, social self, gender and genre leading beyond "description to explanation" (Paltridge 2012 p 12) (Dijk 1985).

As part of the interviewing process, racial socialization's themes of "Cultural Socialization, Preparation for bias use of Minority Socialization, Promotion of Mistrust and Egalitarianism and Mainstream Socialization" (Hughes and Chen, 1997, p. 200), along with CRT's themes of collective and individualism and the ordinariness of racism, will guide the interview protocol and analysis used during the interview process (Graham et al., 2011). Racial socialization and critical race theory will show the guiding principles that contribute to the need felt within the Black family for "The Talk." Discourse analysis will be used to explain the social problem of racism and discrimination experienced by Blacks when interacting with law enforcement and the ideologies that are associated with the shaping of the social problem of racism (Fairclough, 2013)

This qualitative study, through the use of the above-outlined conceptual framework, examined the need to move the focus of The Talk from a pre-emptive to a solution-based tool against the disparity in the treatment of Blacks by law enforcement.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

Introduction

The research that guided this study was aimed at the interpretation of the behaviors and attitudes of awareness on the cultural significance of "The Talk" (Snell & Whitaker, 2016) within the Black community and its use as a tool for racial socialization within Black families. The research also examined the impact of systemic racism within law enforcement, especially interactions with Police. Through the lens of Racial Socialization, Critical Race Theory (CRT), and Discourse Analysis I will examine Blacks' need to prepare their children to navigate the disparity in treatment most will encounter by Police during a traffic stop. The impact of the social capital of the Black family unit and racial socialization, Black socialization of racial behavior, gender and age on the socialization of racial behavior and the face of racism will also be examined.

The historical focus of "The Talk" has been used as a pre-emptive measure against disparity in treatment leading to racism when interacting with the police. This review of literature will examine the need for "The Talk" as a tool of racial socialization within the Black family to become a solution-based tool used in teaching Black children how to survive Police interactions during a traffic stop. The effects of social standing, race, and how exposure to racism influences these interpretations will also be explored.

Social Capital of the Black Family Unit and Racial Socialization

Family is the first home for learning and the embodiment of basic principles of social order (Collins, 1998). Noted by symbolic interactionist theorist Erving Goffman in his work, *The Presentation of Self in Everyday Life* defines the Self as the essence of who we are (Goffman, 1959); our family dynamics are responsible for the shaping of who we will be (Schaefer, 2003).

The family operates as a caring institution that varies based on culture and continues to change over time, with the primary function of enabling survival for its members (Hill, 2012).

Within the Black community, the concept of family is one of the most important traditions. Its role in providing stability and support to its members and the parent-child relationship is considered one of the most sacred within the family dynamic (Nolan, 2014).

Within Black families, the context for child socialization is often based on the "parents' recognition of group disadvantage" in terms of both "systems of social stratification and negative societal images" (Hughes and Chen, 1997, p. 200). Black parents are responsible for providing an understanding of how race is viewed within society through the following three socialization strategies:

1. "Cultural socialization" (Hughes and Chen, 1997, p. 200) based on "explicit and implicit" (Aldoney et al., 2018, p. 2) parental values about their ethnicity, race, customs, and traditions,
2. "Minority socialization," awareness and preparation on coping with their minority status
3. "Mainstream socialization, the promotion of goals and values of the dominant culture" (Hughes and Chen, 1997, p. 200).

Seeking to examine the predictors of parent-child communications within the Black family and the level of racial socialization transmitted to their children, Hughes and Chen (1997) performed a study of 157 married Black couples with at least one child between the ages of 4 -14 years old. The research findings revealed that parental childhood experiences of racial socialization and workplace race socialization experiences played a significant role in the messages of racial socialization transmitted to their children embedded in a broad range of questions about parenting practices (Hughes and Chen, 1997, p. 203). Their research also

revealed the child's age to have a moderating effect on the parents' messages to their children. The child's age was associated with their cognitive maturity and their capacity to understand concepts of race and the social issues that influence these concepts.

Studies also show that parents who received messages of "Black culture and racial bias during childhood and in the workplace" (Brown, 2006, p. 407) were found less likely to transmit pre-emptive messages against racial discrimination (Brown, 2006). Through bivariate correlations and regression analysis, Hughes and Chen (1997) found that parents who received messages about Black culture and racial bias during childhood were more likely to transmit messages that prepared their children for racial discrimination.: Children 4-8 years old versus those 9-14 years old and children 9-11 years versus those 12-14 years were similar in their findings.

Black Socialization of Racial Behavior

Racial socialization is described as a "distinctive childbearing activity" engaged by Black parents to prepare their children for their "race status of being born Black in America" (Diaquoi, 2017, p. 514-515). Hughes et al. (2006, p. 749) identify four central themes relating to racial socialization: "Cultural Socialization, Preparation for Bias," awareness of discrimination, "Promotion of Mistrust need for distrust in interracial interactions," and "Egalitarianism and Silence About Race," the encouragement to "value individual qualities over racial group membership" (Hughes et al., 2006, p. 756-757).

"The Talk" is used as a tool for racial socialization to prepare Black children for how to navigate "unfair and potentially deadly racial environments" (Whitaker and Snell, 2016, p. 304). Guided by the realities of racism for parents of Black children that reinforce the unspoken truth, "the same rules that apply to White children do not apply to their children (Whitaker and Snell,

2016, p. 304)." "The Talk" is not a tool used to avoid criminal behavior but instead used to eliminate the "perception of criminal behavior" (Whitaker and Snell, 2016, p. 304). The negative impact of racism on the Black family structure promotes the need to prepare Black children to navigate racial bias elements. Black parents are considered to be committing an "act of negligence"(Whitaker and Snell, 2016, p. 303) by exposing their children to harm when acts of racial socialization are not employed (Whitaker and Snell, 2016,). These communal acts of collective racial socialization hold historical meanings (Whitaker and Snell, 2016).

"The Talk" can be traced to the Emancipation Proclamation as an act of preparing formerly enslaved people on how to engage with those in authority despite their feelings of powerlessness when engaging with their previous slave owners. Although viewed as "protective factors," racial socialization and the need for "The Talk" can inadvertently turn the parent's role into being an "agent of the oppressor" (Whitaker and Snell, 2016, p. 306). The parents' role as their children's protectors and first teachers is now responsible for informing them that their role in society is viewed not only as not equal but also as inferior and unworthy of being afforded the protections of law enforcement (Whitaker and Snell, 2016, p. 305-306).

Considered an "armoring" (April, Cole, and Goldstein 2022, p1) against encounters of racism by parents of Black children. "The Talk" is viewed as a time when Black children are "socialized to understand their vulnerability by seeing themselves how police view them" (Gonzalez 2019, p365). These negative images of Blacks constructed by the Police are the perpetrators of the oppressive narratives that Blacks are labeled based on their race and gender (Gonzalez 2019).

The Impact of Gender and Age on the Socialization of Racial Behavior

Noted importance has been given to the influence of age and gender on parental practices of racial socialization (Hughes and Chen, 1997). Research suggests parental messages of racial socialization shift to align with children's cognitive maturity and their capacity to understand concepts of race and the social issues that influence these concepts.

Parents with children of adolescent age transmitted messages related to racial inequalities in comparison to parents with younger children (White-Johnson et al., 2010). Studies examining children of varying age groups have concluded that the differences in the frequency of parental conversation concerning discrimination are determined by the child's age group (Hughes et al., 2006). According to a subgroup of the Dallas Project on Education Pathways, a qualitative study of 45 Black family units. Participants included 42 female and three male caregivers with an average age of 37.5 participants, 22 female and 23 male fifth-grade children with an average age of 10.9 years ($SD=.28$, range 10.4-11.5) (Anderson et al. p 482). The full characteristics of the study are illustrated in the table below.

Table 1: Dallas Project on Education Pathways

Characteristic	N (%)	M (SD)
Parent/caregiver sex		
Female	42	(93.3)
Male	3	(6.7)
Parent/caregiver age	37.5	(9.3)
Parent/caregiver relation to child		
Mother	39	(86.7)
Father	3	(6.7)
Grandmother	3	(6.7)
Parent/caregiver education level		
9–12 years, no diploma	6	(13.3)
High school/GED	14	(31.1)
Some college	17	(37.8)
College degree	6	(13.3)
Post-graduate	1	(2.2)
Child sex		
Female	22	(48.9)
Male	23	(51.1)
Child age	10.9	(.3)
Family income		
<50% Federal poverty level	4	(8.9)
50–99% Federal poverty level	26	(57.8)
100–149% Federal poverty level	12	(26.6)
150%+ Federal poverty level	3	(6.7)

(Anderson et al. 481)

Participants were played a brief audio recording of an ambiguous racist event and asked to discuss as a family how they would respond by making a video recording. Through the process of coding for related patterns and themes focusing on parental responses on how Black parents and caregivers navigate “The Talk” and its impact on school-age children (Anderson et al. 2022).

According to a qualitative study based on the interviews of 30 Black mothers from diverse sociodemographic backgrounds consider the “gendered racial vulnerability” (Gonzalez 2019 p 363) of Black children. Determinates of vulnerability were based on gender in addition to how Black girls and women are associated with “controlling images of mammy, sapphire, jezebel and welfare queen” (Gonzalez 2019 p 366). These images contribute to the wrongful accusations of “sexual deviance” (Gonzalez 2019 p 366) resulting in “gendered racial criminalization” (Gonzalez 2019 p 366) leading to issues of “structural oppression against Black women” (Gonzalez 2019 p 366).

Although less publicized Black girls are also subject to racialized police violence leading to fatality as well as having a disproportionate number of “nightly stops” (Gonzalez 2019 p 364) in comparison of Black boys. Black girls experience “physical assault, verbal harassment, and sexual violence by police” (Gonzalez 2019 364) in addition to fatal police encounters. experienced in comparison to Black boys.

Research has also examined how experiences of race and discrimination differ according to gender, influencing the parental messages of "ethnic-racial socialization" (Hughes et al., 2006, p. 759). Boys were found more receptive to "messages regarding racial barriers," whereas girls were found to be more receptive to messages of "racial pride." Concluding, gender roles

identified during childhood are instrumental in forming “parents' ethnic-racial socialization” (Hughes et al., 2006, p. 761).

The Face of Racism

Racial Profiling

Racial profiling has been a term used to describe “abusive police practices” that rely on the “race, ethnicity, or national origin” (Risse and Zeckhauser 2004 p 135) of an individual. Also known as “Race-Based Suspect Section” (Risse and Zeckhauser 2004 p 136), which is the intentional use of race and ethnicity when determining the assumption of criminal behavior, *Walking While Black and Driving While Black* are colloquial terms used to describe forms of racial profiling. Examples of this type of racist behavior can be seen in the case of Gregory Gunn and unarmed Black male who was tazed 3 times, struck with a metal baton and shot 7 times dying steps from his home by a White police officer (Swales and Hassan 2019) and his only crime seemed to be *Walking While Black*. The case of Philando Castle a 32-year-old who was shot and killed during a routine traffic stop by a Police officer. Minnesota Gov mark Dayton was noted saying, “police wouldn’t have shot and killed Castile if he’d been white” (Helsel and Carrero 2016). His only crime is known in the Black community as *Driving While Black*.

Mass Incarceration of Blacks

Today's mass incarceration resembles what can be considered the "legalization of Jim Crow and Slavery in a racialized system of control" (Alexander and West, 2012, p. 141). As was the case when slavery was legal, today's criminals have turned into the "one social group in America we have permission to hate" (West, 2012, p. 141). Incarceration is acknowledged as the new "caste system." Reminiscent of the Black Codes and Jim Crow laws, today's criminals are

"deemed a characterless and purposeless, deserving of our collective scorn and contempt... treated less than human" (Alexander and West, 2012, p. 223).

