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# Black Masculinity At Trinity College: Inner Stages of Performance

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Introduction

In this paper, I will explore how black men's notions of masculinity are informed by their college campus experience.  Black men in higher education tend to face social consequences (i.e., gender policing) when projecting their masculinity. Similar, to broader society, college and universities are smaller versions that tend to reinforce gendered scripts (i.e., physicality, male domination over women, etc.). Harris III et al's., (2011, p. 50) argue that black college men consistently correlate masculinity with patriarchal societal norms and expectations like "breadwinner", "accumulation of wealth and material possessions", "responsibility", and "the necessity for men to be unemotional and handle pressure with calmness and resolve. The study found black college's men behavioral expressions were traced back to them having security in their leadership and success, homophobia and fear of femininity, and engaging in womanizing behavior. During the focus groups and interviews, all the men in the study talked extensively about their interactions and relationships with women. Women played a key role in the men's gendered experiences, so much so that one participant quipped, "Girls pretty much influence everything that guys do." (Harris 2011, pg. 56).  The prevalence of patriarchal principles at colleges and universities makes it easy for black college males to succumb to them because these settings encourage the ideology to become cyclical.

The gendered experiences of black men are falsely understudied in the academy. Only recently has an interdisciplinary field known as "Black male studies" emerged to examine the many gendered and sexual aspects as well as vulnerabilities of Black men and boys in the United States and around the world. Building on known post-intersectional frameworks, my thesis attempts to contribute to the gendered literature on black men, which commonly attributes the special sexual violence and particular catastrophic oppression racially (such as social dominance

theory and global South masculinities) (University Press, 2021). While black male studies is new

category in academia, there are scholars within the field examining the histography of gendered

black male reality as well as the physical masculine tropes project as the true black masculinity.

Curry (2017) historicizes black males in white patriarchal frameworks, which shape their sense

of masculinity. It is still necessary to be mindful of how black college men's gendered

experiences on campus may look in connection to white patriarchal power institutions.

To the extent of power structures induced by white patriarchy, the association between

male gender role conflict and race/ethnicity among black men was examined in Wade's

quantitative study (1996). Wade discovered a correlation between certain stages of black

racial/ethnic identity and higher degrees of male gender role conflict. This research is

constrained in two ways when it comes to comprehending the gender-related experiences of

Black male students. His approach in the study documented the school experiences of black men

as a part of the count racially and ethnically, not as gendered beings in the process.

The goal of this thesis is to explore the context in which black male students' displays of

masculinity at Trinity College, a predominately white institution (PWI), can be conceptualized in

social spaces. In what follows, I will present an in-depth examination of the idea of black

masculinity in relation to college campus experience. Interactionist channels can be used to

manifest black male socialization. Blumer (1969, pg. 8) describes symbolic interactionism as the

process by which the ability to think is both developed and expressed. The statement is broad in

its interpretation of symbol meaning: "The human being does not respond passively to a reality

that imposes itself, but actively creates and re-creates the world acted in" (Charon 1998, pg. 69).

Similarly, the effectiveness of symbolism is highly associated with how black male bodies are

perceived in America. The systems of power that denigrate black men's basic existence are

responsible for their varied adversity. Racism is a powerful power structure that has a significant impact on black college men. As a result, their growth of what they consider manly, as well as how they manage that performance, is influenced. Scholars have detected some light in these dark chambers with earlier writing touching on deep truths such as forced socializing practices, oppressive systems, and detrimental effects for black college men. Friendship and mentorship are critical for black college guys. In addition to normalizing brotherhood as a solid foundation for negotiating black masculinity, it is critical to understand the masculine agency that black men possess. Observing how various symbols and interactions (such as racism, the concept of brotherhood, and masculine agency, among others) co-opt each other for black male students' notions of masculinity at Trinity College is a social phenomenon that will be thoroughly examined.

Literature Review

*Socializing the Black Man*

In discussing the experiences of black men in postsecondary spaces, the literature reveals the ways that black men are conditioned to perform masculinity. For instance, heterosexual black men are pushed to perform either the "Bad Black Man" masculinity, in which suggest they are sexually and criminally deviant, or the "Good Black Man" typecast, where they present as people submersed in white caricatures of submissive black males(Cooper 2006).

Black college men can assert a stronger presence in gender studies by imagining themselves as gendered beings. This cultivating idea refers to how they perceive themselves in an autonomous way for seeing black, masculine self as a negotiable performance (Butler 1990; Hooks 2004; Goffman 1959). Thus, socialization for black men would inquire more possibilities. Adu-Poko (2010) conducted ethnographic research to address black men's presence in and out of

the normal educational spaces, especially with feminism and its tensions. Since the study was curated through autobiographical and cross-cultural experiences, the author introduces the importance of black men's experiences historically by understanding traditional roles, structural relationships, political power, and the variety of social statuses available to women in early precolonial African societies (Adu-Poko, 2010). Given this, denying black men the benefits of feminism in the classroom contributes to the imperialist tendencies of a Eurocentric male binary opposition rhetoric, which is rejected by most feminists (Adu-Poko, 2010). With Black men being deemed controversial in the realm of feminism due to the interplay of race, gender, and various masculinities, higher education institutions continue the cycle of socializing black college men with Eurocentric masculine ideas, which can occur in white dominated gender studies courses at PWIs like the one mentioned.

Emotions can also be used to socialize black college men. Black men would moderate their anger to avoid stereotypes (White and Peretz, 2009). Harris III et al. (2011) used theories and concepts linked to the social construction of Black masculinity and male gender role conflict to study contextualized meanings of masculinities and associated behavioral displays. Majors and Billson (1993) coined the phrase "cool pose" to describe a tactic adopted by black men to cope through hegemonic masculine gestures in response to the realities of black men being oppressed and socially alienated. When it comes to navigating their sense of belonging on a college campus, black men are perpetually on eggshells in the context of postsecondary education. For Harris III et al. (2011), the interviews revealed the following behavioral expressions of masculinity on the college campus: leadership and student success in college, homophobia and the fear of femininity, and engaging in sexist and constrained relationships with

women. This demonstrates how the complexity of masculinity among black college men can be based on expectations of masculine norms.

Black feminism is a topic of inquiry to investigate the hegemonic socialization of black college men. This awareness can serve as an example for black college men interested in developing progressive masculinities. McGuire et al. (2022) interviewed two black cisgender, heterosexual undergraduate men enrolled in a Black Feminism course. The data revealed many themes that enabled the two black men to benefit from the course: exposure to black women's intellectual histories and accomplishments, current black women's experiences, and critical self-reflectiveness. With this information available to the black male population on a PWI, their presentation of masculinity could grow due to the assistance of a cultivating consciousness such as black feminism.

The media may generalize experiences for black college men if there is no adequate and critical study of black masculinity for black college men (Robinson-Perez, 2021). Corpening II (2018) investigated how black male collegians understand and express their manhood and masculinity, as well as how this identity is influenced by the social and academic settings of the PWI, using a qualitative investigation of four black college males at a large research university. With the use of a focus group and two interviews, black undergraduate males at Penn constructed masculinity away from hegemonic standards (i.e., restricting emotionality, womanizing, homophobia); many exhibited a maturation in their presentation through owning cultural consciousness. This demonstrated how black male college students will benefit from discussions regarding their concepts of manhood and masculinity to obtain a better knowledge of how their identities are perceived, effectively navigating collegiate situations.

When considering the internalization that black college men face daily, it is important to remember that socialization is also based on stereotypes. Allen (2022) argues that the racial climates of predominantly White universities serve as significant sites for boundary work – the sexualization of Black masculinities and the normalization of fear of them influence Black men's social interactions on college campuses. He did so by sharing narrative information about how Black male college students perceive the racial climate on campus, especially feeling threatened and sexualized in places dominated by White people. The findings were related to black college men's fetishization, emotion play, and negotiating at a PWI. Some of the university's physical and symbolic social cues, normative presumptions, and institutional frameworks function as boundaries that monitor Black men in various social relations and educational prospects. Fear, avoidance, surveillance, and sexualization by White peers are among these experiences.

Gendered experiences for black college men are not meant to be autonomous for them, but it is socialized as inferior to fulfill other people's gender identities, particularly white peers (Curry, 2017). Hunter and Davis (1992) investigated the conceptions of manhood as articulated by thirty-two Afro-American males, focusing on how men construct masculinity and how men rank the significance of attributes for being a man. Manhood emerged as a multidimensional construct with several important themes such as self-determinism, family, pride, spirituality and humanism. In totality, black men conceptualize manhood through survival and adaptive lenses. It is evident through the most attributed trait correlating to sense of self.

Queerness is rarely spoken up when socializing black college men. In other words, heteronormative scripts at universities tend to trump the experiences of black gay college and university men (BGMU) (Boykin, 1996). This is also the result of attempts to negotiate black masculinity, which has homophobic consequences. Strayhorn and Tillman-Kelly (2013) argue

how BGMU are not accepted because of black homophobia and white racism. For example, Black gay people describe racial discrimination against White LGBT people in gay bars, clubs, social gatherings, and even online dating sites (Adams & Kimmel, 1997; Brown, 2008). As a result, Boykin (1996) said firmly that "White gay people are just as racist as White straight people" when it comes to homosexuals (p. 234). With these realties present, Strayhorn conducted semi-structured interviews that revealed the following themes with social and academic challenges for BGMU: establishing sense of belonging, coming out in college, and experiencing racism and homophobia.

Not only does black man socialization stem from subtle, detrimental power systems such as black homophobia, but it is also successful in how white supremacy uses black men as a crutch to justify their control. In essence, it is a reiteration of how white men have traditionally justified their superiority over black men by employing performative strategies that, as Curry (2017) notes, also "support" black men out of a fear of losing power. Ferber (2007) claims that pervasive representations of Black male athletes contribute to promote crucial features of White supremacy and the new racism. Examining White supremacist and sports cultures, two settings representing what appear to be opposite ends of the modern racism spectrum, reveals the survival of the historical image of the buck and the concern with controlling and "taming" Black male bodies. The author examines four common themes that serve to justify color-blind racism and inequality: the continued emphasis on Black bodies as inherently aggressive, hypersexual, and violent; concern with taming and controlling Black males; inequality portrayed as the result of a deficient Black culture; and the naturalization of White supremacy and White male superiority. Similar realities may influence how black male Trinity College students who identify as athletes express their masculinity.

*Black Man VS. THE BLACK MAN*

The institutions of power that vilify black men's basic existence participate in multifaceted hardship. This is known as white patriarchy. Whiteness, like patriarchy, adds an extra aspect to racialize these social realities to disenfranchise black bodies, leaving their gendered selves judged as inferior through distinct systems (Majors and Billson 1993, pg. 60). Denying the privilege of maleness, racial microaggressions, racism, racial fatigue, internalized oppression, retention rates in higher education, hyper sexualization, and interracial closeness are all part of this system (Curry, 2017).

To expand on the concept of power structures, there is scant study on black men being victims of gender oppression. Just as there is theory to clarify the experiences of black women, white women, and other oppressed groups, there is no theory to solidify the experiences of black men. The social reality of black men is only located in the ways that these power structures see fit. Because this inferior narrative would reinforce white patriarchy, black males must struggle with these intimate ordeals of racism and hyper sexualization. Curry (2017) develops an account to aid the voice of the black male experience by conducting ethnographic and histotrophic research to help understand the intellectual, historical, and sexual diversity of black men. Since black men were not considered or even prioritized as much in theory, Curry (2017) coined the genre *Man-Not,* a theoretical formulation that attempts to capture the reality of Black maleness in an anti-Black world (Curry, pg. 7). This alludes more to position black men into the realm of being a living consequence. With this paradigm in mind, it revealed a couple of things. First, Curry (2017) dispelled the contemporary claim that black men ever were or aspire to be "patriarchal". The whole idea of maleness is not meant to give them a state of privilege because it is not even recognized as a feasible status for black men. For instance, the primary rapist

narrative on black men permitted white women to exert their sexual dominance over Black men

through rape and other illegal sexual activity, which furthered white men's justification for

killing and lynching black men to gain political power and deny Black people in the United

States political rights (Curry, pg. 59). Second, Curry (2017) argues that white male fears of black

men ultimately exhibit a homoerotic obsession with black male flesh (pg. 90). Third, Curry

(2017) revealed how black male vulnerability is not being analyzed as it should. Fourth, Curry

(2017) argues the morbidly paradoxical quality of academic discourses (I.e., black men

understood by death). Finally, Curry (2017) articulates the tension between the psychological

outlook of Black men and boys and scholarly attempts to sanitize existence oof Black men

through a live experiment. This Man-Not paradigm reimagines intervention for Black males by

departing from contemporary gender theory. As a result, its historical arguments demonstrate

how those frameworks of black manhood were preserved and institutionalized. With these

findings in mind, this genre of Man-Not presents a unique framework for unpacking gender

performance of black male students.

In addition to analyzing gender performance, it is vital to critically analyze other

intersections affecting black college men. Scholars have specifically investigated the emotional

areas associated with blackness. Observing how these feelings manifest themselves on college

campuses can provide greater insight into the starting language of black college men's gendered,

racial, and emotional realities. Wilkins (2012a) emphasized how racial subordination can cause

emotional issues when expected emotional outbursts contradict other identity expectations. This

study looked at how black college males used emotional reserve and emotion to create middle-

class identities. Wilkins (2012a) refers to this phenomenon as moderate blackness: black

university males make their sentiments and experiences more palatable, indicating their identities

as easygoing black people who aren't "out to start a revolution." Wilkins (2012)a, p. 36. Three tendencies emerged from the interviews within the framework of moderate blackness: restrained, positive emotional standards; a temperate attitude to black politics; and the capacity to get along with white people. As a result, the concept of detachment from stereotypes and originality in blackness operates in a modest manner. The racial inferiority complex settles in young black college men, forcing them to adopt a different consciousness to appear to be the "ideal" black man (Bruce, 1992). By reinforcing gender norms through emotional restraint, the vocabulary of moderate blackness is injecting anti-blackness, resulting in a white population of black men.

While the concept of gender policing manifests itself in a variety of ways for black college men, stereotypes reinforce it. The tale of anger, for example, is one of several repressive strategies used to discredit black men's masculinity by envisioning them as aggressive (Wilkins, 2012a). These misconceptions can have an impact on how black college males perceive themselves. Robinson-Perez (2021) conducted a phenomenological study to investigate Black male students' lived experiences with racial microaggressions and the resulting perceptions of their mental health while attending a predominantly white institution (PWI), with the idea that race has a significant impact on black men's being. The findings highlight Black masculinity and argue that regular exposure to microaggressions has a negative impact on the mental health of Black male college students. Finally, Robinson-Perez (2021) acknowledged Black men's resiliency and vulnerabilities while honoring their voices as they pursued academic excellence.

Another investigation would be at the location of interracial intimacy, in addition to determining the cross sections in which black males can be classified. There are two schools of thought on whether this rhetoric is a preference or fetishization coupled by internalized oppression. Aside from that, this site of interracial intimacy seeks to examine black men in the

contexts of race, gender, and sexuality. Through in-depth interviews with Black college men at two predominately white universities, Wilkins (2012b) investigates intersectional identities as a dynamic process rather than restricted identity. Black males who are upwardly mobile deal with identity difficulties by switching between speech types. Player talk and intimate talk – casting other black college men as players – rework the connection between gender, race, and sexuality by responding to and using racialized stereotypes. This reveals the social spaces regarding dating and hookup culture and how they may make or break how black college men perform. Curry (2017) investigated the concept that black men have the same access and privilege as white men because they are male; the fact is that black males are places of subordination for the white male gaze. McGowan (2014) performs a qualitative study with a sample of Black boys at a PWI to investigate how race affects conceptions of masculinity. Three topics arose from the semi-structured interviews and social constructionist framework: definitions of masculinity, the role of race on conceptualization of masculinity, and developing conceptions of masculinity. These themes refer to challenges that black college males face at PWI (for example, racial discrimination, image concerns, reduced academic standards from instructors, and so on).

Looking at the relationships from outside things allows us to discuss how racialized tropes effect masculinity for black college men. In other words, black men's authenticity is stigmatized since that kind of authority is not "approved" by society, particularly peers on college campuses. Glenn and Johnson (2012) use a co-cultural theory to describe cultural groups that coexist and negotiate within social spaces to investigate how Black male college students pick and deploy communication strategies when interacting with dominant groups at a predominantly White institution. According to the findings of the semi structured interviews, black college students interact in the following mindsets: aggressive assimilation (negotiating

stereotypes), nonassertive dissociation (negotiating power imbalances), and desire for accommodation (community strategy barriers). This demonstrates how black college men limit their interactions with members in dominant groups.

*Black Masculine Development and Management*

Racism and internalized oppression are formidable systems of power that have a powerful impact on black college males. As a result, their growth of what they consider manly, as well as how they manage that performance, is influenced. As a result, many black college males accommodate conventions and scripts about how black men should conduct, particularly intellectually and emotionally (Wilkins, 2012a). These mechanisms include, but are not limited to, emotional management (cool pose), stereotype management, behavioral expressions, isolation, survival, coping mechanisms, mental health (i.e., mindset), joking relationships, gender norms, and effeminization.

Black men's health is something that is frequently overlooked in the maintenance of black male development and management. Even though health focuses on physicality (eating habits, weight management, diseases), other aspects of health (i.e., mental and emotional health) are vital, particularly for black males. This problem is highlighted by the scarcity of studies that qualify the associated experiences of health and masculinity. Griffith et al. (2012) used a combination of keywords and topic phrases in each database to conduct searches in PubMed and PsycInfo to evaluate connections between measures of masculinity and the health of men of color aged 18 and above. This study found a favorable relationship between masculinity and the following health categories: mental health, alexithymia (inability to identify/describe emotions), and depression (Griffith, 2012). This relates to the private reality for the well-being of men of color, implying that prioritization in these categories is unimportant. Even though it isn't stated

explicitly, the importance of intersectionality for black masculinity and health is an important subject to research because well-being is a major issue. Health must be taken seriously on all fronts since it has an equal impact when assessing how social space affects black men's masculinity.

When it comes to evaluating the effects of black masculine development and management for black college men, another area to investigate is emotional management. Some black men do not appear to be phased by anything because their responses are strategic; most of the time, they are obliged to utilize this because of systems that have stereotyped them and leave them unclear of how to react in specific situations (Majors and Billson, 1993). Jackson (2018) analyzes the repressive nature of black men's emotional responses in response to bigger systems that are intolerant of their race and gender position. This hyper/toxic masculine nature is already tied to black men. To make matters worse, they retreat to "guyland" and assume white folk manhood. He conducts this inquiry using a Goffman analysis of black male emotions in terms of frontstage and backstage emotions. The performers' performance takes place onstage. This is where Black men work to either exhibit or hide specific emotions to present themselves to an audience (peers, coworkers, etc.). Actors can "drop his front, forget to speak his lines, and step out of character" when they are backstage. (Goffman, E., 1959, p. 112). Here, black males can express and vent their actual emotions, learn and practice specific tactics, or prepare for the emotional work that will be required of them. According to Jackson (2018), frontstage emotions for black men include exuding invulnerability and the "cool pose" (I.e., street code) and avoiding anger at school and work (I.e., surface acting); backstage emotions include expressing love for the family and coping (gang, rap, etc.) and connecting with others in similar positions (I.e., frat

memberships). The relationship between black masculinity and emotional management is owing to a lack of scholarly attention to black men's emotions and mental aptitude.

Because black college men were not socialized to have a true experience with their masculinity, their feelings about development and management are varied. Mincey et al (2013) undertake a qualitative study on how black men at PWIs and HBCUs describe being a man and a black man to better understand this phenomenon of masculine agency. The findings of these focus groups and interviews revealed that black males perceive masculinity in three distinct realms: maleness, blackness, and masculine development. In addition, the campus environment (i.e., friends) had a significant role in their definitions. The study highlighted the complexity and richness in masculine performance for black males because of the default (white) view of what masculinity should look like.

With having public and private realities of black college men in the forefront, they have certain interactions that play into the negotiation of developing and managing black masculinity. Travers (2019) presents a conceptual grasp of how black college men's manhood and attitude are empirically and conceptually linked. The study found a relationship between compliance to masculine norms and thinking using the Mahalik et al (2003) gender role norm model. It explains the modeling of masculine norms back to conventional manhood for these black college guys, thereby understanding black manhood and masculinities in the same way. This results in less scholarship opportunities for black college men to pursue a growth mindset (Travers, 2019). The study, which uses mindset rhetoric to reveal the mental and cultural struggles of black college males, expresses the effects of traditional norms on how black college men act and think about themselves.

As previously stated, white patriarchal ideology has conditioned black college men to operate in a monolithic manner (i.e., aggressive assimilation, nonassertive detachment, and desire for accommodation) (Glenn & Johnson, 2012). This can happen implicitly by mimicking the development of other men's masculinity. Watkins et al. (2009) investigate the findings of a meta study (i.e., meta theory, meta technique, meta data analysis, synthesis) of qualitative research on black men's mental health and well-being. Themes were highlighted using grounded theory that expand on the application of new insights offered by prior models of black men's mental health and wellbeing in combination with limits with the conceptualization of black men's mental health (pg. 320 - 323). This study reveals a cultural and meaning inductive framework toward black men's mental health, and it provides the opportunity to investigate these meanings in the realm of social spaces on campus with black college men, particularly with their environment (i.e., friend groups) to grow or default their masculine performance.

The concept of success pervades black masculine development and management for black collegiate men. Similarly, according to the overall scheme of white patriarchy, black college men define their masculinity through their position, whether in leadership, finance, or another high-ranking position. Harper (2004) investigated alternate conceptualizations of masculinity among African American men on university campuses, particularly with limited research from black college men due to hegemonic masculinity. Connell (1995) defines hegemonic masculinity as "how social institutions uphold a pattern of behavior that excludes and polices women while valorizing and policing men." Furthermore, an intersectional cultural analysis takes into account how race and gender is necessary to understand hegemonic masculinity's effects on Black men's emotional labor processes and notions of masculinity. With the face-to-face interviews from upperclassmen (sophomores and up), findings reveal that their

unique masculine approach with holding leadership positions and high academic honors would

not reach the data because it is not what society wants from them. Instead, data revealed that

most black college men ascribed to masculinity through a couple of variables: athleticism,

materialism, competition. This study voiced the introduction of solidarity for black college men

with unique conceptualizations of masculinity.

Another distinct and significant frame in the field of masculine growth and management

is coping mechanisms. Although the literature has addressed the black male experience through

emotional and stereotype control, coping processes must be included because they are acting

implications for masculine development. Mincey et al. (2015) investigated the impact of

masculinity on the coping mechanisms of black undergraduate men. Using the Brief COPE scale

(Carver, 1997), the top coping methods used by undergraduate black men were active, positive

reframing, acceptance, self-distraction, religion, and planning; using the MIS scale, participants

from PWI and HBCU only differed in their endorsement of mainstream society/black

masculinity (Mincey et al, 2015).

When it comes to the development and management of black college guys, heterosexuals

are primarily focused. What about those who do not identify as heterosexual (gay, transgender,

and other non-heterosexuals)? Some researchers have written about the experiences of non-

heterosexual black college men and how they contribute equally to black male development.

Blockett (2017) focuses on the collegiate experiences of Black Queer Men (BQM), who

participated in a peer-support group and developed a sense of community and strong

interpersonal bonds. Using intersectionality and queer theoretical frameworks, this study

analyzes the heteronormativity, cisnormativity, and racism that BQM face in postsecondary

settings. The findings highlighted how these two themes manifest their community participation

with their peers: traversing white LGBT places and striving to establish community. The way Black queer and trans identities survive and thrive in dominating environments such as predominantly White, heterosexual, and cisnormative college campuses should be the focus of continuous research in higher education.

While much heteronormative thinking associates gender performance with masculinity and femininity, it is critical to understand masculinity for black men in a gender centric perspective, as Judith Butler and Goffman put it: "gender as a performance." Dancy II (2011) employs qualitative research to demonstrate how collegiate efforts to support African American college men academically, socially, and developmentally may be influenced by this group's constructs of manhood and masculinity. Findings identified three themes that formed manhood for black college males, using the theoretical frame of Dubois' double consciousness and interviews: self-expectations, relationships and duties to family, and worldviews. This study summarizes the reality of black masculinity as it is modeled from each other and mainstream society through educational institutions. Internal gender-racial policing processes are linked to the impact of white patriarchal places on them.

*My Brother's Sanctuary*

Friendships and mentorship are important for black college guys. According to Jackson (2012), this sense of campus unity has boosted black college men's sense of belonging. As a result, black college men can rely on social places and peers to develop and cultivate their manhood. This discourse can be found in a variety of interactions (for example, comradery with other demographics of guys on college), interpersonal connections, peers, and brothers.

Black college men place a high emphasis on brotherhood as a social arena. This permits black college males to feel at ease and part of a community. Jackson (2012) discusses how the concept of brotherhood provides a useful social space for black college males, notably through emotional and social support that defies conventional (white) conceptions of manhood. The author used the UP network as a source of inquiry; having a chapter on campus gave black college males with opportunities through solidarity, authenticity, counterspace, new culture (pg. 65-67), and family orientation. Finally, a normalizing rhetoric for true brotherhood outside of hegemonic masculinity is a fantastic space for any black college man.

In the broad scheme of brotherhood for black college men, it is imperative that this notion operates as a consciousness. With black college men, there is little room for unique consciousness due to white patriarchy and its implications (Curry, 2017). As a result, having spaces, programming, and mindsets of solidarity for these black males might be quite beneficial. Brooms (2018) investigates Black Male Initiative (BMI) programs, which are primarily designed as social cohesion initiatives with the goal of increasing student retention and graduation rates. Using qualitative interview data, this study explores how 40 Black male students from two different schools interacted with and experienced a BMI program. The findings indicated how the BMI community fosters a sense of belonging, provides access to resources, improves academic experiences, and fosters a sense of self. This powerful initiative for black college men's counterspace enriched their identities.

Black college men could create a safe place inside student organizations. The ability for black college men to create a sense of identity is mostly facilitated by leadership roles held. They have hope that they can become masculine because of their position of prestige (Harper, 2007). Nonetheless, Harper (2007) investigated how participation in student organizations, both Black

and non-Black, might allow for the expression and growth of Black identity. Individual interviews with African American male student leaders at six universities with a majority White student body reveal a link between Black identity status, extracurricular engagement venues, and the use of student organizations as platforms for racial uplift and advocacy of racial/ethnic minority student interests. Even though many people saw opportunities for racial advancement and the representation of Black interests in mainstream and predominately White student organizations, the majority-Black organizations provided an alternative forum for discussing Black issues, connecting with other African American students, and launching programming without feeling tokenistic.

While the concept of brotherhood is formidable for black college men, it is those interpersonal connections that are essential to facilitate this community. For black college men to achieve a comfortable space, they need to get to know each other (I.e., interests, dreams, hobbies). Jackson and Hui (2017) investigate the nature of black male bonding at a PWI, focusing on emotional and social issues. The findings suggested that black male bonding was an important factor in gaining familiarity at a PWI. Black college men pressed themselves for partnerships based on association with successful black male peers, a lack of friends, and family-like relationships. This fraternity helped students both fulfill their desire for brothers and construct a home away from home.

This support structure contributes to the rhetoric of brotherhood by influencing academic success and well-being. Young Black men struggle in college because they are subjected to racialized microaggressions and structural forms of harm, in addition to developmental pressures (such as academic adjustment). Members of this group are underrepresented in higher education, and men's studies research has failed to take their lived experiences into account (Majors and

Billson, 1993). As a result, a detailed analysis of Black college men's social support systems is required to identify components that either hinder or enhance academic performance and psychological well-being. According to the findings of the Goodwill et al (2022) study, Black college men rely on their friends, school organizations, fraternities, and family for social support.

It is also those relationships outside of themselves that benefit from the social support of t many networks relevant to black college men. These various contacts have an impact on how black men's solidarity is seen. In other words, their sense of belonging is heightened by possible ties with people other than other black men. However, there is little funding available for this. Strayhorn (2008) observed that previous studies on how people interact with varied peers focused on mixed samples of persons from all racial/ethnic groups or on subpopulations such as women and White males. Part-time students, Asians, and Latinos have all been included in studies on feelings of belonging, but no studies on Black men could be discovered. Connections between people of different races, according to the data, were major predictors for both groups, but only Black men's connections with persons of different interests were meaningful.

To speak of societal support for black college males, consider the pedagogy that is in place. Interactions have a big impact on how black college males perceive themselves, but they also have an impact on how they are trained to do these things (Harper, 2013). In other words, their environment has a significant influence on how they play masculinity. This is demonstrated by their classmates in PWI settings. Harper (2013) cites a large body of research that, to arrive at this point of inquiry, almost entirely focuses on the racial issues that Black students face at predominantly White institutions (PWIs) and provides insights into how Black students can successfully navigate racist college and university environments. Harper (2012), for example, created the anti-deficit achievement framework to offer voice to educationally disadvantaged,

underrepresented, inadequately prepared, and disengaged populations, particularly black male students. This concept inverts instances to shift issues from groups to underlying causes: "Instead of asking "why are so few black males enrolled in college," there is a redirection towards postsecondary contexts themselves that perpetuates this reality" (Harper, 2012, pg. 85). This demonstrates a forerunner in which racial socialization at PWIs is combined with white supremacist strategies to instill terror in black bodies. Extremely low representation is usually accompanied by several concerns that run counter to institutional aspirations to creating inclusive campus climates; white students at PWIs are virtually always exempt from these difficulties. Harper et al. (2011) defined Onlyness as "the psychoemotional burden of having to strategically navigate a racially politicized space occupied by few peers, role models, and guardians from one's same racial or ethnic group" (p. 190). With this weight in mind, black bodies suffer numerous consequences such as racial weariness, racial microaggressions, inadequate faculty assistance, and a negative impact on their student experiences. This highlights the significance of having your peers serve as a vigilant support system for developing blackness and personhood in school. Their minority peers took on the urgent responsibility of teaching them about the racial realities of their respective educational contexts through a process known as peer pedagogy. At PWI, there was always room for self-growth and negotiation, whether through groups, dialogues, or bridge programs. Jackson (2012), for example, provides a detailed account of how Black undergraduate men came together through a gender-specific student group, which helped build a bond of brotherhood among them. This helped them deal with the challenges of a predominantly White university as a group. Black student experiences are pedagogically eased by peers through basic sites such as talks, organizations, and programs. However, using black students and black

men interchangeably implies that black college men may have less autonomy over themselves, especially when appearing masculinely.

To understand the significance of peers with black college males, it is necessary to investigate how these connections can contribute to their gendered realities. There is often a sense of self-protection in black men's relationships. C.J. Pascoe (2007) referred to this type of gender policing as fag discourse, which is the reality in which a certain group is reminded of their place as a gendered being to meet heteronormative stereotypes. Guys, for example, would make sure that their pals are womanizers to follow the patriarchal heteronormative script. This exposes a new form of possibility for black guys, in which their gender is ten times more fixed and less amenable to negotiation. To research this actively at a PWI, McGowan (2017) investigated how African American college guys understood gender within their interpersonal ties at a usually White university. In semi structured and photo elicitation interviews, seventeen individuals gave personal recollections of their interactions with other males. They also gave different meanings to images, which revealed significant facts about how they formed and sustained peer ties on campus: precollege socializing agents, gender and sexuality negotiation and compartmentalization, and male peer group gendered behaviors and norms. This illustrates the area of homosociality on college for black guys. Despite being considered implausible, this study is one of many that demonstrate its importance and impact.

Examining these linkages among black college men must continue to be done qualitatively. However, there is still a lot of "necessary" quantification for the black male experience, as evidenced by various interviews, case studies, and focus groups. It is important to understand how these relationships and bonds between fellow black college males can cultivate black manhood in the most authentic way. It also contributes to having these ties as part of the

process of cultivating black masculinity. Brooms (2021) conducts in-depth interviews with 65

Black boys to analyze their experiences in three independent Black Male Initiative (BMI)

programs at US higher education institutions. In addressing their stories, the students explore the

qualitative benefits of BMI on their sense of self and community on campus. BMI specifically

aided the men in forming a micro-community based on their shared experiences and cultural

familiarity, as well as opportunities to learn more about themselves. The conclusions of the study

go into detail about the men's bonding experiences, including how their identities effect how they

interact with one another, engage with other Black men, and uncover their racial and gender

identities. Most black men use the concept of brotherhood as a compass because it allows them

to form a significant, significant, and supportive community on campus, which has the potential

to broaden students' perspectives and establish or reaffirm their personal and communal sense of

purpose throughout their college careers.  However, black male engagement is inextricably

linked to gendered violence because it distances black males from being viewed as gendered

beings (Butler 1990; Hooks 2004; Goffman 1959).

*Black Man's Escape*

It is imperative to be knowledgeable of masculine agency that black men possess.

However, the language of masculine agency is communicated through the means of escape, not

autonomy and authenticity. Masculine performance is not conceivable as a source of agency

since it contradicts the essence of patriarchy (Brickell, 2005). However, it is the experiences of

black men on college campuses that are being told and presented to help them develop their own

concept of manhood. As a result, black college men cannot be a monolith. Rather, they could

give their experiences the same amount of attention that society would give their racial tropes.

Counter narratives and places, Black Greek life, invisibility, performance and agency of

masculinity, queerness, subversive masculinity, resilience, profeminist masculinity, and cultural awareness are all examples of black male escape rhetoric.

Scholars have shown that black males are not granted complete control over their manly performance. It is only encouraged as racial tropes and stereotypes to bolster and denigrate hegemonic (white, Eurocentric) masculinity. It demonstrates how the language of performance is a crucial aspect of gender identity. Due to biological deterministic ideology tied to gender, Judith Butler's theorization of gender (i.e., queer theory) questions its impact on society. In other words, society is not viewing gender context through a social constructionist lens, acknowledging that these realities are negotiated through our interactions with others. Some researchers, however, claimed that masculinity can be rethought in a way that may be more relevant for masculinity studies that seek a uniquely sociological frame of reference. Brickell (2005) proposes that we can keep performativity's anti-essentialism and its queering of the order of sex, gender, and meaning while turning to sociologist Erving Goffman's work to produce an account of masculinities as both interactive and acted. Agency, according to Goffman (1959), is founded on the primacy of self through social categorization and interaction. Goffman's theory of scheduling and frames, in particular, determines credibility for self-presentation, which can be established by societal standards. As a result, Goffman's paradigm enables a more social lens to the study of masculinity with Butler by providing a unique way to operationalize masculinity (Brickell 2005, pg. 37). We can investigate the implications of symbols on subjectivity, action, interaction, and social structure with masculinity by understanding it in terms of cultural resources and materials with which selves are conditioned (Brickell 2005, p. 40).  This Goffman critique of Judith Butler's theory for the study of masculinity emphasizes the concern about how masculinity might be negotiated in the realms of society. This relates back to the idea of how different social places

(for example, clubs, sports, etc.) might alter one's manly performance. This recalls the idea that masculine agency can or cannot be gained depending on one's social setting.

The majority of black college men's sexual orientation would be heterosexual, whether displayed publicly through their performances or privately through their contacts with peers. However, the concept of heterosexuality is multifaceted because it hurts the well-being of others (such as straight women) as well as themselves. Ward (2022) defines the toxic nature of heterosexuality as a "tragedy" in adequate depth through some durable queer feminist interventions into straight suffering and dispels the notion of queer women envying straight culture. The findings show that heterosexuality affects both gay and STRAIGHT people. Due to patriarchy and heteronormativity, straight people, according to Ward, have a different time to revel in various domains of "straightness". Ward (2021) presents an interpretive frame of profound heterosexuality based on learning cultural standards while unlearning structuralist ideals (i.e., denaturalized for straight males) considering this sense of scarce negotiation of straightness. Although the study expresses concern for straight cisgender men, it would be useful to investigate how straightness manifests itself for black men at Trinity College. The frame of deep heterosexuality is used to investigate the intricacies of heterosexuality in social spaces for black college men and disclose its impact on their masculine performance.

In contrast to heterosexuality, queerness remains an understudied and effeminized aspect of black college men's masculinity (Strayhorn and Tillman-Kelly, 2013). It is vilified as inconsequential and inferior since it does not correspond to the status that hegemonic masculinity can provide. Strayhorn and Tilman-Kelly (2013) conducted a qualitative study to investigate black gay male undergraduates" construction of manhood and masculine identity and how these beliefs impacted their academic and social life to better understand the social phenomenon of

queerness in a collegiate setting. The following realities are exposed through the BGMU's narratives in these interviews: compliance to hegemonic norms, subconsciously and intentionally rejecting black hegemonic concepts of black masculinity, and recognition of constructions of masculinity and manhood. This study speaks to a particularly sensitive space for queerness in black masculinity. This setting of investigating black masculinity at PWI sheds light on the reality of black gay men as well.

Let's examine feelings associated with black masculinity for black college guys under the guise of black masculine autonomy. Emotions can control and grow male scripts, but they can also reinvent how black masculinity operates. White and Peretz (2009) used an intersectional analysis of black masculinities to investigate two African American men's personal emotions regarding violence against women; this leads to the politicization of their perceptions of masculinity because of their participation in the founding of two separate pro-feminist men's organizations. The negative individual sentiments toward hegemonic (white) masculine scripts prompted the two profeminist movement founders to become aware and active, according to narrative and interview data from the two profeminist movement founders. There was a cultivation of counter-hegemonic feeling standards and supported a reinterpretation of Black masculinity through personal tales from like-minded men in discussion groups, public lectures, and annual poster exhibits (White and Peretz, 2009). Emotional vulnerability and activism support the counter narrative for black men, paving the way for distinct venues for black college men to navigate masculinity in the same manner.

The escape that black males must face in gender roles occurs in several social areas. There are some venues in which black males must negotiate performance to make it their own. Fraternities are unquestionably such places at PWIs. Typically, there are few black fraternities,

directing black men must join white ones. McClure (2006) collected interview data from black college men to investigate the critical function the fraternity performed as a place of production for unique masculinity. The findings show that two styles of masculinity, hegemonic and Afrocentric, have an impact. Overall, the guys use their fraternity membership in ways that reflect the Afrocentric vision of collaboration and connection to the black community, particularly to other men.

These choices must be investigated through more critical frameworks that culminate their experiences in the continuing of narrative construction for black men. Pelzer (2016) employs CRT to challenge hegemonic beliefs about black masculinity, creating counter spaces on college campuses. Solorzano (1997) categorizes CRT into five themes: the centrality and intersectionality of race and racism, the challenge to dominant ideology, the commitment to social justice, the centrality of experiential knowledge, and the interdisciplinary approach. Solorzano and Yosso (2002) distinguished three kinds of counter narratives: personal stories, other people's stories, and composite stories. The author used a CRT framework to provide collegiate black males the power to mainstream black masculinity through their tales.

The concept of narratives for black college men can be seen in both the private and public realms. Allen (2018) presents narrative and visual data on how black college males view the racial climate on campus and make sense of their invisibility at the PWI. Findings from semi-structured interviews and photovoice interviews demonstrated subversive masculinities on campus to navigate the stereotyped nature of the PWI: code switching, repositioning, and resisting. Due to the creation of alternative conceptualizations of their masculinity through the white male gaze, black masculinity is a complex performance in the domain of invisibility.

Putting black college men at the center of a critical examination as gendered beings will reveal several chances to cultivate their masculinity. McGuire et al. (2014) conduct a critical review of the literature on Black men's gender development and expressions in college settings in order to identify specific knowledge gaps. We then use Mutua's early research on the subject to conceptualize and debate progressive Black masculinities and Black feminist scholarship to fill knowledge gaps in the body of literature on Black men's gender experiences while also firmly establishing our more urgent case for conceptual innovation. We believe that academics researching gender development and masculinities among Black undergraduate males will benefit from employing autocritography and its associated assumptions to guide various aspects of their research designs.

<div align="center">Methodology</div>

*Theoretical Framework*

The theoretical framework is going to be utilized in a multivariate way to examine race, gender, and environments concurrently for black collegiate men at Trinity College. The theory that best informs black college men in social spaces is the "Cool Pose".

According to Majors and Billson, the cool pose can be characterized by the following:

> "Cool pose is a ritualized form of masculinity that entails behaviors, scripts, physical posturing, impression management, and carefully crafted performances that deliver a single, critical message: pride, strength, and control. Black males who use cool pose are often chameleon-like in their uncanny ability to change their performance to meet the expectations of a particular situation or audience. They manage the impression they communicate to others by an imposing array of masks, acts, and facades." (Majors and Billson 1993, pg. 4)

In essence, it is a multidisciplinary approach for shaping, navigating, and protecting social realties that black men face in America. Specifically, these realities are conducive to but not limited to coping, racial awareness, and black manhood. Although the cool pose can have both positive and bad repercussions, this self-image survival strategy helps black men feel safe in their interactions with different groups and settings (Majors and Billson, 1993). This technique, regarding my research question, depicts how these black male realities in America might be displayed on a smaller scale, such as Trinity College. Trinity College, as a PWI with similar American sentiments induced in classism, heteronormativity, and racism, is a site to investigate how black men may or may not use the cool pose in their day-to-day interactions on campus in social spaces (i.e., academics, clubs, organizations, friend groups, work, etc.).

By focusing on these black male narratives and how they relate to the functioning of the cool pose in the past, present, and future contexts, Trinity College gains a compelling perspective on black masculinity. Using "The Cool Pose" to analyze patterns in your data would be a sociological analysis. In other words, these theories would aid society in better understanding the social phenomena of black masculinity among black college men, as well as how black men may or may not act consciously in comparison to society in higher education.

*Recruitment*

I gathered primary data by conducting ten semi-structured interviews with black Trinity College students. There are sophomores, juniors, and seniors among them. Because of their one-year experience on campus, I selected to investigate these specific college levels. I employed the snowball sampling technique, in which I asked participants to connect me with individuals who fulfilled my sample criteria. I also joined personal networks dominated by black men (such as Trinity Brotherhood Initiative, Men of Color Alliance, and Alpha Phi Alpha). There were no

incentives required. This sample size of the black male population on campus would be substantial for this study.

*Participant Process*

I have asked participants to schedule at least forty-five minutes to an hour for the interview. I coordinated the meetings that worked on times for myself and the participants. The interviews were conducted in person at the library; masks were worn during the entire interview in order to mitigate the spread of COVID-19.  Before any of the interviews were conducted, I asked them to sign a consent form that included the ethical tenets for social science research: respect for persons, beneficence, and justice (Belmont Report, 1979). To ensure that these ethical principles were followed, the consent form included the following: a) the purpose, procedures, and duration of the study, b) the benefits and risks of this research to the individual participant and to others, c) how participation is voluntary, and the individual may stop at any time, d) how the researcher will maintain confidentiality, and e) contact information should questions arise in the future (Belmont Report 1979, pg. 3). I used an interview guide that contained seven major open-ended questions to give room to participants for their responses. However, I had sublevel questions under the central questions to clarify my intentions in the central questions and elicit context-specific responses toward my questions. In other words, the sub-level questions prompted the participants to have the opportunity to speak their narratives of their experiences without feeling pressured to give a univariate response. After the interviews, I informed the participants that I would reach out to them if I wanted to clarify any details entailed to me in the interviews as well as contacting them regarding final wording for the paper; this is a process that is known as member checking. The individual interviews were transcribed by the student help

desk at Trinity College.  Pseudonyms were assigned to the participants to protect their

confidentiality.

*Data Analysis*

The main approach for my data analysis was grounded theory. According to Charmaz (2003),

grounded theory can be characterized by the following:

> "Grounded theory refers to a set of systematic inductive methods for conducting
>
> qualitative research aimed toward theory development. Grounded theory has considerable
>
> significance because it (a) provides explicit, sequential guidelines for conducting
>
> qualitative research; (b) offers specific strategies for handling the analytic phases of
>
> inquiry; (c) streamlines and integrates data collection and analysis; (d) advances
>
> conceptual analysis of qualitative data; and (e) legitimizes qualitative research as
>
> scientific inquiry." (Charmaz 2003, pg. 1).

It makes qualitative research (I.e., interviews) just as significant as quantitative research. In

essence, grounded theory allows for patterns in the data to come up and regulate validity in an

implicit phenomenon and theorize it to allow for others to be aware these specific social realities.

In relation to my research question, it allows for the patterns to emerge for the black male

experience at Trinity College. There have been multiple studies completed at educational

institutions like PWIs and HBCUs about black college men, but the realities are distinctly

different. There are some studies that emphasize the racial realities for black college men

(McGowan, 2014), but there are other studies that focuses on co-opting race and sexuality

(Strayhorn and Tillman-Kelly, 2013). For my study, I am examining the dimensions of race and

gender in social spaces at a PWI, which caters to deeper realities of masculine performance from

other studies. Therefore, these experiences for black college men should not be generalized

across academia, but rather they need to be critically examined due to the unique campus culture, especially at a PWI.

The technical methods in the analytic induction process were contextualization and coding. Contextualization requires identifying key themes and comprehending their significance by tracing them back to the participant-reported accounts of how they occurred (Denzin, 2001). I contextualized themes from the literature review towards the data analysis portion by using a qualitative tool called coding. According to Saldana (2009), this is a process where a word or brief phrase that connects to interviews in this study is assigned a summative, salient, essence capturing, and/or evocative attribute. To operationalize the codes to best fit the study, the codes must align with the context of race, gender, and social spaces. Based on these criteria and going through fifty-five potential codes, I have condensed the following central codes from the literature to black male students' experiences at Trinity College: socialization, racism/internalized oppression, (re)advising gender scripts, brotherhood, and counter-narratives. I have chosen these codes due to their appearance in the literature relating to black college men. To investigate my research question, it is imperative to see how these codes could emerge at Trinity College. Also, these codes have the potential to pinpoint some realities of masculine performance for black men in social spaces. There were also emerging codes that revealed itself in the process: classist, negotiation, solidarity, patriarchy, intersectionality, father absenteeism, campus climate, black spaces, black homophobia, athletes, deep heterosexuality, dating/hookup culture, colorism, code switching, open mindedness, mentorship, mental health, emotional/social vulnerability, emotional management, interracial, and fetishization (see Figure 1). As mentioned before, I utilized the process of member checking to ensure the accuracy of all quotations from the participants.

*Researcher's Positionality*

As a heterosexual, cisgender black man, I identify with the majority of the participants. With these shared characteristics, they felt more at ease sharing their perspectives on these concerns with me. Despite this, I positioned myself as a social science researcher to be objective and to respect all narratives and identities other than my own.

*Limitations in Research Methods*

Although the purpose of this study is to continue an account of black college males at PWIs, there are a few restrictions. First and foremost, the diversity of black men interviewed is extremely limited. For example, there is just ONE black man who is homosexual. Second, most of the participants have a Christian/Catholic background. With such white Eurocentric qualities, black college guys may easily become a homogeneous group, which is what this study is attempting to avoid. Finally, while my sample at Trinity College is generalizable to other small liberal arts colleges, it may not be generalizable everywhere, particularly at larger post-secondary institutions.

Findings

After conducting ten semi-structured interviews, the study uncovers how black men at Trinity College distinctively flourish in their masculine performance. It's challenging because they experience pressure from society to have their identities fixed. The black male participants revealed a deep sense of self with each interview, but it has only been implicitly recognized. Black men at Trinity College are consequently and continually impacted by the social spaces present; nevertheless, they have the possibility for autonomy with black masculinity, especially in the private sphere, because the value is both sanctioned and valued with like-minded individuals (i.e., brothers). For these black men, Trinity College is the ideal place to negotiate their gender. The participants in this study had their preconceived ideas of masculinity formed by heteronormative, homophobic attitudes before enrolling at Trinity College, and the cool pose served as the foundation for their sense of self. There is the potential for black men to have some autonomy with masculinity while they are at Trinity College. However, because they are not socialized to think of themselves as gendered beings, the participants would revert to the "cool pose" mentality. In other words, they are conditioned to fit within a specific maleness category. The findings will also show how frequently the grounding codes occur and how important those occurrences are. Just in case you had forgotten, here are the codes I used, which will be described in depth considering the participant interviews with black men at Trinity College: (re)advising gender scripts, racism/internalized oppression, socialization, brotherhood, and counter-narratives.
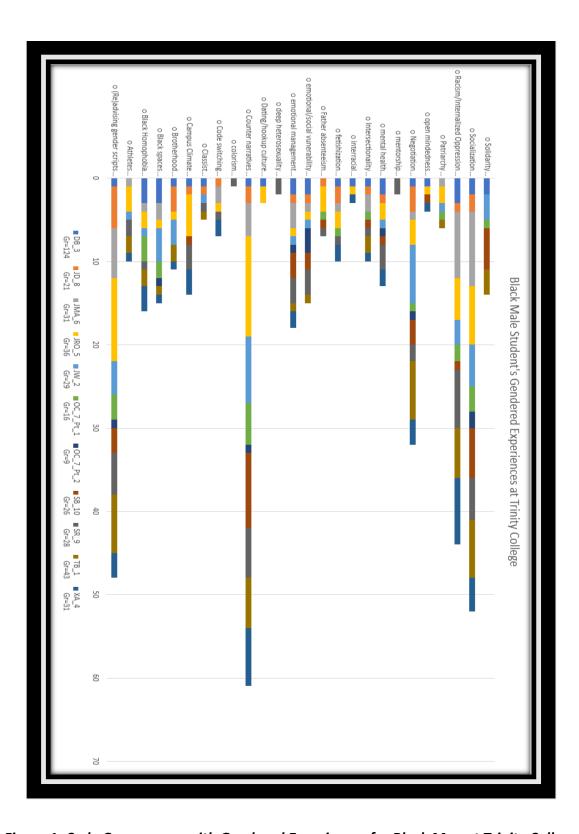
*Figure 1: Code Occurrences with Gendered Experiences for Black Men at Trinity College*

*(Re)advising Gender Scripts*

For the black men in this study, they all seem to share a correlating experience when it comes to presenting masculinity at Trinity College. Reinforcement of heterosexuality and emotion-monitored behavior appears the most. For most, it imperative to stabilize heteronormative scripts because it fuels stereotypes of compliance to hegemonic masculine norms as well as a scapegoat for black men in social spaces. In other words, they continue to accommodate the system of hegemonic masculinity because it is convenient and keeps them out of trouble. Examples of this would include any opportunity to present the idea of straightness publicly based on women relations (i.e., body count, party interactions, sexism, misogynoir, etc.):

> JRO 5: "There are times when interactions were very playful, like gestures or like somebody said, like, 'Yo, you look sexy today' and then starts like walking over to somebody else and like, grabbing them up and stuff like that. People in the back are like, 'don't share these videos outside of this group chat because people will actually look at us like we're gay'. You know, they'll have this kind of view on, you know, like the kind of culture we had while we were in high school. To some degree, that is true."

> JMA 6: "I find myself so often looking at other black men on campus and kind of looking at their behaviors or some of the things that they say. Then I step back and question: 'Is this what straight black men do? Is this what they say? Is this how they behave? Is this how they look? I try to replicate those to appear straighter, but I don't ever. I've had the thought or two of kind of falling into those negative male stereotypes to make myself seem straight. Then I quickly realized that, you know, I shouldn't be trying to negatively

influence my personality or my reputation just to appear straight to some people who

can't understand that, you know, socio hetero norms are fluid."

JD 8: "It's like, well, if I say you look good that it's not crazy. I'm actually saying that you

look good. Like you look fresh. I don't know. I'm saying, like, this can be weird

sometimes. Like they'll take it too literal, or they're just so just keep on not trying to be

looked at a certain way. I'm just like, you're just taking it to the extreme. If I say that you

look good, you look good, no harm behind it. You just look good. It's not that big of a

deal."

These experiences are in direct correlation to the double edge strategy when it comes to

presenting their image. With the cool pose, it voices how the reality of sexual autonomy is not

dominant, and it is conditioned to follow the system of white patriarchy. This answers my

research question by revealing how gender is not as autonomous as it should be for black men. It

is impartial to gender negotiation by being historized and conceptualized as inferior and

stereotypical masculinity for this group.

*Racism/Internalized Oppression*

Another thing that is apparent is the reality of racism and internalized oppression for black men

at Trinity college. With operationalizing racism for the findings, they faced discrimination

through sites that involve willful ignorance from their white counterparts, having a violent

caricature attached to their being, stereotypes, and constantly being reinforced about how

significant race is for their sense of self (i.e., light-skinned/mixed black men).

TB 1: "Black people aren't ignorant to the white experience, but white people are

ignorant to the black experience. I feel like at times we are the ones having to educate

white people on a lot of things that must involve the black experience. It's a lot like and

it's little things."

XA 4: "Violence and the ideas of violence are often conflated with black men, especially

in especially with how much white people and white power structures consume black

male expression, a.k.a. hip-hop rap. They see us as violent people."

With operationalizing internalized oppression in the findings, they have confined themselves to

the narrative of hegemonic (white) masculinity by being heavily reliant on code switching, doubt

about their intellectual abilities, prejudice from white and black communities on campus,

hypermasculine narratives of black male athletes, and limited interactions with white people on

campus due to the risk of dire racial consequences.

SR 9: "I don't have any white male friends here. If you're not playing the sport, they

really have no interest in you. They don't really say anything to you all the way because, I

mean, how do you say no to unless, like they know you from a sport or you went to

school with them or whatever. If they're drunk at a party, that's when they talk to you and

that's when they want to be friends with you. They don't act like we're not here. So that's

how we act, too. And that's why there's a divide within our campus."

These findings reveal how black men at Trinity College are aware of keeping a sustained self-

image, especially when it comes to their blackness. Their masculinity is stuck on a spectrum

between black autonomy and internalized oppression because of the specific social spaces. For

instance, being autonomous of black masculinity in a black dominated space (i.e., brotherhood,

Men of Color Alliance) does not correlate with any of the subtle experiences mentioned

previously. Autonomy is present because there is belief that they could negotiate themselves as

gendered beings, not conforming to heteronormative scripts. As a disclaimer, black homophobia is still present in black communities, but there was no dominating factor of that here in this study. However, the Cool pose is switched back on in white dominated spaces (i.e., sports, fraternities, etc.) because black men do not want their manhood to be viewed as inferior. To avoid that, there would be accommodation through instances of code switching and subtlety of black autonomy with their masculine performance.

> TB 1: "You must know how to code switch because you never know how your blackness might offend a white person who I guess obviously. Here at times, you feel like not inferior, but the fact that they might have something over you because they're white and you're not."

In that respect, the cool pose starts to reveal itself as a circumstantial strategy due to necessity it has in white dominated spaces while the opportunity of separation and autonomy in black dominated spaces. Thus, black men at Trinity College are constantly aware (whether implicitly or explicitly) of the racial realities and consequences they can face; to supplement the severity of these realities, the cool pose is THE survival strategy for them!

*Socialization*

The conditions that society place on black men is astronomical, but those conditions are even worse when it is constantly on the extreme of masculinity and femininity. In other words, there are a lot of moments where black men are socialized to operate under the systems of heteropatriarchy and racial compliance. With operationalizing heteropatriarchy in conjunction to my findings, black men have constantly socialized their sexuality and gender performance to fit

their default narrative of maleness by presenting straightness primarily, enforcing

hypermasculinity, being the provider, and the downplay of femininity.

> JW 2: "I was fine being raised by my mother and grandmother, and they taught me
>
> manners, respect, how to take care of myself and all that good stuff. Of course, they are
>
> women. When it comes to the attributes of being a leader, being someone who needs to
>
> take accountability, responsibility, I had to learn that on my own."

With operationalizing racial compliance in my findings, black men have sustained their self-

image induced by racial tropes to keep them safe from further societal persecution; this is evident

through the necessity of code switching, awareness with campus climate, tokenism, testing

blackness, and athletic tropes.

> DB 3: "Being aware that I'm in a space where many times I'll feel like I don't belong at
>
> all. Many times, people will even make me feel like I done that only by myself. I feel like
>
> I don't belong, but people will make it seem that way. So, it's been a constant. Navigating
>
> this space is like taking steps and always watching my surroundings."

> SB 10: "Although those things that shift my ideology is not like that, it stems from me
>
> being a black person in America. It stems from me being like a person from Ghana,
>
> where our culture also shifts in those ways because that's how we were taught. In order
>
> for you to jump into someone's life, I have to know the left and right of the person. So, if
>
> the person is going right, you'll be able to like, follow the person positively. And if the
>
> person is going left, which is negative, you'll be able to like to drop back. So, both of
>
> those experiences are where like is because like I'm an African and then I come from
>
> Ghana, not because I'm a typical black person who was living in America. Finally, to the

people, I'm the friend that I make. I make friends from my class because I'm based on the character. If I go to a party or something where it's like different people that I don't know, then I tend to be in my lane until like the person approached me and then tried to talk to me nice and in response to the person."

Though these are dominant themes in the findings, there are others that were important with socialization for black men like distinguishing the concept of race with character and black women influence. This relates to the cool pose by presenting different social realities for black men on campus. There is this necessity of self-image that is induced with performance rather than autonomous being for black masculinity. This answers my research question because black men at Trinity College are socialized through heteronormative and non-heteronormative norms concurrently, but it is their choice due to circumstance of social space (i.e., athletic, cultural, raced, etc.).

*Brotherhood*

The notion of brotherhood at Trinity College is a very sacred, scarce element for black men. In other words, this is a valuable thing to have, especially at a PWI, but there is more power in honoring those spaces that give black men the social, emotional, and mental support that they can receive from other black men/men of color. Two of the most prominent spaces that are well received on this campus is the Trinity Brotherhood Initiative and the Men of Color Alliance.