The disparity in treatment between Black men and White men in our judicial system has increased at an alarming rate. According to Bobo and Thompson (2010, p. 322), "the United States has gone on an incarceration binge that has fallen with radically disproportionate severity on the African American Community. Urban socio-economic restructuring...leading to intensified ghetto poverty," is responsible for prisons and jails become the primary response to social distress (Bobo and Thompson, 2010, p. 322). It has been estimated that approximately "1 in 3 Black men will end up in jail, on probation or parole" (Roberts, 2004, p. 1274). According to the Bureau of Justice Statistics (2018), the ratio of imprisonment rates for Black males is higher as compared to White males of all ages, with the highest percentages for Black males between 18-19 years old where "Black males were 12.7 times more likely to be imprisoned as white males, the highest Black-to-White racial disparity of any age group in 2018" (BJS 2018).

A legal system where Black inmates make up 37.8% (BOP, 2018) of the prison population while only comprising 13.3% of the national population (World Population Review, 2018) reinforces the narrative. For Blacks, most will face a legal system that functions to protect and serve whiteness (Burton, 2015).

Police Brutality

Police brutality by definition is the violation of civil rights through excessive force exercised by a police officer. However, this definition is not limited to physical injury but also includes "verbal harassment, mental injury, property damage and death" (Brooks, 2020, p239). The events of police brutality, which was the focus of this study, have also taken a hard hand on the Black population, begging the question; has the recent killing of Blacks by the hands of

Police become so ordinary it is no longer noticed? The street participatory action research (Street PAR) looked at the negative police interactions of 15 participants. This qualitative study tracked the police interactions of 15 Black male and female participants ranging from 18-35 years of age. All participants shared a background of residing within socioeconomically disadvantaged neighborhoods. The data collection included 520 surveys and 24 individually conducted interviews from group and field interviewers. The study revealed Black men between the ages of 18-21 reported experiencing the highest negative contact with police, with males more likely to experience repetitive negative interactions with the police within their neighborhoods. The two emergent themes that were revealed were experiences of negative police contact and low motivation to work with police to lower the occurrences of these negative encounters (Anderson et al., p 479). The negative perception of police shooting fatalities against unarmed Black youth continues to perpetuate feelings of extreme anger and rage against the police (Andersen et al. P 479).

The negative perception of police shooting fatalities against unarmed Black youth continues to perpetuate feelings of extreme anger and rage against the police (Andersen et al. p 479). “The system continues to fail back people, and it will continue to fail you all” (Berman, 2017). Valerie Castile, the mother of Philando Castile, who was pulled over for a traffic stop and fatally shot at point-blank range by an MN police officer. Although caught on video, this officer was acquitted of all charges. However, the outcomes for White suspects seem to be markedly different.

In contrast to experiences of Blacks' interaction with the police, White suspects manage to be arrested without a fatality. This is evidenced in the arrest of Dylan Roof, the confessed gunman who killed 9 people in a Charleston, NC, church, and he was captured without incident

during a traffic stop. (Ralph Ellis, 2015) and Colorado movie theater alleged mass murderer James Holmes after killing 24 people, seriously injuring 12, and attempting to kill 140, surrendering to police outside of the theater where the murders occurred, was able to be taken into custody without a fatality. (CNN, 2017). How can we explain this disparity in treatment throughout our law enforcement and judicial system and not at least explore the possibility that racism not only exists but continues to be the catalyst in the demise of an entire race.

The term “separate and unequal” (Cashin 2021 p 178) defines the disparity in policing in Black and White neighborhoods (Cashin 2021). Policing within Black neighborhoods is thought to be a tool for “racial and ethnic control” (Cashin 2021 p 178). These methods of disparity policing are considered a representation of a system designed to treat Black men as “violent threats and thugs that need to be forcefully restrained” (Cashin 2021 p 178).

Research shows the rate of fatal police shootings in the United States from 2015 - to February 2021 by ethnicity (per million of the population) has Blacks being fatally shot at 35% compared to Whites at 14% (Statista.com). According to the 2017 Police Violence Report, there were 1147 deaths by police and of those only 13 cases resulted in police officers being charged with a crime as shown in Figure 1.

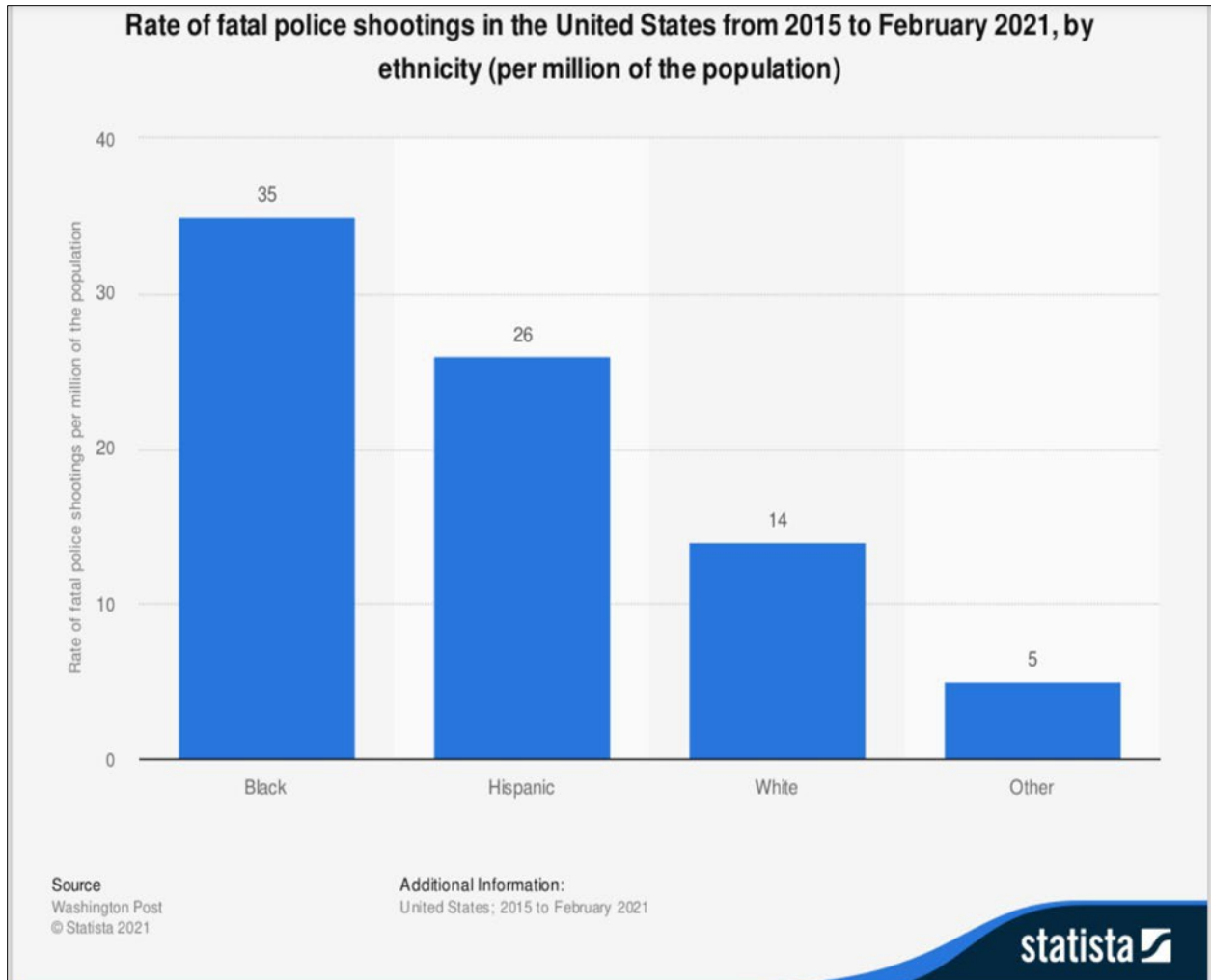


Figure 1: Rate of Fatal Police Shootings in the U.S. by Ethnicity.

The shared belief of victimization and policing maintain those that are most vulnerable are socially constructed through the stereotypes of the “controlling images” (Gonzalez 2019 p 365) of the “thug, deviant and felon” (Gonzalez 2019 p 366).

The following timeline is reflective of significant incidents of police-involved deaths of Black from 2014-to 2020. **Say their names:**

- **Eric Garner** – July 17, 2014, died after Police restrained him for allegedly selling cigarettes illegally.

- **Michael Brown** – August 9, 2014 (18 years old) – killed by Police for allegedly stealing a box of cigars, shot six times.
 - **Tamir Rice** – November 22, 2014 (12 years old) toy gun was mistaken for a weapon, shot, and killed.
 - **Walter Scott** – April 4, 2015, shot five times after being pulled over for a defective taillight.
 - **Freddie Gray** – April 19, 2015 – fatally injured while in police custody after being arrested for seeing Police and running away.
- Sandra Bland** – July 13, 2015 – found hanging in her cell after being arrested resulting from a routine traffic stop.
- **Alton Sterling** – July 5, 2016 – killed by Police responding to reports of a disturbance.
 - **Philando Castile** – July 6, 2016, killed by Police during a traffic stop while reaching for his license; the officer was cleared of all charges.
 - **Stephen Clark** – March 18, 2018, shot seven times by Police investigating a break-in; only a mobile phone was found on the scene.
 - **Breonna Taylor** – March 13, 2020, shot eight times by Police while sleeping in her bed.
 - **George Floyd** – May 25, 2020, died after being pinned by a knee in his neck on the ground by Police after pleading that he could not breathe for allegedly using a counterfeit bill, never found.
 - **Rayshard Brooks** – June 12, 2020, shot by Police two times in the back, then repeatedly kicked by the officer while bleeding out on the ground resulting from a call of someone asleep in Wendy's parking lot (BBC News 2020, Sanchez 2015, Cox et al. 2015).

Given this list of Black lives lost to police brutality, it is not surprising that more Blacks are killed by Police in number (see Figure 1) as well as being highly overrepresented compared to the composition of the total population (as included in the Washington Post 2021 from Statista 2021).

In summary, the conceptual framework of Racial Socialization, CRT, and Discourse Analysis was used to examine the face of racism in the new millennium. The need for the use of “The Talk” as a tool for racial socialization in preparing our Black children how to avoid situations of police brutality, the aspect of CRT that examines the inability of our legal system to be racially unbiased when presiding over people of color and the use of Discourse Analysis to provide the narrative used to explain the ideologies associated with the shaping of racism (Fairclough, 2013, Fornili, 2018). This framework is used as a pre-emptive method against the perceived threat to Black children from the police. In this dissertation, my intent was to focus on the parental narratives of driving-age Black children and the impact of “The Talk” on those children.? Can “The Talk” shift its focus from being a pre-emptive tool into a solution-based narrative?

CHAPTER THREE: DATA AND METHODS

Overview

The purpose of this research study was to understand the multidimensional nature of racial socialization and critical race theory, you would need to consider their rooted belief that the “lived experiences of People of Color are instrumental in helping us understand how and to what extent, race and racism mediate everyday life” (Malagon, Huber, & Velez, 2009, p. 257).

In order to analyze these concepts, the methodological approach of qualitative research was used.

Methodology

Qualitative research is based on “interpretative, material practices that make the world visible” (Creswell, 2018, p. 7). Through the use of qualitative methods, the messages of racial socialization focusing on the parental messages regarding cultural socialization, preparation of bias, egalitarianism and silence about race and promotion of mistrust can be further expanded. Qualitative methods also allow clarity of the importance of the selected constructs of Critical Race Theory that focus on the ordinariness of racism and the narratives constructed in the form of storytelling to be clearly defined.

The use of temporality allows research to be viewed through the lenses of past, present, and future contexts on a micro-level (Charmaz, 2016). For the purpose of this study, temporality provided a format for the inquiry into social justice by exploring social inequalities in Blacks’ treatment by Police from multigenerational perspectives of those who have experienced them.

This method also provided the tools for studying power and discourse resulting from revealed social inequalities experienced by Black people enabling “pragmatist sensibilities”

(Charmaz, 2016, p. 41), allowing for interpretations of implicit meanings and assumptions (Charmaz, 2016).

Study Design

The study is qualitative research designed for the purpose of providing the depth and breadth of information from participant interviews and focus groups for the comparison and corroboration of findings. These findings were produced from a semi-structured participant recorded "intensive" (Charmaz, 2014) interviews and focus groups of approximately 45-60 minutes each (Bloor, Frankland, Thomas, and Robson, 2001). The "intensive" interviewing style is rooted in the application of context and situation as part of the interviewing process (Charmaz, 2014). This interviewing style allows for the participants' personal experiences related to the research topic to be explored. Conducting interviews in this format allows freedom of open exchange between the participants and the interviewer (Charmaz, 2014). By focusing on the participants' personal experiences related to the research topic allowed for a deeper understanding of their behaviors and associated meanings. The modality for the family unit interviews and adult driver interviews were conducted using the digital modality via Zoom teleconferencing.

Open-ended interview questions focused on experiences and perceptions of discrimination and disparity in the treatment of Blacks by law enforcement were used. Interview questions will also seek to explore if Black parents' use of racial socialization to raise Black children's awareness of racism and discrimination.

The goal was to include between 5-7 family units and 7-10 Black drivers, providing a minimum of 25 participants. Study participants were families who self-identified as Black

parents, including Black children between the ages of 10-17 years old, and included both male and female participant representation.

Participant Selection

Participants for this qualitative study were chosen based on their relevance to the research topic (Neuman, 2003). For the purpose of this study, potential participants were located through a "nonprobability or nonrandom sampling" (Neuman, 2003, p. 211). Snowball sampling of my personal network through word of mouth over a six-month period was used to locate and contact Black parents of Black children between the ages of 10-17, and Black driving age licensed drivers who were 18 years of age and older. Participant parents with Black children under the age of 18 were interviewed within a family unit focus group setting. Interviews with adult Black drivers were conducted one—on—one and within a husband, wife, or parent and adult child setting. The interviews provided for open conversations about the participants' personal and observed experience in having “The Talk” and their interpretation of its effectiveness in addressing the disparity in treatment-experienced by Blacks of law enforcement (Neuman, 2003). To ensure a minimum of 25 participants to provide parental and adult driver data, the sampling process continued until the desired number was reached, as noted below.

Ethical Considerations

Ethical considerations have been addressed as part of the Informed Consent process. The "Explanation of Research and Informed Consent" provides complete transparency that research objectives and methods have been provided to all participants. (See **Appendix B**).

Procedures

The preference would have been to complete the interviews face-to-face; however, given the current restrictions, due to health concerns associated with COVID-19, the phone and all digital modalities of Zoom were utilized. Interviews consisted of a series of open-ended questions aimed at identifying the messages of racial socialization and the effects of critical race theory experienced by the participants.

For the purpose of this research CRT was used to reveal the “ordinariness that makes racism hard to recognize” (Delgado and Stefancic, 2007, p. 136). The minimization of racism is framed to suggest “discrimination is no longer a central factor affecting minorities” (Delgado & Stefancic, 2013, p. 4) which is a single aspect of CRT. The objective of the interview questions was an "attempt to understand the world" (Creswell and Poth, 2018, p. 7) from the participant's point of view, where "knowledge is constructed in the interaction between the researcher and the participant" (Creswell and Poth, 2018, p. 7). The initial interview process started with a short series of demographic questions that addressed ..., followed by a series of semi-structured open-ended questions and prompts geared to the participants. The questions aimed to establish "purpose, description-positionality of interviewee, interpretation-pre-reflective and interpretation of meanings" (Brinkmann, 2013, p. 21). Introductory questions were administered to all applicants to establish a baseline demographic. The introductory questions' goals were to confirm that participants met predetermined study criteria and also categorized confirmed participants. See Table 2. Interview protocol for all participants included interview time, date, and modality. The objective of the interview questions was an "attempt to understand the world" (Creswell and Poth, 2018, p. 7) from the participant's point of view, where "knowledge is constructed in the interaction between the researcher and the participant" (Creswell and Poth, 2018, p. 7).

Table 2: Research Study Interview Questions

Category	Questions
Introductory Questions (all participants)	<ol style="list-style-type: none"> 1. What race do you identify with? 2. What age range do you best identify with – 10-17,18-25, 26-39, or 40 and above? 3. Have you ever felt discriminated against based on your race?
Parents (18 years or older)	<ol style="list-style-type: none"> 1. What is the gender and race of your child? 2. Do you have a child that has a driver's license? 3. At what age did your child start driving? 4. Have you discussed with your driving-age child how to conduct themselves "rules of the road" while driving? If so, what were they? 5. Have you ever felt the need to discuss what it means to be Black or White with your driving-age child, and is this conversation different 6. depending on gender? 7. Have you felt you were treated differently based on your race? Explain 8. Tell me how you felt the first time your driving-age child drove alone for the first time? 9. Has your child expressed being fearful about their safety in getting stopped by the Police? If so, why? 10. How would you define racial profiling? Do you believe it exists? Have you ever experienced being racially profiled? Explain 11. Have you experienced fear for the safety of your child if stopped by the Police during a traffic stop? If so, why? Or why not? 12. Are you familiar with the term "The Talk"? If so: 13. What does having "The Talk" mean to you? 14. Do you feel it is a necessary conversation to have with your children? 15. How did the experiences of Sandra Bland and Philando Castillo during a traffic stop by Police affect you?

Category	Questions
<p>Licensed Drivers (18 years or older)</p>	<ol style="list-style-type: none"> 1. How long have you had your driver's license? 2. Tell me about your parents' conversations with you when you drove for the first time without them? 3. Do you enjoy driving? 4. Tell me some of your thoughts when you are driving. 5. Did you feel prepared to drive when you first received your driver's license? 6. Tell me a time when you have been fearful for your wellbeing. 7. How do you define racial profiling? Do you believe it exists? Have you ever experienced being racially profiled? Explain 8. How comfortable are you driving by yourself? 9. Tell me about your parents' conversations with you when you started driving without them? 10. Did your parents talk about how to conduct yourself during a traffic stop? Have you ever been a passenger in a car during a traffic stop? If so, how did you feel when the officer came to the window? 11. Have you ever felt fearful about being stopped by the Police? 12. Have you ever been pulled over for a traffic stop by the Police? If so: 13. How did you feel when you saw the sirens in your rearview mirror? 14. Do you feel your age or gender played a role in how the Police treated you? Why/Why not? 15. How do you define racial profiling? Do you believe it exists? Have you ever experienced being racially profiled? Explain 16. How did the experiences of Sandra Bland and Philando Castel during a traffic stop by police affect you?
<p>Child (10-17 years of age)</p>	<ol style="list-style-type: none"> 1. Do you have a learner's permit or driver's license? 2. Have your parents ever had a conversation with you about how to conduct yourself during a traffic stop? Have you ever been a

Category	Questions
	<p>passenger in a car during a traffic stop? If so, how did you feel when the officer came to the window?</p> <ol style="list-style-type: none"> 3. Have you ever felt fearful about being stopped by the Police? 4. Have you ever been pulled over for a traffic stop by the Police? If so: How did you feel when you saw the sirens in your rearview mirror? 5. Do you feel your age or gender played a role in how the Police treated you? Why/Why not? 6. Tell me what your definition of racism is. 7. Have you ever felt that you were treated differently based on your skin color or race? How did that make you feel? 8. Have your parent(s) ever discussed with you how to conduct yourself if the Police ever approach you? 9. What do you think the role of the Police is? 10. Have you ever feared being stopped by the Police? 11. Are you familiar with any of these cases: Trayvon Martin, George Floyd, Brenna Taylor, Philando Castile, and Sandra Bland? 12. Explain why you feel these cases were so talked about. 13. What do you think is important to remember about these cases? 14. Do you believe people should be treated differently based on the color of their skin?
Family Questions (all participants)	<ol style="list-style-type: none"> 1. Have you ever discussed acts of racism? Provide examples and how the topic was initiated. 2. Do you feel having the race conversation is important and why? 3. Do you have a plan of how to act if stopped by the Police?

Data Analysis

Interview data were manually transcribed from Zoom digital recording and reviewed for accuracy. The insertion of pseudonyms was made for each participant's family unit and individual participants. Data analysis was based on emergent themes derived from the coding process.

Data in this research study were analyzed and given meaning through the use of the conceptual framework, which was comprised of 3 theories: Racial Socialization, specific constructs of Critical Theory, and Discourse analysis. Table 3 describes the theoretical constructs that applied to each question and their definitions. Coding of transcripts of interviews provided specific themes, which in turn, were compared to the meanings of the theoretical constructs.

Breakdown of theories, constructs, and attributes used to analyze and give meaning to findings in participant narratives.

Table 3: Theoretical Constructs

Research Question	Theory	Constructs	Attributes
1. In what ways is Black socialized racist behavior demonstrated when interacting with law enforcement?	Racial Socialization	Cultural Socialization	Explicit and implicit parental values on ethnicity, race, customs, and traditions.
	Discourse Analysis	Significance	Used to build relevance or significance for things and people in context
2. What is the cultural significance of "The Talk" within the Black family?	Racial Socialization	Minority Socialization (Preparation for bias)	Awareness and preparation in coping with minority status
	Critical Race Theory	Ordinariness of Racism	Minimization of racism is framed to "suggest discrimination is no longer a central factor affecting minorities."
	Discourse Analysis	Relationships	Used to build and sustain, change or destroy social relationships.
3. Is it time for "The Talk To move from being Pre-emptive to a Solution based Tool?	Racial Socialization	Mainstream Socialization (Egalitarianism and silence about race)	Promotion of goals and values of the dominant culture
		Promotion of mistrust	Distrust in interactions with the other racial groups.
	Critical Race Theory	Narratives constructed in the form of storytelling	Gives voice to those of color allowing knowledge and experience to be heard
	Discourse Analysis	Relationships	Used to build and sustain, change, or destroy social relationships.
		Connections	Making things and people feel connected or relevant to each other or irrelevant/disconnected.

(Gee 2005; Hughes, and Chen, 1997; Delgado and Stefancic, 2007/2013)

Data Coding

A two-phase data coding process was used in the analysis of data. The initial coding phase was used to extract information and performed manually. The phase began with the word-for-word transcription of all recorded interviews utilizing a line-by-line coding method to identify any recurring words and phrases from the transcribed data. These words and or phrases were singled out and grouped. Through the use of discourse analysis, the use of language was used to identify social and cultural identities (Gee, 2011). This type of coding enables the researcher to stay closely tied to the data by identifying any "implicit concerns and or explicit statements" (Charmaz, 2014, p. 125), exposing gaps or any unforeseen emergent themes. This step also helps eliminate the risk of researcher-imposed bias. Qualitative research includes data-driven research questions such as; As a qualitative researcher, the ability to have data-driven research answering questions, e.g., What is the purpose of the research? Is the data in agreement or disagreement with the research questions? Whose voice is most prominent is essential for data integrity? For this study, the voices will be of Black parents of driving-age children, White parents of driving age, and Black licensed drivers aged 18 or older, reflecting on their personal experience receiving "The Talk" (Charmaz, 2014).

Focus coding was used in the second phase of coding. Focus coding, a more narrative and fluid process, allows for words and phrases from the initial coding to be grouped according to the frequency of use and meaning. During this process, the construction of categories and emergent themes are revealed and highlighted. For this study, the following initial categories were constructed:

- **Cultural Socialization** – Explicit and implicit parental values on ethnicity and race.