JW 2: "So now I learn to open up a bit more and I do. That's something that I learn here actually. That's something that the support groups like MOCA, Brotherhood, and friends at the frats that help me like open up to them as well and let them know what's going on and stuff."

These are predominantly black male spaces that has black men find comfort in their autonomy with black masculinity, outside of these groups, black men receive brotherhood as a network of support for black men who may need it whether that is through interpersonal connections, other support spaces (i.e., friends, sports, etc.) and solidarity. Though this is not a dominant occurrence in the findings, brotherhood is still valued highly for black men at Trinity College.

> JRO 5: "Most comfortable in being 100% outward, but more with my friend group because there's just certain conversations that we have that I don't think I would be able to have with someone that I'm cordial with."

> JD 8: "My football team is my support because everybody is very alike. We all come from different places and so we're all very open to each other. I don't mind being myself with those guys. I can say that I'm probably more myself with them than like other people on campus."

In relation to the cool pose, it is a necessity for relatability of social realities for black men. This answers my research question in a way to address the significance of bonding publicly and privately for black men at Trinity College.

*Counter-Narratives*

The unique thing about counter-narratives at Trinity College with black men is that there is an abundance of it. For the data collection in Atlas.ti, the theme appeared the most for black men in their interviews. With operationalizing counter narratives for my findings, black men have given themselves the space to negotiate their autonomy with black masculinity in their interactions, intellectual, and presence. This is evident because the participants voiced how they are intellectually empowered in the classroom, given the opportunity for feminist consciousness by

being open-minded, being more mature and conducting introspection, cultural astuteness, and most importantly character.

> JW 2: "Sometimes I would journal as well. I think about my personality a lot. I think about my personality, and I analyze myself and say, 'hey, what do you think about this? How do you feel about that?' I kind of just try different things that can heal myself to find myself. So, and I got the opportunity here, have the heartbreaks so that's what did it."

> SR 9: "You know, be willing to know that you're not able to do everything you could do, sometimes being able to do everything. It's not a sign of weakness. It's a sign that you're human. You know, the sign of weakness is for you. Get shot now where you got shot at, that's a weakness point because it hurts you. But asking for help don't hurt you down.

The concepts of maturity, introspection, and character appears the most because this connects back to the sense of pride and integrity black men want to have for themselves. While the cool pose operates as a survival strategy for the most part, these are one of the many implications to cultivate social realities for black men to what they know it can be.

> SB 10: "So for me personally, my character is the one that it has to be like a dominant thing in my life more than my color and Africanism within me."

> OC 7: "I think I occupy a space because I want to occupy that space because I feel worthy to occupy that space."

Although not as dominant, there was a sense of empowerment for being a black gay man on campus as well as having diverse interactions. This answers my research question because it reveals how black men can present themselves in an autonomous way for masculinity and not

shy away from that. In other words, there is potential for progressive black masculinity on campus publicly if distinguished further and further away from the private (i.e., cool pose).

Discussion

Solidifying my argument for black college men at Trinity College, they are predisposed to having the cool pose as their primary consciousness in a cyclical pattern: preconceived notions prior to enrollment, an opportunity to fully negotiate gendered experiences for themselves, and retreat to the cool pose due to unfamiliarity to relative autonomy. The research showed that black college men at Trinity College believe in the relative autonomy of masculinity in various social arenas. The cool pose contextualizes itself in various social places such as friends, clubs, or organizations to operate in survival mode and defend their sense of self. I'll discuss how these observations have helped to solidify the theory of the cool pose.

*The Cool Pose and Gendered Scripts*

For the (re)advising gender scripts code, the main sentiment for black men at Trinity College was the reinforcement of heterosexuality. Whether this occurred in presenting straightness subconsciously or dominance in women relations, they faced these realities on campus. Majors and Billson (1993) would edify this through their discourse in ritualized sexuality.

The cool pose points to how black men are scripted in how to act sexually at a young age. Like a gender policing approach from C.J. Pascoe (2007), Majors ad Billson (1993) discusses how young black boys are introduced to sexuality that sticks to biological deterministic thinking. In other words, they are raised in the ways that men and women are supposed to act accordingly. This can include the emphasis of pornographic material, education on female sexuality, and a sense of coolness toward sex (Majors and Bilson 1993, pg. 93). With the previous experiences of young black men in America being educated about sexuality early, this enables them with the urge to have a sense of sexual dominance and gender control of themselves.

The black men at Trinity College portrays a similar display of precursor cool pose mindset with sexuality by initial notions with how someone is supposed to act in their gender or the fear to act outside of those scripts. For instance, JD 8 mentioned how he is always making sure that when he gives compliments to other black men that he ensures that it is not in a sexual manner. In this scenario, he is trying to play it safe. In a similar light, the cool pose embodies the idea of survival through this sense of security, even with mediums of gender for black men (CJ Pascoe 2007; Majors and Bilson 1993). This goes back to my argument about how black men at Trinity College are ingrained with cool pose ideologic framework in their interactions. The cool pose positions these precursor ideas with social realities that black boys faced with gendered

scripts, internalizing these sentiments, portraying them at Trinity College, and be afraid to get out of their gendered conformed boxes.

*Performance of Cool Pose with White Audience*

For the racism/internalized oppression code, the main sentiments for black men at Trinity College were dependency on code switching and discrimination on campus. Whether it was through willful ignorance of white colleagues or stereotypes, they face racist interactions through systematic and micro levels. Majors and Billson (1993) would edify this through their discourse black masking.

The cool pose can be positioned to provide a cloak for black men to operate in from the gaze of other groups, especially white people. The idea of coolness is an altered concept, historicized from West African culture and slavery. Here is a description in which black men were situated historically:

> "In the slavery period, the black male learned through almost daily experience that, somehow, he had been assigned a restricted role. He learned to play that role with a finesse and artistry that became part of his culture. Around whites, he mastered the art of concealment, his mask constructed, as Kochman observes, of innocence and ignorance, childishness and humility, and obedience and deference. If he let that mask down in the white South, he risked psychological and even physical brutality; later, if he let it down in the North, he risked social rejection and loss of employment as well." (Majors and Billson 1993, pg. 59).

Here we have black men conditioned to accommodate their sense of self around white people through mediums of concealment and shadowing. This demonstrates that these realities are

contemporized through power structures like higher education. Specifically, black men at Trinity College have a similar dichotomy with sense of self through their internal and external encounters with their white counterparts. For instance, SR 9 showed that they do not have white friends due to the consequences that may arise if there is the slightest mistake on his end. He is always tapped into the harsh racial realities on campus and use them to empower him. With this racial awareness, it taps into the other prominent tenet of the cool pose which is cultivating coolness.

West African culture has value in spirituality, harmony, movement, verve, affect, communalism, expressive, oral tradition, and social time perspective (Majors and Billson 1993, pg. 56). Although implications of racial superiority are demonstrated through the automatic idea of carefulness with SR 9, the cool pose also protects them with reminding that their "coolness" is also a scapegoat for the racism and internalized oppression to subside in the realm of the traits that lead up to character. With continued efforts of power structures that induce oppressive lifestyle on black male bodies at Trinity College, it follows my argument to how the cool pose operates as a mediator between gender conformity and autonomy with black men on campus, still negotiating their sense of self in a safe manner. Whether it is black inversion or acting, the cool pose has an autonomous opportunity on campus that is necessitated around Eurocentric ideals of masculinity. The cool pose puts into perspective that socialization and racialization are not mutually exclusive.

*Socializing the Cool Pose*

For the socialization code, the main sentiments for black men at Trinity College were confirming to the systems of heteropatriarchy and racial compliance to find comfortable negotiations on campus. Whether this is gender policing or accommodating groups outside of

themselves, black men at Trinity College face these realities on campus. Majors and Billson (1993) would edify this through their discourses with the tough side of cool and compulsive masculinity.

The cool pose informs us that black men put on a façade that give the impression of independence, control, and emotional detachment (Majors and Billson, 1993). The reasoning for this performance is to defend his identity, gaining him respect, and pride. It is sometimes the only source of dignity and worth in the absence of symbols of materialism and success. Similarly, black men at Trinity College have faced experiences where their black manhood would be tested simply based of materialistic ideals. In other words, black men are expected to operate under this framework of "breadwinner/provider" mentality because campus culture expects them to (Harris III et al., 2012). JW 2 mentioned that he had to prove himself by saying that he would still be able to learn on his own, making him independent by circumstance. In this way, we find the cool pose to be performance-based strategy to position masculine negotiation for the black man on campus, even if it is not really present. This "tough guy" style is also a by-product from families (Majors and Billson 1993, pg. 49). Also, socialization and racialization are not mutually exclusive. In addition to the performance of the cool pose, it positions black masculinity for black men at Trinity College with a double-edged sword of coercing violent and compliant caricatures as well as keeping themselves away from those stereotypes.

In compulsive masculinity, typical masculine values become a rigid prescription for toughness, sexual promiscuity, manipulation, thrill seeking, and a willingness to use violence to resolve interpersonal conflict (Majors and Bilson 1993, pg.34). These values correlate to cool posing for black men on campus by having these equipped just in case they need to socialize themselves as a "man" on campus even though it does not have similar connotation, privilege,

and realness as white men. This goes back to the element of my argument that discusses a retreating factor with the cool pose just to stay out of trouble, and this relates to the idea of code switching in campus.

*Bro, Keep a Cool Pose*

For the brotherhood code, the main sentiments for black men at Trinity College were dependent on relatability with other black men from social realities they face. Whether relatability resorts to a space of solidarity or friendship, they value the idea of brotherhood on campus. Majors and Billson (1993) would edify this through their discourses of the expressive lifestyle.

The cool pose discusses the expressive lifestyle for black men to play it cool. In essence, any forms of styling, performing, and other types of creative interpersonal expression accentuate the self, help obtain gratification, release pent-up aggression and anger, and express pride for self and race. This style of performance is an important site to conceptualize brotherhood on campus for black men at Trinity College. For instance, JRO 5 advises how brotherhood on campus is more so proven to be valuable with his friend group. In this case, the expressive lifestyle positions itself as a strategic style, a characteristic way the individual handles himself, others, and his physical/cultural world based on meaning he comes to attach himself and others (Majors and Billson 1993, pg. 71). With JRO 5, cool posing with brotherhood on campus offers an autonomous feeling to embellish his character with like-minded brothers that are subjugated in his friend group. Although the cool pose positions itself as a defense mechanism predominantly, it is useful for expression as well as strategic expression on campus with brothers.

*Countering the Cool Pose Narrative*

For the counter-narrative code, the main sentiment for black men at Trinity College were the importance of character and introspection. Whether this deals with the value of maturity or being honored as an intellectual in the classroom, they have seen what relative autonomy can look like for them at Trinity College. Majors and Billson (1993) would edify this through their discourses cool cat lifestyle, Afrocentric socialization.

The cool pose is a concept that situates the realities of black men in America, but it implicates the improvement of such a survival strategy by ensuring blackness being dominant in this group first. The objective of Afrocentric socialization is for black men to reclaim their traditional African values, which emphasize oneness with nature, spirituality, and collectiveness (Majors and Billson 1993, pg. 111). This is evident through the majority response of black men at trinity College because the highest occurrence for black gendered experiences is with counter narratives. To reiterate, counter narrative is the rhetoric of black masculine autonomy for black college men, having the potential to be their authentic masculine selves. SB 10 shared how his masculinity is not tied to his African identity, but it is about how he presents himself through character. The cool pose is now situated for them in the perspective of autonomy over self because they value that the most as well as the African values. With the implications of theory for the cool pose provided, it is an opportune ideology to voice autonomy for black manhood in social spaces. Cool pose may be a double-edged sword, but it has the protection in the context of pre/post/future gendered existence for black men at Trinity College.

Conclusion

In closing, this paper has made the account for the effect of social spaces on masculine performance for black male students at Trinity College. From the literature review, semi-structured interviews, and the discussion, the study confirmed that the experience of black male students at Trinity College correlate with circumstantial nature of the cool pose. The reality is that black male students at Trinity College can become their authentic selves with masculinity. Although Trinity College offers itself as a unique site for masculine negotiation, it is still the big social realities of race and gender for them, which makes them resort back and forth with the cool pose framework.

According to (Ferber 2007), frequent depictions of Black male athletes assist to advance crucial facets of White supremacy and the new racism. Even though there were minimal findings correlating the athletic experience heavily in the study, white supremacist narratives are still prevalent at Trinity College due to how black male students' interactions are minimal. This relates back to the heavy reliance on code switching to accommodate their white counterparts. With the few mentions of athleticism with b lack college men, black male athletes do not feel a sense of racism overtly in social spaces, but their white colleagues would be making them feel uncomfortable based on the premise of physicality. The positive correlation between the literature and findings about readvising gendered scripts for black men in social spaces allude to how the cool pose operates as the main survival strategy.

Using the co-cultural theory, which describes cultural groups that coexist within social spaces and negotiate identity with dominant groups, (Glenn and Johnson 2012) investigate how African American male college students choose and use communication strategies at a predominantly White institution. Findings from the semi-structured interviews showed that black

college students interacted with one another in the following mindsets: aggressive assimilation (negotiating stereotypes), nonassertive dissociation (negotiating power imbalances), and desire for accommodation (negotiating community strategy barriers). My study adds to the literature about the interplay between accommodating as well as defying the white patriarchal scripts. Speaking to accommodations, black male students would code switch to appease the blissful ignorance on their white counterparts. Instead of communicating from the normal dialect, it would revert to a less cultured and platonic manner. For defiance, black male students at Trinity College would act as their authentic black selves as well as challenging the ideology of their white counterparts. This shows how racist and oppressive rhetoric could appear and hinder the masculine growth for black men as well as providing opportunity to deter away from white patriarchy. In essence, the positive correlations with literature and findings with racism allude to the coolness nature of the cool pose being dominant, especially with the cool cat lifestyle (Majors and Billson 1993, pg. 79).

Jackson (2018) looked at the repressive emotional coping mechanisms used by black men because of bigger systems that are intolerant of their gender and ethnicity. Jackson (2018) discovered that black men's frontstage emotions included projecting invulnerability and adopting the "cool pose" (i.e., the code of the street) and avoiding anger at home and at work (i.e., surface acting); backstage emotions included expressing love for the family and coping (gang, rap, etc.), as well as connecting with others in their similar circumstances (i.e., fraternity memberships). I found that these narratives are uniquely different at Trinity College. Instead, black men here are more invested in the mature nature and openness with emotional and social vulnerability. Most of the participants voiced that it would be more ideal to be open about your struggles (I.e., grades, mental, etc.) than allow for it to be hidden all the time. This means that the idea of

emotionally aggressive safeguarding is the not a generalizable narrative to have on black college men. Referring to the cool pose, emotional security for black men, especially at Trinity College, is approached in a strategical manner. The negative correlations with the literature and findings about socializing the black man is evident for black men in higher education to be opportune with negotiating emotional vulnerability.

The nature of black male bonding at a PWI was highlighted by Jackson and Hui (2017), particularly in relation to emotional and social issues. Findings showed that black male bonding was a crucial element in becoming familiar at a PWI. Black college men pushed for ties with successful black male peers, a lack of buddies, and familial-like connections. I found that the notion of brotherhood operates in a similar fashion, especially when it comes to black male/ black male adjacent dominated spaces. The two dominant support groups that provided brotherhood sentiments was the Trinity Brotherhood Initiative and the Men of Color Alliance. The participants voiced how it really allowed for them to bond and befriend a lot of black men on campus. Having spaces of relatability and solidarity makes the use of the cool pose seamless because it is not necessary for a guard to be up. The positive correlation between the literature and findings about brotherhood alludes that the cool pose would not be a dominant factor due to black male relatability and having safe spaces.

CRT is used by Pelzer (2016) to subvert dominant notions about black masculinity and create counter spaces on campuses. The author gave college-aged black men the opportunity to normalize black masculinity through their tales by employing a CRT framework. With this framework, Pelzer (2016) able to allude to the possibility for counter narrative for black college men in a critical and anti-colonial fashion. I was able to find a similar sentiment with the participants since they believed in masculine autonomy during their time at Trinity College. This

is clear from the participants' comments on their intellectual empowerment in the classroom, their ability to foster feminist consciousness through open-mindedness, their increased maturity and capacity for introspection, their cultural acuity, and most significantly their moral integrity. These are just a few of the many implications to build social relationships for black males to what they know it can be, even though the cool pose mostly functions as a survival tactic. When distinguished from the private (i.e., cool pose), there is possibility for progressive black masculinity on campus.

*Limitations*

First, nine out of ten of my participants identified with heterosexuality. Though this was a substantial study, more cadences could have been offered on the realities with black college men who identify with LGBTQIA+, gender non-conforming, and queer identities. There continues to be a separation of black masculinity by excluding sexual identities outside of heterosexuality. Ward (2022) alluded to the notion of de-naturalizing heterosexuality because of its oppressive nature of other sexual beings, especially with racialized conceptions added. More presence and prioritization of sexual diversity could have added more culminating substance to the study. Second, it could have been helpful to have a bigger sample size. This is because the findings would have been more representative for demographics of black men at Trinity College. This could have made the findings more quantifiable. Third, it is important to have the numbers of the experiences that black men at Trinity College face. The stories told by these black men would have more room for importance if there was more quantitative data (I.e., surveys, polls, etc.) to solidify the presented social phenomena. Lastly, the sample for this study were black men who were apart of the sophomore, junior, and senior class. It would have added extra perspective to have the first-year class part of this study. Though they have not experienced Trinity for 1+

years, it is still imperative to get an introductory experience into how black men's gendered experiences operate at Trinity College.

*Future Research Implications*

The reality is that black men at Trinity College believe in themselves to be authentic in their masculinity, but the cool pose will continue to serve as a major standpoint for their performance. Black men at Trinity College rely on survival strategy like the cool pose to navigate in between the realms of black autonomy and masculine accommodation. With this toughness in black masculinity for black men on college campuses, there needs to be a continued literature that dedicates to the gendered experiences. To reiterate, gender autonomy is conducive for black men at Trinity College, but the central belief on campus is that this autonomy is only circumstantial. This social reality of heteronormativity, white patriarchy, and racism within black men's gendered experiences need to be investigated more. Another avenue of investigation is to examine these manifestations of black masculinity at various higher education institutions throughout the world. My hope is that scholarship for black men in academia continues to introduce and critically examine their lived experiences before, during, and after their time at college. Despite the adversity against black college men, the participants in this study continued to demonstrate the hope for black masculine autonomy for themselves all the time. Having black college men join the epicenter of gendered realities would allow them to negotiate themselves as gendered beings and see the potential they have in this society.

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Appendix A: Interview Guide

1. Tell me how you define yourself as a black man, and how did you come to that

   definition?

   - o Do you feel like you have something to prove? Stereotypes?

   - o How did the absence or presence of your father contribute to your black

   manhood?

   - o Do you think you have autonomy over black manhood? Is it only to serve

   the black community or in conjunction?

   - o What about Trinity College?

   - o Does intersecting identities have an impact (i.e., international, LGBTQ+,

   Hispanic, etc.)

   - o Does colorism have a role to play?

2. Does your sexuality have a part to play in your masculine performance (i.e., body count,

   partner status)? If so, how? If not, why?

   - o Do you have privilege as a straight, cisgender black man? Why is there a

   hesitation with saying no?

   - o Do black men get fetishized a lot? Does heterosexual traits (i.e.,

   physicality, SES, athlete, etc) contribute to that?

   - o Is your sexuality implied in your masculine performance?

   - o How does non-heteronormative scripts become difficult (i.e., queer lens,

   homo/transphobia)?

   - o What social spaces contribute to reinforcing your sexuality?

3. Have your ideas of masculinity changed since your time at Trinity College? If so, how? If not, why not?

   o Transition from High School to Trinity College?

   o Is femininity downplayed in negotiation of being a black man? Are "female characteristics" not a thing for black manhood? Are "curious" moments downplayed?

   o What opportunities or disadvantages did this have?

   o Mansplaining? "Typical Man"?

4. Being at a PWI that is classed, heteronormative, and raced, does that have an impact on your masculinity? If so, how? If not, why not?

   o Do you think you have power (i.e., a voice) as a black man on campus? Does Imani BSU give you support? What impact does the absence have on you as a black man?

   o Tell me about your experiences with white male friends or associates at Trinity College. Why do you feel like you have to censor your black manhood?

5. Do you feel mentally and emotionally supported as a black man at Trinity College? Why or why not?

   o Do you think as if black women give you a hard time when it comes to your masculine approach? Does your sexuality (i.e., heterosexual scripts) have anything to do with it?

   o Is solidarity for black men on campus vibrant? Any specific spaces (i.e., orgs, clubs, sports, fraternities, etc.)

- o Would you consider therapy as an option ?

- o If you ask for support, would you consider that be a sign of weakness?

- o Is there an appropriate time to cry? Why may that not apply to you specifically?

- o What challenges or advantages does public emotions have?

- o Is it more support from social spaces (i.e., friend groups), admin, both, or does it depend on context?

6. Can you think about a time when the expression of your black masculinity has been too much in these social spaces of Trinity College (i.e., being a threat, being a student leader/athlete)?

- o What social spaces on campus makes you feel the most comfortable to be your authentic self? What about Imani BSU? DO YOU HAVE WHITE FRIENDS?

- o Is your self-worth connected to the space you hold? Can this space allow for me to grow, thrive, and expand as a black man?

- o Do you only show certain parts of yourself in certain spaces?

- o Do you code switch a lot at Trinity College?

Appendix B: Consent Form

CONSENT FORM:

Informed Consent to Participate in:

[Black Men's Experiences at Trinity College in 2022]

The purpose of this research project is to learn about the impact of a small liberal arts college,

like Trinity College, on black men's interactions in social spaces from a gendered lens. I will

be asking open ended questions with willing participants. This study will continue until May

2023.

The benefits of this research project include examining black masculinities at a predominantly

white institution and bringing awareness to how they are created, copied, or disrupted in social

spaces. This study involves only minimal risk, meaning that the probability of harm or

discomfort is not greater than ordinarily encountered in daily life.

By signing this form, the participant is aware that the entire process is voluntary. This

interview will take about 45 minutes, and that you can stop or withdraw at any time, without

being penalized. I would like your permission to record and transcribe your interview, with the

reminder that I will not use your name.

By signing this form, the participant is aware that pseudonyms will be used, all of their responses in this study are confidential and to be used only for research purposes.

I am going to keep all files stored in a folder on my password-protected computer that only I will be able to access. When I complete my project by May 2023, that folder will be deleted from my computer; any paper documents will be destroyed using the secure bins on campus.

If the participant has questions or want more information about the study, they can contact the student Deion Kelly at deion.kelly@trincoll.edu, his research supervisor Daniel Douglas at daniel.douglas@trincoll.edu, or the Trinity College IRB administrator at irb@trincoll.edu.

Participant Name (printed): _____

Participant Name (signature): _____

Date: _____

Appendix C: Code Report from Atlas.ti
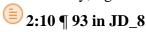
## Code Report
All (37) codes

### ⬦ ◯ (Re)advising gender scripts
**48 Quotations:**

**1:10 ¶ 65 in DB_3**

A group that a black man, a group that I would look at and say, Oh, I'm probably more privileged than them is black men. And that's straight because I feel like as a straight black man, I can just, you know, I can just walk and like, I can just show off my sexuality, right? Like out there, like nothing's going to happen. Right?

**2:10 ¶ 93 in JD_8**

It's like, well, if I say you look good that it's not crazy. I'm actually the thing. You look good. Like you look fresh. I don't know. I'm saying, like, this is can can be weird about stuff. Like they'll take it to literal or they're just so just keen on not trying to be looked at a certain way. I'm just like, you're just taking it to the extreme right. If I say, for example, if I say that you look good, you look good, no harm behind it. You just look at it. It's not that big of a deal.

**2:11 ¶ 109 in JD_8**

But now coming to a college where you can really say anything that could offend anybody, it's like now I kind of feel like I have to walk on eggshells with stuff i say. I say, because in high school we just say shit, But we all know like it doesn't mean anything. But when we come here, it's like, I gotta watch out what I can say because somebody can take that to an extreme.

**2:12 ¶ 117 in JD_8**

I feel like especially like if for some boys, like if you grew up with, like, only females around you, you are, you are going to see shit and like, you might like be more open to people, if that makes sense. You're not going to be like her all the time, but you're going to be like not flamboyant but like it is. You're not going to be like on edge all the time

**2:17 ¶ 157 in JD_8**

I feel like they're the main ones that like, look, you perpetuate the stereotypes, at least in our community, because, like, you know, the reason why athletes and trappers and drillers are very much popularity is because Yannick is the one that keeps doing them. The IQ fantasizing over. And I'm like, Well, you got to think like me or come on, my other friends pull out. It's like we get looked at as different because we don't fit that stereotype.

### 2:19 ¶ 189 in JD_8

It's to say that there are certain times and certain spaces where they answer. Cry like I only mostly say this because I do. I feel like women, even though they say it's quite okay. I feel like deep down, it's not like if they have, for instance, let's say a black man eating a woman and he just cries all the time. A woman would not want to be with him because she doesn't feel like secured in his masculinity as far as like him being someone who she can rely on, like as far as strength. And I feel like I was crying in front of like, ah, girl shows sign of weakness. It's not to say that we are weak, but it's to say that we we do have a pressure of like keeping a certain type of. Masculine frame in front of certain people. I feel like it's okay to cry, you know, to your friend or to your family. But I don't think it's like cool to cry in, like, every situation.

### 3:13 ¶ 37 in JMA_6

I thought that being a man and being straight were things that were that were good when I was growing up and that, you know, it was it was fine to be a straight man. And of course it is fine to be a straight man, but sometimes you just say something or do something that we, especially women, will consider the negatively masculine things, even if they themselves do. I, I have to. I'm always struggling because if somebody doesn't know something, I want to tell them and explain things to them. That's how I've always been. But when it's with a woman, I fear that I'm mansplaining for a lot of things and I am always trying to figure out like if I, if I tell them this is this mansplaining or am I just being like, genuine?

### 3:14 ¶ 41 in JMA_6

It wasn't until I came here that people explain the idea that certain things are specifically meant for like specifically done by men and certain things are specifically done by women. And I think I confused so many people with my sexuality because I do both, or I do neither or I do an amalgamation of either of those things

### 3:15 ¶ 41 in JMA_6

If I think so many people, myself included, have ideas of what black means or stereotypes about black people. And so if I'm not fitting in with those stereotypes, is, is he really black? This is something that black people do and he doesn't do it, or this is something that he does that black people don't do. Can he really be part of that group? And it's just those things where I don't even notice it, that I'm deviating from what people think as social norms. And so by not like being in those in those categories, then they have to make a category for me. And it's often one that I don't want to be put in his as a light skin, as a mixed race. Of course I'm mixed race, but I realize that people have a lot of negative connotations about what mixed race means. Or the other day somebody said that mixed race energy and I had no idea what that meant. Like, I didn't even try to ask them. It was it sounds like it comes from Tik, but then they've put me in this category of being a gay man whose nationality is questionable and or someone who doesn't really fit in with any of those groups. I think it's interesting.

### 3:16 ¶ 45 in JMA_6

I find myself so often looking at other black men on campus and kind of looking at their behaviors or some of the things that they say. And it's to me it's like, is is this what straight black men do? Is this what they say? Is this how they behave? Is this how they

look? And sometimes I try to replicate those in order to appear more straight. But I don't ever. I've I've had a I've had the thought or two of of kind of falling into those negative male stereotypes in order to make myself seem straight. But then I quickly realized that, you know, I shouldn't be trying to negatively influence my personality or my reputation just to appear straight to some people who can't understand that, you know, socio hetero norms are fluid

### 3:23 ¶ 65 in JMA_6

, black women have, especially my black women friends, have had a lot of influence as to how I perceived my masculine performance.

### 3:31 ¶ 93 in JMA_6

If if one of my friends comes up to me and she says, oh, you know, is that guy cute, I like, I will take a second. I'll be like, Yeah, I could see how so or no, But it it doesn't I don't feel it has anything that changes how my masculine performance is. Because if I go to a girl and I say, You think that girl is cute, she'll have no problem saying if that girl is cute or not. And it's just one of those things where if you say it's in. Feminine, supposedly feminine behaviors that affect the monuments of a man or the masculinity of a man. And so to go back to your question, I feel safe. And every space that I go to because I make it safe for myself. And if someone has an opinion of me that I realize is not right, I change it immediately because I don't want to feel as though I can't be myself in any space. It's emotionally and mentally draining for anybody who feels that they can't be themselves.

### 4:17 ¶ 41 in JRO_5

I've went to I was going to high school around a lot of heterosexual males biographies off campus. And even besides that, we were always around women at dances and things of that nature. And honestly, there there were people who, you know, thought that those certain types of environment contributed to their manhood.