Parental emphasis on messages associated with pride in one's "cultural heritage, history

and pride” (Galan, et al. 2021:4). These positive messages contribute to “positive racial identity development” (Galan, et al. 2021:4).

- **Preparation for bias** – awareness of Blacks needs to prepare to cope with their minority status. These messages are focused on the awareness and ability to cope with racism (Galan, et al. 2021)
- **Promotion of mistrust** – conveyed through parental messages of "cautions or warnings" (Hughes et al., 2006:757) regarding interactions with the Police. These messages may result from parental experiences of pain and anger related to events of mistrust related to other racial groups (Galan, et al. 2021:5).
- **Egalitarianism** – The ordinariness of racism is the minimization of racism framed to "suggest discrimination is no longer a central factor affecting minorities." (Delgado & Stefancic, 2013:4)

Focus coding can either alter or further highlight the initial research findings' direction by allowing the "comparison of data with data" (Charmaz, 2014:144). The use of discourse analysis is used to further develop the constructs of racial socialization and critical race theory by enhancing alignment with or challenging the constructs of racial socialization and critical theory.

Utilizing this type of analysis provided for reflexive interpretation of the "constructive effects of language" (Phillips and Hardy, 2002, p. 15) in viewing society. For this study, the terms "Significance, Identities, Relationships and Connections" (Gee, 2005, p. 121) were used as tools for discourse analysis. These terms were also used to examine how racial socialization and CRT define the research questions to reveal Blacks' social inequalities, allowing for interpretation of implicit meanings and assumptions (Charmaz, 2016; Gee, 2005).

Reflexivity Statement

Positionality

It is important that I understand how my identities as a researcher intersect: interviewer, Black woman, Black wife to a Black man, and Black mother of four Black children, three daughters and one son ages 35- 17. How does my shared experience of the universal feelings of fear felt by most in the Black community every time the parent of a driving-age child grabs the car keys? The realization is that driving while Black may be their only crime if pulled over by the police. The unspoken question: will my child remember “The Talk” when they get behind the wheel of the car? The generational conversation of dos and don’ts is handed down like a grandmother’s recipe (Whitaker and Snell 2016:303) and will “The Talk” be enough to protect them from the disparity of treatment within our social structure exercised through "racialized police violence" (Burton, 2015, p. 40), resulting in the deaths of unarmed Blacks by Police?

Analysis of Recurring Words and Emergent Themes

Through the initial coding process, word for word, transcription was analyzed for recurring words and or phrases from each of the family unit interviews. The recurring words and phrases: Fear; Disparity in treatment; Racism; No trust; Refused service; The following emergent themes became apparent:

- **Parents:** Fear for their driving age child; Driving while Black means a disparity in treatment from the police; Objective is making it home from a traffic stop alive, Racism hasn’t changed, through technology it is being recorded; The Talk is still needed as a pre-emptive measure; Follow the script.

- **Children 10-17 years old:** lessons passed down by their parents to never forget the rules or different for you because you're Black; Feelings of confusion when faced with disparity; Things are getting worse, not better.

Table 4: Participant Demographics

State	Last Name	Gender	Age	Role	Profession	Pseudonym
FL	Mason	Male	Over 60	Father	Doctor	FL-Martin
FL	Mason	Female	Over 60	Mother	5th generation college graduates	FL-Jenna
FL	Jones	Male	Over 40	Father	Electrician	FL-Marcus
FL	Jones	Female	Over 60	Mother	Business	FL-Carmela
FL	Davis	Female	Over 60	Mother	Educator	FL-Margret
FL	Davis	Male	Over 60	Father	Retired	FL-James
FL	Rogers	Male	Over 40	Father	Educator/Collegiate	FL-Kenneth
FL	Rogers	Female	Over 40	Mother	Educator	FL-Debbie
FL	Rogers	Male	Minor	Son	High School Student	FL-Chase
FL	Rogers	Male	Minor	Son	Middle School Student	FL-Jordan
FL	Simon	Male	Over 40	Father	Business	FL-Melvin
FL	Simon	Male	Minor	Son	High School	FL-Jacob
NY	Scott	Female	Over 60	Mother	Nurse	NY-Terry
NY	Scott	Female	Between 26-39 years old	Daughter	Business	NY-Teresa
NY	Scott	Male	Between 26-39 years old	Son	Business	NY-Tony
NJ	Brooks	Female	Over 60	Mother	Doctor	NJ-Corrine
NY	Rollins	Male	Over 60	Father	Retired	NY-Clifford
NY	Rollins	Female	Over 60	Mother	Retired	NY-Francis

State	Last Name	Gender	Age	Role	Profession	Pseudonym
VA	Peters	Male	Over 50	Father	Policeman	VA-Kyle
VA	Peters	Female	Over 50	Mother	Stay-at-home mom	VA-Beth
VA	Peters	Male	Between 18-25 years old	Son	College Student	VA-Van
VA	Joseph	Female	Over 40	Mother	Business	VA-Teresa
VA	Joseph	Male	Over 40	Father	Business	VA-Gregory
VA	Joseph	Male	Minor	Son	High School Student	VA-Samuel
VA	Joseph	Male	18-25 years old	Son	Hospitality Worker	VA-Dorsey

Family Unit Profiles

Florida – The Mason Family

“I told my boys you are special, but different, remember Black men don’t get second chances. The Talk is not monolithic it has to include history from which it was derived.” (FL-Martin Mason)

The Mason family included the mom (Jenna), who was raised in California and grew up in Ohio. She is a stay-at-home mom who met her husband (Martin) while getting her graduate degree at an HBCU. Dad is a medical doctor raised in South Florida. They have two grown sons, Marcus, age 30, who currently lives in Chicago, and Paul, 33, who currently lives in New York. Jenna and Martin both came from a strong legacy of professional Black parents. Martin experienced racial disparity throughout his childhood. Jenna never had direct experience nor exposure to the disparity in treatment or discrimination based on her skin color while growing up in California. However, having a Black brother, a Black husband, and two Black sons, she has become very familiar with the ugliness of racism. Jenna and Martin currently live in Florida.

Florida – The Jonas Family

“Racism is just not about you...When you drive, you have to pass the test.” (FL-Marcus Jonas)

The Jonas family consisted of a mom (Carmela) and a son (Marcus). Carmela is married with two sons, Earl, age 42, and Marcus, age 41, who both live in South Florida. Carmela was born in Jamaica, WI, grew up and moved to the U.S., and was raised in New York. After getting married and having both her sons, she moved her family to Florida. Her son, Marcus, who is now over 40, he only remembers his childhood years in Florida. Although Carmela has never directly had “The Talk” with either of her sons, she understands the importance of having the conversation. In speaking with her son, Marcus, he remembers having conversations about “The Talk” with his friends. Marcus spoke about his most vivid childhood memories of experiencing racism with his mom: going into a diner to use the restroom, being told there was not one he could use, and his mom leading him out of the diner. When he asked why they said he couldn’t use the bathroom, she simply said it was because they were Black. As we continued to talk, that was just one of many instances Marcus and Carmela would recall about their experiences with racism and discrimination. Marcus is now married with two children of his own: a 7-year-old girl and a 5-year-old boy.

Florida – The Davis Family

“Don’t let your guard down, Understand the rules.” (FL- Margret Davis)

The Davis family was made up of mom (Margret) and dad (James), children, a 39-year-old son, Junior, who lives in Orlando, and a 41-year-old daughter, Maxine, who lives in South Florida. Both parents were born and raised in the South. Margret is a retired high school educator, and James is a retired construction worker. Growing up in the south, both parents-

experienced overt racism and felt it was necessary to have “The Talk” with both their children to give them a chance to stay safe when interacting with law enforcement. James recalled a time when his son was pulled over in front of his home by police and questioned why he was driving in that neighborhood, even after the son told them he lived there. James was awakened by the cops flashing lights only to see his son sitting on the curb with his hands behind his head. When James opened the door and asked what his son had done, the officer replied he had received a report of a Black male that fit Junior’s description wandering around the neighborhood. After James threatened to call the local precinct and Junior provided them with his driver’s license proving his address; he was released. As the Davis family, this was one of many instances the Davis family would be faced with racism from those expected to protect and serve.

Florida – The Rogers Family

“White fear is rising.” (FL-Kenneth Rogers)

The Rogers family was made up of mom (Debbie), dad (Kenneth), and two sons, Chase 15 years old and Jordan, 10 years old. The family is originally from New York and recently moved to Florida four years ago. Both parents experienced racism during both their childhood and adult lives that had a significant influence on their conversation of racism with their sons. Although their parental transmissions of racism have had an effect on how their sons view police officers, the sons have each expressed strong feelings on the relevance of The Talk.”

Florida – The Simon Family

“You don’t want to traumatize your kids, but you need to let them know what they may face from those sworn to protect and serve.” (FL – Melvin Simon)

The Simon family unit was made up of dad (Melvin) and son, 17-year-old Jacob. However, their family includes Melvin as a single father of three children two sons Jacob and 19-year-old Lance, and a 16-year-old daughter, Rebecca. Melvin was born and raised in Orlando by a single mom. He also comes from a long line of law enforcement, which makes him more aware when he is faced with disparate treatment during interactions with law enforcement.

New Jersey – The Brooks Family

“Nothing really changes.” (NJ-Corrine Brooks)

The Brooks family was mother (Corrine) and an adult daughter, Jasmine. Jasmine, age 37, is married to a Black man and has a 1-year-old son living in Brooklyn, New York. Corrine is a psychiatrist specializing in adolescent and early childhood mental disorders. She was born in Jamaica, WI, and raised in New York. After getting married and finishing her residency, the family moved to New Jersey. The family has experienced racism from law enforcement for living and being in areas not frequently populated by Blacks. “The Talk” for Corrine was an essential rite of passage for her daughter in order for her to understand how to handle interactions with law enforcement.

New York – The Scott Family

“When you look this way there is an expectation of negative action.” (FL-Terry Scott)

The Scott family included mom (Terry), an RN case worker, husband, Tory, a medical doctor who lives in New York, and one son, Tony, 36, who lives in New York. The family moved to Ohio when the children were in middle school. After graduating from college, both Teresa and Tony moved back to New York. Each family member recounted specific time periods throughout their childhood and adult life where they ~~have~~ had to rely on conversations about “The Talk” and its importance.

Virginia – The Peters Family

“You want them to be aware but not scared.” (VA-Kyle Peters)

The Peters family includes dad (Kyle), who is a police officer, mom (Beth), a stay-at-home mom, and college student son, Van. Mom and dad were both born and raised in New York and moved to Virginia when they had their son. Both parents have experienced the ugliness of racism. Although ~~the~~ dad is a police officer, he realizes the racialized behavior his son will face at some point in his life based on the color of his skin. Van stated although he was not always aware of some of the microaggressions he had experienced until his parents pointed them out, he does believe in the importance of having “The Talk” with people in the Black community.

Virginia – The Joseph Family

“If parents don’t have ‘The Talk’ they are sending their children out blind.” (VA-Gregory Joseph)

The Joseph family is made up of mom (Teresa), dad (Gregory), and two sons, 13-year-old Samuel and 18-year-old Dorsey. Both parents work in middle management. Dorsey is a recent high school graduate and Samuel has just entered high school. Teresa was born and raised in New York before leaving for college and relocated to Virginia where she met and married her husband Gregory and started their family. Gregory shared stories of his experiences of racism from teachers and law enforcement. Although Teresa had never experienced racism growing up, her experiences of microaggressions as an adult within the workplace were just as impactful. Both parents agreed on the importance of armoring their sons with the tools of “The Talk” in order to keep them safe.

CHAPTER FOUR: FINDINGS

Findings

The findings presented in this chapter were organized by the three research questions in this study:

1. In what ways is Black socialized racial behavior demonstrated when interacting with law enforcement?
2. What is the cultural significance of “The Talk” within the Black family?
3. Is it time for “The Talk” to move from being pre-emptive to a solution-based tool?

An overview of findings will be explained through alignment with themes derived from participant interviews and the focus group. Participants included parents of driving-aged children over the age of 18, their children (18 and over), and, in two instances, children under 18 and over 10 years of age. Interviews were conducted with family groups to ensure parent supervision in the event of minor children. Following required COVID-19 protocols, interviews were conducted via Zoom at times and locations convenient to the participants. Prior to each interview, the researcher read the details of the Informed Consent to each family group. Each individual participant was required to reply “Yes” when asked if they clearly understood their roles, the focus, and the design of the research.

The interview questions (See Appendix 3) were divided into three categories: parents, driving-aged children, and minor children (if applicable). All interviews began with two demographic questions:

1. What race do you identify with?
2. What age range do you best identify with: 18-25, 26-39, or 40 and above? (Children were asked if they identified with the age range 10-17).

The parents and children interviewed identified as Black or African American 30 in total, 4 children were in the 10-17 age range, 2 adults were in the 18-25 age range, 4 adults were in the 26-39 age range, 4 adults in the 40 and above age range and 16 parents were in the 40 and above range.

Interview questions were specific to each group; however, each group was asked the following questions:

- How do you define racial profiling?
- Have you ever experienced racial profiling?
- Are you familiar with the term “The Talk?”

Parent Responses

Parent participants represented a range of professions and regions of the country in which they lived. It was these factors that resulted in significant differences in their parenting styles and perspectives. Parent questions focused on how they prepared their children for the driving experience as well as their inherent fears about the process. They responded to questions that asked about discussions with their children involving “rules of the road” and what it meant to be Black.

Racial Socialization

“Always give the officer clear site into your vehicle, immediately turn on your lights and hands on the dashboard.” (VA-Kyle Peters). This quote is reflective of the use of racial socialization and preparation for bias. VA- Kyle Peter’s knowledge as a police officer provided awareness and preparation in coping with his son’s minority status. VA-Kyle has instructed his

son on ways to anticipate and deflect any negative reactions he may encounter during a traffic stop while interacting with police.

“When Driving While Black the rules are different for you.” (FL-Melvin Simon). This quote is also an example of racial socialization and its preparation for bias. FL-Melvin is making his son aware of how to cope with his minority status while interacting with the police.

“Always be polite: yes sir, no sir, doesn’t matter who is right, it is easier to get you out of jail than the morgue.” (FL-Martin Mason). Martin’s comment illustrates the aspect of critical race theory that reflects the ordinariness of racism through its minimization.

Parents also expressed their fears when their children drove for the first time or were stopped by the police. Reflected in the quotes below, these statements represent racial socialization through the construct of preparation for bias. These parents wanted their sons to always be aware of their minority status and to keep in mind how to interact with the police.

- “It doesn’t matter if you’re right, the objective is always making it home alive.” (PA-Patricia Hershal)
- “I’m not scared about his driving; I’m scared if he will be viewed as threat and how bad it could go.” (VA-Teresa Joseph)
- “Rather to be judged by 12 than carried by 6.” (FL-Melvin Simon)
- “I felt nervous for my son driving by himself because he was a Black man.” (NY-Terry Scott)

Parent responses also reflected the constructs of racial socialization and the constructs of mainstream socialization values of the dominant culture. “If stopped don’t get pissed off and say something you might regret, always drive in the daylight” (PA-Patricia Hershal).

Child Responses

The child participants were also asked to describe their conversations with their parents when discussing how to conduct themselves during a traffic stop.

“Even though I was not driving, remembering my dad’s conversations when we were stopped, I put my wallet on the dashboard and told the driver to do the same.” (FL-Jacob Simon). Jacob’s comment is reflective of the narratives constructed in the form of storytelling, the construct of the aspect of critical race theory that gives voice to those of color, allowing knowledge and experience to be heard.

“Don’t move until officer gets to the car, put your hands on the steering wheel.” (VA-Van Peters). Van’s quote is reflective of the promotion of mistrust, the construct of racial socialization that promotes the parental transmission of distrust in interactions with other racial groups.

Parents went deeper in their responses to the question that asked if they ever felt the need to discuss what it means to be Black or White with their driving-age child.

- “I told my boys you are special but different, Black men don’t get second chances.” (FL-Martin Mason).
- “When you look like us, there is a negative expectation.” (NY-Terry Scott).
- “Understand the rules.” (NJ-Corrine Brooks).
- “Be aware, but don’t live in fear.” (FL-Melvin Simon).
- “I make a conscious effort not to be out late at night and make sure I don’t put myself in a position to be stopped.” (FL-Marcus Jonas)

Their responses were reflective of racial socialization based on the parental transmission of verbal “attitudes of behaviors” (Lesane-Brown, 2006, p. 403) created to protect Black children through pre-emptive measures from the experiences of racism (Tribble et al., 2019)

When asked to describe their own experiences, the focus was on racial profiling. Some descriptions varied based on the area of the country in which they were raised as well as where they currently lived. Experiences were also based on profession, standing in the community, or perceptions based on perceived socio-economic status. Some spouses had divergent experiences.

- “I had a fear of the police from a very young age, while riding my bike, I was stopped by a police officer, and White women was brought over and asked, is this the one you saw steal that bike, being that young and having all your friends and strangers looking at you like you have done something wrong never leaves you.” (FL-Kenneth Rogers)
- “Being stopped by a cop and scared he was going to die just because he was Black.” (FL-Kenneth Rogers)
- “I experience microaggressions daily, way of life, I’m a Black educated woman in a White space.” (FL-Debbie Rogers)
- “Knowing you’re the best at something and being overlooked for a White student who was not as good, you don’t really understand, but you know its not right.” (VA-Gregory Joseph)
- “Feelings of not being welcomed and knowing it's because I’m a Black woman in a White space.” (VA-Teresa Joseph).
- “As a kid with my mom having to use the bathroom and going into a dinner and being looked at by everyone and told by the server, they didn’t have a restroom I could use.” (FL-Marcus Jonas)

- “Refused service at a deli while White patrons were serviced, even when she demanded service being treated very differently until her White boss made notice of the disparity in treatment she was receiving.” (FL-Carmela Jonas)
- “Growing up in NY I was driving while Black, in a predominately Black neighborhood and being stopped by the police, flashlights in my car asking me what I was doing in this neighborhood, was I there to buy drugs.” (VA-Beth Peters)
- “Was pulled over and told to come to the cop car in the rain and forced to stand there while the police officer questioned me.” (VA-Beth Peters)
- “Driving a fancy car in an upper-class neighborhood during a televised event on a line designated for homeowners and being flagged off the line until the person looked at this drivers license and realized he lived there.” (FL-Martin Mason)

Children also described their experiences of racial profiling. Some descriptions varied based on the area of the country in which they were raised as well as the experiences shared by their parents. Children had varying responses on how they defined racial profiling and if they had experienced it on a personal level.

- “Memory of store owner that followed him out of the store and accused him of stealing and how confused and afraid he felt.” (VA-Van Peters).
- “Even though I have never experienced it, I know it exists through stories told by my dad and watching the news.” (FL-Jacob Simon)
- “Watched his father get racially profiled in a store and never forgot how his dad looked.” (FL-Chase Rogers)
- “It feels wrong but can’t put a label on in.” (FL- Jordan Rogers)

Their responses were based on the framework of racial socialization constructs of promotion of mistrust and the effects of preparation of bias. How they chose to process these experiences resulted from the parental transmission of verbal and non-verbal expressions based on “values, attitudes and behaviors” (Lesane-Brown, 2006, p. 403).

The final question asked of the parents addressed the meaning of “The Talk.” Additionally, parents were asked if they felt it, was a necessary conversation. The responses reflected not only their experiences as parents, but also their experiences as teenage drivers. Again, there were divergent experiences affected by their own experiences growing up as well as their experiences as parents to driving-aged children.

- “History helps us tell the story, The Talk is different for women; it’s about empowerment, for males it’s about survival.” (FL-Jenna Mason).
- “Although 90% of the people are good 10% will take you out.” (FL-Jenna Mason)
- “The Talk is not monolithic, it needs to include the history behind why it was created and why the need continues.” (FL- Jenna Mason)
- “It addresses the reality of having to be better then, in hopes of being considered equal.” (NY-Teresa Scott)
- “You can be cheered as a football player on Sunday and be killed on any other day of the week.” (FL-Melvin Simon)

The aspect of critical race theory's acknowledgment of “racialized social systems help to perpetuate learned social behaviors and practices” (Anderson et al. p 479) is also reflected through CRT. The acceptance of the ordinariness of racism is reflected in this response. As a Black person, you become so desensitized to the elements of racism it becomes the ordinary, not the exception. (Delgado & Stefancic, 2013)

- “The Talk will always be a necessary conversation to keep our children safe.” (FL-Kenneth Rogers)
- ‘The need for The Talk will always be pre-emptive.’ PA-Patricia Hershhal)
- “The Talk is still an important conversation.” (NY-Tony Scott)
- “I never had the talk with my daughter; I had it with my son because I felt as a Black man, he was always going to be considered a threat.” (NY-Terry Scott)
- “The intent of The Talk won’t change; the content may change, but it will always be preemptive.” (FL-Marcus Jonas)
- “The Talk is needed to learn how to interact with Whites, period.” (VA-Kyle Peters)
- “I need to prepare my sons for the world they are in as Black men.” (FL-Melvin Simon)

Through the adaptive practices of the protective factors of “The Talk,” CRT identifies the role of the U.S. legal system in the continued perpetuation of “socially constructed hierarchies of race“ (Anderson et al. p 480) ingrained in our society (Anderson et al. 480). The construct of racial socialization through the preparation of bias is reflected in the above responses. The responses show the parental need to provide their Black children with the awareness of their minority status and how important this awareness is to the difference of whether their Black children make it home alive following interactions with the police.

Children When Asked About their Reactions to the Talk

“The Talk = police interaction.” (NY- Chase Rogers). The response is reflective of discourse analysis’ examination of social problems and their ideological formulation represented in cultural perspectives and “socially situated identities” (Gee, 2011 p 44).

Adult Licensed Drivers Without Children

This group of participants ranged in age from 18-25 and 26-39 range; 3 lived with their parents, and 4 were independent and lived outside the family home. Regional differences were noted since some children were raised within a city environment, and others were raised in more suburban areas. Several participants in this group commented that they used public transportation until they left for college. When asked to answer questions that asked about discussions their parents had with them about how to conduct themselves during a traffic stop, “rules of the road,” and what it meant to be Black.

Adult licensed drivers without children were asked about the conversations their parents had when they drove for the first time without them. They went deeper in their responses to the question that asked to discuss whether there was ever a time when you felt fearful for your wellbeing.

- “Not fearful about but anxious, the adrenaline rush when I see them because they have guns.” (NY-Tony Scott).
- “My parents telling me to watch where you go and whom you are driving with.” (NY-Tony Scott)
- “I was followed once by a cop for no reason, and I never really wanted to drive for fear of what could happen.” (NY-Teresa Scott)

When asked to describe their own experiences, the focus was on racial profiling. Some descriptions varied based on the area of the country in which they were raised as well as where they currently lived. Experiences were also based on profession, standing in the community, or perceptions based on perceived socio-economic status.

- “Negative view of cops based on police brutality.” (NY- Tony Scott)

- “Bad experiences with teachers in school being made to feel I wasn’t smart enough.”
(NY-Tony Scott)
- “As a child seeing racism but not being able to put a label on it but knowing something is terribly wrong.” (NY-Teresa Scott)

The final question asked of the adult licensed drivers without children addressed the meaning of “The Talk.” Additionally, they were asked if they felt it was a necessary conversation. The responses reflected not only their experiences as experiences but also those shared with them by their parents. Again, there were divergent experiences affected by their own experiences growing up as well as the experiences of their parents that have been shared.