### 4:18 ¶ 49 in JRO_5

Like once I started getting into the faces of a lot of people. I was like, I always start there. Like people put me on this type of like pedestal that I never asked for. And, you know, I and I think that's kind of the privilege I was talking about that was very interesting in high school.

### 4:21 ¶ 61 in JRO_5

Like you have men in the black community who are not for any type of affectionate type of language towards other men at all. And then you have men who use that type of language playfully. And then, you know, there's parts of the black community that don't tolerate that, you know what I mean? And so and it's not necessarily that they're against the use of affectionate terms towards, you know, other black males. It's more so it's like to them it seems more as a mockery.

### 4:22 ¶ 61 in JRO_5

it'll be like very playful, like gestures or like somebody said, like, Yo, you look sex as fuck today and then starts like walking over somebody else and like, grabbing them up and stuff like that. And like, people in the bush are like, you know, like, don't share these videos outside of, you know, this group chat because like, people will actually look at us like, you know, like we're gay and, you know, they'll had this kind of view on, you

know, like the kind of culture we had while we were in high school, while we were in high school. And to some degree, that is true.

### 4:23 ¶ 65 in JRO_5

I think the football field is becoming one of those spaces where the manliness is is but not in play as much just because of like the trajectory of the sport and the rule changes and, you know, people calling skilled players, divas and stuff like that because they better because they show too much emotion or because they have this sort of passion that's not necessarily that wouldn't be necessarily described as like masculine.

### 4:24 ¶ 65 in JRO_5

I would say the weight room, because in the weight room it's like, I don't think that will ever change the it obviously hellish in terms of masculinity and people yelling and banging your chest and all this stuf

### 4:25 ¶ 69 in JRO_5

Freshman year, I was around a person a lot who slept around a lot of women. Actually, I was around two friends. I slept with a lot of them my freshman year, and because I was associated with them, there was one incident where I stayed the night with a friend that I've been friends with since high school, and it would never be anything but platonic and has never been anything but that. And because I stayed in her room that night and caught up with her. Not only did those two basically think that I had sexual relations with her or date essentially, or that night, but a person I was seeing at the time also thought I did because of those two. And that's kind of when like a light bulb went off in my head. I was like, even I've been around them, don't associate me with their actions and what they do and how they perceive the masculine. Because I'm not like that.

### 4:26 ¶ 69 in JRO_5

And I'm like, holding him and like, drag him away because, one, it's none of our business, you know, know these people. You know, these people that like this, you know, no matter that. And so that basically happened and we left. And when we got back to school, she told her rendition of this story as if he was being a people other than I was rescuing this girl and, you know, same person who showed like his dad's guns in an attempt to show that he's, you know, this masculine figure and listens to like, you know, the most heard, most [Unrecognized] music ever, you know, I mean, like trying to lose his masculinity. They kind of just like over time, I couldn't associate with that because the way I see masculinity is is truth. I see it as I see masculinity as something that's very introspective and I really see it as something that's like masculinity for me is like I find out how deep my masculinity goes when I when I look into myself for answers and for honesty and for truth and and for other things as well, for comfort and things like that. I don't necessarily think how much or how much I can live defines music, man. I'm necessarily paying how much money defines you as a man.

### 4:33 ¶ 101 in JRO_5

For black men. I think there's always going to be an attack on our masculinity. Our true masculinity. Our true manhood, of which I expressed earlier

### 4:34 ¶ 105 in JRO_5

Once I started my spiritual journey, I've been in solitude a lot more. I've been thinking more of myself, reading stuff like that. And I've been getting comments like, Oh, you're

Hollywood. Like you won't see anybody. You know what I mean? You think you're too good for people. Out of little, I've had neurosis because I wouldn't get with them or wouldn't hook on the time that I thought I was too good for women here and stuff like that. I think it's like those kinds of examples to try to degrade my masculinity and my manhood. It's like they're trying to put back that false identity. They're trying to, you know, plug that back up into their plugged into me by saying these things when in reality I'm really just, you know, on a journey of just finding truth within myself, which is like not something that's socially like it's not normal for people to do here in terms of like a social climate because the culture is being someone's says, 24, seven, be drinking, be doing drugs, be a fake friend. You know, you got to always be partying and, you know, all of these things that I just don't necessarily align with on that level, you know?

### 5:7 ¶ 43 in JW_2

I mean, with growing up in a house with majority woman instilled in and really really changed my sexual preference and is this is it really just came to be like what I like and what I don't like and so it's just kind of always been like, Oh, I like women and that's it. Like I never been like, like I never been open to any other sexual identities. I always known to be straight.

### 5:17 ¶ 143 in JW_2

, if that's him, then that's him. He doesn't have to be feminine or like gay. If that's what he like, then like that's what he likes

### 5:26 ¶ 207 in JW_2

Let's not see black women in general. I would break to down to if you're dating someone or talking to them or whatnot. But I think this is in most relationships. So where the woman is telling you to keep up with yourself and how you look and all that stuff, and you should. How you should portray yourself. I did. And I didn't like that aspect of someone. Ho, ho, ho! Tried to change. How. How, how I act and how I put myself in society

### 5:27 ¶ 211 in JW_2

Growing up as a black man, I got siblings as well. So. So I never look weak in front of them either, because I used to help my mom take care of them. So I never really reached out for help and support at first. But now that I'm older and now I'm that like kind of like the real con, like the real deal stuff is kicking in as like a young adult. That's when I was like, All right, I probably need to I need to talk to folks and and I'm probably going to consult a therapist soon, too, because that's never a bad idea. And I think I definitely need it.

### 6:9 ¶ 77 in OC_7_Pt_1

I feel like I have been confused for gay. And that's being straight is not something I try to prove. It's just like some diet. If you think I'm gay, like I really don't care. But it has been times where it confuses not never bothered me. But yeah, it's not. I feel like I don't call it too strongly. You know, I still address sometimes ways that aren't extremely masculine

### 6:10 ¶ 81 in OC_7_Pt_1

There's not a lot of spaces for black individuals who might not be straight. And it's such a small portion of people on this campus. And it's because there are not a lot of people

that are like that. It's really harder for them to kind of associate with each other or kind of like find spaces in which they're safe.

### 6:12 ¶ 105 in OC_7_Pt_1

high school and you took on a lot like everything's like jokes. But suddenly in college, I cared a lot more about how people looked at me, how I was presented.

### 7:2 ¶ 13 in OC_7_Pt_2

I've had it said to me, like, Hey, like, you have to man up. Like you're an adult. Act like an adult. Look, what's I act like an adult. But I guess they were referring to more how I present myself in terms of being cooler, like get what you want them to go. Start talking to more girls.

### 8:7 ¶ 29 in SB_10

And I've had that experience recently where I had a girlfriend and then she was like, Oh, if you can do this and that to me, then there's no need for me to like commit into this relationship. So I feel like it does. It does for me, especially like it does to me, because maybe I may not communicate with you like on social stuff. So maybe I may not have the intimacy with you, but sometimes the feedback that I get from on people I've dated is like, okay, it seems you don't care so much about us

### 8:8 ¶ 33 in SB_10

On outside of social spaces is like me going to like a party or something as a like you see like all different kinds of girls and it's like, it's like in a moment of, like enjoyment and, and people getting tipsy and stuff and it's like people doing crazy things are only going to like where quote on what is happening. You wish you had like that affection to somebody right there.

### 8:11 ¶ 73 in SB_10

Maybe I think it depends on the relationship that we having the person and how. Maybe how consistent you are with where you like. You've tried to compliment him because some people may take it like that personally. Some people may take like, Oh, okay, just like a thing that we say to each other. So for me personally, it doesn't really it doesn't really like affect people. I black people over here for me personally, because those that are the black people that I have in contact with that intense personal like when it comes to stuff like that. But I like to the compliment and it's like we don't abuse those ways. We don't like, use it consistently.

### 9:8 ¶ 51 in SR_9

And I feel like my sexuality doesn't like affect how I perform in class anymore. So, like, I don't mind if I'm in a room full of guys or a roomful of girls or a room full of both genders. I'm shitting on everybody. So at the end of the day, that's that's my mindset is when I walk in now, like because I deal in class, nobody cares if you like boys, if you like girls, if you like whatever you know, are in a business room, nobody cares about that. So why should I care about that?

### 9:11 ¶ 63 in SR_9

I'm comfortable what I like. I know what I like. So I shouldn't have to, like, be like I'm straight, so I have to do this or I'm straight. So I got to do that. I'm not living my life like that. I'm not living my life trying to impress a person or trying to oppress mess with no

living my life for me. Like that's in the day I wear my shoes. This person that that's next to me don't wear my shoes. They don't pay my bills. They don't, you know. So not at all. The only thing that affects my performance really is just really my mental game. Like literally my mental. I feel like that's what's like really, really the trigger here. And especially for a lot of black men. I feel like our mental as well, I guess in front of us, a lot of us suffer silent depression or silence, silent sadness or silent like a loneliness. And now we don't talk about we don't preach it. But every time we're in a group, me or our group, text messages were quick to hide it, you know? And I feel like that's not true. We need to advocate a lot more within each other is just really asking like, how are you doing?

**9:12 ¶ 71 in SR_9**

I feel like it's really a mental game. I think if another man were to be like, You look nice and you tell them you're a boy, you're being weird. I just feel like you're just not comfortable, you know, like for another person compliment. It's a compliment, bro. If I'm walking down the street with a suit and tie on and man goes, You look handsome, young man. Thank you, bro. I appreciate that. And I know I look good, but thank you. You know, stuff like that. I feel like it's a mature maturity thing. Like, a lot of people need to understand that if someone says you look nice and into the same sex as you is not always trying to like beware of flirt, You know what I'm saying? Like, it's just people need to grow the fuck up.

**9:13 ¶ 87 in SR_9**

I mean parties, probably most likely parties. The music that's played the the society that's here on campus, like literally in classrooms going to my other dining halls, all of that, like walking on the long walks. Fraternities was definitely U.S. sororities, too. Like they play it play a role in that. So I think it's pretty much all the social spaces here on campus, though, from parties to it, because everyone's going to bring it up. Everyone's going to be like, Yo, that girl, this, you know, like you're bound to dance with someone at a party

**9:26 ¶ 155 in SR_9**

I feel like the only event is it does shows that you're showing emotion. But the disadvantage is obviously, you know, community is that you're weak. Why is it crying here, bitch? Why is he showing emotion? Like, you know, he's aint a man. So that's really the disadvantages is just the the comments and the stereotypical comments from our community. Not understanding, showing emotions is not we think that's actually maturity.

**10:7 ¶ 37 in TB_1**

I kind of used my sexuality being a black gay man as. I think it made me stronger. I think it made me stronger to tell people, yeah, I'm gay and I'm still doing all this, that I'm still as masculine as everyone else.

**10:8 ¶ 49 in TB_1**

okay, well, I'm gay and I'm a black man, so I have to be way more masculine, right? And then I start to feel like, okay, well, now I'm hyper masculine and it's just like, okay, maybe I should be more feminine

**10:9 ¶ 53 in TB_1**

I feel like I always have to present myself as. A straight man first.

### 10:10 ¶ 53 in TB_1

You know, maybe I'm less desirable because I'm more masculine, or maybe I'm less desirable because I'm more feminine. It's kind of like a there's no like, it's like a double edged sword.

### 10:15 ¶ 83 in TB_1

they tell us how to dress and not to be too flamboyant and this and that and like, oh, you know,

### 10:30 ¶ 187 in TB_1

Growing up in black American culture. Like there's always this kind of idea of like, you got to tough it out. You got to struggle a little bit, you got to grind through it, you know what I mean? And I feel like I feel like part of that has been passed down to me

### 10:33 ¶ 215 in TB_1

I feel like because I am a gay man and because I am always super in touch with my feminine side, that when I'm around black women. It's easier for me to. Be more feminine at times, depending on circumstance, because I also feel also because I'm a gay man, I feel more comfortable being super masculine around other black women, and I feel like I get a lot of attention from that positive attention which. Yeah.

### 11:9 ¶ 37 in XA_4

when it comes to sexuality, there is definitely a privilege and the way that you're perceived once your sexuality is known, I feel like people can make assumptions about about you and your sexuality all you want. And that definitely has had its issues when especially if you quote unquote, I'm doing it because my fingers, quote unquote appear straight versus not appearing straight

### 11:13 ¶ 53 in XA_4

objective is to dance with a woman, particularly because usually in those spaces it's not the most welcome to not follow heteronormativity. Like, you rarely ever see a guy get down and start talking with the girls at a party that's just like not going to happen.

### 11:23 ¶ 109 in XA_4

Like, like their views on masculinity, similarly to black women who are actually that I've met, that I interact with, their whole thing is just not being a douche bag like the rest of these white dudes. And that's a very that's a pretty low bar from being fair.

## ○ Athletes

**10 Quotations:**

### 3:12 ¶ 33 in JMA_6

I think to on the track team because it's such like a physical sport, like guys will run, like run with their shirts off or they're doing lift in their like lifting heavy weights, things that are like that appear masculine. And I don't think anybody necessarily questions my sexuality, nor do I of them.

### 4:8 ¶ 29 in JRO_5

Yeah, so like being and being an athlete. Before even coming here, I was promised that I would be taught how to be a man. I would be looked after, I would be helped in searching for jobs and stuff like that.

**4:23 ¶ 65 in JRO_5**

I think the football field is becoming one of those spaces where the manliness is is but not in play as much just because of like the trajectory of the sport and the rule changes and, you know, people calling skilled players, divas and stuff like that because they better because they show too much emotion or because they have this sort of passion that's not necessarily that wouldn't be necessarily described as like masculine.

**4:27 ¶ 73 in JRO_5**

to be a black student athlete, because there's things I deal with in school and outside of school externally that, you know, I have to deal with while I'm here. And so in the classroom, teachers might see that as, Oh, this kid's being lazy, or, you know, he's just a lazy black kid, he's only good for being an athlete here.

**5:22 ¶ 179 in JW_2**

making friends here was fairly easy because I came in on a sports team,

**9:2 ¶ 9 in SR_9**

here at Trinity, you definitely have that. You definitely feel like you have to prove something, especially if you're not an athlete. If you're not an athlete, then you have to really, really grind hard and find a way to stick out. And I find that bullshit. I find I kind of forget that because not all African American kids are basketball players or football players like we all have a brain just like every white kid. Asian kid makes it like it don't matter. So I feel like with us we always have something to prove, especially for a non athlete kid, because we're seen as less than because we're not, you know, put in a ball in the fucking net or running a piece of pigskin across ten, 20 yards, you know. So most definitely we always have something to prove, especially mostly non athletes, students. I feel like the athletes and they have it easier because they're recognized because they're quote unquote entertainers for the school.

**9:20 ¶ 119 in SR_9**

Don't have any white male friends here. Don't have none. And do guys there when, like, they're extremely weird? Like, like I said, if you're not playing the sport, they really have no interest in you. They don't really say anything to you all the way because, I mean, how do you say no to unless, like they know you from a sport or you went to school with them or whatever. If they're drunk at a party, that's when they talk to you and that's when they want to be friends with you. But they don't try here. They don't act like we're not here. So that's how we act, too. And that's why there's a divide within our campus.

**10:36 ¶ 223 in TB_1**

They are obviously not uncomfortable with your blackness because. They play a sport that is surrounded and built around your blackness.

**10:42 ¶ 235 in TB_1**

And I only move around spaces that benefit me. Or you know what I mean? Like when I'm walking around Ferris as an athlete, I don't feel any sort of way. I feel like me, I act like me because. I'm an athlete. I don't know that that makes sense, but it's like, okay,

you can say what you want, but I'm on a team here, so I've always felt comfortable there. I've always felt comfortable in most spaces here. Now I'm starting to feel more comfortable in my major for sure. I'm a theater major.

### 11:7 ¶ 29 in XA_4

They feel more from my perspective and from what I often see around campus, they often fraternize with their white athletes more than they do other black students, which is fine. It is also from my perspective. So which is fine because I've been a part of sports. I get it. But it's a thing of when, what do you call it? This idea of supporting and uplifting. How am I supporting and uplifting them when they want to and when not necessarily they want you, but they are creating as a rift where I can't do that.

## Black Homophobia

**16 Quotations:**

### 1:13 ¶ 85 in DB_3

this friend of mine who is not straight, his is a black man who is gay. Who is actually a student here. What what's happening is it was in a situation where it was not being accepted. And his family. Right. Wasn't accepting this family. And he just released like a Facebook post, just a long post. Like it was like a goodbye. You know what I mean? Like, this person's going to go commit suicide, which fortunately, he did not. But, you know, it's one of those things that have happened during my time here to kind of. Open your eyes to the different struggle that people have. And from where I come from, the decisions are not common, so maybe are not thought as much. Say, you know, you you learn to see what other people are going through.

### 1:14 ¶ 93 in DB_3

I do. But his interesting thing at that time, he told us his friend that he was bisexual right. He was by and, and Yeah. So I mean that was, that was a beginning. But I remember I had conversation later like more recently him And, you know, the big thing is to just tell people because I wanted them to still think that this is a piece of me that is straight.

### 1:15 ¶ 101 in DB_3

you know, like you can say the craziest things, but some friends that I just like, if I, if I go and try to say something like that, they they're just, they do it the fuck yeah. I mean so. Yeah.

### 3:7 ¶ 21 in JMA_6

it was interesting that some of the things they said I kind of pick their brains about. I said, like, I'm not upset with you, but what what made you thought that I was gay? And they kind of just said you were you were nice to me when you first met me. When you're as a as a as your friend, I feel like you don't want anything from me either sexually or favors. And it's just that you do not act like a lot of other street men on this campus. And so in that way, then I guess my my ideas of how people perceive my sexuality is what affects my masculine performance.

### 4:21 ¶ 61 in JRO_5

Like you have men in the black community who are not for any type of affectionate type of language towards other men at all. And then you have men who use that type of

language playfully. And then, you know, there's parts of the black community that don't tolerate that, you know what I mean? And so and it's not necessarily that they're against the use of affectionate terms towards, you know, other black males. It's more so it's like to them it seems more as a mockery.

**4:22 ¶ 61 in JRO_5**

it'll be like very playful, like gestures or like somebody said, like, Yo, you look sex as fuck today and then starts like walking over somebody else and like, grabbing them up and stuff like that. And like, people in the bush are like, you know, like, don't share these videos outside of, you know, this group chat because like, people will actually look at us like, you know, like we're gay and, you know, they'll had this kind of view on, you know, like the kind of culture we had while we were in high school, while we were in high school. And to some degree, that is true.

**5:18 ¶ 151 in JW_2**

I'm talking about when I was younger as like kids or whatnot and. And sorry. And even high school too, on, you know, boys, they got divorced. And so what you earn, bro, that little crazy bro or something like that. So yeah.

**6:6 ¶ 53 in OC_7_Pt_1**

it would be a lot more frowned upon if I like man, if only saw me like a woman. I feel like that is not something I have to worry about, not in intersectionality, that I have to be like big or hide or be careful of. So I have. So I think my sexuality does

**6:7 ¶ 57 in OC_7_Pt_1**

we have a common conception that in our families, our, our parents would like us to be straight, but obviously that that doesn't apply for every household

**6:10 ¶ 81 in OC_7_Pt_1**

There's not a lot of spaces for black individuals who might not be straight. And it's such a small portion of people on this campus. And it's because there are not a lot of people that are like that. It's really harder for them to kind of associate with each other or kind of like find spaces in which they're safe.

**9:9 ¶ 55 in SR_9**

You know, there's not a lot of like, you know, gay men here that want to communicate or do anything because they feel like they're not connected here. So I feel like Trinity needs to work on resource training is work on a lot to even when it comes to diversity or anything related, like they say, they support the color mass majority here, here campus, but yet we're all here struggling and dealing with all these problems and nothing's being changed.

**10:13 ¶ 69 in TB_1**

I've always thought, like, you can't be can be gay in black, first of all, can be a gay black man. Like, that's like, not allowed. You know what I mean? Like, I feel like a lot of black households are at some times black families are kind of stuck in this very homophobic cycle.

**10:20 ¶ 99 in TB_1**

And I, I was playing the prince and that was hype and I was getting interviewed and this was the interview that was talking about earlier. And the lady wanted to bring up my

sexuality and I was like, There's no way you're putting that in the news. Like, there's no way people are going to know me as the black, gay, the gay black football kid who just so happened to the theater.

### 11:9 ¶ 37 in XA_4

when it comes to sexuality, there is definitely a privilege and the way that you're perceived once your sexuality is known, I feel like people can make assumptions about about you and your sexuality all you want. And that definitely has had its issues when especially if you quote unquote, I'm doing it because my fingers, quote unquote appear straight versus not appearing straight

### 11:12 ¶ 49 in XA_4

when you start to deviate from those heteronormative, heteronormative scripts, they start to look at you differently. They start they're quite like they're questioning their sexuality. What becomes like a serious topic of conversation, as if there's something wrong with it

### 11:15 ¶ 69 in XA_4

There was a big reinforcement of heteronormativity, especially because my dad, even my dad is, I want to say, is extremely homophobic because he's tolerant within within the family, because, you know, families tend to be a different story. But he's it's taken him a very long time to come around. But at that time, he was like tight that I had to share a room with somebody who wasn't hetero, but my dad was pissed.

## Black spaces

**15 Quotations:**

### 1:16 ¶ 133 in DB_3

nice conversation. Like, yeah, I mean, that's that's really nice. Like the Brotherhood is it's really great. I mean, I started experiencing more of that, like brotherhood, you know? Brotherhood. Yeah. Like, you know, those meetings just talking to people, that's that's really awesome. I started experiencing more of that towards the end of my freshman when they matched

### 1:19 ¶ 141 in DB_3

I feel I do feel supported, but I don't know if I feel supported by the institution. It's more about the black community. So it's more about like the people that I have around me. And yeah, so like, if I'm in a situation, I need some sort of support. I go to my black friends. That's and they get full support from that 100%.

### 1:20 ¶ 149 in DB_3

Yeah, I know the Brotherhood group. I know Imani. I know TASA.

### 3:21 ¶ 61 in JMA_6

Brotherhood

### 3:25 ¶ 77 in JMA_6

MOCA

### 4:7 ¶ 21 in JRO_5

everything that I do in my life in terms of me becoming a better version of myself is solely for me. I think the actions that I take in my journey to becoming a better version

of myself. I think that aspect is an aspect for the black community in, you know, in the I love the black community dearly, obviously, you know, that's a huge part of my identity as well. I can't say I necessarily do it for that reason.

**5:4 ¶ 17 in JW_2**

I was really introduced to that back in, back in boarding school because I was a part of the Black Student Alliance, and that was something that I wasn't really used to with, like gathering with like a group of folks who look like me at a predominantly white school.

**5:15 ¶ 115 in JW_2**

So now I learn to open up a bit more and I do. And that's something that I learn here actually. And that's something that the support groups like MOCA and Brotherhood and so and some of my friends at the frats too like that help me like open up to them as well and let them know what's going on and stuf

**5:24 ¶ 191 in JW_2**

I joined Mocha and I joined Brotherhood freshman year as well. And that was huge too, because that really introduced me to two other black men on campus that I wasn't seeing a lot or I just didn't know them. And so Amani in Brotherhood, freshman year. Junior year in brotherhood. Sorry. During a year, I got with MOCA and I was still in brotherhood. And so as far as I'm on the only fresh year.

**5:25 ¶ 195 in JW_2**

The Men of Color Alliance here on campus. Just it's just it's a safe it's a safe space for African-American men here and just a chance to cultivate and come together. So it was. We have events and all that stuff too. So that's always fun.

**6:10 ¶ 81 in OC_7_Pt_1**

There's not a lot of spaces for black individuals who might not be straight. And it's such a small portion of people on this campus. And it's because there are not a lot of people that are like that. It's really harder for them to kind of associate with each other or kind of like find spaces in which they're safe.

**6:15 ¶ 139 in OC_7_Pt_1**

I think it definitely does, because I feel like Imani helps represent widely. I feel like Imani does a great job at representing students of color and their voice and the things they have to say and the expression really, like I feel like they provide spaces in which way. It's just like wind down, I feel to feel safer.

**7:7 ¶ 49 in OC_7_Pt_2**

Carribean Student Association,

**10:41 ¶ 231 in TB_1**

Haven't spent a lot of time at Umoja, but I like being there. I feel comfortable there because it's just like obviously in black space and I feel comfortable going there. When they have parties, I feel comfortable being there

**11:6 ¶ 29 in XA_4**

Like, for example, my form of participating in the upliftment of of my people here at Trinity is being a part of MOCA doing stuff for the men of color alliance to give boys a space to feel themselves same thing with Brotherhoor

## ◇ ○ **Brotherhood**

**11 Quotations:**

**1:16 ¶ 133 in DB_3**

nice conversation. Like, yeah, I mean, that's that's really nice. Like the Brotherhood is it's really great. I mean, I started experiencing more of that, like brotherhood, you know? Brotherhood. Yeah. Like, you know, those meetings just talking to people, that's that's really awesome. I started experiencing more of that towards the end of my freshman when they matched

**2:14 ¶ 137 in JD_8**

Oh, yeah. It definitely helps. Um, knowing that, like, I got other brothers on campus too. Like that who I know got my back and, I don't know, like they, I got their back as well. It helps a lot.

**2:16 ¶ 149 in JD_8**

I'd say yes, only because of the group, like the Brotherhood. I can guarantee you if I didn't, if that club was a lot of thing, I would not feel supported at all If I felt like there's nobody who are like us that can honestly understand what we go through. And I certainly just think that like not having that type of brotherhood presence on campus is just a very bad idea for like the other black students on campus. It doesn't really unite us together like the Brotherhood does. And honestly, without that, we would all probably be like very depressed or just very like by ourselves

**2:20 ¶ 197 in JD_8**

My football team because everybody is very alike. We all come from different places and so we're all very open to each other. And I don't mind being myself with those guys. I can say that I'm probably more myself with them than like other people on campus.

**4:35 ¶ 109 in JRO_5**

Most comfortable in being 100% outward, but more with my friend group because there's just certain conversations that we have that I don't think I would be able to have with someone that I'm core to what I'm capable of, someone that you know, someone that is like an acquaintance to me.

**5:15 ¶ 115 in JW_2**

So now I learn to open up a bit more and I do. And that's something that I learn here actually. And that's something that the support groups like MOCA and Brotherhood and so and some of my friends at the frats too like that help me like open up to them as well and let them know what's going on and stuf

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### 10:31 ¶ 203 in TB_1

definitely brotherhood, which I mean by the name the Brotherhood. Like being a brother. It's obviously like, always been like a black thing with my brother, but obviously it's more than just black men. But I feel like it's a space that was started by black men that, you know, black men feel comfortable in

### 10:32 ¶ 207 in TB_1

I do feel like there's spaces for black men. I also feel like I also feel like most black men that I see on campus. You know, it's always like, what's up? Like, we're acknowledging each other.

### 11:6 ¶ 29 in XA_4

Like, for example, my form of participating in the upliftment of of my people here at Trinity is being a part of MOCA doing stuff for the men of color alliance to give boys a space to feel themselves same thing with Brotherhoor

## ◇ ○ Campus Climate

**14 Quotations:**

### 1:2 ¶ 5 in DB_3

Being aware that I'm in a space where many times I'll feel like I don't belong at all. And many times people will even make me feel like I done that only from myself. Like I feel like I don't belong. But people will make it seem that way. So it's been a constant. Navigating this space that's like. It's like taking steps and always watching my surroundings.

### 2:20 ¶ 197 in JD_8

My football team because everybody is very alike. We all come from different places and so we're all very open to each other. And I don't mind being myself with those guys. I can say that I'm probably more myself with them than like other people on campus.

### 4:25 ¶ 69 in JRO_5

Freshman year, I was around a person a lot who slept around a lot of women. Actually, I was around two friends. I slept with a lot of them my freshman year, and because I was associated with them, there was one incident where I stayed the night with a friend that I've been friends with since high school, and it would never be anything but platonic and has never been anything but that. And because I stayed in her room that night and caught up with her. Not only did those two basically think that I had sexual relations with her or date essentially, or that night, but a person I was seeing at the time also thought I did because of those two. And that's kind of when like a light bulb went off in my head. I was like, even I've been around them, don't associate me with their actions and what they do and how they perceive the masculine. Because I'm not like that.

### 4:28 ¶ 77 in JRO_5

And I wouldn't even necessarily say like power where I was like influence. You know, I definitely think that when I do give input in certain spaces, people do listen. And that

does make me feel good because I do have a lot to offer to the black community here in terms of ideas and things of that nature.

### 4:29 ¶ 89 in JRO_5

And so I don't think there's enough people on this campus in general who. Are actually for supporting black males mentally. Part of my conversations with a lot of people and I've said a lot of times during this is like I feel like, you know, it's very toxic here.