- “Even though I have never really experienced racism, I would pass on The Talk because I know it’s important.” (VA-Van Peters)
- “The Talk will always be necessary.” (NY-Tony Scott).
- “The Talk is what it means to be Black.” (NY-Tony Scott)
- “Driving While Black will always need The Talk.” (NY-Teresa Scott)

The above responses are reflective of racial socialization’s preparation for bias through the need for Blacks’ awareness and preparation for coping with their “minority status” (Hughes and Chen, 1997, p. 200) and the promotion of mistrust expressed through messages of “cautions or warnings” (Hughes et al., 2006 p.757) regarding other racial groups.

Summary of Findings

The use of qualitative research on parental conversations revealed parents who experienced negative racial encounters were more likely to transmit their fears to their children. Through the use of Racial Socialization, these experiences were transmitted through conversations of self-awareness of their racial identity and how this identity impacts the way

others will perceive their actions. The constructs of Racial Socialization exhibited Cultural Socialization when parental practices promoting explicit and implicit customs and traditions tied to ethnic and racial pride are exhibited. (Hughes and Chen 1999)

- “History helps us tell the story; it’s about empowerment.” (FL-Jenna Mason) – Preparation of Mistrust that conveyed messages of “cautions or warnings” (Hughes et al., 2006 p 757)
- “You want them to be aware but not scared.” (VA-Kyle Peters) – Preparation of Bias when the awareness of Blacks need to prepare to cope with their minority status is needed (Galan, et al. 2021)
- “Black men don’t get second chances.” (FL-Martin Mason) – Egalitarianism and silence about race through “mainstream socialization” (Hughes and Chen, 1997, p 200), “you are special but different.” (FL-Martin Mason), “We can’t use their racism as an excuse.” (FL-Kenneth Rogers).

The use of Critical Race Theory (CRT) revealed when the only crime their Black son or daughter may have committed was driving while Black where “racism is ordinary, not exceptional” (Delgado & Stefancic 2013, p4) impacts the interactions between Blacks and law enforcement leading these encounters to continue to be dismissed, “when you look this way there is an expectation of negative interaction” (NY-Terry Scott).

Discourse Analysis provided the ability to contextualize social language into the “everyday manifestations and displays of social problems” Dijk 1985, p7) “If stopped don’t get pissed off and say something you might regret” PA-Patricia Hershall).

Data Analysis

In the interview process, parents were the first respondents to the questions. The parents and adult licensed drivers represented various professions: They were also in different regions of the country, including the Northeast, Midwest, Southeast, and West Coast. However, some of them had migrated to their current locations. Their responses to questions reflected both their current experiences as well as those where they were raised. There were multiple themes related to the conceptual framework of racial socialization, critical race theory, and discourse analysis.

Theme – Fear for Our Black children

Parents shared examples of their own experiences, some of which were based on where they were raised. PA-Patricia Hershall expresses her concerns about her son's naivety about the racialized behavior he will encounter at some point in his life from law enforcement "If stopped don't get pissed off and say something you might regret." As an attorney, Patricia is aware of how easily perceived disrespect toward law enforcement can happen. Her body language and visible discomfort imagining how quickly these negative encounters can escalate, is realized in every Black parent's worst nightmare of their child never making it home from the traffic stop alive.

Being Black, the Rules are Different

For FL-Martin Mason and FL-Jenna Mason, the challenge of balancing conversations with their sons is to remember, "You are special but different, Black men don't get second chances." The continued balancing of conversations of reaffirmation with the underlying message that based on the color of your skin, there will be people who will judge you and only think the worst of you. They expressed as parents their anguish in the realization they must instill

in their sons the understanding that being Black comes with an added burden of always anticipating negative treatment from those outside your race. As described by W.E.B. DuBois's Theory of Double Consciousness, the need of Black parents to teach their Black children how to see themselves through the eyes of their oppressors in order to understand the contempt and pity the world held for them is essential to their survival (DuBois 1908, Yancy, Davison and Hadley 2016). The acknowledgment that there was "no sane answer for the insanity of racism" (Yancy et al. 2016 p17). "Although 90% of the police are good, it's the 10% that will take you out that you must worry about." (FL-Jenna Mason). Be prepared for the disparity in the treatment they may encounter because "Being Black, you can be half as bad but get twice as punished as your White friend." (NY-Teresa Scott).

"The Talk" is Still Needed as a Preemptive Measure

The existing research emphasizes the use of "The Talk" as a preemptive tool for racial socialization within Black families by emphasizing the need to prepare their children on how to navigate perceptions of oppressive racialized behavior through "proactive orientations" (Bowman and Howard 1985:139) when interacting with the police in order to keep them safe. (Anderson, Ahn, Brooks et al. 2022:03) The overwhelming consensus of all my participants that the time for change in the messaging of "The Talk" moving from the current pre-emptive tool to a more solution-based alternative for combating racism and discrimination has not arrived. Due to the continued racialized violence experienced by Blacks at the hands of the police, any change from "The Talk" being a pre-emptive tool could be equated with sending their Black children out unprotected from the evils we know they will encounter at some point in their lives. For Black families, these conversations are not directed at the avoidance of criminal behavior but at

defusing the perception of criminal behavior (Whitaker and Snell, 2014). “The Talk will always be necessary as a pre-emptive tool.” (FL-Kenneth Rogers).

Through the constructs of racial socialization, preparation of bias provides the awareness of Blacks' need to prepare on how to cope with minority status. (Galan, et al. 2021) As parents of Black children the importance of making sure they always feel special while also understanding how the police may view them. FL-Jenna Mason shared an experience as a young adult where she saw how fearful her parents got when her older brother was late coming home from being out. Although they lived in an upper-middle-class neighborhood, she saw the fear her parents were experiencing with the realization because her Black brother drove an expensive car, he could easily be targeted by the police because, being a young Black man, he could never be a legal owner of such an expensive car. The sinking feeling of fear crept throughout her family that he could be the victim of “Driving while Black and never to be seen again.” (FL-Jenna Mason).

Theme – The Objective is to Make it Home from the Traffic Stop Alive

As a police officer, VA-Kyle Peters is very aware of the threat his Black son poses to law enforcement. As a father, he stresses the importance of his son being aware of the disparity in treatment as a Black male he is more likely to encounter. However, this awareness should not stop him from being who he was raised to be. Kyle recalls what he felt as a parent while observing microaggressions towards his son and the acknowledgment that there will come a time when he won't be able to fight the battles of racism he may face. Kyle and his wife Beth both expressed the hope as parents that they have provided enough knowledge to keep their Black son safe from the racist acts he will likely face because of the color of his skin. According to Patricia Hill Collins (2002) the “controlling images” defined as “stereotypes of criminality” (Gonzalez

2019 p 368) is often associated with Black's vulnerability to becoming victims of police violence. (Gonzalez 2019).

Through the lens of critical race theory, the construct that the ordinariness of racism is the minimization of racism is apparent in the racist views society hold of people of color that are so deeply ingrained into the fabric of society. The ordinariness of these views gets washed away and is hard to recognize. One of the assertions of CRT is that “racialized social systems...help to perpetuate learned social behaviors and practices” (Anderson et al. p 479).

Racism Hasn't Changed - It's Just Being Recorded

Through the use of discourse analysis, the relevance of social context provides “sight into human communication and verbal interaction” (Dijk, 1985 p4). As part of the discussion about the impact of racialized violence being recorded and provided a narrative by social media. The filming of events such as the execution of Philando Castile, Tamar Rice, and their outcomes have proven the effects of racism have not changed. Black lives are still being taken without consequence. Discourse analysis provides insight into the day-to-day communication of social problems and their “ideological formulation in their communicative reproduction represented in media” (Dijk 1985 p 7). For this generation, my participants, although most were aware of racism, they are now given an up close and personal view into the ugliness of racism. For NY-Teresa Scott) the images of Sean Bell, killed by police in a reign of 50 bullets the morning of his wedding, Michael Brown, whose lifeless body was left for hours on the hot streets of Ferguson, Missouri and the unapologetic killing of George Floyd by the police who showed no remorse while knowingly being filmed.

The emergence of themes of questions answered by Black children 10 -17 years of age included: The rules are different, Confusion, Disparity, Feels wrong, Racism hasn't changed.

There were multiple themes related to the conceptual framework of racial socialization, critical race theory, and discourse analysis.

Theme – Never Forget the Rules are Different and Feelings of Confusion

Minor participants are made to understand that the rules are different for Black children through racial socialization. Racial socialization is used as a tool for the parental transmission of verbal and non-verbal racial awareness and attitudes influenced by the parent's racial experiences. These racial experiences, through the construct preparation of mistrust, are used to convey parental messages of "cautions or warnings" (Hughes et al. 2006 p 757). These warnings are also used to influence the racial awareness of the minor participant's understanding. "Blacks are being killed by cops for no reason" (FL-Chase Rogers), and the disbelief by all the minor participants of why crimes against Blacks still go unpunished continues to add to the confusion felt by these children. FL-Chase Rogers questions, "Why are Blacks still viewed as a threat, even down to the clothes I wear...how could the way George Floyd died still happen in 2021."

Can't Put a Label on It, but It Feels Wrong

Most of the minor participants were unaware they had experienced microaggressions associated with racism until their parents explained the experiences and their likely causes. For most minors the impact of the disparity of treatment was excused away by unawareness of motives that would have nothing to do with their actions. Through the lens of Critical Race Theory and the construct of the silence of racism, these questions were expressed: "If things are better why are things still happening?" (FL-Chase Peters)

Participant minor Chase expressed his concern that as a young Black man, he will be faced with some type of racism. He expressed that even after all the ways we are being told that

Blacks have it better, why are Blacks still being killed for no reason other than the color of their skin? He recalls watching his dad being racially profiled while shopping and how he felt watching the look of embarrassment on his dad’s face about the way he was treated by the sales staff and forced to answer questions that White shoppers were not asked to answer.

Table 5: Relationship of Conceptual Framework to the Analysis of Research Questions

Research Question	Theory	Constructs
1. In what ways is Black socialized racist behavior demonstrated when interacting with law enforcement?	Racial Socialization Awareness of the vulnerabilities faced by our Black children based on the color of their skin.	Cultural Socialization Pride in the resilience of our race. Able to continue to move forward in the face of adversity.
	Discourse Analysis Used to build relevance or significance for things and peoples language use in context (Teun Dijk, 1985).	Significance of the daily “manifestations and displays of social problems in communication and interactions” (Tuen Dijk, 1985 p7)
2. What is the cultural significance of "The Talk" within the Black family?	Racial Socialization	Minority Socialization Awareness and preparation in coping with minority status (Preparation for bias)
	Critical Race Theory Ordinariness of Racism	The minimization of racism is framed to "suggest discrimination is no longer a central factor affecting minorities."

Research Question	Theory	Constructs
	Discourse Analysis	Relationships are used to build and sustain, change or destroy social relationships.
		Identities; Used to enact and depict identities of socially significant people.
3. Is it time for “The Talk” to move from being pre-emptive to a solution-based tool?	Racial Socialization	Mainstream Socialization Promotion of goals and values of the dominant culture (Egalitarianism and silence about race)
		Promotion of mistrust
	Critical Race Theory	Narratives constructed in the form of storytelling
	Discourse Analysis	Relationships
		Connections

(Dijk, 1985, Gee 2005; Hughes, and Chen, 1997; Delgado and Stefancic, 2007/2013)

Summary of Data Analysis

The transcription analysis of parental and adult driver responses to interview questions through discourse analysis revealed the emergence of themes related to parental fear for their Black driving age children with the police every time they get behind the wheel. The emergence of recurrent themes revealed how powerless they felt against the “unfair and potentially deadly racial environments” (Whitaker and Snell 2016, p.304) their children would face based on the color of their skin. Discourse analysis of the emergence of themes relating to the children’s

conversation was full of the uncertainty of experiences shared with them by their parents and the confusion of why these differences in treatment still exist.