### 4:32 ¶ 101 in JRO_5

I think people here always find something to talk about, to try to, like bring you down, especially as a black male. I mean, definitely happens to us more often than anybody else. And as a black male, you literally get it from both sides. And that's the thing that is the most disappointing because you get it from the white community and you get it from the black community.

### 4:34 ¶ 105 in JRO_5

once I started my spiritual journey, I've been in solitude a lot more. I've been more of myself thinking, reading stuff like that. And I've been getting comments like, Oh, you're Hollywood. Like you won't see anybody. You know what I mean? You think you're too good for people. Out of little, I've had neurosis because I wouldn't get with them or wouldn't hook on the time that I thought I was too good for women here and stuff like that. I think it's like those kind of examples to try to degrade my masculinity and my manhood. It's like they're trying to put back that false identity. They're trying to, you know, plug that back back up into their plugged into me by saying these things when in reality I'm really just, you know, on a journey of just finding truth within myself, which is like not something that's socially like it's not normal for people to do here in terms of like a social climate because the culture is being someone's says, 24, seven, be drinking, be doing drugs, be a fake friend. You know, you got to always be partying and, you know, all of these things that I just don't necessarily align with on that level, you know?

### 8:24 ¶ 149 in SB_10

I always check my environment what which people I'm going to meet. Is it dominant, quite dominant white dominance or black dominance? If it's like white, what do I know before Green Day? If it's a college, everybody can lie on you, you know, And everybody can also do something to maybe bring down your reputation or something. So those are the things that are putting up, putting, putting his face before I go to any social place

### 9:11 ¶ 63 in SR_9

I'm comfortable what I like. I know what I like. So I shouldn't have to, like, be like I'm straight, so I have to do this or I'm straight. So I got to do that. I'm not living my life like that. I'm not living my life trying to impress a person or trying to oppress mess with no living my life for me. Like that's in the day I wear my shoes. This person that that's next to me don't wear my shoes. They don't pay my bills. They don't, you know. So not at all. The only thing that affects my performance really is just really my mental game. Like literally my mental. I feel like that's what's like really, really the trigger here. And especially for a lot of black men. I feel like our mental as well, I guess in front of us, a lot of us suffer silent depression or silence, silent sadness or silent like a loneliness. And now we don't talk about we don't preach it. But every time we're in a group, me or our group, text messages were quick to hide it, you know? And I feel like that's not true. We

need to advocate a lot more within each other is just really asking like, how are you doing?

### 9:12 ¶ 71 in SR_9

I feel like it's really a mental game. I think if another man were to be like, You look nice and you tell them you're a boy, you're being weird. I just feel like you're just not comfortable, you know, like for another person compliment. It's a compliment, bro. If I'm walking down the street with a suit and tie on and man goes, You look handsome, young man. Thank you, bro. I appreciate that. And I know I look good, but thank you. You know, stuff like that. I feel like it's a mature maturity thing. Like, a lot of people need to understand that if someone says you look nice and into the same sex as you is not always trying to like beware of flirt, You know what I'm saying? Like, it's just people need to grow the fuck up.

### 9:16 ¶ 95 in SR_9

So my first year transitioning, it was it was hard. I didn't have any guidance whatsoever because there's no like real life like real life like African-American mentors to help young men here and none whatsoever. We had one dean in this. Dean's over here telling stories. It'd be like somebody else that they're not. That's not how you help people. That's not how you benefit the community. Or put it in time to say that you're helping the community. That's bullshit. So just like missing that guidance was really hard, you know, not having someone to be like, Yo, you're fucking up. You need to set the fuck down. So that was probably the hardest transition is not truly having the guidance.

### 11:22 ¶ 105 in XA_4

Like, I don't feel supported by Trinity because our mental health services are don't understand me and my mental health issues, because my mental issues tend to be uniquely black or from the perspective of a black student, which isn't the same representative from every student

### 11:23 ¶ 109 in XA_4

Like, like their views on masculinity, similarly to black women who are actually that I've met, that I interact with, their whole thing is just not being a douche bag like the rest of these white dudes. And that's a very that's a pretty low bar from being fair.

### 11:25 ¶ 117 in XA_4

. I feel like black men on this campus culturally are very fragmented between athletes, not athletes.

## ○ Classist

**5 Quotations:**

### 1:12 ¶ 73 in DB_3

Sometimes it's white and wealthy

### 2:15 ¶ 145 – 146 in JD_8

And then added on with that. Like, again, some of these kids come from like, like better schools. And so, like, I feel as though like the school I came from compared to them was like two different worlds. Like they came in feeling like they knew everything. I came the class like, what the fuck is going on? So I didn't feel like me coming here. Like, a lot

of these kids were just like, really smart. So if anything, I feel like the opposite. But I know I'm not dumb. I just. I felt like they were just like, at a whole different level of what I was saying.

**5:21 ¶ 171 in JW_2**

My white friends and like the sense that oh they can go out more to bars and stuff. They can go out more to restaurants and like do more things because they could just afford it. And like, I couldn't afford everything all the time. And so that has affected my identity a little bit.

**9:19 ¶ 111 in SR_9**

Fuck, I got no power. I wish shit. The only power you have here on campus is money. And if you don't have that money, you and I should a.

**10:5 ¶ 25 in TB_1**

I hear like like sometimes I feel at times like I have to put on this persona that I'm like. Richer than I am and more valuable than I am. Not that I'm not valuable, but. But yeah.

## ◇ ○ Code switching

**7 Quotations:**

**2:21 ¶ 209 in JD_8**

Yeah, but I feel like I can honestly be myself. But I can definitely tell you I'm 100% admit that I definitely have quotes with before this because, like, I feel like some people just can't take or the nigga, you know, in the same way I don't think they're used to talking to somebody is like that.

**3:5 ¶ 17 in JMA_6**

I think I'm privileged in the way that I can or I've been able to switch between different groups and I like to hang out with my black friends and act one way and hang out with my white friends and act a certain way.

**3:18 ¶ 53 in JMA_6**

You know, to be honest, last year, I didn't think I was allowed to be in the Black Student Union or I didn't even think that I could be part of the Brotherhood. I it was something that I'd heard about, but I was like, you know, that's not for me or, you know, I'm not black enough to be part of that, which I think is something. And that's something that happened when I first came into college and something that I've changed as well, that of course, I'm still on the periphery of a lot of black student groups and organizations on campus. But sometimes I will show up to Brotherhood events or I will like look at things that happened in the group chat. And it's it's another way that I try to figure out how black men behave or black men are perceived and try to follow that myself.

**4:36 ¶ 117 in JRO_5**

I think like for me, the what I see code switching as, which is going to make me uncomfortable, but he's going to make a white person feel comfortable. I don't care to make a white person feel comfortable, you know? I mean, like does whether you're comfortable or not, that has nothing to do everything with you. And what your perception of me is false perception at that.

**9:28 ¶ 181 in SR_9**

Code switch all the time. You got to and it's crazy, but you have to, you know, just treat this like a business world, which is crazy. Like in classes, obviously you could switch, but sometimes with some kids, you just, you know, you're not going to say certain things that you say to other people

**11:30 ¶ 145 in XA_4**

You hear every 5 seconds of the day you and you can literally go from classmate to teacher as to different two completely different tones and be sitting right next to you. A literally happens on a day to day all the time. 24 seven. Can't. Don't think I'd be able to live my life without it.

**11:31 ¶ 157 in XA_4**

As a frat brother, that's a different language that you just got to use. And especially because you're not just talking to him or something as other frat brothers there, that's just a different language you got to use. So I'll go from hurrying it up to my friend's right there in a second. We get to the door, it's Yo, what's up, bro? Are you doing dude? Yeah, man. Oh, shit. Like, like, like that. That's different than the way I speak to other people.

## colorism
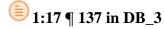
**1 Quotations:**

**9:6 ¶ 37 in SR_9**

But I feel like. I mean, the family was. Yes. Because like, people probably start poking jokes and shit, like and like, oh, you're not a part of us. You lighter than us or like X, Y and Z. Or like people were joking about, Oh, you were to be in the field. You'd be in the house because you yellow skin, you were favorite. Just stuff like that. That definitely kind of bothered me a little bit because it's like the end of the day forever. It seems like now I'm black, just like, you know, you don't really matter. So I would say, Yeah, just a little bit. But, but then, like the black community, you know.

## Counter narratives

**61 Quotations:**

**1:17 ¶ 137 in DB_3**

First things first. I don't have a lot of white friends. I don't have a lot of white friends.

**2:13 ¶ 125 in JD_8**

I feel like the advantage of me having like a like a straight forward like mindset on like what masculinity is to me it's like I'm always open to like hear other people's views, but I feel like there's nothing wrong. And having my own mindset about something, I mean, people are going to welcome to like give me more context or fill me in on like things I might change or might persuade me to not think that. But I feel like coming in, having a certain mindset is better than coming in and just being like, you know, like you're just up in the air. So yeah, I'd rather stand. I'd rather stand tall on something that might stand for nothing.

**2:21 ¶ 209 in JD_8**

Yeah, but I feel like I can honestly be myself. But I can definitely tell you I'm 100% admit that I definitely have quotes with before this because, like, I feel like some people just can't take or the nigga, you know, in the same way I don't think they're used to talking to somebody is like that.

**3:10 ¶ 29 in JMA_6**

I have come in to my femininity more. And it's not to say that I am fully feminine and of course I'm not. But I realize that I think everyone has both a masculine and feminine side to them. And I think I was fighting that other side of myself for so long to appear straight.

**3:17 ¶ 49 in JMA_6**

I think I make power for myself and the connections that I make, the positions that I like myself to, the way I talk to people. I don't think when I hope not, that when people look at me, that they see me as a black man first because I don't even think of a black of myself as a black man when I do anything. And I think that it's just so disheartening that so much of what's going on in our country and our society right now has racial connotations of this campus is so racially charged.

**3:18 ¶ 53 in JMA_6**

You know, to be honest, last year, I didn't think I was allowed to be in the Black Student Union or I didn't even think that I could be part of the Brotherhood. I it was something that I'd heard about, but I was like, you know, that's not for me or, you know, I'm not black enough to be part of that, which I think is something. And that's something that happened when I first came into college and something that I've changed as well, that of course, I'm still on the periphery of a lot of black student groups and organizations on campus. But sometimes I will show up to Brotherhood events or I will like look at things that happened in the group chat. And it's it's another way that I try to figure out how black men behave or black men are perceived and try to follow that myself.

**3:31 ¶ 93 in JMA_6**

If if one of my friends comes up to me and she says, oh, you know, is that guy cute, I like, I will take a second. I'll be like, Yeah, I could see how so or no, But it it doesn't I don't feel it has anything that changes how my masculine performance is. Because if I go to a girl and I say, You think that girl is cute, she'll have no problem saying if that girl is cute or not. And it's just one of those things where if you say it's in. Feminine, supposedly feminine behaviors that affect the monuments of a man or the masculinity of a man. And so to go back to your question, I feel safe. And every space that I go to because I make it safe for myself. And if someone has an opinion of me that I realize is not right, I change it immediately because I don't want to feel as though I can't be myself in any space. It's emotionally and mentally draining for anybody who feels that they can't be themselves.

**4:1 ¶ 5 in JRO_5**

Honestly, I wouldn't even look like I am a black man. But I would think my journey will more define me as a soul in this world.

**4:2 ¶ 9 in JRO_5**

So, you know, I don't necessarily think I have anything to prove to anybody else in this world as being a black man, but rather prove to myself that I can uplift myself from these struggles.

### 4:7 ¶ 21 in JRO_5

everything that I do in my life in terms of me becoming a better version of myself is solely for me. I think the actions that I take in my journey to becoming a better version of myself. I think that aspect is an aspect for the black community in, you know, in the I love the black community dearly, obviously, you know, that's a huge part of my identity as well. I can't say I necessarily do it for that reason.

### 4:12 ¶ 37 in JRO_5

football has nothing to do with being a man, you know? I mean, being a big, tough guy, like a big guy on campus or whatever has nothing to do with being a man. It's so much deeper than that. And so I've always felt like, you know, there's been a lack of that here for me in terms of like people that say they care about me and want to look out for me and things like that, I haven't had anyone necessarily be like, Oh, let me, you know, teach you this attitude or you know what I mean?

### 4:13 ¶ 37 in JRO_5

I feel like personally there's a lack of true manhood on this campus. I feel like there's a false ideal or idea of what it is to be a man on this campus and to be real

### 4:14 ¶ 41 in JRO_5

I am a heterosexual male, but you know that me identifying as that doesn't make me more of a man. You know what I mean?

### 4:15 ¶ 41 in JRO_5

my masculinity rooted in is its integrity and purpose

### 4:16 ¶ 41 in JRO_5

, my spiritual journey and I'm learning about sexual energy and sexual transfers, and I'm kind of trying to hold myself to a little way from indulging in sexual desires and stuff like that in temptation. So I definitely don't think that, you know, me actually indulging that is going to make me more than a man I think is actually someone going to weaken me because there's a lot of a lot of things that come with that.

### 4:26 ¶ 69 in JRO_5

And I'm like, holding him and like, drag him away because, one, it's none of our business, you know, know these people. You know, these people that like this, you know, no matter that. And so that basically happened and we left. And when we got back to school, she told her rendition of this story as if he was being a people other than I was rescuing this girl and, you know, same person who showed like his dad's guns in an attempt to show that he's, you know, this masculine figure and listens to like, you know, the most heard, most [Unrecognized] music ever, you know, I mean, like trying to lose his masculinity. They kind of just like over time, I couldn't associate with that because the way I see masculinity is is truth. I see it as I see masculinity as something that's very introspective and I really see it as something that's like masculinity for me is like I find out how deep my masculinity goes when I when I look into myself for answers and for honesty and for truth and and for other things as well, for comfort and things like that. I

don't necessarily think how much or how much I can live defines music, man. I'm necessarily paying how much money defines you as a man.

**4:28 ¶ 77 in JRO_5**

And I wouldn't even necessarily say like power where I was like influence. You know, I definitely think that when I do give input in certain spaces, people do listen. And that does make me feel good because I do have a lot to offer to the black community here in terms of ideas and things of that nature.

**4:34 ¶ 105 in JRO_5**

once I started my spiritual journey, I've been in solitude a lot more. I've been more of myself thinking, reading stuff like that. And I've been getting comments like, Oh, you're Hollywood. Like you won't see anybody. You know what I mean? You think you're too good for people. Out of little, I've had neurosis because I wouldn't get with them or wouldn't hook on the time that I thought I was too good for women here and stuff like that. I think it's like those kind of examples to try to degrade my masculinity and my manhood. It's like they're trying to put back that false identity. They're trying to, you know, plug that back back up into their plugged into me by saying these things when in reality I'm really just, you know, on a journey of just finding truth within myself, which is like not something that's socially like it's not normal for people to do here in terms of like a social climate because the culture is being someone's says, 24, seven, be drinking, be doing drugs, be a fake friend. You know, you got to always be partying and, you know, all of these things that I just don't necessarily align with on that level, you know?

**4:36 ¶ 117 in JRO_5**

I think like for me, the what I see code switching as, which is going to make me uncomfortable, but he's going to make a white person feel comfortable. I don't care to make a white person feel comfortable, you know? I mean, like does whether you're comfortable or not, that has nothing to do everything with you. And what your perception of me is false perception at that.

**5:6 ¶ 27 in JW_2**

I had always seen myself as a leader. And it and if I was to prove anything. But I don't know. Na, na na na. I don't feel like I didn't have nothing to lose.

**5:8 ¶ 59 in JW_2**

It's changed me because you see what is going on in our society with women's rights, with not only that, but gay rights as well. And so he is kind of be kind of more like aware to be more respectful of those things. Plus, when I was younger, I didn't really like I didn't have awareness of what a woman goes through every day.

**5:10 ¶ 95 in JW_2**

I kind of see my privilege of that over the vast majority Caucasian folks or our white counterparts, because I would say that within that program I had more support and connection to employees of the firm opposed to your regular John Doe from Massachusetts, who likes finance.

**5:12 ¶ 103 in JW_2**

My masculinity has has up'd itself a little bit as kind of I got older, more mature. I'm more. I'm more stern. I'm not. It's like I'm not that weak little boy who came in freshman

year and and and like, was kind of just out there and, like, lost. Like, this past year, I really got the chance to find myself. And I did. And I would say as a black man, I'm more stronger, more assertive and confident than I was before

**5:17 ¶ 143 in JW_2**

, if that's him, then that's him. He doesn't have to be feminine or like gay. If that's what he like, then like that's what he likes

**5:19 ¶ 155 in JW_2**

And sometimes I would journal as well. And I think about I think about my personality a lot. Or like at least I used to not as much anymore. But I think about my personality and I and I analyze myself and say, Hey, what do you think about this? How do you feel about that? And kind of I would just try I would try different things that can heal myself to find myself. So and I definitely got the opportunity here, have the heartbreaks so that's what did i

**5:23 ¶ 183 in JW_2**

Yes, I have a lot of power. And that's just that's just that's just from dying, from doing it. Things that that I'm supposed to do and there and the of that.

**5:27 ¶ 211 in JW_2**

Growing up as a black man, I got siblings as well. So. So I never look weak in front of them either, because I used to help my mom take care of them. So I never really reached out for help and support at first. But now that I'm older and now I'm that like kind of like the real con, like the real deal stuff is kicking in as like a young adult. That's when I was like, All right, I probably need to I need to talk to folks and and I'm probably going to consult a therapist soon, too, because that's never a bad idea. And I think I definitely need it.

**6:4 ¶ 33 in OC_7_Pt_1**

I don't conform too much. So if there are behaviors that are associated with black manhood, I. I don't always follow them

**6:5 ¶ 41 in OC_7_Pt_1**

I don't assimilate that much to just because I don't feel the need to. You know, if I don't talk like that, I'm not going to force myself to talk like that anyway. I talk, I talk. I'm not going to change the way I talk to kind of like be cool with one group or not be called one group.

**6:9 ¶ 77 in OC_7_Pt_1**

I feel like I have been confused for gay. And that's being straight is not something I try to prove. It's just like some diet. If you think I'm gay, like I really don't care. But it has been times where it confuses not never bothered me. But yeah, it's not. I feel like I don't call it too strongly. You know, I still address sometimes ways that aren't extremely masculine

**6:11 ¶ 101 in OC_7_Pt_1**

But I've known, like I grew up with, my mom was a very sentimental person. I'm very close to my mom and she taught me that that's not all Masculinity is masculinity is feeling everything out and being very vulnerable and having an inner feeling to protect and care for those around you.

### 6:14 ¶ 123 in OC_7_Pt_1

I feel like on one side, I feel like my masculinity coming to a PWI hasn't changed. Like there's nothing here that would make me change. But on the other side, I feel like sometimes black environments do force you to toughen up.

### 7:8 ¶ 69 in OC_7_Pt_2

I think I occupy a space because I want to occupy that space because I feel worthy to occupy that space.

### 8:5 ¶ 21 in SB_10

So for me personally, my character is the one that it has to be like a dominant thing in my life more than my color may be and africanism within me.

### 8:6 ¶ 25 in SB_10

my character is the one that sometimes tries to prevent me from doing like a lot of activities.

### 8:9 ¶ 57 in SB_10

By the way, I'm going to talk to the person knowing I'm going to go for the person. And then maybe the constant conversation about me having a person can also create some picture for the person who likes me or the like. It can be like just a quick 10 minutes, like, and then the process after the person knows me first through maybe the conversation that we have, if the person give me the opportunity and then try to do something to make me stand out among like men with all those physical features.

### 8:10 ¶ 61 in SB_10

I don't really see the difference, especially like as compared to an athlete. I mean, a black, black neighborhood that I see like high differences and stuff by here is kind of like we are we are categorized in like in the same height range. So for me, I don't I don't really feel that. And then I don't know how girls approach men with like those physical features, but that we put out of like interaction. It tends to like, like me based on how I communicate with them and know how they see my physical features. So I will see that then doesn't really like prevent me from doing what I, I want to do or I'm doing what I think I'll be able to do.

### 8:11 ¶ 73 in SB_10

Maybe I think it depends on the relationship that we having the person and how. Maybe how consistent you are with where you like. You've tried to compliment him because some people may take it like that personally. Some people may take like, Oh, okay, just like a thing that we say to each other. So for me personally, it doesn't really it doesn't really like affect people. I black people over here for me personally, because those that are the black people that I have in contact with that intense personal like when it comes to stuff like that. But I like to the compliment and it's like we don't abuse those ways. We don't like, use it consistently.

### 8:12 ¶ 79 in SB_10

So if I received this correctly and the idea of like your ideas of masculinity and I changed it as much because it is so infused with character, it allows you to be open minded. Yes. But also like just very aware in a general sense of just like people outside

of gender context but one towards heart. Yeah. Okay. Thank you for that clarification and thank you for your responses.

**8:14 ¶ 93 in SB_10**

I do have power because I feel like if I have like any problem and I think is going against me and I try to talk to people about I maybe don't know about it, they tend to hear it and then it turns to like, do action for me. And it just happens to me. Like when I first came in and I took this class that was very hard. I was traveling and then I was feeling stressed and all this stuff, but I opened my mouth to talk to my professor. He was able to help me and then let me navigate through the semester. And at the end of the day, I did something better than if I forgot, like if I even, like, told him. And also I feel like not having the power. Maybe sometimes for me, I mean, tell somebody something. And it wasn't like, who are you? Like, you know? So I feel like it is like back and forth, like it depends on the context or maybe the situation.

**8:23 ¶ 149 in SB_10**

I said early on, my character always defines me, and my character has been defining me like from from from childhood.

**8:26 ¶ 173 – 174 in SB_10**

No matter what happens, if I will not respond, that means I don't have time for you. But in a space where I think maybe you are degrading me, my culture, or maybe my africanism within me. No, I'm not going to sit down, be like, Oh, okay, so what? Because I don't know the day some what someone might not know, but the moment you say something right to the person as said, What am I going to do to change the idea that a person has received so out and knows, No, I don't cause rage.

**9:1 ¶ 5 in SR_9**

So I define a black man as a man not of color, but as a man of character that wants more for himself than wants more for his family. And that always wants to evolve. That always has a mind for learning and a mind for just maturing and accepting what's there.

**9:5 ¶ 33 in SR_9**

I feel like you need to study one's self and go through those emotions before you start, like, you know, preaching about it. Because if you're preaching through, see through things and people are able to poke holes, you're not going to be seen as someone who wants to benefit you, going to be seen as someone who wants to take advantage of people, you know.

**9:7 ¶ 43 in SR_9**

My definition of a black man is the same, but mostly more independency, more like being about your business, being more about wanting success, dressing for success. Because people don't really see that here. Like I notice when I wear suits and stuff, I kind of stick out. People think I'm going out or that, you know, there's something important and when really I just want to dress up, you know, seeing a black man in a suit and tie before and you can see that.

**9:11 ¶ 63 in SR_9**

I'm comfortable what I like. I know what I like. So I shouldn't have to, like, be like I'm straight, so I have to do this or I'm straight. So I got to do that. I'm not living my life like

that. I'm not living my life trying to impress a person or trying to oppress mess with no living my life for me. Like that's in the day I wear my shoes. This person that that's next to me don't wear my shoes. They don't pay my bills. They don't, you know. So not at all. The only thing that affects my performance really is just really my mental game. Like literally my mental. I feel like that's what's like really, really the trigger here. And especially for a lot of black men. I feel like our mental as well, I guess in front of us, a lot of us suffer silent depression or silence, silent sadness or silent like a loneliness. And now we don't talk about we don't preach it. But every time we're in a group, me or our group, text messages were quick to hide it, you know? And I feel like that's not true. We need to advocate a lot more within each other is just really asking like, how are you doing?

### 9:15 ¶ 91 in SR_9

Masculinity is literally being comfortable in your own skin, being able to communicate how you feel. I feel like if you're not able to communicate that you're set aside or that you're feeling some type of way that you need to have a conversation. How is that being an adult? Not even a man, an adult.

### 9:25 ¶ 147 in SR_9

ou know, be willing to know that you're not able to do everything you could do, sometimes being able to do everything. It's not a sign of weakness. It's a sign that you're human. You know, sign of weakness is for you. Get shot now where you got shot at, that's a weakness point because it hurts you. But asking for help don't hurt you down.

### 10:21 ¶ 99 in TB_1

Why can't it be me? Why can't I be the person to be the voice for those people? And then next year I did another interview and it was. And I remember that that was like the first thing I brought up. I was like, We have to talk about this. Like, we have to talk about, you know, gay men in sports, black gay men in sports.

### 10:23 ¶ 119 in TB_1

I think there's power in any black man who confidently walks into a white space, to be honest

### 10:33 ¶ 215 in TB_1

I feel like because I am a gay man and because I am always super in touch with my feminine side, that when I'm around black women. It's easier for me to. Be more feminine at times, depending on circumstance, because I also feel also because I'm a gay man, I feel more comfortable being super masculine around other black women, and I feel like I get a lot of attention from that positive attention which. Yeah.

### 10:35 ¶ 219 in TB_1

This is actually like something that I purposely do sometimes. But if I'm ever with another black man and we are surrounded by other white men. I tend to use the N-word a lot more. And I feel like maybe it's like a like a test sort of, I guess. See how uncomfortable it makes them, how uncomfortable my blackness makes them.

### 10:42 ¶ 235 in TB_1

And I only move around spaces that benefit me. Or you know what I mean? Like when I'm walking around Ferris as an athlete, I don't feel any sort of way. I feel like me, I act

like me because. I'm an athlete. I don't know that that makes sense, but it's like, okay, you can say what you want, but I'm on a team here, so I've always felt comfortable there. I've always felt comfortable in most spaces here. Now I'm starting to feel more comfortable in my major for sure. I'm a theater major.

**10:43 ¶ 239 in TB_1**

I definitely feel empowered in the classroom and safe in the classroom just for the sole fact that, I mean, we do go to liberal arts college. So a lot of our conversations, like if they get heated, it's usually like a few people who are in the who are in the wrong and the majority is against them. But but I feel like my voice is heard in the classroom. I feel like. Yeah, I feel powerful in class and to be honest, I feel like that's the only place where it's like if I'm telling you this and now the professor's agreeing with me, how are you going to feel that

**11:5 ¶ 25 in XA_4**

I think a supporter and uplift or provides me a supporter and uplift is what makes me more of a black man.

**11:8 ¶ 33 in XA_4**

So I feel like it plays a completely different place apart. But I'm not going to say it's me being hetero. It is part of the definition of a black man because I don't think it is.

**11:14 ¶ 61 in XA_4**

He's not less of a dude because he decided to wear some stupid feather boa to a party. Like like that's not that doesn't make you less of a man. Because in going back to the definition of manhood, it's more characteristics in it than it ever is. Appearance.

**11:16 ¶ 73 in XA_4**

You know, you don't make friends. And my opinion, you don't make quality friends with people who are that judgmental about other people's masculinity, at least within male spaces anyways, are within when talking to other women does it really isn't?

**11:23 ¶ 109 in XA_4**

Like, like their views on masculinity, similarly to black women who are actually that I've met, that I interact with, their whole thing is just not being a douche bag like the rest of these white dudes. And that's a very that's a pretty low bar from being fair.

**11:26 ¶ 121 in XA_4**
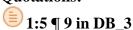
I feel like feeling weakness is refusing to ask for support.

**11:28 ¶ 133 in XA_4**

So when it comes down to when it comes down to displays of black masculinity, more often than not, I know my teachers, they usually let it and my professors usually let it slide because I'm extremely enunciated and articulate with the way I it like. Nothing is ever coming haphazardly out of my mouth.

## Dating/hookup culture

**3 Quotations:**

**1:5 ¶ 9 in DB_3**

I've never been in a position where I could say. I can hook up with someone, especially if they're white out of the blue. I wouldn't even try if I haven't talked to someone for like, a period of time or whatever. Because at the back of my mind, it's always like, you know, someone can easily turn back at you and they'll say, even if you're right, they'll say they're right, and you're not even from here

**4:10 ¶ 29 in JRO_5**

I feel like when I came to college, I kind of understood and I kind of understood the hookup culture, but I didn't understand it. So what I understand to me now, but as a young kid who was on his way to college, I kind of understood what it was going to be. And I think that took a lot out of me, too, especially spiritually.

**4:11 ¶ 29 in JRO_5**

I think hookup culture is like this thing where like men, you know, obviously look at women and both sides talk about it and brag about and, you know, whose idea was last night or about this person and how many people did you have sex with that? You know, I mean, it's it's kind of like a this game of like bragging rights.

## deep heterosexuality
**2 Quotations:**

**9:22 ¶ 127 in SR_9**

So I say, yes, they do give you a hard time, but they have all rights and all, you know, feelings to do so because they're small, good enough, you know, and they go through a lot like they're women. So their safety levels are a lot lower than is for you. So most definitely I feel like they have all right to do that. And I feel like I was going up to them. Macho, manly masculinity is the problem. If we come to them as a person, not as like, I'm a big black man, I'm going to take you down and things will be differen

**9:23 ¶ 131 in SR_9**

We beat our own mothers around. Like, look at us. We're fucking mess. But yet, when it comes to our daddies, that's when we, you know, sit down and listen. But yet your father didn't put you out, but didn't hold you in the stomach for nine months. Your father didn't nourish you. Make sure you was good. Well, he went to the store to get milk and never came back type shit, you know. So it's is all our faults. And we have to understand, like, if there was no women in the world, we would not be here.

## Demographic for DB
**2 Quotations:**

**1:1 ¶ 5 in DB_3**

an African man like, you know, straight from Mozambique, where I grew up at Trinity or in America.

**1:3 ¶ 9 in DB_3**

Being international plays a huge, huge part

## Demographic for JRO
**1 Quotations:**

**4:3 ¶ 13 in JRO_5**

Caribbean. Because his his family's from Monseerrat, right? But then to Jamaica.

◇ ○ **Demographic for OC**

**1 Quotations:**

**6:2 ¶ 21 in OC_7_Pt_1**

Like, we haven't been to the same things, but I feel like obviously even the culture is the same. I grew up in Dominican Republic.

◇ ○ **Demographic for SB**

**2 Quotations:**

**8:1 ¶ 5 in SB_10**

black African man

**8:3 ¶ 17 in SB_10**

Ghanaian living, a Ghanaian community

◇ ○ **Demographic for TB**

**2 Quotations:**

**10:2 ¶ 17 in TB_1**

Well, I grew up in New Haven, Connecticut, and the Hill, which is like a not very good location in New Haven. And I grew up there. I lived there probably until I was about ten, 11, and then I moved to Wallingford, which is totally different, a town that's 93% white people

**10:17 ¶ 95 in TB_1**

growing up in predominantly white spaces with, I mean, maybe three or four other black kids, it feels like, okay, well, which one of us is going to be the token black kid?

◇ ○ **Demographic for XA**

**1 Quotations:**

**11:2 ¶ 17 in XA_4**

Because I, on top of being black, I'm also Latino. Some Afro-Latino.

◇ ○ **Demographics for JD**

**2 Quotations:**

**2:5 ¶ 49 in JD_8**

I went I came from like, oh, no. But pretty much all white private school

**2:6 ¶ 53 in JD_8**

Like I'm mixed. Like Puerto Rican and Black

◇ ○ **Demographics for JMA**

**2 Quotations:**

**3:3 ¶ 5 in JMA_6**

light skinned and not from this country

**3:19 ¶ 53 in JMA_6**

. Even with like music and TV shows, I grew up listening to international music, like you had Justin Timberlake, Justin Bieber, but you also had like I would watch Indian movies with my mom and my brother. In Chinese films. Like even now, we still watch like Korean dramas when I go back home.

## ◇ ○ Demographics for JW

**3 Quotations:**

**5:1 ¶ 5 in JW_2**

I mean, I grew up in a house of all black women, but I have a father figure in my life. But I did have black role models, Dad, who taught me how to function as a black man in Baltimore City. I mean, it's primarily black people.

**5:2 ¶ 5 in JW_2**

boarding school

**5:20 ¶ 171 in JW_2**

So I have a lot of white friends and they are mainly middle to upper class folks. And, and I come from a family who is more middle low.

## ◇ ○ emotional management

**18 Quotations:**

**1:22 ¶ 157 in DB_3**

The only time I cried in front of people is because it was just too much for me to accept it for myself. But a final cry, said those tears. So I just think of them in that sort of thing.

**1:23 ¶ 161 in DB_3**

They just know the situation. So it's. With the friends that I know that this person is here for me just because they here just to get a little gossip. Yeah. From me that I've learned. I've learned to share my emotions.

**2:18 ¶ 177 in JD_8**

But I feel like anybody who says yes, it's just like that. You're just kind of digging yourself from your own grave. I feel like especially in our black community, we don't really seek out like help, and that can lead to like more of a cycle. I don't think it leads to what you said. I think if anything, you're strong trying to seek out seek for help because you're trying to make yourself better.

**3:22 ¶ 61 in JMA_6**

So it's it's not as though that I don't have those platforms for support. It's more just that I don't use them because I have such a big one as my mother.

**3:26 ¶ 81 in JMA_6**

I have not cried in three years. And that's the last time I cried was because my dog died. And it's not for me trying to like, I'll be sad and I'll, you know, don't cry is because I haven't had something to cry about. I think I have a very positive view of a lot of the negative things that go on in my life. I try to have no regrets and I try not to look back on a lot of things.

**3:27 ¶ 81 in JMA_6**

, it's fine to be vulnerable and people feel vulnerable when they cry, but sometimes you don't. It's you don't need to feel vulnerable. And I think a lot of times you need to stay strong. Like, especially having that finding that internal strength. And it's kind of that idea of like mental fortitude. If, if something, if things bad things are going on in your life and you're crying all the time, that doesn't help you address those issues. It's kind of just a way out of it. And that's why I like usually I like I said, I haven't cried in a while, but that's because I work my way through things.

**4:31 ¶ 93 in JRO_5**

And then the person that's that is helping me are supposed to be like, Really? I'm hoping that like supporting me ends up talking the entire time and telling me what I should do or what I should do instead of like listening and, you know, letting me express what I'm feeling. I don't think there's a clear understanding that everybody lives a different experience and that no one person can necessarily give you advice that's going to be congruent to your experience because you're the only person that lives here experience.

**5:14 ¶ 115 in JW_2**

growing up and playing sports as well, like. Like it kind of like it really teaches you to block off your like, feelings and stuff and like how, like, you really feel. But as I got older, I learned that you can't hold that stuff in because it's just going to bring you down even worse.

**7:5 ¶ 33 in OC_7_Pt_2**

I don't think there are any advantages to showing emotion in public. So yeah, I think I if there's anything I need to like express, I mostly do it like in a safe space on closed doors.

**8:19 ¶ 129 in SB_10**

No, I don't consider that to be a weakness, because nobody can do everything by by him or herself or themselves. So I feel like everybody gets tired and we are not robots. Yeah. When we get tired, like when we do stuff, you can ask for help emotionally. You can ask for help. Like mentally, you can ask for help. Like even in safety, you can ask for help. You don't have to, like, let it happen to you before you turn to ask for help. We don't want if it happens, that's already happened as compared to like you used to give what happened and get in a solution that you need in the right time. So I feel like use it for help when maybe getting something doesn't count you as a weak person. But if it comes to you as a strong person because it helps you to identify your limit and then it tells you like when you reach those, limit it to let you know that know you need help to continue moving.

**8:20 ¶ 133 in SB_10**

Maybe you think that would pass an exam, so you don't think about you went after that, but then when you go to the exam, it's like, Oh, you failed, you're going to cry. There

was nothing there was nothing planned for you to like quiet that moment. But it is as a result of the situation that has caused you to cry. So I think it's like there is no screw and maybe there's no plan for crying

### 8:22 ¶ 145 in SB_10

You have to be ready for anything. You can't have everything 100%. If not school, I've been easy. So I feel like for me personally, I've put my mind to I wait those those times. And when it happens sometimes when an it happens to me, I feel like, Oh, it has happened. What's next? What can I do to move on? Last thing back to my past of what has happened and stick to it and then let a future fail me or get up. Rise and then fight for the future. So I feel like for me, I'm the for like a therapy because I need to do stuff that will help me to move on. Because if I'm going for a therapy and I have like an assignment to do

### 9:14 ¶ 91 in SR_9

men are supposed to cry. Men are supposed to know their emotions. Men are supposed to be able to communicate their emotions. Men aren't supposed to only know anger and sadness. Like we should know other feelings. We should know. You know, excitement, nervous anxiety. You know, joy, happiness, all of that.

### 9:16 ¶ 95 in SR_9

So my first year transitioning, it was it was hard. I didn't have any guidance whatsoever because there's no like real life like real life like African-American mentors to help young men here and none whatsoever. We had one dean in this. Dean's over here telling stories. It'd be like somebody else that they're not. That's not how you help people. That's not how you benefit the community. Or put it in time to say that you're helping the community. That's bullshit. So just like missing that guidance was really hard, you know, not having someone to be like, Yo, you're fucking up. You need to set the fuck down. So that was probably the hardest transition is not truly having the guidance.

### 9:17 ¶ 103 in SR_9

So disadvantages of my masculine ideas is, you know, like how a man needs to be independent. So I'm not asking for help on how to do this or asking for help, try to kind of, you know, talk about it. I'm going to let it sit in my head and eat me up until I'm able to, you know, and that's one of the major disadvantages, because that's what kind of sidetracks me, is allowing these emotions to beat me up instead of me allowing them to be released.

### 10:29 ¶ 187 in TB_1

I don't feel like there are things that people can do to help me emotionally if I'm ever like in a super heightened emotional state or just like a more negative emotional state

### 11:27 ¶ 129 in XA_4

Why would I want to go around burdening my friends with my problems when I don't really need to? And that my problems like, are really that bad? My mental support structure is my sister and so I don't want I you call it, if I ever get to that point where I'm like I need to travel example about shit that's like really messing with my head. I'll call the phone and I'll pick up my phone, knock on it. I don't like. I'll give the short version to my friend.

**11:29 ¶ 137 in XA_4**

it can very easily spiral out and intellectual expression turns into emotional expression and emotional expression, just a bunch of problems and turns into problems. And that's not No one. No one wants us.

## ○ **emotional/social vunerability**

**15 Quotations:**

**1:21 ¶ 153 in DB_3**

You know, asking for support is you just being vulnerable to accept whatever help is being given to you. And that sometimes is really, really hard. This threat to, you know, it can do a lot of things by ourselves. So, yeah, it's a sign of strength and not weakness.

**1:22 ¶ 157 in DB_3**

The only time I cried in front of people is because it was just too much for me to accept it for myself. But a final cry, said those tears. So I just think of them in that sort of thing.

**2:18 ¶ 177 in JD_8**

But I feel like anybody who says yes, it's just like that. You're just kind of digging yourself from your own grave. I feel like especially in our black community, we don't really seek out like help, and that can lead to like more of a cycle. I don't think it leads to what you said. I think if anything, you're strong trying to seek out seek for help because you're trying to make yourself better.

**3:27 ¶ 81 in JMA_6**

, it's fine to be vulnerable and people feel vulnerable when they cry, but sometimes you don't. It's you don't need to feel vulnerable. And I think a lot of times you need to stay strong. Like, especially having that finding that internal strength. And it's kind of that idea of like mental fortitude. If, if something, if things bad things are going on in your life and you're crying all the time, that doesn't help you address those issues. It's kind of just a way out of it. And that's why I like usually I like I said, I haven't cried in a while, but that's because I work my way through things.

**4:31 ¶ 93 in JRO_5**

And then the person that's that is helping me are supposed to be like, Really? I'm hoping that like supporting me ends up talking the entire time and telling me what I should do or what I should do instead of like listening and, you know, letting me express what I'm feeling. I don't think there's a clear understanding that everybody lives a different experience and that no one person can necessarily give you advice that's going to be congruent to your experience because you're the only person that lives here experience.

**5:16 ¶ 123 in JW_2**

I'm not gonna lie. I was a mama's boy when I was younger. I still am. And as soon as I get home, I'm a land of bit chill with my mother was on TV and we like to open up to her, let her know what's going on, where like my heart is and stuff, and lean on her shoulder because that's my mother and and it's always just only been her.

**7:3 ¶ 21 in OC_7_Pt_2**

No. I feel like I ask for support when I need it the most. If it's small things, I'm going to. I'm not going to ask anything out. I'm. I'm going to try to resolve small things on my own until it gets to a point where I can handle it. And then that's why I'd ask for help. But I don't see it as a sign of weakness. I see it as a sign of just seeking help.

### 7:4 ¶ 25 in OC_7_Pt_2

anywhere is a good space to cry.

### 7:5 ¶ 33 in OC_7_Pt_2

I don't think there are any advantages to showing emotion in public. So yeah, I think I if there's anything I need to like express, I mostly do it like in a safe space on closed doors.

### 8:19 ¶ 129 in SB_10

No, I don't consider that to be a weakness, because nobody can do everything by by him or herself or themselves. So I feel like everybody gets tired and we are not robots. Yeah. When we get tired, like when we do stuff, you can ask for help emotionally. You can ask for help. Like mentally, you can ask for help. Like even in safety, you can ask for help. You don't have to, like, let it happen to you before you turn to ask for help. We don't want if it happens, that's already happened as compared to like you used to give what happened and get in a solution that you need in the right time. So I feel like use it for help when maybe getting something doesn't count you as a weak person. But if it comes to you as a strong person because it helps you to identify your limit and then it tells you like when you reach those, limit it to let you know that know you need help to continue moving.

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### 9:14 ¶ 91 in SR_9

men are supposed to cry. Men are supposed to know their emotions. Men are supposed to be able to communicate their emotions. Men aren't supposed to only know anger and sadness. Like we should know other feelings. We should know. You know, excitement, nervous anxiety. You know, joy, happiness, all of that.

### 9:24 ¶ 143 in SR_9

Yes, I think therapy is a great outlet to be yourself because you're able to talk about things that you thought you would be able to bring up in your entire life, you know? And when you walk away from those sessions, you feel 20 times lighter. So I think therapy is not only an option, but highly recommended.

### 9:25 ¶ 147 in SR_9

ou know, be willing to know that you're not able to do everything you could do, sometimes being able to do everything. It's not a sign of weakness. It's a sign that you're human. You know, sign of weakness is for you. Get shot now where you got shot at, that's a weakness point because it hurts you. But asking for help don't hurt you down.

### 10:28 ¶ 179 in TB_1

I never really had a friend group or friend group here, but there are a bunch of people who I'm ridiculously close to that I've never been this close to any people in my life

## ○ Father absenteeism

**7 Quotations:**

### 2:1 ¶ 9 in JD_8

I can honestly say it's contributed in the sense that I like It could have helped me navigate the world a little bit better still now. There are some things that, like I know for a fact, if I had a father figure in my way, I would probably like have more knowledge on or just I'd probably be a more better person than what I am now, even though I think I still am a good person now. It's just like in the beginning I was like kind of hardheaded, like my mom raised me. But with moms, just like, they can only raise you a certain way. You have to have that other partner inside the house. So him not being there did contribute to me acting and acting out in a certain way. But over time, like I said before, those people who are like wanted to look up to that kind of help straight me out.

### 4:4 ¶ 13 in JRO_5

I probably won't get into because I finally come into like understanding now as an adult, you know, why those things happened. But even like talking about those situations with him, you know, kind of just gave me more of an understanding as a black man and what a black man has to go through, the type of decisions a black man has to make, the choices he has to make. And I know, like the story of a lot of black males is a lot of their fathers are away and don't care about them.

### 4:5 ¶ 17 in JRO_5

And I had other like father figures around in my life, which also helped me grow as a person. But, you know, a lot of that was temporary as well. So with all of that weighing on, all I had was really myself and certain experience that I've seen with my own eyes and, you know, certain mistakes made from other people that I looked up to as role models.

### 4:6 ¶ 17 in JRO_5

Obviously, the absence is a little bit more complex in a way, but I've learned to be grateful for the lessons I've learned with his absence rather than, you know, holding on to resume.
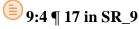
### 6:3 ¶ 29 in OC_7_Pt_1

He calls like once, once a week, and I made a group for my mom. So I guess that. I guess that made me want to be a better father. I don't know if this or this is in response to your question, but it kind of makes me strive to, as a black man, to stray away from that behavior and fully make an effort to be what my dad couldn't be. And that just means not even like for kids, I'm talking about life as a person,

### 8:4 ¶ 17 in SB_10

Although without his presence, I don't really feel like I need to as I need to my I think the way he treated me when I came here and then how he showed everything to me, how

you define this country, to me and how I should live. My life has helped me, even though when he's not in my life.

**9:4 ¶ 17 in SR_9**

I'm grateful for the fact that it took that long for me to understand it, because it helped me understand myself as well that I don't need another like, bigger figure in my life to show me anything because I was able to do it myself. I was able to get in the water with great white sharks and swim with them niggas and not be scared at all. So I think not having a father figure was actually like a high one, but not, you know, not the typical one. So I feel like not having that was beneficial to me because I can now identify the way I want to be as a father later on if I have children later on.

## fetishization

**10 Quotations:**

**1:9 ¶ 53 in DB_3**

I felt like my black friend was just used for sex. You know what I mean? Like, someone just wanted to have the so-called black experience.

**2:8 ¶ 77 in JD_8**

Yes. Yes. Especially at PWIs. Yes. Yes. I mean, sometimes it's just like. It's like. Do you like me for me or do you just likebecause i'm black?

**2:9 ¶ 85 in JD_8**

Yes, yes. Especially heavily with the athlete part. Um, I feel like yeah, I feel like those stereotypes of black men like either if you had traveled if you an athlete like those are heavily fetishized.

**3:9 ¶ 25 in JMA_6**

I certainly haven't been fetishized at all, but I have noticed that especially like dark skinned men, have been fetishized specifically by like white women on this campus

**4:19 ¶ 53 in JRO_5**

Yes. I would definitely tell you, the white women on campus definitely fetishize black men. I think. They see us as like some kind of prize in a way. And I think is really like a college campus type of thing, because to be real, once we're done even goes for real. I really feel like a lot of your parents, my families are not going to be very accepting of them being a black man. And I think for some of them, it's just like an experience while they're here

**4:20 ¶ 53 in JRO_5**

You know, before, if a white girl brings a black man home, she she probably looking at him like, you know, he's a commodity as well.

**6:8 ¶ 69 in OC_7_Pt_1**

it happen to me personally, you know, like the curly hair, the skin, it's like, whoa. Like, that's something. Especially for white girls, as many haven't seen before. Isn't they want. But not even, like, on an emotional level, it's a lot more superficial.

**9:10 ¶ 59 in SR_9**

Oh, my God. Like you would think that a white woman has never seen a black man before. About. Or like even our own sisters. Like, it's so weird. Like, you know, how social media or society. Right? People are so quick to be like, men objectify women. Men are so quick to say, Oh, I want that ass or damn it, cities are huge or the looks of whatever, Right? We come here, you got girls, you know, smacking your ass over here saying like, I'll do this to you or or even trying to sabotage relationships, just trying to, like, talk to you. It's sickening here. Like, you really feel like the roles are reversed. And I understand.

**11:10 ¶ 41 in XA_4**

I mean, sometimes where I'm like, I'm kind of uncomfortable with you making comments about my dick size.

**11:11 ¶ 41 in XA_4**

It's Latina wanting to have mixed kids with the black man. It's white women wanted to have mixed kids with a black man. And it's idea going going way far back to, well, oh my God, I don't know what the name to the concept of like Mandingo or whatever. A black, big, burly, no tough black man creating, you know, the perfect physical specimens like like guys transcending now into creating, you know, these perfect little light skinned kids

○ **interracial**

**3 Quotations:**

**1:5 ¶ 9 in DB_3**

I've never been in a position where I could say. I can hook up with someone, especially if they're white out of the blue. I wouldn't even try if I haven't talked to someone for like, a period of time or whatever. Because at the back of my mind, it's always like, you know, someone can easily turn back at you and they'll say, even if you're right, they'll say they're right, and you're not even from here

**4:19 ¶ 53 in JRO_5**

Yes. I would definitely tell you, the white women on campus definitely fetishize black men. I think. They see us as like some kind of prize in a way. And I think is really like a college campus type of thing, because to be real, once we're done even goes for real. I really feel like a lot of your parents, my families are not going to be very accepting of them being a black man. And I think for some of them, it's just like an experience while they're here

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○ **Intersectionality**

**10 Quotations:**

**1:4 ¶ 9 in DB_3**

A slight mistake. Let's say if I was an American citizen. If I make a mistake, you know, they can send me home. They say whether that's Boston or anything, but has an international. And like you make a mistake. If they say they're sending you home, it's it's home on fire.

**2:7 ¶ 57 in JD_8**

But as like a cultural thing, I like a more I'm more for my Puerto Rican side culturally, because that's a side where I played with, um. But overall, it doesn't really matter to me.

**3:4 ¶ 13 in JMA_6**

these are the intersecting identities that I have made me feel that I'm not part of any group, which is really frustrating. And my mom had the same issue when she was younger, and she always tells me, you're too white to be black and, too black to be white. And I feel as though I'm just floating between so many different groups that I don't feel tethered to any one. And I'm comfortable with it now because I've had it for so long. But when I was in middle school, trying to find a group, especially like like a racial group to identify with, because I would I would just hang out with the white kids because I thought I was white and I had like, longer curly hair and, you know, all the kids would be like, Oh, yeah, you're white. And so trying to flip that narrative and affirm that I am a black man means that I have to contend with all those intersecting identities and find a way to incorporate them all

**3:30 ¶ 93 in JMA_6**

And then it goes back to that point you were saying of trying to prove who you are. Like, are you a black person or are you not? Are you are you mixed race? Are you straight or are you gay? Like, no, you have to be like, question

**6:1 ¶ 13 in OC_7_Pt_1**

I did grow up in the Caribbean, which kind of like does make me feel different than African-Americans and kind of there is a barrier that sometimes is a little bit more palpable.

**8:13 ¶ 85 in SB_10**

Although those things that ship my ideology is not like that. It stems from me being a black person in America. It stems from me being like a person from Ghana, where our culture also ship busses in those ways because that's how we were taught. Like in order for you to jump into someone, in order for you to jump into someone's life, I have to know the left and right of the person. So if the person is going right, you'll be able to like, follow the person positively. And if the person is going left, which is negative, you'll be able to like drop back. So both of those experiences is where like is because like I'm an African and then I come from Ghana, not because I'm a typical black person who was leaving America. And finally on the people, I'm the friend that I make. I make friends from my class because I'm based on the class that I take not. And if I go to a party or something where it's like different people that I don't know, then I tend to be in my lane until like the person approached me and then tried to talk to me nice and in response to the person.

**9:6 ¶ 37 in SR_9**

But I feel like. I mean, the family was. Yes. Because like, people probably start poking jokes and shit, like and like, oh, you're not a part of us. You lighter than us or like X, Y and Z. Or like people were joking about, Oh, you were to be in the field. You'd be in the house because you yellow skin, you were favorite. Just stuff like that. That definitely kind of bothered me a little bit because it's like the end of the day forever. It seems like now I'm black, just like, you know, you don't really matter. So I would say, Yeah, just a little bit. But, but then, like the black community, you know.

**10:18 ¶ 95 in TB_1**

So being surrounded by a bunch of white kids and you're standing out as a black kid is huge. And I felt like for me, I use that to my advantage. I use being gay as an advantage. I use being black and as an advantage. I used doing theater as an advantage, football as an advantage

**10:42 ¶ 235 in TB_1**

And I only move around spaces that benefit me. Or you know what I mean? Like when I'm walking around Ferris as an athlete, I don't feel any sort of way. I feel like me, I act like me because. I'm an athlete. I don't know that that makes sense, but it's like, okay, you can say what you want, but I'm on a team here, so I've always felt comfortable there. I've always felt comfortable in most spaces here. Now I'm starting to feel more comfortable in my major for sure. I'm a theater major.

**11:3 ¶ 21 in XA_4**

people start to question your blackness when you are Afro-Latino because you share that level of intersectionality. So when people start to question your blackness, then they also said to question your black manhood. So it becomes a thing of, well, are you a Hispanic man or are you a black man?

## mental health

**13 Quotations:**

**1:11 ¶ 73 in DB_3**

But I did encounter a challenge there because I went to the counseling center. And many times it's like you're talking to a therapist who is white and you just feel like they can relate.

**1:19 ¶ 141 in DB_3**

I feel I do feel supported, but I don't know if I feel supported by the institution. It's more about the black community. So it's more about like the people that I have around me. And yeah, so like, if I'm in a situation, I need some sort of support. I go to my black friends. That's and they get full support from that 100%.

**2:18 ¶ 177 in JD_8**

But I feel like anybody who says yes, it's just like that. You're just kind of digging yourself from your own grave. I feel like especially in our black community, we don't really seek out like help, and that can lead to like more of a cycle. I don't think it leads to what you said. I think if anything, you're strong trying to seek out seek for help because you're trying to make yourself better.

**4:29 ¶ 89 in JRO_5**

And so I don't think there's enough people on this campus in general who. Are actually for supporting black males mentally. Part of my conversations with a lot of people and I've said a lot of times during this is like I feel like, you know, it's very toxic here.

### 4:30 ¶ 89 in JRO_5

But I also feel like the black community is also very toxic in a different way. And I don't think we have enough camaraderie within our community, like true camaraderie. I think there's a lot of pretending that goes on around campus. You know, I see with my own eyes, I feel it out here. So, you know, quite honestly, mentally, I'll, you know, if I don't want to be supported by the community here, but at the same time, there is no support given to black males and there's also no support given to black women as well.

### 5:14 ¶ 115 in JW_2

growing up and playing sports as well, like. Like it kind of like it really teaches you to block off your like, feelings and stuff and like how, like, you really feel. But as I got older, I learned that you can't hold that stuff in because it's just going to bring you down even worse.

### 7:1 ¶ 5 in OC_7_Pt_2

So because of that, I've been wanting to start therapy just to like, navigate not having people who I'm close to, which is something I'm not used to. I guess this environment just doesn't have a lot. Yeah, I find really hard to find somebody I match with or all the people I met

### 8:17 ¶ 109 in SB_10

But mentally I was able to talk to my professor who is a white person, and then he was able to make an arrangement for me to talk to counselors every two weeks. Make sure you give me extra, like extra time to finish my work and give an opportunity to come to office hours and help me and all this stuff. So I feel that for me personally, I have had that positive encounter with on Credit College and then also emotionally part has been there for me. I don't want to mention names, but I have a couple of people that has always been there for me, so I feel like we now one

### 9:11 ¶ 63 in SR_9

I'm comfortable what I like. I know what I like. So I shouldn't have to, like, be like I'm straight, so I have to do this or I'm straight. So I got to do that. I'm not living my life like that. I'm not living my life trying to impress a person or trying to oppress mess with no living my life for me. Like that's in the day I wear my shoes. This person that that's next to me don't wear my shoes. They don't pay my bills. They don't, you know. So not at all. The only thing that affects my performance really is just really my mental game. Like literally my mental. I feel like that's what's like really, really the trigger here. And especially for a lot of black men. I feel like our mental as well, I guess in front of us, a lot of us suffer silent depression or silence, silent sadness or silent like a loneliness. And now we don't talk about we don't preach it. But every time we're in a group, me or our group, text messages were quick to hide it, you know? And I feel like that's not true. We need to advocate a lot more within each other is just really asking like, how are you doing?

### 9:12 ¶ 71 in SR_9

I feel like it's really a mental game. I think if another man were to be like, You look nice and you tell them you're a boy, you're being weird. I just feel like you're just not comfortable, you know, like for another person compliment. It's a compliment, bro. If I'm walking down the street with a suit and tie on and man goes, You look handsome, young man. Thank you, bro. I appreciate that. And I know I look good, but thank you. You know, stuff like that. I feel like it's a mature maturity thing. Like, a lot of people need to understand that if someone says you look nice and into the same sex as you is not always trying to like beware of flirt, You know what I'm saying? Like, it's just people need to grow the fuck up.

**9:21 ¶ 123 in SR_9**

I only started feeling like this my junior year. And that's because of Dean Trevor plays a major role in that. But when he became Dean and like sat me down and told me his role and said he's going to be on my case, I first I looked at him funny, but after like the time we spent together, like long conversations about life, about school, about being better, even about family.

**11:21 ¶ 105 in XA_4**

Mentally, mentally is a peer thing. Everything else is really. It's hard to say that I have a support structure coming from Trinity itself.

**11:22 ¶ 105 in XA_4**

Like, I don't feel supported by Trinity because our mental health services are don't understand me and my mental health issues, because my mental issues tend to be uniquely black or from the perspective of a black student, which isn't the same representative from every student

## ◇ ○ mentorship

**2 Quotations:**

**9:16 ¶ 95 in SR_9**

So my first year transitioning, it was it was hard. I didn't have any guidance whatsoever because there's no like real life like real life like African-American mentors to help young men here and none whatsoever. We had one dean in this. Dean's over here telling stories. It'd be like somebody else that they're not. That's not how you help people. That's not how you benefit the community. Or put it in time to say that you're helping the community. That's bullshit. So just like missing that guidance was really hard, you know, not having someone to be like, Yo, you're fucking up. You need to set the fuck down. So that was probably the hardest transition is not truly having the guidance.