CHAPTER FIVE: DISCUSSION

Introduction

“Among other things Sociology is the study of the human condition. We must find a way to heal this condition” (personal communication with Dr Carolyn Hopp)

Moving beyond my positionality as a Black woman and mother of a Black son, whose sole purpose was to recount the experiences of Black men with law enforcement, forced to assume the position and perspective of a researcher...has been a journey. The process required taking a step back and going beyond simply recounting the experience to going deeper and finding out why the experience happens. By getting to the heart of the conversations between Black parents and their children about how to prepare them for encounters with law enforcement. In the Black community, that preparation is called “The Talk.”

In the wake of the renewed sense of powerlessness felt in the Black community, "The Talk" (Snell,2016) is primarily considered an essential rite of passage in Black homes in preparing Black children to engage with Police when faced with the microaggressions of racism. The awareness that the rules are different based on the color of your skin reinforces the narrative that for Blacks, most will face a legal system that functions to protect and serve whiteness (Burton, 2015). This research examines the cultural significance of Racial Socialization and the use of "The Talk" within the Black family as a tool to address the effects of systemic racism in our legal system, specifically interactions between Black youth and the Police.

In order to get to the crux of the purpose and impact of “The Talk” it was necessary to engage with those who actually participate in the process – Black parents of Black driving-age children. Additionally, the researchers examined if “The Talk” was necessary as a pre-emptive versus solution-building.

This research was designed to examine questions related to “The Talk,” a process of parents’ conversations within the Black community with their children when they reached driving age. Specifically, the research examined if the “Talk,” as a process, was pre-emptive or solution based. “The Talk” conversations are mostly between parents and their sons about how to respond when or if they were stopped by law enforcement.

The participants were family units consisting of parents and children of adult driving age as well as young children over the age of 10. A broad range of geographical regions were represented in terms of current cities in which participants lived. This was an important factor since parents recounted experiences from their early driving years, which sometimes happened in places other than where the family currently lived.

Interviews were held via Zoom with family units. Specific questions were designed to address both parents’ and children’s experiences. Additionally, there were questions common to both groups that solicited responses to specific incidents that had significant media attention, including George Floyd, Breanna Taylor, and Sandra Bland.

The research design was based on specific constructs from the theories used in my conceptual framework, racial socialization, critical race theory and discourse analysis. A combined approach of Racial Socialization and CRT was used to examine the need for racial socialization within the Black community and, specifically, the use of "The Talk" as a tool to prepare Black children to navigate the disparity in treatment that can be expected when interacting with law enforcement (Whitaker and Snell, 2014). Racial Socialization has been defined in terms of the parental transmission of verbal and non-verbal "values, attitudes and behaviors" (Lesane-Brown, 2006, p. 403). CRT provided a lens to reveal racism and its role as an "institutional and systematic phenomenon" (Graham, Brown-Jeffy, Aronson, and Stephens,

2011, p. 82). The use of Discourse Analysis examined how "The Talk" has the propensity of becoming the agent of the oppressor it was constructed to fight.

The findings were organized in the order they responded to the interview questions by participate groups; parents of Black children, Black children ages 10-17 and Black adult drivers.

Data analysis was organized by the three research questions identified within the study:

1. In what ways is Black socialized racial behavior demonstrated by Blacks when interacting with law enforcement?
2. What is the cultural significance of "The Talk" within the Black Family?
3. Is it time for "The Talk" to move from being pre-emptive to a solution-based tool?

Racial socialization, Discourse Analysis, and Critical Race Theories were also used to analyze these narratives. In addition, the use of each theory's constructs and attributes provided more detailed findings.

Parent Talk

"You are special but different; Black men don't get second chances; remember you are always Black first." (FL-Martin Mason)

Discussions with parents revealed regardless of status or circumstance, and they would always be looked at as being Black. The "ordinariness that makes racism hard to recognize" (Delgado and Stefancic, 2007, p. 136) was one of the overarching themes. As quoted by participant FL-Melvin Simon, "You can be cheered on a football field on Sunday and hunted down on a Monday." The experiences of racialized behavior have been transmitted in both verbal and non-verbal ways. The way these experiences are transmitted is an example of how "The Talk" has been used as a tool for racial socialization between Black parents and their Black children.

Children’s Perspective

As quoted by a 10-year-old Black male, “Being authentically Black means Death.” (FL-Chase Rogers). His belief that embracing his racial identity could lead to his own death was further confirmation of how post-civil rights Blacks are still viewed as being a threat to law enforcement. W.E.B. Dubois's Theory of Double Consciousness provides the lens for how Blacks have historically been made to view “oneself through the eyes of others... lifting the veil” (DuBois, 1990, p. 8) and describes the understanding Blacks come to about their “structural position” (Gonzalez 2019). In further probing into why he felt so ominous about identifying with his race, he explained that society has made that statement a reality. For FL-Chase Rogers, he feels that if he wears his hair in dreads or wears a hoodie, he runs the risk of being targeted as a criminal. The images shown by the media on the senseless killing of Blacks provide a foundation for that statement. The deaths of George Floyd and Breanna Taylor as the most recent deaths of unarmed Blacks. Unfortunately, the stories of unrest and confusion through personal experience or observation of racialized behavior from law enforcement. Interestingly, some of my minor participants didn’t recognize racialized behavior in the form of microaggressions until pointed out by their parents. Racism is a learned behavior, and child participants didn’t understand why these things continue to happen.

Limitations of the Research

An identified limitation of this study is my research is based on the self-reporting experiences of only Black parents and Black children. No other races or ethnicities have been included or considered. Minors who participated in the study did not reach the point of saturation. There is also a risk for unintended biased due to my positionality as the author and my identities as a researcher, intersect of the interviewer, Black woman, Black wife to a Black

man, and Black mother of four Black children, three daughters and one son ages 17-35. In addition, how my shared experience of the universal feelings of fear felt by most in the Black community every time the parent of a driving-age child grabs the car keys may be interpreted within my research. I also would have liked to conduct focus groups for minor participants, Black children. I believe a focus group for these participants would yield insight on the importance in a peer setting of what aspects of “The Talk” they found to be most important. The importance placed on outside influences such as friend groups of both Black and White friend groups.

Significance and Implications for Future Research

Despite the identified limitations of the research, the significance of this study contributes to the ability of “The Talk” to be viewed as more than a pre-emptive tool of racial socialization on how to navigate the disparities in treatment and racialized police violence commonly experienced by Blacks into a more solution-based tool.

Although none of my participants thought our current state of racialized violence by law enforcement allows for the transition of “The Talk” from pre-emptive into solution-based, it was agreed this would need to happen for Blacks to be able to move past the decades of endured systemic racism throughout our legal system.

“The Talk” is a result of the historical marginalization and structural violence against Blacks and as a result, can’t change until the role that race plays in the construct of societal systems changes. (Anderson et al. 2022).

In keeping with concerns of racialized violence by law enforcement within the Black community, opportunities for future research should explore the effectiveness of community policing. The strategies of community policing support the community and the police working

together to promote "collaborative partnerships" (U.S. Department of Justice, 2003 p. 3). The research should aim at answering the question of can the strategies of community policing bridge the gap of racial divide by allowing for a mutual understanding and trust between the police and the community they serve, specifically Black youth.

Postscript: I watched my dad being racially profiled when we entered a store as he was shopping and approached by a store clerk as if he were getting ready to steal something. He didn't know I was watching, but I saw the look of powerlessness on his face. I didn't understand why he didn't tell the store clerk where to go, but afterward, he told me his first concern was for my safety; the rest is just a part of being Black. (FL-Chase Rogers)

Participant: If things have changed, then why are we still having this conversation? (FL-Chase Rogers)

Researcher: Good question...

APPENDIX A: UCF IRB APPROVAL LETTER



UNIVERSITY OF CENTRAL FLORIDA

Institutional Review Board

FWA00000351 IRB00001138,
IRB00012110
Office of Research

12201 Research Parkway

Orlando, FL 32826-3246

APPROVAL

May 3, 2022

Dear Deborah Griffith:

On 5/3/2022, the IRB reviewed the following submission:

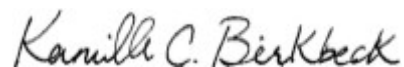
Type of Review:	Initial Study
Title:	The Cultural Significance of Racial Socialization and "The Talk" Within the Black Family
Investigator:	Deborah Griffith
IRB ID:	STUDY00003829
Funding:	None
Grant ID:	None
IND, IDE, or HDE:	None
Documents Reviewed:	<ul style="list-style-type: none"> • Faculty Checklist, Category: Faculty Research Approval; • Adult Consent, Category: Consent Form; • HRB-503-Protocol v3, Category: IRB Protocol; • HRP 502b- Parent Child Consent Form, Category: Consent Form; • Participant Interview Questions- Adult, Category: Interview / Focus Questions; • Research Study Focus Group Questions - Adult ONLY Participants Follow Up, Category: Interview / Focus Questions;

The IRB approved the protocol on 5/3/2022.

In conducting this protocol, you are required to follow the requirements listed in the Investigator Manual (HRP-103), which can be found by navigating to the IRB Library within the IRB system. Guidance on submitting Modifications and a Continuing Review or Administrative Check-in are detailed in the manual. When you have completed your research, please submit a Study Closure request so that IRB records will be accurate.

If you have any questions, please contact the UCF IRB at 407-823-2901 or irb@ucf.edu. Please include your project title and IRB number in all correspondence with this office.

Sincerely,

A handwritten signature in cursive script that reads "Kamille C. Birkbeck".

Kamille Birkbeck

Designated Reviewer

APPENDIX B: EXPLANATION OF RESEARCH



EXPLANATION OF RESEARCH

Title of Project: The Cultural Significance of Racial Socialization and “The Talk” within the Black Family

Principal Investigator: Deborah C. Griffith Other Investigators: NA

Faculty Supervisor: Dr. Lin Huff-Corzine

You are being invited to take part in a research study. Whether you take part is up to you.

The purpose of this research study will be to analyze the behaviors and attitudes related to the cultural significance of "The Talk" (Snell & Whitaker 2016) within the Black community and its use as a tool for racial socialization within the Black family on how to address the effects of systemic racism within law enforcement, specifically interactions with Police. The research will examine Black families' need to socialize racism to prepare their children to navigate the disparity in treatment by law enforcement (The term Black family can also be defined as White parents with Black children). This study will offer a different perspective in examining motivation to use "The Talk" as a tool of racialized behavior within the Black family. Although racism and discrimination remain crucial issues between the Black community and law enforcement; this study proposes to focus on the more difficult question of why the use of "The Talk" as a form of racialized behavior among Black families is focused on being a pre-emptive

versus a solution-based response to racism and discrimination when interacting with law enforcement.

Each family that agrees to participate will engage in a semi-structured recorded interview.

Children who participate in this study must be 10 years of age or older. For minors 10-17 years of age all interviews will be conducted within a household focus group setting in the presence of the minor's adult representative. For participants, 18 years of age and above, one-on-one interviews may be conducted if necessary.

The focus group interviews will consist of open-ended questions asked by the investigator to reveal how Black or White parents communicate with their children using “The Talk”. The interview preference is face-to-face, however, given current restrictions due to Covid-19 use of the phone Zoom which will be password accessible will be utilized.

There will also be a focus group that will include those families that have agreed to come together to ask follow up questions. The interview preference is face-to-face, however, given current restrictions due to Covid-19 use of the phone, Zoom which will be password accessible will be utilized.

The commitment of time needed for each interview will be between 60 and 75 minutes for the individual family interviews. For the group interviews, the commitment time will be 45 to 60 minutes.

Individual family and focus group interviews will be audio recorded during the study with permission. If you do not wish to be recorded, please discuss with researcher or team member, you will not be able to participate in the study. All Zoom interviews will be individually scheduled, and password protected. Interviews will be conducted with participation.

All Zoom interviews will be individually scheduled, and password protected. Interviews will be recorded with permission of the participant. The recording will be protected and uploaded into a password protected master file located on an off-line computer stored in a keypad entry lab in Howard Philips Hall located on the UCF campus. The recording will be erased or destroyed after a minimum of 5 years as per UCF policy.

Interview data will not be linked to or identify participant families. Each family will be provided a pseudonym.

Study contacts for questions about the study or to report a problem: If you have questions, concerns, or complaints contact Deborah Griffith, Doctoral Candidate, Department of Sociology, College of Science (407) 823-3744 or Dr. Lin Huff-Corzine, Faculty Supervisor, Department of Sociology at (407) 920-9798 or by email at Lin.Huff-Corzine@ucf.edu.

IRB contact about your rights in this study or to report a complaint: If you have questions about your rights as a research participant, or have concerns about the conduct of this study, please contact Institutional Review Board (IRB), University of Central Florida, Office of Research,

12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901, or email irb@ucf.edu.

APPENDIX C: PARENT FOR CHILD CONSENT



Title of research study: The Cultural Significance of Racial Socialization and “The Talk” Within the Black Family

Investigator: Deborah C Griffith

Key Information: The following is a short summary of this study to help you decide whether or not to be a part of this study. More detailed information is listed later on in this form.

Why am I being invited to take part in a research study?

You are invited to participate in this research study because you are either a Black or White parent of a Black child that is 10-17 years old or you are a Black adult driver that is 18 years or older.

Why is this research being done?

The purpose of this research will be to analyze the behaviors and attitudes of awareness on the cultural significance of "The Talk" within the Black community and its use as a tool for racial socialization within the Black family on how to address the effects of systemic racism within law enforcement, specifically interactions with Police. The research will examine Blacks' need to socialize racism to prepare their children to navigate the disparity in treatment by law enforcement. In addition this study will offer a different perspective in examining Blacks' motivation to use "The Talk" as a tool of racialized behavior within the Black family. Although

racism and discrimination remain crucial issues between the Black community and law enforcement, this study proposes to focus on the more difficult question of why the use of "The Talk" as a form of socialized racial behavior among Black families is focused on being a preemptive versus a solution-based response to racism and discrimination when interacting with law enforcement.

How long will the research last and what will I need to do?

The commitment of time needed for each focus group will be between 60 and 75 minutes. You will be asked to participate in a semi-structured recorded focus group session. The focus group will consist of open-ended questions asked by the investigator to reveal how Black and White parents communicate with their Black children about how to handle perceived racist behavior specifically when interacting with law enforcement. The focus group preference is face-to-face, however, given current restrictions use of the phone and all digital modalities e.g., Skype, Zoom and FaceTime will be utilized.

Adult research participants may be contacted in the future to participate in adult-only focus group sessions if follow-up questions are deemed necessary by the investigator. The adult-only focus group follow-up time commitment will be 45-60 minutes.

More detailed information about the study procedures can be found under "What happens if I say yes, I want to be in this research?"

Is there any way being in this study could be bad for me?

The risks to participants are minimal and do not exceed the risks associated with activities found in daily life.

If the researcher observes any participant becoming uncomfortable during the focus group the researcher will immediately pause the session. At this time the participant will be reminded that their participation is entirely voluntary, and they are under no obligation to participate in the study. The researcher will then gain permission to continue or if preferred end the study. If the study is ended participant will be thanked for the information already provided. If the participant wishes to continue with the focus group the participants will be asked if they would like additional time before continuing with the discussion.

Will being in this study help me any way?

There are no benefits to you from taking part in this research. We cannot promise any benefits to others from your taking part in this research.

What happens if I do not want to be in this research?

Participation in research is completely voluntary. You can decide to participate or not to participate. The alternative to participating is to not participate.

Detailed Information: The following is more detailed information about this study in addition to the information listed above.

What should I know about a research study?

- Someone will explain this research study to you.
- Whether or not you take part is up to you.
- You can choose not to take part.
- You can agree to take part and later change your mind.
- Your decision will not be held against you.
- You can ask all the questions you want before you decide.

Who can I talk to?

If you have questions, concerns, or complaints, or think the research has hurt you, talk to the research team: Deborah Griffith, Doctoral Candidate, Department of Sociology, College of Sciences (407) 823-3744 or Dr. Lin Huff-Corzine, Faculty Supervisor, Department of Sociology at (407) 920-9798 or by email at Lin.Huff-Corzine@ucf.edu.

This research has been reviewed and approved by an Institutional Review Board ("IRB"). You may talk to them at 407-823-2901 or irb@ucf.edu if:

- Your questions, concerns, or complaints are not being answered by the research team.
- You cannot reach the research team.
- You want to talk to someone besides the research team.
- You have questions about your rights as a research subject.
- You want to get information or provide input about this research.

How many people will be studied?

We expect 50 people will be in this research study with an average family of four. Between 10-15 families.

What happens if I say yes, I want to be in this research?

Family unit focus group members will be asked a series of open-ended focus group questions by the investigator to reveal how Black and White parents communicate with their Black children about how to engage with Police.

- Family unit focus group participation will last approximately 60-75 minutes.
- Focus group protocol will include the time of focus group, date, and modality.
- Focus group data will not identify participant families. Each family will be provided a pseudonym.

Introductory questions will be administered establish a baseline for analysis. The introductory questions' goal will confirm you meet predetermined study criteria and categorize confirmed. The initial focus group process will start with a series of semi-structured open-ended questions and prompts geared to redirect and engage short answers.

The semi-structured open-ended questions will establish purpose, description-positionality of participants, interpretation-pre-reflective, and interpretation of meanings.

The objective of the focus group questions is an attempt to understand the world from your point of view where knowledge is constructed in the interaction between you and the researcher.

- All Focus groups will be audio recorded. If you do not wish to be recorded, you will be unable to continue with the study.
- Research will be conducted through Zoom.
- All Zoom focus groups will be individually scheduled, and password protected.
- Adult research participants may be contacted in the future if follow-up questions are deemed necessary by the investigator.
- Follow-up adult focus group will last approximately 45-60 minutes.

What happens if I say yes, but I change my mind later?

You can leave the research at any time it will not be held against you. If you stop being in the research, already collected data may not be removed from the study database.

What happens to the information collected for the research?

The only people who will have access to any identifying information will be the researcher and their faculty advisor.

Identifiers will be removed from your private information (ex: name, telephone number) that is collected during this research. Your name and phone number are being collected for initial focus interview scheduling purposes.

The audio recordings will be protected and uploaded into a password-protected master file located on an off-line computer stored in a keypad entry lab in Howard Philips Hall located on

the UCF campus. The recording will be erased or destroyed after a minimum of 5 years after study closure as per UCF Records Management Policy.

Focus group data will not identify participant families. Each family will be provided a pseudonym.

The recordings will be erased or destroyed after a minimum of 5 years after study closure, as per UCF policy.

Once the data is de-identified, all collected de-identified data could be used for future research studies or distributed to another investigator for future research studies without your additional informed consent.

The results of this research will be published in an academic journal.

Signature Block for Capable Adult

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

Signature of subject

Date

Printed name of subject

Signature of person obtaining consent

Date

Printed name of person obtaining consent

APPENDIX D: ADULT CONSENT



Title of research study: The Cultural Significance of Racial Socialization and “The Talk” Within the Black Family

Investigator: Deborah C Griffith

Key Information: The following is a short summary of this study to help you decide whether or not to be a part of this study. More detailed information is listed later on in this form.

Why am I being invited to take part in a research study?

You are invited to participate in this research study because you are either a Black or White parent of a Black child that is 10-17 years old or you are a Black adult driver that is 18 years or older.

Why is this research being done?

The purpose of this research will be to analyze the behaviors and attitudes of awareness on the cultural significance of "The Talk" within the Black community and its use as a tool for racial socialization within the Black family on how to address the effects of systemic racism within law enforcement, specifically interactions with Police. The research will examine Blacks' need to socialize racism to prepare their children to navigate the disparity in treatment by law enforcement. In addition this study will offer a different perspective in examining Blacks' motivation to use "The Talk" as a tool of racialized behavior within the Black family. Although

racism and discrimination remain crucial issues between the Black community and law enforcement, this study proposes to focus on the more difficult question of why the use of "The Talk" as a form of socialized racial behavior among Black families is focused on being a preemptive versus a solution-based response to racism and discrimination when interacting with law enforcement.

How long will the research last and what will I need to do?

The commitment of time needed for each focus group will be between 60 and 75 minutes. You will be asked to participate in a semi-structured recorded focus group session. The focus group will consist of open-ended questions asked by the investigator to reveal how Black and White parents communicate with their Black children about how to handle perceived racist behavior specifically when interacting with law enforcement. The focus group preference is face-to-face, however, given current restrictions use of the phone and all digital modalities e.g., Skype, Zoom and FaceTime will be utilized.

Adult research participants may be contacted in the future to participate in adult-only focus group sessions if follow-up questions are deemed necessary by the investigator. The adult-only focus group follow-up time commitment will be 45-60 minutes.

More detailed information about the study procedures can be found under "What happens if I say yes, I want to be in this research?"

Is there any way being in this study could be bad for me?

The risks to participants are minimal and do not exceed the risks associated with activities found in daily life.

If the researcher observes any participant becoming uncomfortable during the focus group the researcher will immediately pause the session. At this time the participant will be reminded that their participation is entirely voluntary, and they are under no obligation to participate in the study. The researcher will then gain permission to continue or if preferred end the study. If the study is ended participant will be thanked for the information already provided. If the participant wishes to continue with the focus group the participants will be asked if they would like additional time before continuing with the discussion.

Will being in this study help me any way?

There are no benefits to you from taking part in this research. We cannot promise any benefits to others from your taking part in this research.

What happens if I do not want to be in this research?

Participation in research is completely voluntary. You can decide to participate or not to participate. The alternative to participating is to not participate.

Detailed Information: The following is more detailed information about this study in addition to the information listed above.

What should I know about a research study?

- Someone will explain this research study to you.
- Whether or not you take part is up to you.
- You can choose not to take part.
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We expect 50 people will be in this research study with an average family of four. Between 10-15 families.

What happens if I say yes, I want to be in this research?

Family unit focus group members will be asked a series of open-ended focus group questions by the investigator to reveal how Black and White parents communicate with their Black children about how to engage with Police.

- Family unit focus group participation will last approximately 60-75 minutes.
- Focus group protocol will include the time of focus group, date, and modality.
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Introductory questions will be administered establish a baseline for analysis. The introductory questions' goal will confirm you meet predetermined study criteria and categorize confirmed.

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- All Zoom focus groups will be individually scheduled, and password protected.
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The audio recordings will be protected and uploaded into a password-protected master file located on an off-line computer stored in a keypad entry lab in Howard Philips Hall located on

the UCF campus. The recording will be erased or destroyed after a minimum of 5 years after study closure as per UCF Records Management Policy.

Focus group data will not identify participant families. Each family will be provided a pseudonym.

The recordings will be erased or destroyed after a minimum of 5 years after study closure, as per UCF policy. Once the data is de-identified, all collected de-identified data could be used for future research studies or distributed to another investigator for future research studies without your additional informed consent.

The results of this research will be published in an academic journal.

Signature Block for Capable Adult

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

Signature of subject

Date

Printed name of subject

Signature of person obtaining consent

Date

Printed name of person obtaining consent

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