**9:21 ¶ 123 in SR_9**

I only started feeling like this my junior year. And that's because of Dean Trevor plays a major role in that. But when he became Dean and like sat me down and told me his role and said he's going to be on my case, I first I looked at him funny, but after like the time we spent together, like long conversations about life, about school, about being better, even about family.

## ◇ ○ Negotiation

**32 Quotations:**

**1:8 ¶ 37 in DB_3**

How your blackness plays, like how your blackness plays a part in how you are viewed on a daily basis. So because you have to be really clear on that, because if you're not, you can be at a point where you can get especially being a Jew, you can, you know, having like say, a white class, you can be lost in trying to think that their perspective is your perspective

**2:2 ¶ 5 in JD_8**

Personally, black man, I mean, I define myself as a black man, as someone that's strong, has strong integrity, carries yourself in a certain way on in certain settings. I wouldn't act a certain way in school, the way I would act at home, if that makes sense. I try to be a hard worker. I try to, you know, stay productive.

**2:4 ¶ 37 in JD_8**

Like I can choose when somebody pisses me off to slap on them, or I have the choice to, like, chill out and just keep it pleasant. Like the choice to like. The choice, not give people a reason to not like me, if that makes sense, or a choice to give, to not give another reassurance of a stereotype that my people portray

**2:12 ¶ 117 in JD_8**

I feel like especially like if for some boys, like if you grew up with, like, only females around you, you are, you are going to see shit and like, you might like be more open to people, if that makes sense. You're not going to be like her all the time, but you're going to be like not flamboyant but like it is. You're not going to be like on edge all the time

**3:2 ¶ 5 in JMA_6**

So I don't really have an answer to that question. I can't define myself just yet. I'm not sure if other people have disciplined themselves, but for me, it's still a process that I'm going through.

**4:2 ¶ 9 in JRO_5**

So, you know, I don't necessarily think I have anything to prove to anybody else in this world as being a black man, but rather prove to myself that I can uplift myself from these struggles.

**4:9 ¶ 29 in JRO_5**

Being a man and someone who upholds his word and is very critical of what he says to people and the promises that he makes and things of that nature.

**4:31 ¶ 93 in JRO_5**

And then the person that's that is helping me are supposed to be like, Really? I'm hoping that like supporting me ends up talking the entire time and telling me what I should do or what I should do instead of like listening and, you know, letting me express what I'm feeling. I don't think there's a clear understanding that everybody lives a different experience and that no one person can necessarily give you advice that's going to be congruent to your experience because you're the only person that lives here experience.

**5:5 ¶ 23 in JW_2**

And as far as my definition as a black man, it just helped me become more aware of my surroundings and how to deal with these, not these how to deal with my white counterparts socially

**5:7 ¶ 43 in JW_2**

I mean, with growing up in a house with majority woman instilled in and really really changed my sexual preference and is this is it really just came to be like what I like and what I don't like and so it's just kind of always been like, Oh, I like women and that's it. Like I never been like, like I never been open to any other sexual identities. I always known to be straight.

**5:11 ¶ 99 in JW_2**

Code switching a little bit and talking more proper than I usually do but that that started back in boarding school. Well when like I was first like introduced to different cultures around me

**5:13 ¶ 115 in JW_2**

Yes, because I don't like to look weak in front of people. And. I think that come back comes from heartbreak. But I don't like to look weak in front of people. And so I tend to always keep like a smile on my face or type positive or whatnot.

**5:19 ¶ 155 in JW_2**

And sometimes I would journal as well. And I think about I think about my personality a lot. Or like at least I used to not as much anymore. But I think about my personality and I and I analyze myself and say, Hey, what do you think about this? How do you feel about that? And kind of I would just try I would try different things that can heal myself to find myself. So and I definitely got the opportunity here, have the heartbreaks so that's what did i

**5:27 ¶ 211 in JW_2**

Growing up as a black man, I got siblings as well. So. So I never look weak in front of them either, because I used to help my mom take care of them. So I never really reached out for help and support at first. But now that I'm older and now I'm that like kind of like the real con, like the real deal stuff is kicking in as like a young adult. That's when I was like, All right, I probably need to I need to talk to folks and and I'm probably going to consult a therapist soon, too, because that's never a bad idea. And I think I definitely need it.

**5:29 ¶ 239 in JW_2**

I feel like with some with some white with some white people, they they don't know how to talk to their minority or black counterparts. And so you kind of have to accommodate for them. Even though it's supposed to be a free space. But you got the majority. So accommodation for them, for some white people.

**6:5 ¶ 41 in OC_7_Pt_1**

I don't assimilate that much to just because I don't feel the need to. You know, if I don't talk like that, I'm not going to force myself to talk like that anyway. I talk, I talk. I'm not going to change the way I talk to kind of like be cool with one group or not be called one group.

**7:9 ¶ 73 in OC_7_Pt_2**

Actually, I do code switch, but it's only mostly the professors. If I'm talking to white peers or students or other students of color, I feel that I talk the same way all the time. And it's been to the point where, like some white people even try to mimic sometimes the way I'm talking, calling my brother or like saying using slang that I use, but I don't code switch

### 8:14 ¶ 93 in SB_10

I do have power because I feel like if I have like any problem and I think is going against me and I try to talk to people about I maybe don't know about it, they tend to hear it and then it turns to like, do action for me. And it just happens to me. Like when I first came in and I took this class that was very hard. I was traveling and then I was feeling stressed and all this stuff, but I opened my mouth to talk to my professor. He was able to help me and then let me navigate through the semester. And at the end of the day, I did something better than if I forgot, like if I even, like, told him. And also I feel like not having the power. Maybe sometimes for me, I mean, tell somebody something. And it wasn't like, who are you? Like, you know? So I feel like it is like back and forth, like it depends on the context or maybe the situation.

### 8:17 ¶ 109 in SB_10

But mentally I was able to talk to my professor who is a white person, and then he was able to make an arrangement for me to talk to counselors every two weeks. Make sure you give me extra, like extra time to finish my work and give an opportunity to come to office hours and help me and all this stuff. So I feel that for me personally, I have had that positive encounter with on Credit College and then also emotionally part has been there for me. I don't want to mention names, but I have a couple of people that has always been there for me, so I feel like we now one

### 8:21 ¶ 137 in SB_10

But it's like you open up to receive like new ideas and then the ideas helping you to, like, build up. I think that one is better. Like you could be like you all your ideas to yourself, you know, science, you have to like, be the resourceful, be inquisitive, like try to know things because the more you know. I'm always going to help you shape your life as compared to someone who doesn't know anything.

### 9:7 ¶ 43 in SR_9

My definition of a black man is the same, but mostly more independency, more like being about your business, being more about wanting success, dressing for success. Because people don't really see that here. Like I notice when I wear suits and stuff, I kind of stick out. People think I'm going out or that, you know, there's something important and when really I just want to dress up, you know, seeing a black man in a suit and tie before and you can see that.

### 9:25 ¶ 147 in SR_9

ou know, be willing to know that you're not able to do everything you could do, sometimes being able to do everything. It's not a sign of weakness. It's a sign that you're human. You know, sign of weakness is for you. Get shot now where you got shot at, that's a weakness point because it hurts you. But asking for help don't hurt you down.

### 10:12 ¶ 65 in TB_1

I would say yes. I feel like once I got to Trinity, I was 100% more comfortable in my own skin. And I felt like that was when I was like, okay, like this is what it's like to be a man. It's just like, you know what I mean?

**10:14 ¶ 73 in TB_1**

I guess once I got to Trinity, it was just kind of like, I can be whoever I am, and no one's going to tell me whether I'm more of a man or less of a man

**10:22 ¶ 115 in TB_1**

I feel like everyone is like, the singing yang of, like, masculine feminine like you. I mean, you can't just be one. There's no way. Um, that's how, like, toxicity starts

**10:23 ¶ 119 in TB_1**

I think there's power in any black man who confidently walks into a white space, to be honest

**10:33 ¶ 215 in TB_1**

I feel like because I am a gay man and because I am always super in touch with my feminine side, that when I'm around black women. It's easier for me to. Be more feminine at times, depending on circumstance, because I also feel also because I'm a gay man, I feel more comfortable being super masculine around other black women, and I feel like I get a lot of attention from that positive attention which. Yeah.

**10:37 ¶ 227 in TB_1**

I feel like I'm code switching when I'm around my roommates versus when I'm around my real friends, not my real friends. I feel like when I'm around my real friends, I'm like, just fully who I am. But I feel like I'm code switching when I'm around my roommates or when I'm when I'm at work or when I'm in math or when I'm working out. It's so I feel like or especially on the weekends, like if I go to a like last, was it last week or two weeks ago they had the party in Washington room and I mean, it was just obviously like all black people

**10:42 ¶ 235 in TB_1**

And I only move around spaces that benefit me. Or you know what I mean? Like when I'm walking around Ferris as an athlete, I don't feel any sort of way. I feel like me, I act like me because. I'm an athlete. I don't know that that makes sense, but it's like, okay, you can say what you want, but I'm on a team here, so I've always felt comfortable there. I've always felt comfortable in most spaces here. Now I'm starting to feel more comfortable in my major for sure. I'm a theater major.

**11:20 ¶ 101 in XA_4**

oftentimes it's out of ignorance. They've never they've never been in a space where they've ever they've had black people congregate like this. So how am I going to tell them? How am I going to bluntly tell them, Nah, it's n***** only. They're not going to understand that they have no cards. To them, that sounds just as racist as them seeing whites only that that that's what it sounds like to them.

**11:21 ¶ 105 in XA_4**

Mentally, mentally is a peer thing. Everything else is really. It's hard to say that I have a support structure coming from Trinity itself.

**11:28 ¶ 133 in XA_4**

So when it comes down to when it comes down to displays of black masculinity, more often than not, I know my teachers, they usually let it and my professors usually let it slide because I'm extremely enunciated and articulate with the way I it like. Nothing is ever coming haphazardly out of my mouth.

## ○ open mindedness

**4 Quotations:**

**1:13 ¶ 85 in DB_3**

this friend of mine who is not straight, his is a black man who is gay. Who is actually a student here. What what's happening is it was in a situation where it was not being accepted. And his family. Right. Wasn't accepting this family. And he just released like a Facebook post, just a long post. Like it was like a goodbye. You know what I mean? Like, this person's going to go commit suicide, which fortunately, he did not. But, you know, it's one of those things that have happened during my time here to kind of. Open your eyes to the different struggle that people have. And from where I come from, the decisions are not common, so maybe are not thought as much. Say, you know, you you learn to see what other people are going through.

**4:34 ¶ 105 in JRO_5**

once I started my spiritual journey, I've been in solitude a lot more. I've been more of myself thinking, reading stuff like that. And I've been getting comments like, Oh, you're Hollywood. Like you won't see anybody. You know what I mean? You think you're too good for people. Out of little, I've had neurosis because I wouldn't get with them or wouldn't hook on the time that I thought I was too good for women here and stuff like that. I think it's like those kind of examples to try to degrade my masculinity and my manhood. It's like they're trying to put back that false identity. They're trying to, you know, plug that back back up into their plugged into me by saying these things when in reality I'm really just, you know, on a journey of just finding truth within myself, which is like not something that's socially like it's not normal for people to do here in terms of like a social climate because the culture is being someone's says, 24, seven, be drinking, be doing drugs, be a fake friend. You know, you got to always be partying and, you know, all of these things that I just don't necessarily align with on that level, you know?

**8:21 ¶ 137 in SB_10**

But it's like you open up to receive like new ideas and then the ideas helping you to, like, build up. I think that one is better. Like you could be like you all your ideas to yourself, you know, science, you have to like, be the resourceful, be inquisitive, like try to know things because the more you know. I'm always going to help you shape your life as compared to someone who doesn't know anything.

**11:16 ¶ 73 in XA_4**

You know, you don't make friends. And my opinion, you don't make quality friends with people who are that judgmental about other people's masculinity, at least within male spaces anyways, are within when talking to other women does it really isn't?

## ○ Patriarchy

**6 Quotations:**

⊜ **3:8 ¶ 21 in JMA_6**

lot of the examples that people thought of straight men were bad guys. Like, I don't know, we're just like, treat women wrong or they would just be doing like negative things that people associate with being straight and which is why I didn't conform to that and why they thought I was gay

⊜ **4:25 ¶ 69 in JRO_5**

Freshman year, I was around a person a lot who slept around a lot of women. Actually, I was around two friends. I slept with a lot of them my freshman year, and because I was associated with them, there was one incident where I stayed the night with a friend that I've been friends with since high school, and it would never be anything but platonic and has never been anything but that. And because I stayed in her room that night and caught up with her. Not only did those two basically think that I had sexual relations with her or date essentially, or that night, but a person I was seeing at the time also thought I did because of those two. And that's kind of when like a light bulb went off in my head. I was like, even I've been around them, don't associate me with their actions and what they do and how they perceive the masculine. Because I'm not like that.

⊜ **4:26 ¶ 69 in JRO_5**

And I'm like, holding him and like, drag him away because, one, it's none of our business, you know, know these people. You know, these people that like this, you know, no matter that. And so that basically happened and we left. And when we got back to school, she told her rendition of this story as if he was being a people other than I was rescuing this girl and, you know, same person who showed like his dad's guns in an attempt to show that he's, you know, this masculine figure and listens to like, you know, the most heard, most [Unrecognized] music ever, you know, I mean, like trying to lose his masculinity. They kind of just like over time, I couldn't associate with that because the way I see masculinity is is truth. I see it as I see masculinity as something that's very introspective and I really see it as something that's like masculinity for me is like I find out how deep my masculinity goes when I when I look into myself for answers and for honesty and for truth and and for other things as well, for comfort and things like that. I don't necessarily think how much or how much I can live defines music, man. I'm necessarily paying how much money defines you as a man.

⊜ **5:9 ¶ 83 in JW_2**

Black man had got the chance to vote first over black woman, woman in general. So, you know, in this system is behind the walls. But is there

⊜ **6:13 ¶ 117 in OC_7_Pt_1**

Firstly, I'd say that women do prefer men who are male who have more masculine traits. I'm never going to be like super tough, super aggressive, super late claiming, but a lot of girls do prefer that.

⊜ **10:4 ¶ 25 in TB_1**

I had to kind of learn how to get what I want by. I guess playing the game

◇ ○ **Racism/Internalized Oppression**

**44 Quotations:**

**1:7 ¶ 21 in DB_3**

Like, I think I had a 90 something and then I remember the lack of, like, surprise and some of my peers like. This kid 90

**1:8 ¶ 37 in DB_3**

How your blackness plays, like how your blackness plays a part in how you are viewed on a daily basis. So because you have to be really clear on that, because if you're not, you can be at a point where you can get especially being a Jew, you can, you know, having like say, a white class, you can be lost in trying to think that their perspective is your perspective

**1:18 ¶ 137 in DB_3**

I don't have a lot of whte friends honest. But I think I think it's a Trinity thing because I was in California over the summer and it was just so different. And like coming back here, I didn't want to come back to Trinity.

**2:3 ¶ 17 in JD_8**

Like people are so fixated on like how we, how black men or black people should be that, let's say somebody from like the suburbs who's black grew up out there, and then they come to like an HBCU, they might not be viewed as black or like as black. And that makes sense because they might have they might talk white. And I'm like, What does it mean to talk? Like, you know, just because I don't speak like Ebonics, I just talk. I try to talk proper. It doesn't mean that like I'm not black.

**3:1 ¶ 5 in JMA_6**

I've always had trouble trying to define myself as a black man because for a long time I didn't think I was. In my middle school, It was predominantly darker skinned students, and the way I looked in the way I behaved, they would tell me that I was white. And my mother always tells a story that I came home one day and I asked her, Is it not very white? Right? And she did not believe it, that I thought that I was that I was white. I am still trying to come to terms with what it means to be black.

**3:4 ¶ 13 in JMA_6**

these are the intersecting identities that I have made me feel that I'm not part of any group, which is really frustrating. And my mom had the same issue when she was younger, and she always tells me, you're too white to be black and, too black to be white. And I feel as though I'm just floating between so many different groups that I don't feel tethered to any one. And I'm comfortable with it now because I've had it for so long. But when I was in middle school, trying to find a group, especially like like a racial group to identify with, because I would I would just hang out with the white kids because I thought I was white and I had like, longer curly hair and, you know, all the kids would be like, Oh, yeah, you're white. And so trying to flip that narrative and affirm that I am a black man means that I have to contend with all those intersecting identities and find a way to incorporate them all

**3:15 ¶ 41 in JMA_6**

If I think so many people, myself included, have ideas of what black means or stereotypes about black people. And so if I'm not fitting in with those stereotypes, is, is

he really black? This is something that black people do and he doesn't do it, or this is something that he does that black people don't do. Can he really be part of that group? And it's just those things where I don't even notice it, that I'm deviating from what people think as social norms. And so by not like being in those in those categories, then they have to make a category for me. And it's often one that I don't want to be put in his as a light skin, as a mixed race. Of course I'm mixed race, but I realize that people have a lot of negative connotations about what mixed race means. Or the other day somebody said that mixed race energy and I had no idea what that meant. Like, I didn't even try to ask them. It was it sounds like it comes from Tik, but then they've put me in this category of being a gay man whose nationality is questionable and or someone who doesn't really fit in with any of those groups. I think it's interesting.

### 3:17 ¶ 49 in JMA_6

I think I make power for myself and the connections that I make, the positions that I like myself to, the way I talk to people. I don't think when I hope not, that when people look at me, that they see me as a black man first because I don't even think of a black of myself as a black man when I do anything. And I think that it's just so disheartening that so much of what's going on in our country and our society right now has racial connotations of this campus is so racially charged.

### 3:18 ¶ 53 in JMA_6

You know, to be honest, last year, I didn't think I was allowed to be in the Black Student Union or I didn't even think that I could be part of the Brotherhood. I it was something that I'd heard about, but I was like, you know, that's not for me or, you know, I'm not black enough to be part of that, which I think is something. And that's something that happened when I first came into college and something that I've changed as well, that of course, I'm still on the periphery of a lot of black student groups and organizations on campus. But sometimes I will show up to Brotherhood events or I will like look at things that happened in the group chat. And it's it's another way that I try to figure out how black men behave or black men are perceived and try to follow that myself.

### 3:20 ¶ 57 in JMA_6

I didn't think of anything specifically white or specifically black before coming to Trinity, and I think I've. Been inculcated with this idea, and it gets reinforced to me all the time, especially with my black friends, that certain things are white people things. And I just I don't understand it because some of those things are the things that I do or some of the things that they will do as well. But it's specifically white or on the other hand, they don't say it out loud, but I can see some of my white friends. Interact with with black students or see the things black students do. And I think that those are typical black student things. And for me, as someone who is both within and without those groups, it's it's kind of like how how can you see that something is specifically white is specifically black?

### 3:28 ¶ 85 in JMA_6

I've noticed that if you talk about race too much in front of white people, they get uncomfortable. And that's that's something to, I think, addressing yourself as black or addressing someone else as black or kind of calling people out on some of the things that they say is racially charged makes white people uncomfortable.

**3:29 ¶ 89 in JMA_6**

I posed that question and it was silent for about a minute or two. And I realized that so many people have that same bias that you can't have terrorism in the United States if it's someone who's American, because people who conduct terrorism are from the Middle East. And so it's just things like that where it's not even just acknowledging my race, if it's acknowledging someone else's race and specifically the biases that people have about those races, it makes them feel uncomfortable. And it's fine to feel uncomfortable, but it's not okay when you don't acknowledge that uncomfortability, because most times it means that you're not willing to change that idea. If you think that if you feel uncomfortable with someone calling you out on your biases about terrorism and the fact that most of the terrorists you think are from the Middle East and you don't do anything to acknowledge or change that bias, then that's on you. And it's the same thing with race as to how I'm perceived.

**4:20 ¶ 53 in JRO_5**

You know, before, if a white girl brings a black man home, she she probably looking at him like, you know, he's a commodity as well.

**4:21 ¶ 61 in JRO_5**

Like you have men in the black community who are not for any type of affectionate type of language towards other men at all. And then you have men who use that type of language playfully. And then, you know, there's parts of the black community that don't tolerate that, you know what I mean? And so and it's not necessarily that they're against the use of affectionate terms towards, you know, other black males. It's more so it's like to them it seems more as a mockery.

**4:27 ¶ 73 in JRO_5**

to be a black student athlete, because there's things I deal with in school and outside of school externally that, you know, I have to deal with while I'm here. And so in the classroom, teachers might see that as, Oh, this kid's being lazy, or, you know, he's just a lazy black kid, he's only good for being an athlete here.

**4:30 ¶ 89 in JRO_5**

But I also feel like the black community is also very toxic in a different way. And I don't think we have enough camaraderie within our community, like true camaraderie. I think there's a lot of pretending that goes on around campus. You know, I see with my own eyes, I feel it out here. So, you know, quite honestly, mentally, I'll, you know, if I don't want to be supported by the community here, but at the same time, there is no support given to black males and there's also no support given to black women as well.

**4:32 ¶ 101 in JRO_5**

I think people here always find something to talk about, to try to, like bring you down, especially as a black male. I mean, definitely happens to us more often than anybody else. And as a black male, you literally get it from both sides. And that's the thing that is the most disappointing because you get it from the white community and you get it from the black community.

**5:11 ¶ 99 in JW_2**

Code switching a little bit and talking more proper than I usually do but that that started back in boarding school. Well when like I was first like introduced to different cultures around me

**5:28 ¶ 215 in JW_2**

, I don't like who someone was to say, I don't like your hair. Oh boy, that would give me and the like. Don't tell me that. Especially if you white bro. Do not tell me how my hair supposed to look. That would be crazy.

**5:29 ¶ 239 in JW_2**

I feel like with some with some white with some white people, they they don't know how to talk to their minority or black counterparts. And so you kind of have to accommodate for them. Even though it's supposed to be a free space. But you got the majority. So accommodation for them, for some white people.

**6:14 ¶ 123 in OC_7_Pt_1**

I feel like on one side, I feel like my masculinity coming to a PWI hasn't changed. Like there's nothing here that would make me change. But on the other side, I feel like sometimes black environments do force you to toughen up.

**6:16 ¶ 143 in OC_7_Pt_1**

Yeah, I think white people are very ignorant to things that pertain to us. One specific interaction I can recall that I still remember was my friend. He met we met some white people and she was like, That was Oliver, which is a very regular name, but he was name is might be very unfamiliar to some people. So they upon like greeting them there, he said, My name is so and so. And their question then they said, Is that your real name? Like, I don't believe that's your real name because they haven't heard a name like that before. And it's just things like that, like asking you, my hair is permed because it's very curly shit like that. Like people, I feel like they don't know us and I feel like and I'm trying to get to know it sometimes hurts. It sometimes is offensive

**8:24 ¶ 149 in SB_10**

I always check my environment what which people I'm going to meet. Is it dominant, quite dominant white dominance or black dominance? If it's like white, what do I know before Green Day? If it's a college, everybody can lie on you, you know, And everybody can also do something to maybe bring down your reputation or something. So those are the things that are putting up, putting, putting his face before I go to any social place

**9:2 ¶ 9 in SR_9**

here at Trinity, you definitely have that. You definitely feel like you have to prove something, especially if you're not an athlete. If you're not an athlete, then you have to really, really grind hard and find a way to stick out. And I find that bullshit. I find I kind of forget that because not all African American kids are basketball players or football players like we all have a brain just like every white kid. Asian kid makes it like it don't matter. So I feel like with us we always have something to prove, especially for a non athlete kid, because we're seen as less than because we're not, you know, put in a ball in the fucking net or running a piece of pigskin across ten, 20 yards, you know. So most definitely we always have something to prove, especially mostly non athletes, students. I feel like the athletes and they have it easier because they're recognized because they're quote unquote entertainers for the school.

### 9:3 ¶ 13 in SR_9

I would say honestly, for me it's like 20% stereotype because I understand at the end of the day, like I'm not a criminal, you know, like, I know I'm not lazy, I have lazy days, but I'm not a lazy nigga, you know, So. So I think I feel like the rest of it is from society in school. Because like I said, if you're not, like, entertaining the the white man or the white majority, then you're seen as like a waste of space.

### 9:9 ¶ 55 in SR_9

You know, there's not a lot of like, you know, gay men here that want to communicate or do anything because they feel like they're not connected here. So I feel like Trinity needs to work on resource training is work on a lot to even when it comes to diversity or anything related, like they say, they support the color mass majority here, here campus, but yet we're all here struggling and dealing with all these problems and nothing's being changed.

### 9:18 ¶ 107 in SR_9

I had an advisor because during COVID I was working, I was working three jobs and doing school while trying to keep an apartment over my head and food in the fridge for those times where I'm missing class because I had to work to pay bills and everything. And my teacher is going to tell me what I'm doing like is normal. Like you're just your problem and your story is nothing. Like it really don't matter. And that advisor is now like, she's like on a break or whatever, But, you know, like, I really fucked up my confidence because it's like, bro, I'm trying my, my best. Like, I'm on zoom during working, you know, by my boss at being in class, you know? So definitely, like, I feel like the staff plays a major role with that, but also like the students as well. The acceptance of not allowing black kids into parties like that, folks with any African-American students mentality was confidence wise, socially wise, all of the you know.

### 9:19 ¶ 111 in SR_9

Fuck, I got no power. I wish shit. The only power you have here on campus is money. And if you don't have that money, you and I should a.

### 9:20 ¶ 119 in SR_9

Don't have any white male friends here. Don't have none. And do guys there when, like, they're extremely weird? Like, like I said, if you're not playing the sport, they really have no interest in you. They don't really say anything to you all the way because, I mean, how do you say no to unless, like they know you from a sport or you went to school with them or whatever. If they're drunk at a party, that's when they talk to you and that's when they want to be friends with you. But they don't try here. They don't act like we're not here. So that's how we act, too. And that's why there's a divide within our campus.

### 9:27 ¶ 164 in SR_9

That's crazy. Like, it is more than like I walk on a long walk and they make sure that they're far away as possible from me or they're walking. When they walk behind me, they walk really, really fast and like, grab their bags. Mad type, like, be weird. I've noticed people do it on elevators here at Trinity, too. Like, they bring your bags a little closer when I'm in the same room.

### 10:1 ¶ 13 in TB_1

Like I feel like sometimes. Especially being in white spaces. Black people feel ashamed of being black. You know, growing up on a bunch of white people, you see that a lot. So it's just like being comfortable with your blackness and not being ashamed of your blackness.

**10:19 ¶ 99 in TB_1**

You can't be the prince, you're black. And that was like, that was like, really, like for real. The first time I'd ever experienced, like, blatant racism, like, to my face

**10:24 ¶ 143 in TB_1**

So yeah, it's just like I think it's just circumstance. Like I felt like I wasn't ever a part of that side of Trinity when I first got here. So now it's kind of like, you know, I mean, like, I'm trying to I'm not really trying to squeak my way in, but it's kind of like that's just not something that I've always been a part of, but it's not something that I've been opposed to

**10:25 ¶ 151 in TB_1**

black people aren't ignorant to the white experience, but white people are ignorant to the black experience. And I feel like at times we are the ones having to educate white people on a lot of things that have to involve the black experience. And it's a lot like and it's it's little things

**10:38 ¶ 227 in TB_1**

I mean, code switching is just part of the black experience living in white America. It's just like. These a lot of these people just won't accept your blackness. They won't respect your blackness. So it's like, okay, well, you know what? I have goals and I'm going get what I want. So if I have to be black to act like you, a little bit of I have to act like you a little bit over here or act like you a little bit. Just so I'm I'm at peace. Then I'ma do it. And I feel like a lot of black people not have to do it, but we're tasked to do it.

**10:40 ¶ 227 in TB_1**

You have to know how to code switch because you never know how your blackness might offend a white person who I guess obviously. Socially, especially here at times you feel. Like not inferior, but the fact that they might have something over you because they're white and you're not

**11:1 ¶ 13 in XA_4**

there's a lot of kids here who especially white men and and particularly white women, but little white men who feel like black people, especially black men, are here unfairly, that they're here on something that is not their own merit.

**11:4 ¶ 25 in XA_4**

Black manhood is really a effigy is not the word, but it's a it's derived from from white ideas of what it is to be a man just implicated in a oppressed community.

**11:7 ¶ 29 in XA_4**

They feel more from my perspective and from what I often see around campus, they often fraternize with their white athletes more than they do other black students, which is fine. It is also from my perspective. So which is fine because I've been a part of sports. I get it. But it's a thing of when, what do you call it? This idea of supporting and uplifting.

How am I supporting and uplifting them when they want to and when not necessarily they want you, but they are creating as a rift where I can't do that.

### 11:17 ¶ 81 in XA_4

because I don't agree with those with those cultural ideas around masculinity, that rich white man, because being rich is also a position of power, which white men have, but more so white men in general.

### 11:18 ¶ 85 in XA_4

Violence and the ideas of violence are often conflated with black men, especially in especially with how much white people and white power structures consume black male expression, a.k.a. hip hop rap. They see us as violent people.

### 11:19 ¶ 97 in XA_4

And so that really sums up a lot of my experiences with my white peers on campus, to which I don't have a lot. But whenever I do, it's a thing of like, you got to tell them that you're doing something black. They don't. They don't. They don't understand that. They don't want to understand the idea of, I guess, that that that type of exclusion, because that type of exclusion isn't a negative exclusion. It's a it's are exclusionary because other species aren't inclusive and they don't really seem to understand that whenever they go do anything,

### 11:20 ¶ 101 in XA_4

oftentimes it's out of ignorance. They've never they've never been in a space where they've ever they've had black people congregate like this. So how am I going to tell them? How am I going to bluntly tell them, Nah, it's n***** only. They're not going to understand that they have no cards. To them, that sounds just as racist as them seeing whites only that that that's what it sounds like to them.

### 11:24 ¶ 117 in XA_4

if you see a group of black men on campus, they got at least two or three white boys right behind them. And they're I know I almost never see like consolidated groups of exclusively black men.

## ○ **Socialization**

**52 Quotations:**

### 1:2 ¶ 5 in DB_3

Being aware that I'm in a space where many times I'll feel like I don't belong at all. And many times people will even make me feel like I done that only from myself. Like I feel like I don't belong. But people will make it seem that way. So it's been a constant. Navigating this space that's like. It's like taking steps and always watching my surroundings.

### 1:14 ¶ 93 in DB_3

I do. But his interesting thing at that time, he told us his friend that he was bisexual right. He was by and, and Yeah. So I mean that was, that was a beginning. But I remember I had conversation later like more recently him And, you know, the big thing is to just tell people because I wanted them to still think that this is a piece of me that is straight.

### 2:12 ¶ 117 in JD_8

I feel like especially like if for some boys, like if you grew up with, like, only females around you, you are, you are going to see shit and like, you might like be more open to people, if that makes sense. You're not going to be like her all the time, but you're going to be like not flamboyant but like it is. You're not going to be like on edge all the time

### 2:19 ¶ 189 in JD_8

It's to say that there are certain times and certain spaces where they answer. Cry like I only mostly say this because I do. I feel like women, even though they say it's quite okay. I feel like deep down, it's not like if they have, for instance, let's say a black man eating a woman and he just cries all the time. A woman would not want to be with him because she doesn't feel like secured in his masculinity as far as like him being someone who she can rely on, like as far as strength. And I feel like I was crying in front of like, ah, girl shows sign of weakness. It's not to say that we are weak, but it's to say that we we do have a pressure of like keeping a certain type of. Masculine frame in front of certain people. I feel like it's okay to cry, you know, to your friend or to your family. But I don't think it's like cool to cry in, like, every situation.

### 3:4 ¶ 13 in JMA_6

these are the intersecting identities that I have made me feel that I'm not part of any group, which is really frustrating. And my mom had the same issue when she was younger, and she always tells me, you're too white to be black and, too black to be white. And I feel as though I'm just floating between so many different groups that I don't feel tethered to any one. And I'm comfortable with it now because I've had it for so long. But when I was in middle school, trying to find a group, especially like like a racial group to identify with, because I would I would just hang out with the white kids because I thought I was white and I had like, longer curly hair and, you know, all the kids would be like, Oh, yeah, you're white. And so trying to flip that narrative and affirm that I am a black man means that I have to contend with all those intersecting identities and find a way to incorporate them all

### 3:6 ¶ 17 in JMA_6

And sometimes even my my black friends will not intentionally but exclude me from being black because I don't have the cultural upbringings that they did. If they mention a show or they mention a singer, they they mentioned something that they feel is is like fundamental to black culture that I don't know. Then sometimes they will joke or they will say something like, Oh, like, are you really black? And if I joke it off and most times I don't feel anything by it. But there are a couple instances where it I do feel excluded because I want to be part of that group

### 3:7 ¶ 21 in JMA_6

it was interesting that some of the things they said I kind of pick their brains about. I said, like, I'm not upset with you, but what what made you thought that I was gay? And they kind of just said you were you were nice to me when you first met me. When you're as a as a as your friend, I feel like you don't want anything from me either sexually or favors. And it's just that you do not act like a lot of other street men on this campus. And so in that way, then I guess my my ideas of how people perceive my sexuality is what affects my masculine performance.

### 3:11 ¶ 29 in JMA_6

I've had a couple of like gay guys interested in me and I would kind of just brush it off and be like, Oh, what? I don't understand it, but I think exactly goes back to those ideas of non heteronormative values and behaviors that I have. And it's just interesting to see that sometimes even I have those ideas as well. I see the way a man conducts himself or the way he talks, and I assume a certain thing about him. And it goes to show that it's like it's a deeply rooted thing in society. It's not something that someone wakes up and things are, Yes, this is how gay people act. I think it's constantly put into us, into our minds by like the media and our friends and our parents as well. And I think we have those sort of biases, for lack of a better term, to men who act feminine and assuming that they're not straight.

### 3:14 ¶ 41 in JMA_6

It wasn't until I came here that people explain the idea that certain things are specifically meant for like specifically done by men and certain things are specifically done by women. And I think I confused so many people with my sexuality because I do both, or I do neither or I do an amalgamation of either of those things

### 3:15 ¶ 41 in JMA_6

If I think so many people, myself included, have ideas of what black means or stereotypes about black people. And so if I'm not fitting in with those stereotypes, is, is he really black? This is something that black people do and he doesn't do it, or this is something that he does that black people don't do. Can he really be part of that group? And it's just those things where I don't even notice it, that I'm deviating from what people think as social norms. And so by not like being in those in those categories, then they have to make a category for me. And it's often one that I don't want to be put in his as a light skin, as a mixed race. Of course I'm mixed race, but I realize that people have a lot of negative connotations about what mixed race means. Or the other day somebody said that mixed race energy and I had no idea what that meant. Like, I didn't even try to ask them. It was it sounds like it comes from Tik, but then they've put me in this category of being a gay man whose nationality is questionable and or someone who doesn't really fit in with any of those groups. I think it's interesting.

### 3:16 ¶ 45 in JMA_6

I find myself so often looking at other black men on campus and kind of looking at their behaviors or some of the things that they say. And it's to me it's like, is is this what straight black men do? Is this what they say? Is this how they behave? Is this how they look? And sometimes I try to replicate those in order to appear more straight. But I don't ever. I've I've had a I've had the thought or two of of kind of falling into those negative male stereotypes in order to make myself seem straight. But then I quickly realized that, you know, I shouldn't be trying to negatively influence my personality or my reputation just to appear straight to some people who can't understand that, you know, socio hetero norms are fluid

### 3:17 ¶ 49 in JMA_6

I think I make power for myself and the connections that I make, the positions that I like myself to, the way I talk to people. I don't think when I hope not, that when people look at me, that they see me as a black man first because I don't even think of a black of

myself as a black man when I do anything. And I think that it's just so disheartening that so much of what's going on in our country and our society right now has racial connotations of this campus is so racially charged.

### 3:23 ¶ 65 in JMA_6

, black women have, especially my black women friends, have had a lot of influence as to how I perceived my masculine performance.

### 4:2 ¶ 9 in JRO_5

So, you know, I don't necessarily think I have anything to prove to anybody else in this world as being a black man, but rather prove to myself that I can uplift myself from these struggles.

### 4:18 ¶ 49 in JRO_5

Like once I started getting into the faces of a lot of people. I was like, I always start there. Like people put me on this type of like pedestal that I never asked for. And, you know, I and I think that's that's kind of the privelege I was talking about that was very interesting in high school.

### 4:21 ¶ 61 in JRO_5

Like you have men in the black community who are not for any type of affectionate type of language towards other men at all. And then you have men who use that type of language playfully. And then, you know, there's parts of the black community that don't tolerate that, you know what I mean? And so and it's not necessarily that they're against the use of affectionate terms towards, you know, other black males. It's more so it's like to them it seems more as a mockery.

### 4:22 ¶ 61 in JRO_5

it'll be like very playful, like gestures or like somebody said, like, Yo, you look sex as fuck today and then starts like walking over somebody else and like, grabbing them up and stuff like that. And like, people in the bush are like, you know, like, don't share these videos outside of, you know, this group chat because like, people will actually look at us like, you know, like we're gay and, you know, they'll had this kind of view on, you know, like the kind of culture we had while we were in high school, while we were in high school. And to some degree, that is true.

### 4:24 ¶ 65 in JRO_5

I would say the weight room, because in the weight room it's like, I don't think that will ever change the it obviously hellish in terms of masculinity and people yelling and banging your chest and all this stuf

### 4:25 ¶ 69 in JRO_5

Freshman year, I was around a person a lot who slept around a lot of women. Actually, I was around two friends. I slept with a lot of them my freshman year, and because I was associated with them, there was one incident where I stayed the night with a friend that I've been friends with since high school, and it would never be anything but platonic and has never been anything but that. And because I stayed in her room that night and caught up with her. Not only did those two basically think that I had sexual relations with her or date essentially, or that night, but a person I was seeing at the time also thought I did because of those two. And that's kind of when like a light bulb went off in my head. I

was like, even I've been around them, don't associate me with their actions and what they do and how they perceive the masculine. Because I'm not like that.

**4:32 ¶ 101 in JRO_5**

I think people here always find something to talk about, to try to, like bring you down, especially as a black male. I mean, definitely happens to us more often than anybody else. And as a black male, you literally get it from both sides. And that's the thing that is the most disappointing because you get it from the white community and you get it from the black community.

**5:3 ¶ 13 in JW_2**

I was fine being raised by my mother and grandmother, and they taught me manners, respect, how to take care of myself and all that good stuff. Of course, was there, woman. But when it comes to the attributes of being a leader, being someone who needs to take accountability, responsibility, I had I had to learn that on my own

**5:4 ¶ 17 in JW_2**

I was really introduced to that back in, back in boarding school because I was a part of the Black Student Alliance, and that was something that I wasn't really used to with, like gathering with like a group of folks who look like me at a predominantly white school.

**5:11 ¶ 99 in JW_2**

Code switching a little bit and talking more proper than I usually do but that that started back in boarding school. Well when like I was first like introduced to different cultures around me

**5:26 ¶ 207 in JW_2**

Let's not see black women in general. I would break to down to if you're dating someone or talking to them or whatnot. But I think this is in most relationships. So where the woman is telling you to keep up with yourself and how you look and all that stuff, and you should. How you should portray yourself. I did. And I didn't like that aspect of someone. Ho, ho, ho! Tried to change. How. How, how I act and how I put myself in society

**5:27 ¶ 211 in JW_2**

Growing up as a black man, I got siblings as well. So. So I never look weak in front of them either, because I used to help my mom take care of them. So I never really reached out for help and support at first. But now that I'm older and now I'm that like kind of like the real con, like the real deal stuff is kicking in as like a young adult. That's when I was like, All right, I probably need to I need to talk to folks and and I'm probably going to consult a therapist soon, too, because that's never a bad idea. And I think I definitely need it.

**6:11 ¶ 101 in OC_7_Pt_1**

But I've known, like I grew up with, my mom was a very sentimental person. I'm very close to my mom and she taught me that that's not all Masculinity is masculinity is feeling everything out and being very vulnerable and having an inner feeling to protect and care for those around you.

**6:12 ¶ 105 in OC_7_Pt_1**

high school and you took on a lot like everything's like jokes. But suddenly in college, I cared a lot more about how people looked at me, how I was presented.

**6:14 ¶ 123 in OC_7_Pt_1**

I feel like on one side, I feel like my masculinity coming to a PWI hasn't changed. Like there's nothing here that would make me change. But on the other side, I feel like sometimes black environments do force you to toughen up.

**7:2 ¶ 13 in OC_7_Pt_2**

I've had it said to me, like, Hey, like, you have to man up. Like you're an adult. Act like an adult. Look, what's I act like an adult. But I guess they were referring to more how I present myself in terms of being cooler, like get what you want them to go. Start talking to more girls.

**7:9 ¶ 73 in OC_7_Pt_2**

Actually, I do code switch, but it's only mostly the professors. If I'm talking to white peers or students or other students of color, I feel that I talk the same way all the time. And it's been to the point where, like some white people even try to mimic sometimes the way I'm talking, calling my brother or like saying using slang that I use, but I don't code switch

**8:2 ¶ 13 in SB_10**

Yeah, I always do that. I always feel like I have something to prove. Especially like when you live in a country where not even like the racism formed is like a social class where we have the rich and and the poor. So on my side, I always think and then I try to always be who I am and then try to do the maximum that I can to move up upwards into social class.

**8:5 ¶ 21 in SB_10**

So for me personally, my character is the one that it has to be like a dominant thing in my life more than my color may be and africanism within me.

**8:11 ¶ 73 in SB_10**

Maybe I think it depends on the relationship that we having the person and how. Maybe how consistent you are with where you like. You've tried to compliment him because some people may take it like that personally. Some people may take like, Oh, okay, just like a thing that we say to each other. So for me personally, it doesn't really it doesn't really like affect people. I black people over here for me personally, because those that are the black people that I have in contact with that intense personal like when it comes to stuff like that. But I like to the compliment and it's like we don't abuse those ways. We don't like, use it consistently.

**8:13 ¶ 85 in SB_10**

Although those things that ship my ideology is not like that. It stems from me being a black person in America. It stems from me being like a person from Ghana, where our culture also ship busses in those ways because that's how we were taught. Like in order for you to jump into someone, in order for you to jump into someone's life, I have to know the left and right of the person. So if the person is going right, you'll be able to like, follow the person positively. And if the person is going left, which is negative, you'll be able to like drop back. So both of those experiences is where like is because

like I'm an African and then I come from Ghana, not because I'm a typical black person who was leaving America. And finally on the people, I'm the friend that I make. I make friends from my class because I'm based on the class that I take not. And if I go to a party or something where it's like different people that I don't know, then I tend to be in my lane until like the person approached me and then tried to talk to me nice and in response to the person.

**8:16 ¶ 105 in SB_10**

Okay? And then when it comes to soccer, it's like a feud of neutrality. We don't know a black person. We don't know a white person. We don't know like Asian person. We don't know African person. So in that context, I feel like we treat everybody equal. We don't judge or we don't talk trash to a person based on the person's color, but we try to incorporate everybody to achieve a common goal because I don't know the days of soccer that we are playing and in our main goal is to win a game.

**8:17 ¶ 109 in SB_10**

But mentally I was able to talk to my professor who is a white person, and then he was able to make an arrangement for me to talk to counselors every two weeks. Make sure you give me extra, like extra time to finish my work and give an opportunity to come to office hours and help me and all this stuff. So I feel that for me personally, I have had that positive encounter with on Credit College and then also emotionally part has been there for me. I don't want to mention names, but I have a couple of people that has always been there for me, so I feel like we now one

**9:2 ¶ 9 in SR_9**

here at Trinity, you definitely have that. You definitely feel like you have to prove something, especially if you're not an athlete. If you're not an athlete, then you have to really, really grind hard and find a way to stick out. And I find that bullshit. I find I kind of forget that because not all African American kids are basketball players or football players like we all have a brain just like every white kid. Asian kid makes it like it don't matter. So I feel like with us we always have something to prove, especially for a non athlete kid, because we're seen as less than because we're not, you know, put in a ball in the fucking net or running a piece of pigskin across ten, 20 yards, you know. So most definitely we always have something to prove, especially mostly non athletes, students. I feel like the athletes and they have it easier because they're recognized because they're quote unquote entertainers for the school.

**9:5 ¶ 33 in SR_9**

I feel like you need to study one's self and go through those emotions before you start, like, you know, preaching about it. Because if you're preaching through, see through things and people are able to poke holes, you're not going to be seen as someone who wants to benefit you, going to be seen as someone who wants to take advantage of people, you know.

**9:11 ¶ 63 in SR_9**

I'm comfortable what I like. I know what I like. So I shouldn't have to, like, be like I'm straight, so I have to do this or I'm straight. So I got to do that. I'm not living my life like that. I'm not living my life trying to impress a person or trying to oppress mess with no living my life for me. Like that's in the day I wear my shoes. This person that that's next

to me don't wear my shoes. They don't pay my bills. They don't, you know. So not at all. The only thing that affects my performance really is just really my mental game. Like literally my mental. I feel like that's what's like really, really the trigger here. And especially for a lot of black men. I feel like our mental as well, I guess in front of us, a lot of us suffer silent depression or silence, silent sadness or silent like a loneliness. And now we don't talk about we don't preach it. But every time we're in a group, me or our group, text messages were quick to hide it, you know? And I feel like that's not true. We need to advocate a lot more within each other is just really asking like, how are you doing?

**9:12 ¶ 71 in SR_9**

I feel like it's really a mental game. I think if another man were to be like, You look nice and you tell them you're a boy, you're being weird. I just feel like you're just not comfortable, you know, like for another person compliment. It's a compliment, bro. If I'm walking down the street with a suit and tie on and man goes, You look handsome, young man. Thank you, bro. I appreciate that. And I know I look good, but thank you. You know, stuff like that. I feel like it's a mature maturity thing. Like, a lot of people need to understand that if someone says you look nice and into the same sex as you is not always trying to like beware of flirt, You know what I'm saying? Like, it's just people need to grow the fuck up.

**9:28 ¶ 181 in SR_9**

Code switch all the time. You got to and it's crazy, but you have to, you know, just treat this like a business world, which is crazy. Like in classes, obviously you could switch, but sometimes with some kids, you just, you know, you're not going to say certain things that you say to other people

**10:3 ¶ 17 in TB_1**

You're going to have to code switch no matter where you are and what you do. It's like a you know what I mean?

**10:6 ¶ 29 in TB_1**

I feel like being a black person. It's just like. There's this pressure that like you don't get, you only get one shot for everything. So I feel like it's I feel like, yeah, there is a lot more pressure on on me being a black man and then there's a lot of like. I don't know.

**10:9 ¶ 53 in TB_1**

I feel like I always have to present myself as. A straight man first.

**10:16 ¶ 87 in TB_1**

And I think people see that as a way of like, Oh, I'm saving you, but I mean, like, you're not saving anyone. You're just like, you know, it's kind of like. You're part of the problem in a way.

**10:34 ¶ 215 in TB_1**

it's affinity for black women and this like this idea that I have to protect black women at all costs. And I feel like maybe that's where the masculine side of me comes out when around black women,

**10:37 ¶ 227 in TB_1**

I feel like I'm code switching when I'm around my roommates versus when I'm around my real friends, not my real friends. I feel like when I'm around my real friends, I'm like, just fully who I am. But I feel like I'm code switching when I'm around my roommates or when I'm when I'm at work or when I'm in math or when I'm working out. It's so I feel like or especially on the weekends, like if I go to a like last, was it last week or two weeks ago they had the party in Washington room and I mean, it was just obviously like all black people

**10:42 ¶ 235 in TB_1**

And I only move around spaces that benefit me. Or you know what I mean? Like when I'm walking around Ferris as an athlete, I don't feel any sort of way. I feel like me, I act like me because. I'm an athlete. I don't know that that makes sense, but it's like, okay, you can say what you want, but I'm on a team here, so I've always felt comfortable there. I've always felt comfortable in most spaces here. Now I'm starting to feel more comfortable in my major for sure. I'm a theater major.

**11:7 ¶ 29 in XA_4**

They feel more from my perspective and from what I often see around campus, they often fraternize with their white athletes more than they do other black students, which is fine. It is also from my perspective. So which is fine because I've been a part of sports. I get it. But it's a thing of when, what do you call it? This idea of supporting and uplifting. How am I supporting and uplifting them when they want to and when not necessarily they want you, but they are creating as a rift where I can't do that.

**11:17 ¶ 81 in XA_4**

because I don't agree with those with those cultural ideas around masculinity, that rich white man, because being rich is also a position of power, which white men have, but more so white men in general.

**11:24 ¶ 117 in XA_4**

if you see a group of black men on campus, they got at least two or three white boys right behind them. And they're I know I almost never see like consolidated groups of exclusively black men.

**11:30 ¶ 145 in XA_4**

You hear every 5 seconds of the day you and you can literally go from classmate to teacher as to different two completely different tones and be sitting right next to you. A literally happens on a day to day all the time. 24 seven. Can't. Don't think I'd be able to live my life without it.

## ○ Solidarity

**14 Quotations:**

**1:16 ¶ 133 in DB_3**

nice conversation. Like, yeah, I mean, that's that's really nice. Like the Brotherhood is it's really great. I mean, I started experiencing more of that, like brotherhood, you know? Brotherhood. Yeah. Like, you know, those meetings just talking to people, that's that's really awesome. I started experiencing more of that towards the end of my freshman when they matched

### 1:19 ¶ 141 in DB_3

I feel I do feel supported, but I don't know if I feel supported by the institution. It's more about the black community. So it's more about like the people that I have around me. And yeah, so like, if I'm in a situation, I need some sort of support. I go to my black friends. That's and they get full support from that 100%.

### 5:4 ¶ 17 in JW_2

I was really introduced to that back in, back in boarding school because I was a part of the Black Student Alliance, and that was something that I wasn't really used to with, like gathering with like a group of folks who look like me at a predominantly white school.

### 5:15 ¶ 115 in JW_2

So now I learn to open up a bit more and I do. And that's something that I learn here actually. And that's something that the support groups like MOCA and Brotherhood and so and some of my friends at the frats too like that help me like open up to them as well and let them know what's going on and stuf

### 5:25 ¶ 195 in JW_2

The Men of Color Alliance here on campus. Just it's just it's a safe it's a safe space for African-American men here and just a chance to cultivate and come together. So it was. We have events and all that stuff too. So that's always fun.

### 6:5 ¶ 41 in OC_7_Pt_1

I don't assimilate that much to just because I don't feel the need to. You know, if I don't talk like that, I'm not going to force myself to talk like that anyway. I talk, I talk. I'm not going to change the way I talk to kind of like be cool with one group or not be called one group.

### 8:14 ¶ 93 in SB_10

I do have power because I feel like if I have like any problem and I think is going against me and I try to talk to people about I maybe don't know about it, they tend to hear it and then it turns to like, do action for me. And it just happens to me. Like when I first came in and I took this class that was very hard. I was traveling and then I was feeling stressed and all this stuff, but I opened my mouth to talk to my professor. He was able to help me and then let me navigate through the semester. And at the end of the day, I did something better than if I forgot, like if I even, like, told him. And also I feel like not having the power. Maybe sometimes for me, I mean, tell somebody something. And it wasn't like, who are you? Like, you know? So I feel like it is like back and forth, like it depends on the context or maybe the situation.

### 8:15 ¶ 97 in SB_10

I'm going to give the credit to pride, because whenever I face a situation from day one that I came to New School. Yeah, but those are the people that has been helping me like to navigate through my classes, looking for resources and also seeking for help

### 8:17 ¶ 109 in SB_10

But mentally I was able to talk to my professor who is a white person, and then he was able to make an arrangement for me to talk to counselors every two weeks. Make sure you give me extra, like extra time to finish my work and give an opportunity to come to office hours and help me and all this stuff. So I feel that for me personally, I have had

that positive encounter with on Credit College and then also emotionally part has been there for me. I don't want to mention names, but I have a couple of people that has always been there for me, so I feel like we now one

**8:18 ¶ 125 in SB_10**

Everybody is like, Welcome and everybody open up. So that friend or maybe that club has helped me personally to like have that experience as compared to me. It if it would have like tend to black otherwise, like maybe there's nothing like a pride on campus that would have been like a very difficult thing for me to made maybe go about ways of communicating with other black people.

**8:25 ¶ 153 in SB_10**

Soccer Club saved my life also because whenever I go to the field, I forget my worries. I forget or emotional trauma that I maybe I've passed through all the cries that I've done in the night or in the money. It's like, Now this is what I feel. What are you doing? I squadron or I losing you. When are you losing? So I feel like on the soccer club, everybody is connected. I help you? Help me. I help you. He helped me so that I. I don't know what to do. I re reading on my chest why we're losing our mind.

**10:11 ¶ 57 in TB_1**

And yeah, and I remember when I had first sat down and talked to the head coach, he had brought it up and I mean, he made me feel like safe about coming here. And I never felt disrespected.

**10:26 ¶ 155 in TB_1**

But here I feel like people actually care and they actually want to see you succeed.

**10:33 ¶ 215 in TB_1**

I feel like because I am a gay man and because I am always super in touch with my feminine side, that when I'm around black women. It's easier for me to. Be more feminine at times, depending on circumstance, because I also feel also because I'm a gay man, I feel more comfortable being super masculine around other black women, and I feel like I get a lot of attention from that positive attention which. Yeah.

## ○ THE COOL POSE

**12 Quotations:**

**1:6 ¶ 17 in DB_3**

Be careful in what you do. I remember one of the things they told him was like, if you ever feel walking by and they say, find money on the street, just keep walking. They even try to go back and grab it because from you that can turn into a situation where, oh, he didn't find this, actually stole it. So it wasn't as as much as you talk about money, it was just about being careful in whatever you were doing. So feel like that's something that he told me from the beginning, even even before I got here

**2:13 ¶ 125 in JD_8**

I feel like the advantage of me having like a like a straight forward like mindset on like what masculinity is to me it's like I'm always open to like hear other people's views, but I feel like there's nothing wrong. And having my own mindset about something, I mean, people are going to welcome to like give me more context or fill me in on like things I

might change or might persuade me to not think that. But I feel like coming in, having a certain mindset is better than coming in and just being like, you know, like you're just up in the air. So yeah, I'd rather stand. I'd rather stand tall on something that might stand for nothing.

### 3:24 ¶ 69 in JMA_6

there's that there's that typical idea that men have to be strong and they have to be pushing forward all the time and they have to portray themselves as strong people. And as a black man, I think that narrative in a in relation to the racial burdens that we have on ourselves, it makes it a lot different to fit that.

### 3:26 ¶ 81 in JMA_6

I have not cried in three years. And that's the last time I cried was because my dog died. And it's not for me trying to like, I'll be sad and I'll, you know, don't cry is because I haven't had something to cry about. I think I have a very positive view of a lot of the negative things that go on in my life. I try to have no regrets and I try not to look back on a lot of things.

### 4:30 ¶ 89 in JRO_5

But I also feel like the black community is also very toxic in a different way. And I don't think we have enough camaraderie within our community, like true camaraderie. I think there's a lot of pretending that goes on around campus. You know, I see with my own eyes, I feel it out here. So, you know, quite honestly, mentally, I'll, you know, if I don't want to be supported by the community here, but at the same time, there is no support given to black males and there's also no support given to black women as well.

### 5:13 ¶ 115 in JW_2

Yes, because I don't like to look weak in front of people. And. I think that come back comes from heartbreak. But I don't like to look weak in front of people. And so I tend to always keep like a smile on my face or type positive or whatnot.

### 7:6 ¶ 45 in OC_7_Pt_2

I feel like I'm very much a closed book. Even my friend, my own friends don't know some of the biggest things about my life, and I have no problem with that. Just because the school is really small, like one thing has said, it goes around easily like wildfire.

### 8:16 ¶ 105 in SB_10

Okay? And then when it comes to soccer, it's like a feud of neutrality. We don't know a black person. We don't know a white person. We don't know like Asian person. We don't know African person. So in that context, I feel like we treat everybody equal. We don't judge or we don't talk trash to a person based on the person's color, but we try to incorporate everybody to achieve a common goal because I don't know the days of soccer that we are playing and in our main goal is to win a game.

### 9:16 ¶ 95 in SR_9

So my first year transitioning, it was it was hard. I didn't have any guidance whatsoever because there's no like real life like real life like African-American mentors to help young men here and none whatsoever. We had one dean in this. Dean's over here telling stories. It'd be like somebody else that they're not. That's not how you help people. That's not how you benefit the community. Or put it in time to say that you're helping the

community. That's bullshit. So just like missing that guidance was really hard, you know, not having someone to be like, Yo, you're fucking up. You need to set the fuck down. So that was probably the hardest transition is not truly having the guidance.

**9:17 ¶ 103 in SR_9**

So disadvantages of my masculine ideas is, you know, like how a man needs to be independent. So I'm not asking for help on how to do this or asking for help, try to kind of, you know, talk about it. I'm going to let it sit in my head and eat me up until I'm able to, you know, and that's one of the major disadvantages, because that's what kind of sidetracks me, is allowing these emotions to beat me up instead of me allowing them to be released.

**10:27 ¶ 175 in TB_1**

I'm usually like a very private person. I'm, I'm, I'm transparent about a lot of my life. But, you know, there are a lot of things that I just refuse to tell just anyone, especially an administrator or someone who I feel is like a. You know?

**11:29 ¶ 137 in XA_4**

it can very easily spiral out and intellectual expression turns into emotional expression and emotional expression, just a bunch of problems and turns into problems. And that's not No one. No one wants us.